A Homiletic for Interpreted Preaching

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Certificate of Authorship

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Teresa Parish

2nd August 2018

Acknowledgements

Abstract

Interpreted preaching embodies the Pentecost belief that all peoples should hear the good news in their heart language communicated through preachers empowered by the Holy Spirit. This thesis will argue that interpreted preaching is distinct from other forms of preaching and should be considered a distinct form within homiletics. This work is one of the first in theology to explore the historically overlooked event of consecutive side-by-side preaching with an interpreter. Interpreters have been of historical importance to evangelism and the global church, and continue to be utilised in churches and religious contexts. The biblical foundation of this research for interpreted preaching is that God desires to communicate with people in their heart languages. A case study of SOMA, a short-term mission organisation that regularly uses interpreted preaching was undertaken. Qualitative interviews of preachers, interpreters, and bilingual listeners were conducted to examine the homiletic process before, during, and after the interpreted preaching event. Data analysis of results demonstrates that there are significant differences in interpreted preaching from other forms of preaching. Interpreted preaching requires preachers to approach the task with a particular emphasis on nonverbal communication, establish a preaching rapport with the interpreter, as well as different methodology and praxis in preparation, delivery, and reflection. Interpreted preaching also significantly affects power dynamics and roles within the preaching space, with the interpreter considered a gatekeeper and co-preacher due to their linguistic, cultural, and theological fluency. These results confirm the hypothesis that interpreted preaching is a discrete homiletic.

"I really appreciate the initiative to do the research on interpretation and preaching with interpretation, because people are doing it out of crisis"

Ugandan Interpreter

Chapter 1 - Introduction

> Imagine yourself standing before a group of people in a foreign
> land. You do not know their language, and they do not know yours.
> Thankfully, a national who more or less knows both languages
> stands at your side. You share the podium space, centered at the
> pulpit, shoulder to shoulder. After you say a few words, the
> interpreter translates, imitating tone, pace, and gestures. The two of
> you take turns doing this for the next forty-five minutes.[1]

So begins Dennis Bills slim volume 'How to Preach with an Interpreter' one of the few
published works in English that explicitly deals with the dynamics of preaching with an
interpreter.[2] Bills' booklet provides some practical advice on how to prepare for and
preach with an interpreter as well as some common obstacles and how to overcome
them. However, Bills does not provide a methodology for the theological undertaking
that preaching with an interpreter presents. The purpose of this research is to provide
that detailed theological and homiletical exploration of the prevalent but overlooked act
of preaching with an interpreter. It is only in the last decade that academic research has
begun to explore this issue, at least in English.[3] This research will highlight the
important role of interpreters in the Church historically, currently, and for the future of
the church. The vital role of interpreters has, till now, not been taken into consideration.
One of the aims of this research is to demonstrate that the use of interpreters in the
preaching event deserves serious theological reflection and should be incorporated into
homiletical theology as a discrete form of preaching. In recognition of this unique
category within preaching references to preaching with spoken translation will be
termed 'interpreted preaching.' It is the hope of this research that this phrase
encapsulates and embodies a greater sense of what is occurring in the preaching act than
just 'preaching with an interpreter.' The use of 'interpreted preaching' deliberately tries
to convey the complex interplay that takes place when two (or more) people share the
preaching space. Nominally it is the preacher who is sharing the message, yet without
the interpreter's skill and willingness it is less certain that the sermon's message would

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1 Dennis. E. Bills, *How to Preach with an Interpreter: A Crash Course* (Eugene: Resource Publications,
[2] The use of the term 'interpreter' in this thesis refers to spoken translation during the live preaching act.
The use of the term 'translator' is equally valid but may cause confusion with written translation, a
different role requiring its own expertise. While written translation will be referenced especially at
theoretical points of convergence it will not be explored in depth in this research.
[3] The literature review in Chapter 3 outlines the current research that at present has only been conducted
in linguists and translations studies with one journal article that considers the homiletical aspects of
interpreted preaching.

be conveyed. The question arises, who is actually preaching? The aim of this research is to systematically explore what is happening during the interpreted preaching event and to answer the question of how it differs from other forms of preaching. It is the intention of this research that greater understanding of interpreted preaching will contribute to the discipline of homiletics. There are unique challenges that occur when a preacher partners with an interpreter and these will be explored with the goal of achieving better outcomes for preacher, interpreter, and the listening congregation.

Since there is minimal theological research on interpreted preaching this section will establish why this research is important and worthwhile to homiletic theory and praxis. Following this a discussion of the historical importance of interpreters and the essential role they have played throughout the catholic church partnering with preachers in mission, evangelism, and pastoring churches. Just as Bible translation required scholars to provide theological and missiological reflection on the task of written Bible translation, so too reflection is required on the role of interpreted preaching. As Stine writes "…as we produce translations for specific audiences we are engaging in a theological task: translation is always interpretation."[4] Theological examination of the vital role that interpreters continue to play in the church will also be explored in this chapter. Interpreted preaching is as critical to the life of the church today as it was to the early church spreading the good news beyond the borders of the Roman Empire. Today as multiethnic churches proliferate, guest speakers visit churches, short-term missions are undertaken, and while long-term missionaries acquire language, interpreters remain critical to communication within the global church. This chapter will also introduce some of the issues involved in interpreted preaching and give an overview of the research that will be undertaken including the organisational structure of the thesis.

1.1   The Importance of Research on Interpreted Preaching

One of the reasons to undertake this research is because there has been no major theological enquiry into this practice despite the fact that interpreted preaching is practiced throughout the world every week. If preaching is considered an important task, which this author presumes it to be, then surely preaching that relies on an interpreter for the congregation to gain understanding deserves detailed attention. The

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[4] Philip C. Stine *Bible Translation and the Spread of the Church: The Last 200 Years* (Leiden: E. J. Brill, 1990), viii.

preacher entrusts the sermon to the interpreter, the interpreter then filters the message through their own understanding of both languages, as well as educational, personal, and cultural lenses. The final transmitted sermon is ultimately the product of the interpreter not the preacher. Therefore, preachers should be acutely interested in partnering with their interpreters to make certain that as much of their prepared message is transmitted. The process the interpreted sermon undergoes is one of significant communicative and cultural adjustment that this researcher suggests deserves serious homiletical study. It is an important area within theology that has been overlooked and has important ramifications across theological disciplines and the church globally.

This research is important as it intersects with the fields of homiletics, cross-cultural ministry, linguistics, translation, missiology, and practical theology. This research can contribute to current discussions in these subject areas and due to the pioneering nature of this research these disciplines will provide initial context. This research also considers language and communication in a context that has not been explored before. The use of indigenous language has always been inherent in the expression and transmission of Christian faith. However, the gatekeeper of indigenous language, the oral translator, has not received attention. When we consider the extent to which Christianity has permeated throughout the world into nearly all cultures and languages it is surprising that only biblical or written translation has been studied:

> It is estimated that there are just over two billion Christians worldwide, making Christianity among the world's fastest growing religions. In terms of languages and ethnic groups affected, as well as the variety of churches and movements involved, Christianity is the most diverse and pluralist religion in the world. More people pray and worship in more languages and with more differences in styles of worship in Christianity than in any other religion. Well over three thousand of the world's languages are embraced by Christianity through Bible translation, prayer, liturgy, hymns, and literature. More than 90 percent of these languages have a grammar and a dictionary at all only because the Western missionary movement provided them, thus pioneering arguably the largest, most diverse and most vigorous movement of cultural renewal in history.[5]

Sanneh's statement above demonstrates how Christianity is expressed in a multitude of languages throughout the world, a role that interpreters were pivotal historically and

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[5] Lamin Sanneh, *Disciples of All Nations: Pillars of World Christianity* (New York: Oxford University Press, 2008), xx.

remain so today. Koyama states, "Bible translation is a participation in God's act of sharing God's indigenous glory with humanity."[6] Whilst Sanneh and Koyama are referring to Bible translation, one can infer that the first introduction of Christianity would have been through spoken interpretation and today interpretation continues to allow people to hear the good news in their heart language. In the present times as different Christian groups interact or as evangelistic and missional endeavours are undertaken spoken interpreters continue to be relied on to enable worship to take place and the gospel message to be shared. Therefore, research on interpreted preaching is more than an academic endeavour. The description of side-by-side interpreted preaching Bills describes at the start of this chapter is a homiletical experience shared by thousands, and potentially millions each year. Multilingual congregations have become a common feature in many places as the ethnic diversity of populations is mirrored in church congregations. Missions, both short and long-term, are another area in which preaching with an interpreter is a normative feature. Figures from North America suggest that over one and a half million North Americans travel internationally on short-term ministry trips annually.[7] Many of these short-term missioners and many more from other countries minister in contexts where their language is not the language of the host people. Even for the long-term missionary, language acquisition is a lengthy process that requires many years of study before fluency is achieved.[8] Preachers are therefore indebted to interpreters and their willingness to enter into a verbal exchange that requires complex mental processes.[9] Historically interpreters have been the unacknowledged facilitators of the spread of the gospel. Just as until recent times the first person to climb Mount Everest was credited as Edmund Hillary and not Tenzing Norgay. Similarly, we often idealise the historical ministry of missionary, preacher, or

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[6] Kosuke Koyama, "The Role of Translation in Developing Indigenous Theologies: An Asian View," in *Bible Translation and the Spread of the Church: The Last 200 years,* ed. Philip C. Stine (Leiden: E. J. Brill, 1990), 107.

[7] Craig Ott, Stephen J. Strauss and Timothy C. Tennent, *Encountering Theology of Mission* (Grand Rapids: Baker Academic, 2010), xii.

[8] Kuligin cites four main reasons that long-term missionaries rely on interpreters, although suggest that there could be more. Firstly, due to the many languages spoken in one country, a missionary cannot learn them all. Secondly, where there are large groups of refugees who speak other languages. Thirdly, when travelling in other countries and finally impromptu situations where the preacher is called upon to speak without warning. Victor Kuligin, "The Pros and Cons of Preaching with an Interpreter," *Missio Nexus*, January 1, 2008. *https://missionexus.org/the-pros-and-cons-of-preaching-with-an-interpreter/* (accessed June 8, 2018).

[9] Many people see translation and interpreting as mechanical, code-switching operations in which "literalness is equated with fidelity and for which knowledge of the languages concerned is sufficient to guarantee quality." There is a lack of recognition of interpreting as a complex cognitive activity. See Carmen Valero-Garcés and Anne Martin, eds., *Crossing Borders in Community Interpreting: Definitions and Dilemmas* (Amsterdam: John Benjamins Publishing Co, 2008), 3.

evangelist, and do not know the names of those interpreters who facilitated the ministry of their better-known counterpart.[10] In secular situations such as the courtroom or the United Nations interpreters serve in a very different way. In these situations interpreters strive to be as unobtrusive and depersonalised as possible. However, in the ecclesial situation to which this research refers, interpreters are not seen as merely an instrument of communication like a microphone. They are, or this research proposes should be, a significant partner in the ministry of communicating the sermon. The interpreter is the gatekeeper between the preacher and the congregation.

Interpreters in the short-term mission context that this research will focus on are generally volunteers (or volunteered), who may or may not be theologically trained preachers themselves and usually have no formal training in linguistics or interpretation. Informally interpreters are often polyglots who may have many languages in their linguistic repertoire. In the ecclesial setting interpreters serve not just as a human audio piece but collaborate in the preaching process trying to share an equivalent message to the congregation often with minimal or no preparation. To facilitate clear communication when the preacher cannot speak the language of the congregation they must rely on the interpreter. This involves the preacher necessarily embracing a position of powerlessness and relying heavily on their partner's skill in both English[11] and the host language. This may evoke an uncomfortable response for the preacher especially if they are used to being in control in the preaching space. Even the physical preaching space changes in interpreted preaching as the guest preacher must share the pulpit or preaching area. Doubts may arise as to the veracity of the interpreter's 'version' of their sermon. Suspicions may emerge that the interpreter is using the preacher's lack of language comprehension to launch into a diatribe from their own theological position. The interpreter may use the opportunity for some "strategic mistranslation"[12] without the preacher or congregation being cognizant of any changes to the intended message. Even the usual pacing of sermon delivery may become an impediment to the guest preacher. The preacher may struggle to find the rhythm that is required to frame a whole

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[10] Not all interpreters are invisible as evidenced by a recent article about Billy Graham's ministry that mentioned his Korean interpreter Baptist pastor Kim Jang Hwan who did "an inspired job of translating" however, given Graham's worldwide ministry any other interpreters involvement, and presumably there were many, was omitted. Michael S. Hamilton, "How a Humble Evangelist Changed Christianity As We Know it," *Christianity Today* April. (2018): 28.

[11] This researcher acknowledges the English-centric focus of the research and recognise that guest preachers speak a range of languages that would require interpretation.

[12] Mary Houck and Anita Doak, *Translating Religion* (Maryknoll: Orbis Books, 2013), 3.

unit of thought in language, pause for interpretation, and then carry on with the next point without losing their place. There is nothing more awkward than a preacher having delivered a pulpit thumping grand pronouncement of biblical authority only to have the translator ask them what they mean. The congregation meanwhile waiting for the sermon to proceed as preacher and interpreter go back and forth trying to communicate what the preacher was trying to convey. The preacher may find their competence in preaching that has been practiced and cultivated is frustratingly no longer in evidence. There may be concern that the congregation will become bored or restless with the delays and stop-start style of preaching. For some, this temporary loss of competence may be enough to avoid opportunities to preach with an interpreter. However, preachers who are willing can embrace these challenges as a learning opportunity to grow in empathy with those who have been guests to their own congregations and struggled with linguistic and cultural difficulties. Interpreted preaching may result in the preacher experiencing "the loss of ease in communication and the loss of a base of familiarity or common stock of memories that facilitates a sense of belonging and intimacy."[13] The preacher may have to accept that they carry less authority than they are accustomed to and are reliant on the interpreter as cultural navigator and facilitator of the message. For those preachers willing to work in partnership with an interpreter they may discover a fresh new preaching rhythm endowed with the Spirit's power. It is the belief of this researcher that an increased understanding of what is occurring during the interpreted preaching event and greater sensitivity to the role of the interpreter will result in a more edifying experience for the preacher, the interpreter/s,[14] and the listeners.

1.2 History of Translation and Interpreters

Christianity, over the last century, has continued to encounter cultures as never before. According to Noll, translation is the major factor that has contributed to the acceleration of Christian entrance into local cultures:

> Many factors have contributed to this acceleration, but the most important is translation. First came translations of the Bible into the local languages, but translation has also carried liturgies, hymns,

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[13] Lisa Washington Lamb, *Blessed and Beautiful: Multiethnic Churches and the Preaching that Sustains Them* (Eugene: Cascade Books, 2014), 48.

[14] Due to the taxing and complex mental process of interpreting there can often be more than one interpreter required for one preaching event especially for lengthy sermons.

theology and devotion from the vast cultural archives of the
Christian West into the emerging discourses of the world.[15]

Lamin Sanneh in his seminal book published in 1989, *Translating the Message: The
Missionary Impact on Culture* articulated an argument that he has fleshed out
considerably since that time. In his depiction, the activity of Christian translation has
brought unique spiritual empowerment to those who, often for the first time, hear the
message of Scripture in their mother tongues.[16] While scholars such as Sanneh are
referring to written and specially Bible translation, one could contend that there is a
parallel with spoken translation. Especially in cultures where oral literacy is still more
widespread than written literacy the message of Scripture is being spoken, more than
read, in people's mother tongues. Noll writes that Africans, for example, are attracted to
stories about Jesus and are not surprised when Jesus speaks to them in dreams and
visions - as, according to the New Testament, he did to the early apostles.[17] The
importance of hearing the Christian message in one's heart language is at the centre of
this research and while the focus on interpreted preaching is original, the biblical and
theological imperative that all people should hear the gospel and be discipled in their
own language is not. Bible translation has increased substantially from about seven
hundred world languages before 1900 to more than sixteen hundred languages in the
last century:

> the spread of Christianity binds ever-increasing numbers to their
> own local languages…This wave of translations has also been
> liberating, especially because it has given to peoples all over the
> world a sense of being themselves hearers of God's direct speech.
> Thus, in a world where fewer and fewer can escape modern
> electronic technology and the reach of "imperial" languages
> associated with that technology - Chinese, French, Spanish and
> especially English - the chance to hear the Christian message in
> one's own mother tongue takes on even greater significance.[18]

At the heart of translation, including interpreted preaching, is that the receiving cultures,
with their languages, histories and beliefs, are worthy of God's attention; they are
valuable people that the entrance of God's word can transform into something even

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[15] Mark A. Noll, *The New Shape of World Christianity: How American Experience Reflects Global Faith*
(Downers Grove, Ill.: IVP Academic, 2009), 23.
[16] Noll, *The New Shape of World Christianity*, 23. Sanneh has continued to develop his ideas on the
translatability of the gospel in "Gospel and Culture: Ramifying Effects of Scriptural Translation," in *Bible
Translation and the Spread of the Church*, ed. Philip C. Stine (Leiden: E. J. Brill, 1990), 1-23; *Whose
Religion Is Christianity? The Gospel Beyond the West* (Grand Rapids: Eerdmans, 2003); and *Disciples of
All Nations: Pillars of World Christianity* (New York: Oxford University Press, 2008).
[17] Noll, *The New Shape of World Christianity*, 24.
[18] Noll, *The New Shape of World Christianity*, 24-25.

greater.[19] Guest preaching with translation is part of this indigenisation in local languages. The global church welcomes teachers and preachers from other parts of the world but still hears the message largely through their own language and culture thanks to the work of local interpreters translating the message into the national language or local dialect.

Historical records of interpreters and the role they played in global evangelisation are scant. However, we are able to draw some parallels from the research undertaken on written Bible translation:

> From the beginning of the Church, as it spread out from the Eastern Mediterranean, its expansion has been paralleled by Bible translation. Sometimes translation preceded and perhaps stimulated the planting of a new church; more often it followed. But translation into vernacular languages was, in most cases, so much a given, something that was simply understood as necessary to the life of the church, that it was rarely questioned."[20]

Unlike Bible translation which Stine writes, "more often followed" the church plant, I would contend that interpreted preaching would have certainly preceded or stimulated the planting of a new church. The message of the gospel would almost always be shared orally before a people group received it in written form especially as prior to the missionaries arrival many cultures did not even have a written language. Taking into account the (presumed) accepted use of interpreters in gospel communication and their role throughout missionary history it is surprising there has been no research in English into this process.[21] Perhaps because the interpreter has always been considered a shadow or tool to the preacher, evangelist, or missionary they have been overlooked. Interpreting has (mis)conceivably been considered a functional role but not as noteworthy or skilful as the person bringing the message. Perhaps because interpreters have always been used and continue to be used no one has taken a critical or considered view of their role and the theological and homiletical implications. However, this research would argue that if communication to the one, the interpreter, is not achieved there will be little or no communication to the many. Effective communication is at the

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[19] Noll, *The New Shape of World Christianity*, 26.

[20] Stine, *Bible Translation*, vii.

[21] There is no research but there are several short practical works largely based on anecdotal experience. Dennis Bills' booklet has been mentioned above. There are also the following two magazine articles that address practical issues of preaching with an interpreter: Jerry Schmalenberger, "Preaching Across Languages: Some cautions and suggestions," *Ministry* 80, no. 1 (January 2008): 19-32; Mark Elliott, "Guidelines for Guest Preaching, Teaching, and Cross-Cultural Communication," *East-West Church & Ministry Report* 10, no.2 (2002), 8.

heart of the gospel. Paul's exhortation in 1 Corinthians 14 can be applied to the interpreted preaching event for without understanding by the listener preaching is pointless:

> It is the same way with lifeless instruments that produce sound, such as the flute or the harp. If they do not give distinct notes, how will anyone know what is being played? And if the bugle gives an indistinct sound, who will get ready for battle? So with yourselves; if in a tongue you utter speech that is not intelligible, how will anyone know what is being said? For you will be speaking into the air. There are doubtless many different kinds of sounds in the world, and nothing is without sound. If then I do not know the meaning of a sound, I will be a foreigner to the speaker and the speaker a foreigner to me.[22]

Without an interpreter a preacher who cannot speak the language of the congregation is a "foreigner" and speaking into the air. For the guest preacher, whether on mission or visiting the local multiethnic congregation down the road, preaching with an interpreter is intrinsic to the preaching event.

1.3   Current Use of Interpreters

The lack of research into this important homiletic event provides an opportunity to reflect theologically and homiletically into what is taking place. In regard to written Bible translation reflection from a missiological, theological, and biblical standpoint has wide acceptance. The importance of serious reflection and theorising is assumed. However, the transmission of the spoken gospel and solid oral Bible teaching by preachers requiring interpretation is yet to be considered. However, written biblical translation has not always had such a high profile:

> The struggle to accept peoples of other cultures and to understand the missionary task within cultural diversity was not long confined to individual missionaries or within individual missions. Mission theorists began to develop by the middle of the nineteenth century, building both on theology and on the rapidly growing experience of missionaries from all over the world. … However, Bible translation as such apparently did not contribute much directly to the development of missiological discussion in the nineteenth century. Missionaries assumed translation to be important, even essential, but without thorough missiological reflection, and without explaining its theological and cultural implications."[23]

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[22] 1 Cor 14:7-11 NRSV
23 William A. Smalley, *Translation as Mission: Bible Translation in the Modern Missionary Movement* (Macon: Mercer, 1991), 241.

Now in the early part of the twenty-first century we find a similar lack of serious theological reflection regarding preaching with an interpreter. The use of interpreters in ecclesial settings reflects the reality that orality remains the dominant mode of learning in the majority world[24] and the study of oral forms of communicating has been largely silent within theology. The very attitude of proclaiming the gospel message orally is itself a biblical attitude "But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?"[25] Evangelists and missionaries brought a preached gospel before a Bible translation. St. Ignatius of Loyola, for example, urged his followers to learn the idioms of the countries to which they were sent:

> Palu Le Jeune, a seventeenth-century Jesuit who served among the Montagnais of New France, stated the case for language-learning most succinctly in 1633, when, quoting St. Paul, he declared, "Faith enters by the ear."[26]

The word of God is to be proclaimed and heard, not only read.[27] Speaking from an African context Prior writes "oral theology and oral history may be said to be the stream in which the vitality of the people of faith in Africa, illiterate and literate, is mediated."[28] Olwa describing preaching in a Ugandan context emphasises the importance of orality, with homileticians in African needing to, "recognize that 60-70% of adult illiterate Africans prefer oral communication in order to be able to listen, understand, remember, and easily pass on what they have learnt."[29] For Olwa this is a biblical model for communicating Scripture, for example, the Gospel of Mark was an oral story that was written for an oral audience. The importance of story-telling and narrative theology is a reoccurring theme in scholarship on cross-cultural preaching. Richardson summarises this relational theme in cross-cultural preaching when he writes:

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[24] According to International Orality Network 80% of the world's population are oral communicators, approximately 5.7 billion people. Of that population there are 1.35 billion oral communicators who may be literate but prefer to learn through oral means. International Orality Network, *Reaching Oral Communicators*, https://orality.net/about/reaching-oral-communicators/ (accessed October 8, 2017).
[25] Romans 10:14.
[26] Gerald McKevitt, *Brokers of Culture: Italian Jesuits in the American West, 1848-1919* (Stanford: Stanford University Press, 2007), 125.
[27] Alfred Olwa, "Missionary of Reconciliation: The Role of the Doctrine of Reconciliation in the Preaching of Bishop Festo Kivengere of Uganda Between 1971–1986" (PhD diss., University of Western Sydney, 2012), 24.
[28] Randall Prior, "Orality: The Not-So-Silent Issue in Mission Theology" *International Bulletin of Missionary Research* 35, no.3 (2011), 144.
[29] Olwa, "Missionary of Reconciliation," 21.

> Propositions may not translate between cultures, but stories about life, family, and struggles almost always do. Narratives make us feel we can relate to each other. Through storytelling we share pain, apply truth, and build trust. We must become fluent in the universal language of story if we want to preach cross-culturally…Turn your principles and statements of propositional ideas into illustrations. Tell the stories Jesus told. When you can, choose narrative passages from the Scriptures. Close with stories that challenge people to appropriate the truths you are communicating.[30]

Similarly, Nieman and Rogers state that the ultimate story found in scripture is able to speak across cultures precisely because it addresses the shared aspects of our lives:

> In forging connections, preaching therefore takes on a serious new task of showing that we have more in common with our culturally diverse neighbors than not, sharing both a deep human wound and a deep human longing for restoration.[31]

Stine reinforces this point that what unites Christians is stronger than what differentiates, "…Christians are united not by cultural and linguistic similarities but by their common relationship in respect to God."[32] For Olwa writing from a Ugandan perspective oral gospel stories must be told in a way that is memorable and able to be passed on to others without difficulty. In a culture such as Uganda where the oral tradition is intrinsic to listeners of sermons it is an exciting opportunity. For those preaching to Ugandan congregations they are invariably preaching to a *listening* congregation. Oral congregations such as those found in Uganda are:

> congregations who are not empty ciphers but culturally prefer to listen to the sermon, understand it, in order to be able to remember it and desire to pass on the message in their cultural location.[33]

For those privileged to have such an attentively listening congregation we should make every effort to engage and connect in ways that honour and affirm their ways of hearing. Likewise, Richardson supports cross-cultural preaching that speaks to the "heart language"[34] of people. Interpreted preaching positions the preacher to recognise that because of interpreters the preacher has an opportunity to speak, via the interpreter,

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[30] Rick Richardson, "Cross-cultural Preaching: How to connect in our multicultural world," in *The Art & Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators,* ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 172-173.

[31] James R. Nieman and Thomas G. Rogers, *Preaching to Every Pew* (Minneapolis: Fortress Press, 2001), 150.

[32] Stine, *Bible Translation*, viii.

[33] Olwa, "Missionary of Reconciliation," 25.

[34] Richardson, "Cross-Cultural Preaching," 171.

in the very heart language of the congregation. Preachers throughout the history of the Church are indebted to intrepid interpreters who have undertaken the mentally arduous task of being facilitators of the good news of Jesus Christ:

> …translators must be veritable circus jugglers. Having tossed not one but several cultures into the air, they must now concentrate simultaneously on whatever they tossed up - the particular biblical culture, the culture of the readers of the translation, and the translators' own culture. Translations, like all communication, are deeply imbedded in cultural presuppositions."[35]

While the onus for communication has oftentimes rested heavily on the interpreters' shoulders, this research aims to explore what the preacher needs to understand about interpreted preaching to lighten the load for the interpreter. One such understanding is how language and culture is intertwined, as Sanneh writes "Translation is primarily a matter of language, but it is not only that, for language itself is a living expression of culture."[36] Preaching to another culture with an interpreter is more than finding the same words in another language, it is about appreciating that perception of the world varies between cultures as much as the grammar used.

1.4 Language and Meaning

Preachers who want to partner with their interpreter/s for the best possible communicative outcome for the congregation need some basic understanding about the differences in not just language but also cultural perception. According to Stewart and Bennett, most native speakers of English in the United States, particularly those who are monolingual, have a mechanistic understanding of language:

> The assumption is that words are merely mechanisms that express the essence of meaning and reasoning, which all people share. There is little sense that specific languages and grammars affect reasoning or perception. In its most basic form this means that many monolingual people, such as many speakers of U.S. English, tend to assume that there is a direct relationship between what they say, what they mean and what they perceive "out there." Little thought is given to the idea that different languages might affect how thinking is organized and how what is "out there" is perceived.[37]

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[35] Louis J. Luzbetak, "Contextual Translation: The Role of Cultural Anthropology," in *Bible Translation and the Spread of the Church: The Last 200 years,* ed. Philip C. Stine (Leiden: E. J. Brill, 1990), 109.
[36] Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture* (Maryknoll: Orbis Books, 1989), 238.
[37] Edward Stewart and Milton Bennett, *American Cultural Patterns: A Cross-Cultural Perspective* (Yarmouth: Intercultural Press, 1991), 46.

Language is much more than a mechanistic tool that people utilise for communication. Language is a complex system that weaves perceptions, meanings and imaginations into a "system of representation":

> Language is a means of sorting out reality at the boundary between objects (out there) and concepts (constructs in our mind). In a sense, languages are "maps" that have been drawn by very different cartographers using very different scales, different assumptions about what is being mapped and how the map is going to be used, different assumptions about the understandings of the people using the map, and a dynamic sense of needing to change and adapt the map as new objects are added to the "landscape."[38]

As long as everyone is speaking the same language, in a similar social context, for example American-English in a specific region of the United States, all are using a similar "system of representation" and can anticipate that they are weaving together perceptions, meanings and imaginations in a similar way.[39] But once people change the context or the language, the understanding of the relationship between objects and concepts also changes. This is an important concept for the preacher who is going to be interpreted to understand. Whilst it is highly improbable that a guest preacher to a different culture can fully grasp the different worldview an ethnic group may collectively share it is important for the preacher to realise that their worldview may be disparate. Anthropologist and linguist Benjamin Whorf addresses this issue in what is known as the Whorf hypothesis. He states:

> We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds - and this means largely by the linguist systems in our minds.[40]

Martínez summarises Whorf's hypotheses about language and perception in a way that is useful to this discussion of interpreted preaching. According to Martínez,[41] Whorf developed a "strong hypothesis" in which he stated that language largely determines

[38] Juan Francisco Martínez, "Language, Gestures and Power" in *Churches, Cultures & Leadership: A Practical Theology of Congregations and Ethnicities,* ed. Mark Lau Branson and Juan F. Martínez (Downer's Grove: IVP Academic, 2011), 115.
[39] Martínez, "Language, Gestures and Power," 116.
[40] J. B. Carroll, ed, *Language, Thought and Reality: Selected Writings of B. L. Whorf* (New York: John Wiley, 1956), 213.
[41] Martínez, "Language, Gestures and Power," 116.

how we understand our reality. According to the strong hypothesis, if we do not have the language for something, we are significantly limited in our abilities to even perceive that the thing exists. But he also laid out a "weak hypothesis" in which he spoke of the interrelationship between language, thought and perception. This means that interaction between peoples who speak different languages is complicated by the fact that they perceive the world in very different ways. People organise, categorise, analyse and draw different types of conclusions about what they "see out there," this affects basic things like how we define different colours and spatial relationships. It also affects how we perceive and describe social relations and our relationship to the physical world. Martínez asserts that people will only tend to understand what Whorf is describing if they interact with native speakers of other languages in a multilingual setting. People who are monolingual and usually interact solely with other people who speak only their language rarely have occasion to question their mechanistic assumptions about language. This is an important caution for a first time preacher being translated. Preachers might unconsciously assume that their language map is an accurate representation of what is "out there" and that the maps of other languages are fairly similar to their own. According to Martínez, misunderstandings between native speakers of the language, or even with non-native speakers, are explained in mechanistic terms, such as lack of knowledge or improper usage of the language. For example, many speakers of American-English seldom interact with non-native speakers of U.S. English. This is not just a matter of language, but the native speakers probably do not know that this makes them unaware that they all are perceiving the world differently. Furthermore, because any interaction with non-native speakers will be in English, it is easy to conclude that any misunderstandings reflects misuse of the language by the non-native speaker and not something more profound.[42] Martínez concludes that:

> Because English has become the international language of the world, the assumption often made in the United States is that people have adopted American "systems of meaning" when they are using U.S. English. We often find that people are using English words but with the thought patterns of their own languages or uses framed by their own cultural experiences.[43]

For the preacher this means that although the interpreter speaks English it does not mean they think like an Australian, British person or North American. When a

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[42] Martínez, "Language, Gestures and Power," 117.
[43] Martínez, "Language, Gestures and Power," 128.

miscommunication in the sermon occurs the issue may be deeper than merely needing a thesaurus to find another word to suggest to the interpreter. The real issue may reside in a divergent way of perceiving and explaining the world around us. If as McQuilkin writes "The responsibility of the preacher, then, is to get inside the head, indeed, inside the heart of his [sic] audience and communicate in thoughts and words that can be understood, that connect"[44] how does the preacher achieve this when they are a guest in a culture whose ways of thinking and perceiving are so different to their own? It is the interpreter who ultimately enables this, however, the more the preacher has done through preparation, listening, and being culturally aware then the lighter the burden for the interpreter who is undertaking the translation, of not just language but cultural worldviews.

1.5   Research Question and Organisation

Due to the facilitation of interpreters the gospel of Jesus Christ is currently being shared somewhere in the world. Sitting in churches or meeting places congregations are being instructed in Christian living and biblical understanding. An interpreter may be used because there is a visiting preacher or because of the diverse language backgrounds of attendees. Some congregants may have partial fluency in the preacher's language but require the 'gaps' to be filled in by the interpreter in the preaching event. Whatever the situation that results in the need for interpretation it is an act that occurs frequently throughout the universal church. It has a historical and biblical precedent, however no major theological research has been undertaken regarding this unique homiletical act. The question this research asks is - is interpreted preaching different to non-interpreted preaching, requiring its own methodology and discrete homiletic category? Recalling Bills description of interpreted preaching above it certainly looks different. The preacher may be well outside their comfort zone, their usual rhythm of preaching interrupted by the need for translation. The rhetorical devices that work so well with one's home congregation may appear to fall flat. There is uncertainty as to whether the message that the preacher is sharing is actually being communicated. The preacher may sit down afterwards trusting that the Holy Spirit has conveyed the message because they are uncertain as to whether anything was communicated. However, these doubts are not unique to the interpreted sermon. How then is the interpreted sermon different to a

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[44] Robertson McQuilkin, "Spiritual Formation Through Preaching" in *The Art & Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators,* ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 53.

sermon delivered in one's own language, is it different? If it is different what are the theological and homiletical implications? Is interpreted preaching a yet to be recognised style of preaching that should be listed alongside narrative, expository, inductive and other forms of preaching? Or is it just a subset of cross-cultural preaching? Does preaching with an interpreter have any limitations in regard to style and content? Can interpreted sermons deal with complex theological ideas or are they best reserved for straightforward evangelistic messages? Are any limitations due to the lack of linguistic skill of the interpreter or a reflection of the preacher's (un)willingness to tackle difficult texts or topics when the sermon is being translated? Can gaining an understanding of interpreted preaching modify the preacher's approach when they find themselves in the position of being translated?

In seeking to answer these questions this research will consider interpreted preaching from a biblical, theological, and homiletic context, as well as a case study involving qualitative interviews and data analysis. The structure of the thesis will be as follows. Chapter two of the thesis will provide an overview of preaching. It will examine where interpreted preaching intersects and diverges with cross-cultural preaching. Theories and practice of interpreting and what is taking place in the interpreted preaching event will be explored. The third chapter will provide a literature review of current research on interpreting in religious contexts. Most of the research is being undertaken in the fields of interpreting and translation and focus largely on the role of the interpreter as opposed to the preacher. The fourth chapter will give a biblical framework for the research demonstrating that God's plan for humanity has always been for linguistic diversity. Language as a means for God to communicate to people and the relational aspect of language in the bible will be discussed. An understanding of the diversity of languages in the Hebrew Bible and the silence regarding communication between dialects will be discussed. Examination of biblical accounts of language and diversity of language especially the Genesis account of creation, the table of nations, and Babel will be explored. The creation of the Church at Pentecost through a linguistic miracle will further support the thesis that God shows no partiality to language as well as the image in Revelation of a multiethnic multitude worshipping God. Furthermore, a review of the spread of the Church throughout the Roman Empire and beyond will uncover the assumed use of interpreters to surmount the linguistic barriers of encountering new nations and ethnicities. The fifth chapter of the thesis sets out the case study of SOMA, an international short-term mission agency that regularly and successfully undertakes

preaching with interpreters. Chapter 6 will establish the research design and methodology for the case study, including participants and ethics. Chapter 7 will provide an analysis of qualitative data obtained in interviews from preachers, interpreters, and bilingual congregants. Chapter 8 will discuss the outcomes of the research including major themes that have emerged from the data analysis. This chapter will also discuss how the research will contribute to the field of homiletics and theology, as well limitations of the study and areas for further research. Chapter 9 will conclude the thesis by arguing that interpreted preaching is indeed a discrete homiletic and requires new methods and theories for approaching the preaching task using homiletic theology. While there are expected practical outcomes for preachers from this research there will also be a contribution to homiletic understandings of how multilingual communication reflects God's grace to speak to all peoples in their own language. It is hoped that the outcomes of this research will prompt preachers engaging in interpreted preaching to give critical and considered reflection to their own preaching practice and incorporate some of the understanding and models developed into their own preaching praxis.

1.6 Personal Experience

My interest in this area has been generated by personal experiences of being interpreted while preaching in Uganda on short-term missions and belonging to a multilingual church, predominantly Mandarin and Cantonese speaking, where interpreted preaching occurred on a weekly basis. Speaking with other preachers it became clear that whether they enjoyed the experience or found it frustrating they had not thought about it critically. Speaking to interpreters I was astounded by their linguistic abilities, theological reflection, and personal spirituality. After observing others preach with interpretation I realised that many of us were guilty of expecting our interpreters to 'just do it' with minimal thought to how we prepared and delivered our preaching in an interpreted space. The preacher certainly still prepared prayerfully and studiously but their methods remained the same as for their home congregations with minimal allowance for cross-cultural communication and being interpreted. Changing a 30 minute sermon to 15 minutes to allow for interpretation is a very minimal concession considering the mental complexities required of the interpreter. I realised that a critical view of preaching with an interpreter needed to be undertaken. Christianity has a long

history of using interpreters and it is in fact intrinsic to the success of the great commission to "go therefore and make disciples of all nations."[45] Interpreted preaching is a homiletic event that even many non-missionary Christians in places like urban Sydney or downtown San Jose are experiencing as multiethnic communities share buildings and church services. My hope is that this research will contribute to homiletic theory as well as provide some useful tools that preachers can implement in their own interpreted preaching.

1.7   Outcomes and Contribution to the Field

The study of cross-cultural communication and preaching is not a new theme in homiletic research. However, theological research that deals directly with interpreted preaching has only recently begun to be undertaken and it will therefore make an original contribution to the field of homiletics. This research seeks to explore the dynamics of interpreted preaching through a case study of SOMA and interpreted preaching conducted by its short-term mission team members. Spoken translation adds another dimension to the preaching event that should affect how the preacher prepares and delivers their message. The aim of this research is to investigate whether this added dimension significantly changes the act of preaching to assign it its own discrete preaching form. This research will involve studying an event that is already taking place with success, but a critical framework has yet to be developed in which practitioners can learn and grow their homiletical skills in this field. This researcher acknowledges that often the volunteer interpreters are limited in access to training and support and that the preacher shares the greater portion of responsibility in ensuring efficacious communication is achieved. It is also anticipated that discussion of research findings will add to evangelical discourse regarding the importance of sharing the gospel message of Jesus Christ by reflecting critically on the role of interpreters and preachers historically and currently.

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[45] Matt 28:19.

Chapter 2 - Re-Defining the Preaching Space

"I'll often preach to the response of people and change how I'm preaching depending on how they're responding. And so getting used to the delayed response because they wouldn't understand until obviously it's interpreted...so it was just like really strange to find a rhythm to know how it was going and where to go next."

<div align="right">Australian Preacher</div>

2.1 Preaching

Defining preaching is a difficult task as Craddock states "preaching itself is a very complex activity. So many are the variables that even arriving at a satisfactory definition of preaching is a continuing task."[46] Quicke writes that preaching "is such a slippery word that almost anyone can construct a definition based on his or her personal experience and preference that can then be read back into favorite New Testament references."[47] However, definitions are necessary especially as this research aims to demonstrate that what occurs in interpreted preaching reconfigures the preaching event and sets it apart from other forms, while still retaining key homiletic practices. Preaching is certainly more than delivering the sermon, according to Willimon it is a theological act, "our attempt to do business with a God who speaks. It is also a theological act in that a sermon is God's attempt to do business with us through words."[48] Theology of preaching ranges through a spectrum that includes the lofty aim of imparting the very word of God, or the 'high view'[49] of preaching, expounding scripture, through to life application and instructional Christian living. On various places along the continuum reside expository, narrative, inductive, performance, transformational, liberation, prophetic, cross-cultural, and incarnational preaching. This research aims to introduce one more form into the preaching spectrum - interpreted preaching.

Regardless of the form of preaching there are elements that all sermons contain, those of the preacher, the listeners, the biblical text, and the Holy Spirit.[50] These four elements

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[46] Fred B. Craddock, *Preaching* (Nashville: Abingdon Press, 2010), 16.

[47] Michael J. Quicke, *360-Degree Preaching* (Michigan: Baker Academic, 2003), 26.

[48] William H. Willimon, *Proclamation and Theology* (Nashville: Abingdon Press, 2005), 2.

[49] The high view of preaching is a Reformed orientation that views preaching as not just a human activity but proclaiming the very word of God (O. C. Edwards, Jr, "History of Preaching," in *Concise Encyclopaedia of Preaching*, ed. William H. Willimon and Richard Lischer (Louisville: Westminster John Knox Press, 1995), 204.

[50] Craddock, *Preaching*, 22-29.

do not function independently but work together before, during, and after the sermon is delivered. Quicke states:

> Preaching as a God-event moves individuals and communities forward in responsive living. God's Word will not return empty because it empowers both preacher and hearers to live differently. Sermons are not conversation pieces to tickle gray matter but God's springboards for action in kingdom life. Preachers *and* hearers should expect to be different.[51]

Preaching has a multiplicity of forms and also of function depending on the sermon's text and purpose. Johnson outlines seven ways to communicate in preaching, each with a different intended outcome or goal: evangelise, herald, teach, exhort, prophesy, confess, and witness.[52] Which of these the sermon will more strongly focus on is directed by the text, congregation, culture, and the preacher's own preferences.[53]

Who will be hearing the sermon is also an important consideration. The preacher must not only exegete the text but also the people who will hear the sermon, "the preacher must keep an eye on the text and an eye on the congregation."[54] In a guest preaching situation where knowledge of the receiving congregation may be limited and culturally unfamiliar the preacher may be unable to exegete the congregation prior to the preaching event. Cross-cultural homiletics demonstrates the importance of understanding the culture of the people that will listen to the sermon and how the preacher's own culture affects their perspective.

2.2   Cross-cultural Preaching

Preaching seeks to connect across language and cultural barriers. "We have always expected that good preaching will connect the life of the hearer with the God revealed in scripture. Cross-cultural preaching takes that effort to connect a few steps further."[55] It is at this point that the need for interpreters in preaching becomes more than a spiritual interpretation of the text but a concrete need for linguistic interpretation. When the barriers are not just cultural but linguistic connection will be limited without the aid of

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[51] Quicke, *360-Degree Preaching*, 131-132.
[52] Darrell W. Johnson, *The Glory of Preaching: Participating in God's Transformation of the World* (Downers Grove: IVP Academic, 2009), 98-99.
[53] Johnson, *Glory of Preaching,* 99.
[54] Jeffrey Arthurs, "The Worlds of the Listener," in *The Worlds of the Preacher: Navigating Biblical, Cultural, and Personal Contexts*, ed. Scott M. Gibson (Grand Rapids: Baker Academic, 2018), 89.
[55] Nieman and Rogers, *Preaching to Every Pew,* 148.

translation and requires more than demonstrating cultural sensitivity to congregation members.

Interpreted preaching appears to parallel definitions of cross-cultural preaching as it shares the aim of seeking to be heard across cultural and linguistic barriers.[56] In fact one could claim that all preaching is a cultural event[57] and the reality is that most preaching situations are loaded with enormous cultural diversity.[58] Preaching could claim to be always cross-cultural regardless of the congregational demographics "for it proposes a different reading, a different way of being, a different world, and, therefore, a different culture."[59] However, the reality of preaching is that whether the cultural obstacle between preacher and congregation is inner-city versus rural, younger versus older generations, or two different ethnic groups, preaching seeks to bridge the gap to show that people have more in common with their culturally diverse neighbours than not."[60] Cultural exegesis of the congregation becomes one more step in the preacher's sermon preparation.[61]

Unfortunately, cross-cultural preaching still tends to evoke foremost preaching between differing ethnic groups. As a result, interpreted preaching could easily be relegated to a sub-category of cross-cultural preaching. Certainly, interpreted preaching has much to glean from cross-cultural homiletical theories. However, this research asks if interpreted preaching is a distinct homiletic that requires its own research and theories. Historically

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[56] Cross-cultural preaching encompasses more than just proclaiming the gospel across the boundaries of language or ethnic difference but also includes age, class, educational, socio-economic, family, geographic, and religious diversity.

[57] David W. Augsburger, "Cross-Cultural Preaching" in *Concise Encyclopaedia of Preaching*, ed. William H. Willimon and Richard Lischer (Louisville: Westminster John Knox Press, 1995), 95-97.

[58] Joseph R. Jeter, Jr., and Ronald J. Allen, *One Gospel, Many Ears: Preaching for Different Listeners in the Congregation* (Danvers, Mass.: Chalice Press, 2002) 105.

[59] God's in-breaking into the world in the person of Jesus can be read as kingdom culture encountering earthly culture. In support of the claim that all preaching is cross-cultural, Gonzalez writes:

> [A]ll preaching is cross-cultural, for it proposes a different reading, a different way of being, a different world, and, therefore, a different culture. All preaching confronts the church (including the preacher) with the contrast between the world as read by unbelieving eyes - no matter whether modern or postmodern - and the world as it is read through the eyes of faith. Indeed, the very fact that we tend to reserve the title "cross-cultural preaching" for what takes place in the presence of persons of different cultures is an indication of the degree to which, in so much of its preaching, the church has capitulated to the influences of the culture around it.

Justo L. González, "Minority Preaching in a Postmodern Age," in *Sharing Heaven's Music: The Heart of Christian Preaching. Essays in Honor of James Earl Massey*, ed. Barry L. Callen (Nashville: Abingdon Press, 1995),189.

[60] Neiman and Rogers, *Preaching to Every Pew*, 150.

[61] See Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress Press, 1997), 64-77, for a model of conducting congregational exegesis.

homiletical discussion around cross-cultural preaching presupposes that it occurs due to immigration and the preacher often belongs to the existing majority ethnic group and must learn to respond to an increasingly diversified home congregation. One pictures those churches boasting multiple nationalities and languages represented in their church demographics. However, in the context of interpreted preaching in short-term missions the preacher finds that they are often the ethnic outsider speaking to a ethnically homogenous group. The preacher in an interpreted preaching context is the cultural outsider.[62] What is pertinent to this research is that the congregation hears the sermon through the filter of an interpreter, a member of the same language group, and sometimes a member (or leader) of the same congregation. This raises more questions about how interpreters mediate meaning in the preaching event. Do they find culturally equivalent concepts and expressions or translate literally even when it is culturally inappropriate or nonsensical? The added dynamic of an interpreter in the live preaching event requires research that takes those factors related to interpreting into account. As the role of the interpreter is explored in the following section we observe that the interpreter plays an important role as gatekeeper to the host culture.

2.3 Interpreting

Interpreting is a specialist discipline with professionally trained and accredited practitioners working in a variety of community and conference settings ranging from the United Nations, local governments, to hospitals and courtrooms. Interpreting has traditionally been regarded as a branch of translation and defined as a conversion process from one language to another, in either the written or the spoken mode.[63] Within the discipline and for the purposes of this research, interpreting will refer to the translation of the spoken word and translation to the translation of the written word. Interpreted preaching occurs in a variety of modes - sign language for deaf and hearing

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[62] This is not always a disadvantage for the guest preacher who can often bring a sermon or teaching because they are an outsider where a similar sermon or teaching may be ignored or rejected if presented by the local minister. Richardson says, "After building trust and rapport, don't hold back. Fulfil your calling and speak the truth. The fact that you are from a different culture often gives you tremendous opportunity to challenge people in extraordinary ways" (Richardson, "Cross-cultural Preaching," 173).
[63] Sandra Beatriz Hale, *Community Interpreting* (London: Palgrave Macmillan, 2007), 3.

impaired,[64] simultaneous translation where hearers wear headphones, the whole sermon spoken in one language and then the whole sermon spoken again in another language. However, the mode of interpreting occurring in the interpreted preaching this research will be examining is best described as dialogic and short consecutive.[65] The preacher typically says a few sentences or expresses a complete idea followed by the interpretation by an interpreter standing beside the preacher. This back and forth continues until the sermon is finished. In preaching with interpretation there can also be interaction between the preacher and interpreter with the opportunity to seek clarification. In this form of interpreting the interpreter's aim is to empower the preacher to communicate by attempting to achieve the reaction in the listener that the original would have achieved if the message had been understood in its original language.[66] Depending on the experience and the ability of the interpreter they may attempt to find the same words in the language of the congregation. With greater ability the interpreter's goal becomes equivalence, that is, they attempt to express the broader idea or concept of the preacher. Equivalence is ultimately the core of interpretation:

> equivalence...implies understanding the meaning of the utterance beyond the literal meaning of the words, understanding the speaker's intentions in context, taking into account the participants and the situation, and then assessing the likely reaction of the listeners to the utterance. It also involves understanding the appropriateness of the utterance according to the different cultural conventions that are linked to the languages in question.[67]

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[64] For many people when they think of preaching with an interpreter their first thought is sign language interpretation. This is indeed an important form of interpreted preaching and is beginning to receive serious research in church contexts especially in Catholic theological literature. Dr Marlana Portolano is completing the book *Ephphatha! Two Hundred Years of Deaf Catholic Heritage*, about the rhetorical history of missionary activity and preaching as they have been practiced in sign language communities all over the world. Towson University, *Dr Marlana Portolano,* https://www.towson.edu/cla/departments/english/facultystaff/mportolano.html (accessed November 17, 2017). However, like other forms of interpreted preaching, deaf interpreting of sermons has been overlooked in theology and homiletics. Weber argues that deaf ministry is not benevolence ministry and that "experts argue that a different paradigm is desperately needed: seeing deaf ministry as cross-cultural missions" (Jeremy Weber, "Do You Hear What I Hear?" *Christianity Today* 54, no. 3 (2010): 46-48. Due to the SOMA case study that this research is exploring the subject of deaf interpreted preaching is not part of the research parameters, currently SOMA does not utilise deaf interpreters. However, it is a relevant and important area of research and praxis and there are certainly some parallels in the frustrations of deaf congregations and interpreters towards preachers who fail to understand the language barriers involved in interpreting. As Weber recounts "the way the sermon was presented was not understandable to the deaf…Hearing pastors tend to deliver non-linear messages at a tenth grade reading level, while most deaf best comprehend linear messages at lower reading levels. In Stecca's experience, deaf Christians often understand less than 40 percent of an interpreted sermon."
[65] Hale, *Community Interpreting*, 10.
[66] Hale, *Community Interpreting*, 11.
[67] Hale, *Community Interpreting*, 7.

In the interpreted preaching setting it is difficult for the monolingual preacher to assess if equivalence has been achieved by the interpreter. The preacher may receive positive feedback from members of the host language but there is always uncertainty as to whether this is just courteous treatment to a guest speaker. The preacher does learn if there is major miscommunication in the preaching moment when the interpreter clearly does not understand what the preacher has said, whether due to accent, idiom, or unfamiliarity with the language. If understanding is not achieved the preacher will need to reframe the statement or find a different way to re-express the idea. It is preferable that potential miscommunications are discovered during preparation but if there has been no time to prepare then errors will need to be corrected as they occur in the preaching event which can be disruptive for both congregation and preacher and lead to a disjointed message. To help mitigate such challenges in interpreted preaching a greater understanding of how to communicate effectively with an interpreter is required.

The concepts and practices of the interpreting discipline are important for understanding the processes that interpreters of preaching undergo. However, what separates the interpreters of preaching from vocational community or conference interpreters is that the sermon interpreter is not a neutral figure or an extension of the speaker but fulfils a crucial gatekeeper role between the preacher and the congregation. Edwards writing about interpreters as agents in research makes an interesting connection between the expectations of the 'outsider,' be they a researcher or a preacher, and the interpreter as a supposed cultural 'insider':

> Interpreters as gatekeeper are thought to have established relationships of trust with the people...However, communities are not entirely homogenous and consensual, and trust is contingent and variable. Relations of mistrust also exist and can place interpreter[s]...in awkward or difficult positions in relation to members of their imagined community.[68]

Edwards' comment highlights one of the expectations a visiting preacher can place on their interpreter. Preachers presume interpreters are trusted and authorised agents through whom they can speak to the congregation, but this may not always be the case. Alternatively, the interpreter may take their role as gatekeeper to mean they should modify the content of the preacher's message or deliver a completely different sermon altogether, especially if they also have a pastoral role in the congregation. Interpreters

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[68] Rosalind Edwards, "Power and trust: an academic researcher's perspective on working with interpreters as gatekeepers," *IJSRM* 16 (2013), 503-514.

may modify the guest's message for a variety of reasons such as having their own agenda for the congregation, they may disagree with what the preacher is saying, they may realise that what is being said would not translate to the congregation and their context, or they may not understand the preacher and therefore give a sermon of their own. The guest preacher has no control over any of these possible outcomes and trusts that the message they have prepared is essentially the message that is transmitted to the congregation.

Another complication arising from the lack of understanding regarding the role of the interpreter is unrealistic linguistic expectations. For mono-linguists there is a tendency to assume that because polyglots speak to them relatively fluently that the act of understanding and adapting a sermon into another language is as simple as the conversation they had with their interpreter at lunch. This is not always the case especially when preachers introduce theological and spiritual concepts that may have no equivalent terms in the host language or perhaps worse, misleading equivalent terms. Interpreting is a discipline and a profession because of the complex and challenging nature of interpreting. Placing the burden of interpretation onto a volunteer and expecting a professional interpretation does not necessarily follow. The interpreters that this research will be studying have varying experience interpreting and differing levels of training in theological and spiritual understandings used by the preachers. Even individual dynamics between preacher and interpreter, such as accent and personality, can determine how successful the preaching-interpreter partnership will be. As Barnett states:

> The lack of understanding of the nature of bilingualism and the variation in linguistic forms leads to non-appreciation of the skills involved in interpreting. Consequently, there is a lack of recognition of the need for training in these skills which, in turn, leads to unreal expectations of lay bilingual people as interpreters.[69]

Spoken translation will be most successful the more familiar the interpreter (and preacher) is with the languages and cultures in question, the participants, the situation, the context and the setting.[70] The preacher in turn can assist the interpreter by appreciating the complex and exhausting mental process the interpreter undergoes during a session of interpreting. In fact, interpreting is such a demanding task that often

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[69] Sarah Barnett, "Working with interpreters," in *Working with Bilingual Language Disability,* ed. Diedre Duncan (London and New York: Chapman and Hall, 1989), 97.
[70] Hale, *Community Interpreting*, 8.

one interpreter will have to sit down and another continue. While the lay interpreter may be a volunteer whose only qualification is an understanding of both languages there are strategies that can be gleaned from the professional discipline that can be applied. Interpreters who know more about the preacher, the topic and the discourse styles and strategies will be closer to the preacher's own meaning. An understanding of interpreting in turn requires that the preacher to do all they can in preparation and delivery to assist the interpreter.

2.4   The Holy Spirit's Role in Preaching

The Holy Spirit plays an important role in interpreted preaching. In the definition of preaching the Holy Spirit is listed as one of the four fundamental elements of preaching in conjunction with the preacher, the text, and the congregation. The first instance of interpreted preaching in Acts 2 was after all initiated and made possible because of the Holy Spirit's presence. Every preacher has had that moment where they are thanked, or critiqued, for saying something in the sermon that they know they never spoke and yet the Holy Spirit is credited with speaking to the person the words that they needed to hear. However, as Heisler states "for many preachers the Holy Spirit is relegated to the background of preaching, working behind the scenes, assumed but not readily understood."[71] A preacher's theology regarding the role of the Holy Spirit in preaching will vary depending on denomination, ideology, and personal experience. However, there is the expectation that in preaching God is always doing something, as Johnson expresses it "When we preach, when we dare to say again what the living God says, the Word and Spirit make something happen."[72] Heisler lists ten ways the Holy Spirit makes "something happen" in preaching:[73]

1. The Spirit's inspiration of the biblical text
2. The conversion of the preacher to faith in Jesus Christ
3. The call of the preacher to preach the Word
4. The character of the preacher to live the Word
5. The illumination of the preacher's heart and mind in study
6. The empowerment of the preaching in proclaiming the Word
7. The testimony to Jesus Christ as Lord and mediator
8. The opening of the hearts of those who hear and receive the Word
9. The application of the Word of God to the listeners' lives

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[71] Greg Heisler, *Spirit-Led Preaching: The Holy Spirit's Role in Sermon Preparation and Delivery* (Nashville, B&H Academic, 2007), xvi.
[72] Johnson, *Glory of Preaching*, 31.
[73] Heisler, *Spirit-Led Preaching,* 4.

10. The production of the lasting fruit displayed in the lives of Spirit-filled believers

Heisler views the character of the preacher and the Spirit's work in preaching as a dynamic that is kept alive by "a consistent devotional life filled with prayer, consecration, and meditation on God's Word for personal growth."[74] In Robinson's definition of biblical preaching the Holy Spirit is seen as crucial in the preacher's own life foremost:

> Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers.[75]

For Gibson the preacher's inner world should correspond with their relationship with God[76] and as a result will ensure their preaching impacts the listener, "the preacher strives to cooperate with the Holy Spirit to apply the truth of the text to the preacher's life. Only then will the preaching text connect with the listener."[77] It is not just in the preacher's life that the Holy Spirit has been working but also in the hearers "melting hardened hearts, softening stubborn wills, clearing cluttered minds, mending broken spirits."[78] The Holy Spirit is working in the dynamics of communication, as Johnson states:

> God is working with the speaker and God is working with the listener, which is one of the reasons the same sermon can result in many different sermons in the same service: God is empowering the worlds of the speaker, speaking them in different ways to different people; sometimes God is speaking a word of which the speaker is unaware.[79]

While many preachers accept and even hope that the Holy Spirit will work in the preaching event, the addition of an interpreter can challenge the preacher's theology of whether the Holy Spirit will still be able to empower the words of the speaker to be received by the listeners. When there is an interpreter, is the interpreter empowered by

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[74] Heisler, *Spirit-Led Preaching*, 83.
[75] Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd ed. (Grand Rapids: Baker Academic, 2001)*,* 21.
[76] Scott M. Gibson, "The Preacher's Personal World," in *The Worlds of the Preacher: Navigating Biblical, Cultural, and Personal Contexts,* ed. Scott M. Gibson (Grand Rapids: Baker Academic, 2018), 53.
[77] Gibson, "The Preacher's Personal World," 63.
[78] Johnson, *Glory of Preaching*, 240.
[79] Johnson, *Glory of Preaching*, 241.

the Holy Spirit to hear the sermon's message, or are they empowered by the Holy Spirit to preach the sermon, and does the distinction even matter? Johnson discussing the role of the Holy Spirit in preaching highlights that the preacher does not stand up alone but rather "we stand in the company of his Holy Spirit. We stand in his Spirit and in all his Spirit is doing."[80] However, in interpreted preaching there is at least one other, the interpreter, who is also standing up with the preacher. If the Spirit "has been and will be working with the preacher"[81] is the expectation that equally the Spirit has been and will be working with the interpreter? How does the spiritual preparation of preaching change in response to this change of preaching dynamic where the preacher stands "shoulder to shoulder"[82] with the interpreter? The preacher's theology of the Holy Spirit will impact their expectations of the interpreted preaching event.

2.5 Conclusion

As discourse emerges on the role of the interpreter in the preaching event, one observes that currently the interpreter's involvement is relegated to the moment of delivery. However, the sermon has been forming, depending on the preparation model, for much longer. The preacher has chosen, or been led by the Holy Spirit, or been assigned a text or preaching topic. The preacher has gone through the process of preparing and writing the sermon. Johnson sees this as a four step process - devotional, exegetical, hermeneutical, and homiletical.[83] Quicke describes this process as the 'preaching swim' and describes the stages as immerse, interpret, design, deliver and experience.[84] If the interpreter is only involved at the delivery stage of the sermon does it follow that this is the only element in the preaching process that allows for their involvement? This research explores whether preaching with an interpreter should factor into the homiletic process of preachers in each stage of preparation, including delivery and reflection. Does a preacher who knows they will be interpreted change how they prepare and should they? Does the homiletic responsibility rest solely on the preacher? How does the preacher frame their expectation of having an interpreter? Is the interpreter seen as an added, often distracting,[85] encumbrance to transmitting the message or is the interpreter seen as a partner in the homiletic task?

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[80] Johnson, *Glory of Preaching*, 239.
[81] Johnson, *Glory of Preaching*, 239.
[82] Bills, *How to Preach with an Interpreter,* xi.
[83] Johnson, *Glory of Preaching*, 107.
[84] Quicke, *360-Degree Preaching*, 132.
[85] Anecdotally the researcher has heard interpreters referred to as 'interrupters.'

This research examines where the interpreter fits in this dynamic and complex theological and oratory process. In defining preaching Craddock declares that it is the preacher who:

> …takes the words provided by culture and tradition, selects from among them those that have the qualities of clarity, vitality, and appropriateness, arranges them so as to convey the truth and evoke interest, pronounces them according to the best accepted usage, and offers them to God in the sermon.[86]

However, when the preacher is a guest in a church that requires the linguistic and cultural skills of an interpreter, then who is crafting the sermon? Is the preacher still the primary constructor of the sermon or does the interpreter subsume the preacher's role, or is it a shared endeavour where both are involved in the homiletic task? In asking these questions of the research it is evident that preachers' own theology of the homiletic task will significantly influence their attitude towards the interpreter's place within the preaching event.

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[86] Craddock, *Preaching*, 19.

Chapter 3 - Literature Review

"We need to consider interpreting as important as reading the bible because some people lose out."

<div align="right">Ugandan Interpreter</div>

"I look at it as a joint effort. Because I think the interpreter wants to speak what I'm saying and I want the people to hear what I'm saying. So to me…it's a team, you're doing a team thing. You're carrying each other."

<div align="right">British Preacher</div>

3.1   Emerging Research on Interpreting in Religious Settings

The body of research, while limited, is growing around sermon interpreting and the important function non-professional interpreters occupy in religious and church contexts. Currently the trend in research has centred in translation, interpreting, linguistics, and social science research. However, theology has much to add to the conversation around interpreting for preachers. Research within translation and interpreting studies on church interpreting has been conducted among Methodists in the Gambia (Karlik 2010), Pentecostals in Finland (Hokkanen 2012), Protestants in Korea (Shin 2013), Pentecostals in Kenya (Biamah 2013), Protestants in Turkey (Balci Tison 2016) and England and Germany (Downie, 2016). The major trends emerging in research regarding interpreting practices in church contexts has primarily focused on the interpreter's ability, motivation, and trustworthiness. However, the majority of research conducted so far has failed to explore the preacher's role in co-producing the sermon or to consider the theological and homiletical implications of what is happening in this shared preaching space (with the exception of Downie). The current study will demonstrate how a theological and homiletical approach will add to the emerging inter-disciplinary discourse currently taking place as interpreters in religious settings garner recognition.

Downie's 2014 article is the first to consider the homiletical importance of preaching with an interpreter. Downie's 2016 PhD does draw on some homiletical concepts but on the whole remains firmly within the discipline of language and intercultural studies.[87] Downie's 2014 article highlights that studies in multicultural preaching so far have

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[87] Jonathan Downie, "Stakeholder Expectations of Interpreters: A Multi-Site, Multi-Method Approach" (PhD diss., Heriot-Watt University, 2016).

neglected to mention the "complex role of the sermon interpreter."[88] Downie begins his

paper by summarising theories of preaching that ground the sermon in the specific

congregation in which they are preached.[89] Downie explains that when a sermon is

interpreted the interpreter is also constrained by this temporal act:

> …interpreters, unlike translators, are not free to move around the text to improve their understanding. The solutions they find to whatever problems they face are made in the light of limited evidence and within the limitations of human cognitive capacity. They are also subject to the interpreter's own views and intuition as to what will work for a given congregation on a given day.[90]

The temporary and local nature of interpreting could be one reason it has not been an

area of study until recently and viewed with caution by Bible translators. However,

Downie argues that just as preaching takes a fixed, inspired text and tries to represent it

in a meaningful and useful way to an audience, so too does the interpreter, "Theirs is the

role of taking what is proclaimed through the preacher and preaching it again,

producing something that, for all its power and all its potential, is as temporary and

locally-oriented as the sermon on which it is based."[91] Downie's article then goes on to

consider what the people in the congregation hear in sermon interpreting using data

from other researchers. Downie posits that due to the complexities involved in the task

of sermon interpreting it is unjustifiable to consider the texts they produce as simple:

> Viewing interpreted sermons as either the sermon in a different language or the interpreter's version of it either ignores the complexities of the task in the first case or questions its value in the second. The theological status accorded to interpreted sermons therefore needs to take into account the challenges and potential of this practice, whilst still bearing in mind that it forms a vital part of worship for many congregants.[92]

Downie argues that sermon interpreting is conspicuously absent in studies of

multicultural preaching.[93] Instead of ignoring interpreting Downie suggests interpreting

needs to be placed at the center of multicultural preaching as the Church itself is

multicultural and multilingual in nature.[94] By examining sermon interpreting Downie

claims that it would be a sign that homiletics as a discipline can reflect on and adapt to

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[88] Jonathan Downie, "Towards a Homiletic of Sermon Interpreting," *Journal of the Evangelical Homiletics Society* 14 (2014): 62-69.
[89] Downie, "Sermon Interpreting," 62.
[90] Downie, "Sermon Interpreting," 63.
[91] Downie, "Sermon Interpreting," 63.
[92] Downie, "Sermon Interpreting," 63.
[93] Downie, "Sermon Interpreting," 62.
[94] Downie, "Sermon Interpreting," 65.

changes in contemporary ecclesiology, especially since multiculturalism is the growing nature of contemporary societies.[95] Partnership in preaching is a dominant theme in Downie's paper as he sees the importance of a paradigm shift from "preaching *through* interpreters to preaching *with* interpreters."[96] Ultimately, this shift in how interpreters are viewed will enable the preacher to better partner with God and the interpreter to reach the multitudes.[97]

 A small body of research has emerged in Kenya regarding church sermon interpretation. Musyoka and Karanja's 2014[98] paper examines five interpreters interpreting from English into Kamba and concludes that the outcome of interpreting in the Pentecostal churches studied with untrained interpreters was problematic. The authors highlight several external factors as well as challenges that result from the preacher and interpreter. Musyoka and Karanja acknowledge the complexities of the interpreter's task as more than "simply transferring words from one language to another."[99] The interpreter must understand the meaning and "the sense" of what is being said as well as relying on nonverbal information during the preaching event:[100]

> Thus the interpreter is seen as a transitional point of contact between two languages. This task puts him [sic] in direct contact with the senders and receivers of the message. The interpreter has to assess the intention of the speaker and transform what is being spoken at all levels of communication, including intentions and implicature. Thus an interpreter holds a key position…[101]

The authors' study considers some of the problems experienced by the interpreter during the event such as wrong pronunciation from the source language speaker may lead to a wrong production in the targeted language. Other examples include semantic distinctions in one language that cannot be translated or only approximate a meaning in the other language. The high degree of unpredictability and creativity in form and

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[95] Downie, "Sermon Interpreting," 65.
[96] Downie, "Sermon Interpreting," 65.
[97] Downie, "Sermon Interpreting," 66.
[98] This journal article uses the same data as Kenneth Odhiambo, Eunice Nthenya Musyoka, and Peter M. Matu. "The Impact of Consecutive Interpreting on Church Sermons: A Study of English to Kamba Interpretation in Machakos town, Kenya," *International Journal of Academic Research in Business & Social Sciences* 3 (2013): 189-204. Due to the similarity of research design and conclusions Musyoka and Karanja's 2014 article has been summarised.
[99] Eunice Nthenya Musyoka and Peter N. Karanja, "Problems of Interpreting as a Means of Communication: A Study of Kamba to English Pentecostal Church Sermon in Machakos Town, Kenya," *International Journal of Humanities and Social Science* 4 (2014): 196-207.
[100] Musyoka, "Problems of Interpreting," 196.
[101] Musyoka, "Problems of Interpreting," 197.

message are also elements that the authors see as potentially problematic for interpreters.[102] Musyoka and Karanja highlight that sermon interpreting occurs in a religious community where there is an expectation that interpreters understand the community's language norms and use and worldview.[103] As well as understanding the religious community's language use the authors also believe that the interpreter should be aware of language theory to be able to respond to shifts in register and other linguist modes.[104] However, they do not account for natural interpreters who can respond to these shifts in mode of discourse instinctively versus those who are trained to do so.

Musyoka and Karanja's hypothesis centres on Pentecostal churches and the call-and-response style of preaching that is the preferred mode of preaching. In the Pentecostal church context there is frequent congregant interjection including unsolicited comments, noise, and clapping. The preacher will often elicit responses from the congregation, they may also leave the pulpit and move around and interact directly with congregation members to gain a response. The research question posed by the authors' focuses on these Pentecostal driven aspects of the sermon event:

> This rapid shift of mode of discourse and field of discourse is hypothesized by the study to be a challenge to the interpreters. The audience interactions are also hypothesized to be a problem to appropriate interpreting. This study was motivated by the fact that the interpreter is expected to meet the goal of communication, that is, relay the message as it is in the source language into the target language amid all the 'noise' originating from the sermon.[105]

The challenges that are discussed in the study include "technical words in the source language, lengthy utterances, short pauses by the preacher, elicitation of responses, overlapping, lack of order by the preacher, lack of exposure in the religious language and in the source language. The interpreters also lack professional training."[106] The authors clearly understand the limitations of the interpreters and use linguistic methodology to explain the interpreting process. However, they do not suggest strategies for the preacher or the interpreter to improve the outcomes, besides the need for professional interpreter training. Interestingly, the authors suggest that in sermons

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[102] Musyoka, "Problems of Interpreting," 197.
[103] Musyoka, "Problems of Interpreting," 197.
[104] Musyoka, "Problems of Interpreting," 198.
[105] Musyoka, "Problems of Interpreting," 199.
[106] Musyoka, "Problems of Interpreting," 201.

the discourse is controlled by the preacher[107] and yet the preachers in their study did not seem to make allowances for their interpreters or assist the communication process in any way.

Musyoka and Karanja's analysis shows that due to limited time within the sermon event the interpreters "used strategies such as generalisation, skipping, incomplete sentences and filtering ineffectively."[108] Unlike a trained interpreter who can summarise while still conveying the main semantic content the untrained interpreters lost information.[109] For the researchers the only solution they see is the need for interpreters to gain formal training.[110] The researchers' conclusion was that the interpreters' main problem was their "limited exposure to English and the religious discourse."[111] As far as the role of the preacher in this study it was decided that "preachers should be trained on how to handle sermons in which interpreting is done"[112] but this was not explained any further other than suggesting there is the need to "give comprehensible input" and allow the interpreter enough time to relay output in the target language. An interesting element that the researchers considered was the Pentecostal style of eliciting responses from the congregation. According to Musyoka and Karanja these prolonged elicitations of responses made communication more difficult for those congregants who required interpretation.[113] The researchers did not make it clear whether they considered Pentecostal style sermons less ideal to interpret and whether a trained interpreter would be better able to deal with these interjections. It would certainly seem from this paper that those churches studied need to work more proactively with how preachers and interpreters work together. If interpretation is deemed necessary in these churches and having highlighted the problems, strategies should now be developed for both preachers and interpreters to begin working together more effectively.

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[107] Musyoka, "Problems of Interpreting," 203.
[108] Musyoka, "Problems of Interpreting," 204.
[109] Musyoka, "Problems of Interpreting," 204.
[110] Musyoka, "Problems of Interpreting," 205.
[111] Musyoka, "Problems of Interpreting," 206.
[112] Musyoka, "Problems of Interpreting," 206.
[113] Musyoka, "Problems of Interpreting," 203.

Jane Jepkoech Sing'oei Biamah has published two articles[114] using data collected from 10 churches in Uasin Gishu County in Kenya. Respondents included 10 preachers, 10 interpreters, and 60 congregation members where sermons were interpreted from English to Kiswahili. Biamah identifies that the role of the interpreter encompasses more than just bridging the communication gap "He/she also has other roles in the community they serve. For example, the interpreter will also be passing cultural (traditional) messages from one community to another."[115] However, the author does not expand how this is done or what cultural messages are passed on.

Biamah's research question appears to centre on the interpreters' inability to "accomplish the intended communication. Instead, they contribute to the distortion of the message."[116] Biamah identifies several challenges of interpreted preaching that correspond to Musyoka and Karanja's findings. Unclear vocabulary was a major hindrance to communication from both preacher and interpreter. All the interpreters interviewed stated that at times the preachers used vocabulary they could not understand. Often when this happened they wouldn't interpret the words and simply repeated the words used by the preacher.[117] The interpreters themselves at times also used complicated vocabulary that the congregation couldn't understand. The preacher's speech rate was also a factor that posed difficulties for interpreters. Interpreters stated that as preachers increased the tempo of their speech they were often unable to interpret accurately or at all, leaving sections of speech uninterpreted.[118] Another challenge identified in the study was language competence in both English and Kiswahili with ninety percent of the interpreters conceding that they could not understand some of the words used in English and Kiswahili.[119] It is interesting to note that the interpreter's failure to accurately understand or translate certain words or phrases seems to be placed solely on the interpreter. While education and linguistic competence is clearly an important element for any interpreter, there should be equal scrutiny of the preachers and whether their communication was clear both in delivery and content. In this regard

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[114] Jane Jepkoech Sing'oei Biamah. "Factors That Necessitate Interpretation of Sermons in Churches in Uasin Gishu County, Kenya," *Journal of Emerging Trends in Educational Research and Policy Studies* 4 (2013): 327-332; Jane Jepkoech Sing'oei Biamah. "Dealing With Communication Challenges during Interpretation of Church Sermons in UASIN GISHU County, Kenya," *International Journal of Humanities and Social Science* 3 (2013): 148-157.
[115] Biamah, "Dealing With Communication Challenges," 148.
[116] Biamah, "Dealing With Communication Challenges," 150.
[117] Biamah, "Dealing With Communication Challenges," 150.
[118] Biamah, "Dealing With Communication Challenges," 151.
[119] Biamah, "Dealing With Communication Challenges," 152.

Biamah did note that some preachers lacked competence in English phonology especially if they were from a different dialect group such as Bantu.[120] Biamah suggests that this challenge could be overcome with practice but does not elaborate as to how this could be undertaken. One can assume it implies the interpreter become familiar with the preacher's accent through exposure, however it may also imply the preacher practice speaking with a similar pronunciation as the local congregation. Biamah found that congregational respondents who rely on the interpreted message found that noisy responses such as "Amen" and "Halleluya" affected their ability to understand.[121] This corresponds to Musyoka and Karanja's research. Fatigue was found to be a contributor to poor listening by the interpreter.[122] Biamah seems to fixate on the inadequacies of the interpreter in such cases and does not mention the exacting mental process that is involved in interpreting. It would be interesting to see if future research shows that depending on the length of the sermon multiple interpreters may be required for the one preacher. Mistakes that occurred in the interpretation were often corrected by the interpreter themselves if they realised in time, or by the preacher, or by the congregation.[123] This is an interesting element of sermon interpreting where we see not just the partnership of preacher and interpreter but also congregations, as they get involved in highlighting and identifying better language options to use. Biamah's research appears to focus on the role of the interpreter and how they can improve through training and increased language acquisition. It is interesting to note that the preacher appeared to be exempt from such training. For example Biamah concludes "Some hindrances caused by natural conditions of the interpreter or preacher cannot be avoided, for example fast speakers."[124] On the contrary this researcher suggests that this is definitely an element of communication that the preacher can improve. However, this research concurs with Biamah's assertion that the interpreter is "like a bridge of communication"[125] and while the interpreter is responsible for facilitating communication, the preacher is also responsible to work in partnership with their interpreter. Another important recommendation that Biamah makes is that "current theology institutions should consider incorporating interpretational training in their

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[120] Biamah, "Dealing With Communication Challenges," 153.
[121] Biamah, "Dealing With Communication Challenges," 153.
[122] Biamah, "Dealing With Communication Challenges," 155.
[123] Biamah, "Dealing With Communication Challenges," 156.
[124] Biamah, "Interpretation of Church Sermons," 332.
[125] Biamah, "Interpretation of Church Sermons," 332.

institution's syllabus."[126] The interpreters interviewed all agreed that training in interpretation would assist their performance, however, this would first require the role of interpreters in religious settings be recognised and valued by theological institutions and churches.

Hokkanen's 2012 research focuses on non-professional, volunteer simultaneous interpreting in a Pentecostal church in Finland. Hokkanen's research is important, as it is the first to recognise the ideological differences of serving not only church members but also God.[127] Hokkanen recognises that as volunteers and members of the church, interpreters are not "ideologically neutral"[128] but in the context of their service Hokkanen does not view this as a disadvantage. However, this makes categorising interpreting in this context difficult within current frameworks of translation and interpreting: "…categorization of interpreting practice into the two 'prototypes' of conference and community interpreting, does not sufficiently represent the field of interpreting practice."[129] The study considers the concepts of 'volunteering' versus 'serving' and argues that within the church context the interpreting done is serving rather than volunteering.[130] Hokkanen explores the differences between serving and volunteering and while there are some similarities for her in the context of her research the fundamental difference between the two is the main motivation:

> …if motivation is taken as the main criterion of volunteer work or service, the two differ in what is regarded as the 'ultimate' motivation: for the former, it is altruism; for the latter, it is the love of God leading to altruism.[131]

Hokkanen goes on to further expound what the Tampere Pentecostal Church's attitude and ideology towards service is. The church literature describes serving as possessing "the heart of a servant" and this attitude and service activity are both highly valued in the church studied.[132] While most church interpreters in this study are untrained, non-professionals, and not given any training by the church, Hokkanen's examination of church interpreting as serving does not imply that everyone is eligible for church interpreting. Hokkanen asserts that "there is a belief that in the church that God has

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[126] Biamah, "Dealing With Communication Challenges," 157.
[127] Sari Hokkanen. "Simultaneous Church Interpreting as Service." *The Translator* 18 (2012): 291-309.
[128] Hokkanen, "Simultaneous Church Interpreting," 291.
[129] Hokkanen, "Simultaneous Church Interpreting," 306.
[130] Hokkanen, "Simultaneous Church Interpreting," 299.
[131] Hokkanen, "Simultaneous Church Interpreting," 301.
[132] Hokkanen, "Simultaneous Church Interpreting," 302.

chosen specific people to do specific tasks in the church and has therefore provided them with the right gifts to fulfil those tasks."[133] The belief of the congregation and church interpreters in the context Hokkanen studied, is that individuals will make mistakes and not be perfect but with God's help they will accomplish more than they could on their own.[134] Instead of stipulating formal training the church favours people learning by doing:[135]

> What seems to be important in church interpreting in this context is not formal training or producing consistently good quality interpreting from the start. Rather, it is that the person doing the interpreting has established a personal relationship with God. This way, it is thought, God can lead the right person to work as a church interpreter and the interpreter can function in the same way a preacher or anyone else speaking, singing or praying in the service does, for God's use. In more general terms, interpreting, as realized in the religious context of the Tampere Pentecostal Church, seems to require that the interpreter fully and actively share and commit to the ideology of the community in which they perform their service.[136]

Hokkanen sees volunteer church interpreting as a legitimate practice however, because it takes place in communities with a particular ideological commitment it challenges the traditional notion of interpreters as neutral mediators.[137] For Hokkanen, helping the community promote their ideology was seen with equal importance as formal training or quality of the interpreting provided.[138] This is a very different conclusion to the research of Biamah and Musyoka and Karanja who see effective communication as the primary role of the interpreter.

Hokkanen's doctoral dissertation has since been completed, expanding on her 2012 research paper:

> The main results of the study indicate that in these churches, simultaneous interpreting is understood as service to God; that a main function of interpreting is to allow the listeners to encounter God (have religious experiences); that an interpreter's commitment to the beliefs of the church is valued above their training or prior experience in interpreting; and that the interpreter is attuned to having personal religious experiences also when interpreting. The findings thus point to important differences in the meanings

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[133] Hokkanen, "Simultaneous Church Interpreting," 305.
[134] Hokkanen, "Simultaneous Church Interpreting," 306.
[135] Hokkanen, "Simultaneous Church Interpreting," 305.
[136] Hokkanen, "Simultaneous Church Interpreting," 306.
[137] Hokkanen, "Simultaneous Church Interpreting," 307.
[138] Hokkanen, "Simultaneous Church Interpreting," 307.

attributed to church interpreting as opposed to professional interpreting, which has been at the focus of most Translation and Interpreting Studies research to date. The study also indicates the opportunities in studying emotions and embodiment related to interpreting with first-person research designs.[139]

The finding that interpreters have "personal religious experiences" while interpreting is an important finding and has not been mentioned by prior research. However, this finding will be borne out in the current research and marks sermon interpreting as a discrete interpreting category.

Vigouroux's 2010[140] research of a Congolese Pentecostal church in Cape Town, South Africa is an interesting case study within church interpreting research. All members of the congregation studied by Vigouroux understand French, the language the sermon is delivered in. Yet, each service the sermon is simultaneously translated into English, which not only seems redundant but distracting from the sermon.[141] For Vigouroux this approach to interpreting is less a communicative act and more a performance:

> I submit that the joint pastor-interpreter performance is a re-enactment of *ways of delivering* sermons introduced to DRC and elsewhere in Black Africa in the 1960s by prominent American Pentecostal pastors…I contend that the interpreting activity is used as a communicative resource to shape the pastor's sermon and convey the Holy Spirit to the audience. Through his emotional display the interpreter illustrates how the Spirit moves through the preacher and his sermon.[142]

The preacher and interpreter shouldn't be viewed "as two separate, concurrent or alternating performances but as speech acts that are interwoven into a joint performance and are constantly (re)shaping each other."[143] Another function that the translated sermon performs is for conversion and to be seen as non-sectarian. The French sermon is for the church congregation assembled, whereas, the English translation is "addressed to a potential non-Francophone audience that might attend the church service…"[144] The church also desires to be seen as open to non-Congolese potential believers and therefore fulfilling one of the tasks of the Church through conversion.

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[139] Sari Hokkanen, "To Serve and to Experience: An autoethnographic study of simultaneous church interpreting" (PhD diss., University of Tampere, 2016).
[140] Cécile B. Vigoroux, "Double-mouthed Discourse: Interpreting, Framing, and Participant Roles," *Journal of Sociolinguistics* 14 (2010): 341-369.
[141] Vigouroux, "Double-mouthed Discourse," 342.
[142] Vigouroux, "Double-mouthed Discourse," 342.
[143] Vigouroux, "Double-mouthed Discourse," 343.
[144] Vigouroux, "Double-mouthed Discourse," 349.

While an investigation into this church is interesting in its own right, at first this article would appear to offer little in the way of useful material since it seems to be a highly individual example of church interpreting. However, we can observe a similar trend in the way interpreters are chosen and determined as qualified in Hokkanen's research. While a good facility for English is important, so too is knowing the Bible and being able to paraphrase it, as well as one's dedication to God.[145] The interpreters' social position and leadership in the church also appears to be a factor and they may occupy multiply roles during a church service such as worship leader or singer.[146] While interpreters are non-professional and untrained, by belonging to the congregation they are authorised as a "legitimate" interpreter.[147] Due to the nature of the interpreter as "co-performer"[148] in this case study the efficacy of the interpreting is evaluated less on the linguistic abilities of the interpreter and more on their "ability to engage on the same emotional level as the pastor."[149] This includes not just tone of voice and expression but also duplicating the pastor's gestures and movements. Vigouroux even observed the pastor using the interpreter's bodily participation as a "narrative resource to convey his intense emotional experience."[150] As a result Vigouroux concludes that what at first appears a "purposeless and rather counter-productive communicative practice is indeed a powerful interactional device that helps shape the pastor's sermon and convey the spirit to the audience."[151] Vigouroux's understanding of the interpreter as 'co-performer' is echoed in Downie's view of partnership between preacher and interpreter. Tison, whose research we will consider further on, summarises this emerging trend in sermon interpreting research to call the interpreter a "co-preacher" in the sermon event.[152] Tison observes that:

> …in the church interpreting research, the term [co-preacher] came to be used to describe the role of the interpreter who is mediating a sermon into another language. It was first introduced by Karlik based on a pastor's description of the interpreter as "my co-preacher."[153]

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[145] Vigouroux, "Double-mouthed Discourse," 347-348.
[146] Vigouroux, "Double-mouthed Discourse," 348.
[147] Vigouroux, "Double-mouthed Discourse," 351.
[148] Vigouroux, "Double-mouthed Discourse," 364.
[149] Vigouroux, "Double-mouthed Discourse," 361-362.
[150] Vigouroux, "Double-mouthed Discourse," 362.
[151] Vigouroux, "Double-mouthed Discourse," 365.
[152] Alev Balci Tison, "The Interpreter's Involvement in a Translated Institution: A Case Study of Sermon Interpreting" (PhD diss., Rovira i Virgili University, 2016).
[153] Tison, "Interpreter's Involvement," 128.

The concept of co-preacher is one that will be explored further in the current research as the important role of sermon interpreter is examined and the need to see the interpreter as more than just a mouthpiece in another language.

Karlik's 2010 research investigates a slight variation on the topic but one which is still closely aligned with sermon interpretation. Her study considers the rendering of Bible readings from English into Majaku in a group of Gambian churches.[154] Karlik's investigation is germane to the current research as she considers how untrained bilinguals gain recognition in their communities as gifted interpreters.[155] It should also be noted that Karlik does refer to not only oral Bible translation but also sermon interpretation,[156] however, this is not the focus of her study. As with Vigouroux's study, Karlik found interpreters she researched to be in "multiple social and kinship relationships with members of the congregations for whom they interpret."[157] Similarly to Vigouroux's research, Karlik also found that although excellent communication skills were expected and respected, interpreters were also often leaders within the congregations, "[the congregations] tend to place most trust in those interpreters who are known as people of integrity, and especially those who are preachers or Bible study leaders in their own right."[158] Karlik observed that regular leaders and readers from the congregations appear to demonstrate "some understanding of the interpreters' needs and to have a mutually supportive working relationship with them."[159] This is an observation that the other journal articles discussed so far did not explicitly mention and yet would seem to be an important element for efficacious communication. When interpreters in the study were asked why they interpret they explained that they were focused on the needs of those who they could help through the act.[160] As a result of this focus on "end-users" Karlik notes a highly communicative and sometimes didactic style by interpreters:[161]

> A confident and pleasant style with good audience rapport is expected by congregations; they are ready to give aspiring interpreters a chance, but if they do not meet this standard, they are not often asked. … In terms of presentation, all categories of

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[154] Jill Karlik, "Interpreter-mediated Scriptures: Expectation and Performance," *Interpreting* 12 (2010): 160-185.
[155] Karlik, "Interpreter-mediated Scriptures," 160.
[156] Karlik, "Interpreter-mediated Scriptures," 169.
[157] Karlik, "Interpreter-mediated Scriptures," 166.
[158] Karlik, "Interpreter-mediated Scriptures," 167.
[159] Karlik, "Interpreter-mediated Scriptures," 168.
[160] Karlik, "Interpreter-mediated Scriptures," 170.
[161] Karlik, "Interpreter-mediated Scriptures," 171.

> participants showed the same expectation of the Bible reading as of the sermon, mentioning eye contact and whether the performance "contributed to lively worship".[162]

We can once again draw comparisons to Vigouroux's research that sees the interpreter as a 'co-performer' with the reader or preacher. This definitely appears to be an element of sermon interpreting that is not seen in community or conference interpreting where the interpreter is expected to be neutral and oftentimes unseen. This parallels the findings of Shin's work on sermon interpreting in Korean churches. Although her work is in Korean, according to the English abstract of her 2015 article Shin, like Karlik, observes that "sermon interpreting, with its multi-faceted characteristics, cannot be fully categorized as either conference or community interpreting, and thus proposes that it should be considered as an interpreting field in its own right."[163]

Karlik's conclusions demonstrate a very positive outcome for interpreters in the Gambian church setting, observing that their "communicative style, clarity of diction, natural texture and lexical choices meet standards acceptable to their audiences and that they have a very high regard for fidelity to the sacred texts…"[164] Several of the interpreters studied were even informally rated by trainers of interpreters at the University of Leeds as "comparable to those of professional interpreters."[165] Karlik provides the most immediately practical suggestions to encourage learning and growth of natural interpreters by including them in any training the church offers (in any language) to preachers, Sunday school teachers and other leaders, such as biblical history and exegesis and Bible story telling.[166] While other papers discussed here have mentioned the need for further training, this is perhaps the most realistic suggestion thus far.

Shin's 2015 research on sermon interpreting in Korean churches investigates some important characteristics and circumstances of sermon interpreting in the Korean

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[162] Karlik, "Interpreter-mediated Scriptures," 171-172.
[163] Hayne Shin, "커뮤니티통역 및 국제회의통역과의 비교를 중심으로 - Sermon Interpreting In Korean Churches and Its Relations To Conference and Community Interpreting," *The Journal of Translation Studies* 16 (2015): 87-103.
[164] Karlik, "Interpreter-mediated Scriptures," 181.
[165] Karlik, "Interpreter-mediated Scriptures," 171.
[166] Karlik, "Interpreter-mediated Scriptures," 182.

context.[167] Shin reports that depending on the method of interpreting the status of the interpreter differs. Consecutive sermon interpreting usually occurs when foreign language needs to be translated to Korean and the interpreter stands next to a preacher at the pulpit. In this circumstance the interpreter is chosen carefully and is theologically trained, such as a minister or pastor. It is rare for a lay church member to interpret in this situation and it is generally a minister and a man.[168] By contrast simultaneous interpreting is usually undertaken by a layperson. Unlike the strict qualifications for consecutive interpreters, simultaneous interpreters are chosen for their language proficiency and Christian faith. Simultaneous interpreting is from Korean to other languages and typically the amount of people requiring this translation is small. Most simultaneous interpreters are women and lay members.[169] Unlike consecutive interpretation where the relationship between preacher and interpreter is considered equal and the interpreter's role is important, in simultaneous interpretation there is a disparity in relationship with the interpreter not equal to the preacher.

Shin's research also considered the congregation's expectations of the roles and qualifications of sermon interpreters and found quite different expectations depending on whether the interpreter was in a consecutive or simultaneous interpreting role.[170] For consecutive interpreters, respondents regarded the interpreter as a 'preacher' or a 'proclaimer of God's words' and emphasised the preaching aspect of sermon interpreting. According to Shin's survey:

> …the aim of sermon interpreting is to strengthen the faith of listeners and to motivate them to change their lives, so people expect an active involvement and role of sermon interpreter. In other words, language centred interpreting without passion is regarded as discontented [sic?], which means that the reproduction of a preacher's non-verbal language is also an important skill for sermon interpreting. However, they should avoid using more active gestures than the preacher.[171]

By contrast the expectations for simultaneous interpreting for the audience are "exact delivery of original message," and "right use of words." Based on the respondents

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[167] Hayne Shin, "커뮤니티통역 및 국제회의통역과의 비교를 중심으로 - Sermon Interpreting In Korean Churches and Its Relations To Conference and Community Interpreting," trans. Kyounghee Cho (2016): 1-9.
[168] Shin, "Sermon Interpreting," 4.
[169] Shin, "Sermon Interpreting," 4-5.
[170] Shin, "Sermon Interpreting," 5.
[171] Shin, "Sermon Interpreting," 6. Due to this article being translated this researcher is uncertain whether 'discontented' is the correct translation or whether it should be 'disconnected' or some other expression.

opinions simultaneous interpreters were expected to focus on exact translation and the importance of language, themes, terms and interpreting techniques.[172] For congregant members Shin sees a clear difference between interpreting expectations with consecutive interpreting being emphasised as 'sermon' while simultaneous interpreting emphasising 'interpreting.'[173] While the current research only considers consecutive interpreting the user expectations based on interpreting method is one that may require further research. Shin concludes her article by comparing sermon interpreting to both community and conference interpreting. Sermon interpreting has some similarities to community interpreting in that it is undertaken in non-commercial contexts and usually is done sentence by sentence. However, according to Shin unlike community interpreting which has a dialogue aspect, sermon interpreting is not interactive.[174] Sermon interpreting and conference interpreting also share some characteristics. The professional level of conference interpreting is often expected of sermon interpreters who are usually untrained non-professionals. Often the sermon interpreting at churches happens in booths just as conference interpreting does but the status and education of sermon interpreters are the same as for community interpreting.[175] Shin concludes therefore that a third classification of interpreting should be established that properly encapsulates the unique elements that constitute sermon interpreting.

Tison's 2016 PhD dissertation focuses on the Turkish Protestant Church context.[176] Tison's research questions investigate how sermon interpreters play a role in constructing the church as an institution and how institutional ideology influences the sermon interpreting activity.[177] Of particular interest to this researcher was Tison's discussion of expectations when interpreting for guest speakers. Due to the sensitive environment in Turkey some interpreters interviewed indicated that alterations sometimes needed to be made during a sermon. In relation to doctrine that the guest preacher brings it is considered to be the pastor's responsibility "because he is the one who invites him [sic]. So the interpreter need not worry normally about doctrinal

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[172] Shin, "Sermon Interpreting," 7.
[173] Shin, "Sermon Interpreting," 7.
[174] Shin, "Sermon Interpreting," 8-9.
[175] Shin, "Sermon Interpreting," 9-10.
[176] Alev Balci Tison, "The Interpreter's Involvement in a Translated Institution: A Case Study of Sermon Interpreting" (PhD diss., Rovira i Virgili University, 2016).
[177] The research questions asked by Tison are:
What role(s) do the sermon interpreters in this setting play in constructing the church as an institution?
How does the institutional ideology influence the sermon interpreting activity?
What constrains the sermon interpreters in this church setting?

issues."[178] However, in an extreme case, were the guest preacher to say something heretical or offensive the interpreter "works from "within" the church ideology"[179] to avoid potential trouble. Further expectations of guest preachers are that they are culturally aware:

> …be sensitive to the language he [sic] uses in terms of idioms, illustrations that might be irrelevant to the target culture (especially the eastern culture) and culturally inappropriate jokes. His ability to demonstrate sensitivity is an important factor in making the interpreted communication smoother. Otherwise, it becomes the interpreter's responsibility to make his message relevant to the congregation, i.e., to domesticate it.[180]

Tison's respondents also discuss the difficulty of interpreting idioms, humour and even concepts and Christian jargon.[181] One interviewee responded:

> …preachers coming from countries of largely Christian culture do not realize that they are not preaching to a congregation like their regular Christian audience, but to a congregation in which more than half are of Muslim background. At this point, the Christian interpreter who knows what the target audience is familiar with will be sensitive to "what can be translated, what needs to be translated and where it needs to be amplified."[182]

It becomes the responsibility, according to user expectations, that the interpreter bridge the cultural gaps in cases where the preacher is not able or is unaware to contextualise the culture-specific elements of the sermon, "the interpreter is expected to make up for the preacher's deficiencies."[183] As a result of these expectations the interpreter is seen s a bi-cultural expert who "can prevent misunderstandings, or smooth them."[184] This is an important element of sermon interpreting that challenges traditional views of interpreters who are expected to repeat word for word or the 'sense' of what is said. In the context in which Tison has conducted the research the expectation of interpreter's is high and therefore the preference is for an interpreter from "within" the ideology of the users.[185] This expectation of interpreters is also borne out by the current research.

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[178] Tison, "Interpreter's Involvement," 131.
[179] Tison, "Interpreter's Involvement," 131.
[180] Tison, "Interpreter's Involvement," 131.
[181] Tison, "Interpreter's Involvement," 132.
[182] Tison, "Interpreter's Involvement," 132.
[183] Tison, "Interpreter's Involvement," 133.
[184] Tison, "Interpreter's Involvement," 134.
[185] Tison, "Interpreter's Involvement," 133.

Like Hokkanen's research, Tison recognises that the voluntary nature of interpreting within an institution that the interpreter belongs to, means that their role is not considered a job but an act of service:

> …the Christian interpreter views their task as a mission rather than a commission, to get this "divine" message across. It seems that this instinctive concern stems from their desire to be faithful to the authority of the church as well as to the divine authority, since they see this task as a "service" (more precisely, ministry) to God.[186]

Unlike the conclusions drawn by researchers such as Biamah or Musyoka and Karanja, Tison's research demonstrates the competence of an interpreter who identifies with and has knowledge of the target culture in helping bridge the gap between communicative parties:

> …interpreters know the topic very well and are highly motivated to communicate the message to the audience out of the commitment to their faith (i.e., their ideology). It is also evident that they know the congregation/audience very well and recognize when they need help, eagerly taking every opportunity to help them understand.[187]

Tison found that the interpreters in her study take ownership of the message more than a professional interpreter would because of the shared beliefs they hold in common with the preacher and the congregation.[188] As has been pointed out by Shin and Karlik, Tison also identified that church interpreting currently is not a category within professional translating genres of community or conferencing interpreting.[189] Church interpreting has some characteristics of both forms of interpreting and also has facets that exist outside both categories. While Tison highlights the need for training, she also demonstrates that due to their role within their faith communities the voluntary interpreters were often chosen and trusted over professional interpreters who may not share the same ideology of service to God and the congregation.[190] Participants interviewed in Tison's research stated that:

> Non-Christian interpreters are thought to be much less likely to achieve the desired effect because they cannot perform with a true spiritual involvement, which is one of the crucial requirements of a sermon and its interpreting. … Moreover, the interpreter performing from the pulpit for and with a preacher is seen as a co-constructor of the sermon, and for this reason, great responsibility

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[186] Tison, "Interpreter's Involvement," 249.
[187] Tison, "Interpreter's Involvement," 249.
[188] Tison, "Interpreter's Involvement," 249.
[189] Tison, "Interpreter's Involvement," 254.
[190] Tison, "Interpreter's Involvement," 258.

is attributed to him or her. While highlighting the spiritual aspects of a preacher's sermon, the respondents explicitly indicated that it is also the interpreter's responsibility to bring the divine message across during the sermon.[191]

The interpreter in a sermon situation was viewed by respondents in Tison's study as a co-preacher who "acts alongside the primary preacher in most aspects of preaching."[192] The respondents of Tison's study acknowledge that the interpreter's involvement is not just functional but also spiritual, with the interpreter participating in a "tripartite"[193] or even "quadripartite (God-preacher-interpreter-congregation)"[194] interaction.

Tison uses the strongest language so far regarding the responsibility of the interpreter, her study revealing that expectations for interpreters include being:

> …cross-culturally sensitive even when the speaker is not, and thus to intervene in order to make up for any insensitivity. Interpreters of a sermon are expected to be aware of the audience's needs and to make explanations, especially on the topics deemed unfamiliar for biblically less literate members of the audience.[195]

By positively positioning this additional "filling" of the gaps by the interpreter, Tison highlights the multi-faceted role and expectations that sermon interpreters manage. The conclusions drawn by Tison do not suggest that this co-constructing by the interpreter is threatening to the preachers in her study. On the contrary the awareness that the interpreters are "insiders" in their church and culture meant that the preachers commissioning an interpreter did so because they could trust the interpreter's insider position.[196] The current research will also explore the interpreter's "filling" of gaps and providing cultural context that the preacher may not have given or did not have the cultural awareness of the congregation to give.

Further evidence of the rising prominence sermon interpreting in academic study is being given is Tipton and Furmanek's 2016 book that includes a chapter on 'Faith-

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[191] Tison, "Interpreter's Involvement," 258.
[192] Tison, "Interpreter's Involvement," 258-259.
[193] Tison, "Interpreter's Involvement," 259.
[194] Tison, "Interpreter's Involvement," 143.
[195] Tison, "Interpreter's Involvement," 260.
[196] Tison, "Interpreter's Involvement," 262.

related interpreting.'[197] Tipton and Furmanek provide a well-rounded definition and brief academic history of faith related interpreting:

> Faith-related interpreting, also called *interpreting in religious settings* or *religious interpreting*, refers to oral translation provided during religious liturgies, ceremonies and prayer meetings, as well as interpreting for preachers and religious and lay missionaries, interpreting during pilgrimages and during other faith-related gatherings such as congresses, synods and religious orders' chapters.[198]

According to Tipton and Furmanek's research the term 'church interpreting' was first introduced in 1997 and since then has been adopted into recent research on non-professional interpreting. However, Tipton and Furmanek point out that this term implies a narrow understanding of interpreting restricted to interpreting done within a building for a Christian congregation, "However, interpreting services have been and continue also to be used in synagogues, for Islamic Hajjs to Mecca and in other non-Christian contexts."[199] The authors highlight that there is an essential difference in faith-related interpreting as opposed to other types of interpreting due to the importance of the message being conveyed and the personal involvement of the interpreter who is most likely a person of faith.[200] This corresponds to Hokkanen and Tison's research. Tipton and Furmanek posit a theory defined in relation to God and in relation to the preacher/presider and to the congregation. They identify four dimensions of interpreting - God's call, co-creative power, co-performance and service.[201] Tipton and Furmanek reinforce previous research that states that interpreters work for God, not just the speaker "and then, as a result of their response to God, for the audience."[202] To fulfil their role as an interpreter in this context the interpreter is presumed to practice the same religion as the speaker and congregation. This assumption is also borne out in the current research as well. The second dimension of faith-based interpreting is co-creative power:

> This power of co-creating through word…refers to the new quality being created due to the speech act, performed during the liturgical ceremonies, and to the pragmatic consequences of the act. It is the performative aspect of an utterance, the power of the word, which

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[197] Rebecca Tipton and Olgierda Furmanek, eds., *Dialogue Interpreting: A Guide to Interpreting in Public Services and the Community* (London: Routledge, 2016), 237-276.
[198] Tipton and Furmanek, *Dialogue Interpreting*, 237.
[199] Tipton and Furmanek, *Dialogue Interpreting*, 237.
[200] Tipton and Furmanek, *Dialogue Interpreting*, 237.
[201] Tipton and Furmanek, *Dialogue Interpreting*, 241.
[202] Tipton and Furmanek, *Dialogue Interpreting*, 242.

constitutes, produces and causes. It is most notable during the sacraments, e.g. baptism, marriage and also blessings and exorcisms.[203]

The third aspect of interpreting the authors discuss is co-performance. Co-performance aspects of interpreting highlight the challenge of faith-related interpreting to traditional views of interpreters as a neutral party and elevates the interpreters responsibility to a similar level as that of the source language speaker.[204] Due to a lack of neutrality in the sermon event the interpreters may be expected to agree with what the speaker is saying and can sometimes lead to interpreters making "strategic omissions or shortening segments to avoid offence."[205] The final element is that of service, which corresponds to Hokkanen and Tison's findings. Faith-related interpreting is understood as a service not only to God but also to the faith community members. In summarising these four dimensions of faith-related interpreting Tipton and Furmanek write:

> While these four involvement issues, God's call, co-creative power, co-performance and service, seem to be the main concepts that affect the outcome of an interpreted religious event, other aspects, such as motivation, degree of theological knowledge, level of maturity in one's faith and interpreting experience in other settings, should also be taken into consideration.[206]

They suggest four subtypes of faith-related interpreting that occur in the twenty-first century and demonstrate why 'church interpreting' is an insufficient term. The four subtypes being: liturgical interpreting, missionary interpreting, pilgrimage interpreting, and interpreting for formation. Each subtype can include different modes of interpreting.[207] The first subtype, liturgical interpreting, refers to:

> interpreting sermons, homilies and prayers when the source language used in the liturgy differs from that of the congregation's majority language or when a minister/preacher from a different country is visiting…This type of interpreting is usually conducted in short consecutive but not bilateral mode.[208]

This form of interpreting is seen increasingly in countries where there are rising numbers of immigrants who share the religion of the host country but the host churches do not have linguistically capable leaders. Liturgical interpreting has raised many

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[203] Tipton and Furmanek, *Dialogue Interpreting*, 243.
[204] Tipton and Furmanek, *Dialogue Interpreting*, 244.
[205] Tipton and Furmanek, *Dialogue Interpreting*, 244.
[206] Tipton and Furmanek, *Dialogue Interpreting*, 247.
[207] Tipton and Furmanek, *Dialogue Interpreting*, 247.
[208] Tipton and Furmanek, *Dialogue Interpreting*, 247.

questions for host congregations as they discuss the implications of who is delivering the homily, what parts of mass or service should be provided in other languages, and who is qualified to act as interpreter within the various components of the religious setting. Liturgical interpreting is similar to the form of interpreting that this research will focus on and as such will attempt to answer some of these questions in relation to sermon interpreting but will not focus on other aspects of church meetings such as the prayers or sacraments.

Missionary interpreting is the second subtype of interpreting that Tipton and Furmanek explore. They define missionary interpreting as occurring "in the streets, during processions and evangelization events."[209] Missionary interpreters form part of a mission team that provide services in both religious and social contexts such as food provision, transportation, medical care and communication with the local government. Missionary interpreting can often happen in remote or difficult terrain with limited access to interpreting resources and include physical and psychological challenges:

> While highly motivated and energized by the spiritual goals of her/his clients and by the possible outcomes of her/his work…an interpreter needs to even more firmly delineate boundaries in relation to sleep/rest, time to properly eat and drink, and time for solitude necessary to recover her/his cognitive abilities.[210]

Interestingly, Tipton and Furmanek state that non-Christian religions do not place as great an emphasis on translating the message during missionary endeavours "due to beliefs that acceleration means distortion of the sacred message and is actually sinful or even sacrilegious."[211] Missionary interpreters historically had substantial power to influence things due to their language skills[212] and even today the interpreter often plays a broader role as both spiritual and cultural broker.[213]

Pilgrimage interpreting is linguistic assistance to those travelling for religious reasons. The interpreter may act as the guide as well and are usually either members of the pilgrimage group or a linguistic specialist hired in addition to the pilgrimage guide.[214] Examples include Jewish heritage religious tours visiting German-Nazi concentration

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[209] Tipton and Furmanek, *Dialogue Interpreting*, 252.
[210] Tipton and Furmanek, *Dialogue Interpreting*, 252.
[211] Tipton and Furmanek, *Dialogue Interpreting*, 253.
[212] Tipton and Furmanek, *Dialogue Interpreting*, 254.
[213] Tipton and Furmanek, *Dialogue Interpreting*, 256.
[214] Tipton and Furmanek, *Dialogue Interpreting*, 256.

camps in Poland; Catholic pilgrimages to the Vatican; and Arabic-speaking pilgrims to Mecca.[215]

Interpreting for formation is most common in the Catholic Church and refers to "interpreting used in congresses, meetings and other religion-related gatherings such as international meetings for missionaries and ongoing formation for religious congregations."[216] Most interpreting in this context is done simultaneously and assures access to materials for all members but limits direct interaction.[217]

Tipton and Furmanek conclude their chapter on faith-related interpreting by discussing the status of interpreters and whether professionals or volunteers should be used and whether they should be paid for their services. This is an important issue with varying and often contradictory perceptions:

> Some churches do pay their interpreters, and some of the interpreters are professionals. In other churches, though there are professionals who might claim a fee, they donate their services. Some of their peers are against such donations: 'The profession of interpreting will never be recognized as a truly skilled profession if people offer their services for free'.[218]

Often the remuneration provided is room and board or a fee that is not at the same level as regular interpreting rates. However, recognition within churches or organisations is growing with bilingual members receiving models and mentors and gaining background knowledge of biblical phraseology and terminology.[219] However, Tipton and Furmanek point out that competence and expertise are open to question and a regular feedback system and ongoing education for interpreters and users is important.[220] Researchers are beginning to explore volunteering versus serving and a 'calling' to faith-related interpreting by congregation members with "some language talent and feeling that they are being called or prompted to serve as intermediaries are encouraged to search for a certain commission to the ministry of interpreting, or even an anointment."[221] The main debate seems to revolve, according to Tipton and Furmanek, around whether lay

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[215] Tipton and Furmanek, *Dialogue Interpreting*, 256-257.
[216] Tipton and Furmanek, *Dialogue Interpreting*, 258.
[217] Tipton and Furmanek, *Dialogue Interpreting*, 260.
[218] Tipton and Furmanek, *Dialogue Interpreting*, 260.
[219] Tipton and Furmanek, *Dialogue Interpreting*, 261.
[220] Tipton and Furmanek, *Dialogue Interpreting*, 261-262.
[221] Tipton and Furmanek, *Dialogue Interpreting*, 262.

bilingual persons who have an affinity with the faith supersedes professionals who can learn biblical speech, as well as terminological and conceptual issues:[222]

> Even though high quality of interpreting and a high level of commitment are expected in faith-related interpreting, perceptions of the interpreter's job as a response to God's call, service, volunteering etc.,…affect the appropriate treatment and appreciation of interpreters at different levels. Church leaders tend to undermine or disregard the need to properly reward interpreter's work.[223]

Due to the diverse settings where faith-related interpreting takes place there is probably not one solution to these challenges, however, the questions posed are also apparent in the current research. In concluding their chapter Tipon and Furmanek suggest that unlike all other subtypes of interpreting (community and conference), faith-related interpreting can have eternal consequences[224] which is clearly a consequence that other forms of interpreting do not consider.

3.2   Conclusion

This literature review demonstrates the real and timely nature of research into preaching with an interpreter. Some research has focused on interpreter inadequacies due to their untrained and unprofessional role and the need for professional interpreter and linguistics training. Other researchers see the widespread and historical use of natural interpreters as a category of interpreting that should be studied and valued as its own category. The current research is aligned with these latter researchers in recognising the important function that these interpreters have within their congregations and church communities. It is also important to recognise the role that these interpreters have as co-performers or co-preachers with the preacher. Unlike community or conference interpreters whose aim is to be neutral and unobtrusive, the research to date demonstrates the importance to both preacher and congregation of lively interpreting that reflects the tone of the preacher and the Holy Spirit. Interpreters are also expected to fill any gaps in understanding that the preacher may have missed culturally, biblically, or semantically. This research will add to the emerging body of research and considers a variation of interpreting not yet studied, guest preaching by short-term members from a mission organisation. The homiletical focus of the research and

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[222] Tipton and Furmanek, *Dialogue Interpreting*, 263.
[223] Tipton and Furmanek, *Dialogue Interpreting*, 263.
[224] Tipton and Furmanek, *Dialogue Interpreting*, 272.

attention to the preacher's role as opposed to the interpreter will also differentiate the current research while still contributing to the inter-disciplinary discussion.

Chapter 4 - Creation, Babel, Pentecost and Beyond

"People who translate the bible spend years and years interpreting, I mean translating the verse from one language to another [during oral interpretation in] like five seconds and the interpreter have to make it as precise as possible but it's a very hard job."

Vietnamese Interpreter

4.1 Introduction

This research on interpreted preaching being undertaken is largely homiletic in its inquiry and intended outcomes. However, due to the original content and context of the research it requires establishing a strong biblical and theological framework. In this chapter a biblical and theological reasoning will be offered for interpreted preaching to be considered as a discrete and important homiletic due to its alignment with God's blessing of linguistic diversity. It will be argued that interpreted preaching respects and upholds linguistic diversity as the biblical ideal. God's endorsement of a multiplicity of languages is congruent with the church's commission to proclaim the good news of Jesus to all "tribes, peoples and languages" (Rev 7:9). Preaching with an interpreter is therefore seen to be a biblical imperative to ensure that no one should miss hearing the gospel because they cannot understand the language in which the speaker is proclaiming. As Paul wrote in Romans 10:14 "But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him?" It will be demonstrated that interpreters historically and currently are crucial to this gospel imperative and more research is needed into their role within homiletics and theology.

This chapter will begin by examining God's central mode of communication to creation, that is, through language. An exploration of the polyglot world of the Hebrew Bible will be undertaken as well as the implications of the Babel narrative for a theology of language. Following this the experience at Pentecost will be examined with its implications for language, cross-cultural ministry, and interpreted preaching. Discussion of the early Church's rapid proliferation of the gospel "to the ends of the earth"[225] and how this could not have occurred without the aid of interpreted preaching will conclude this exploration.

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[225] Acts 1:8

4.2 Language and Language Groups in the Hebrew Bible

Providing oral translation with a biblical foundation is at once obvious and elusive. It is obvious because the bible is a translated text itself and full of stories of multiethnic peoples and languages. At the same time it is elusive because there a no concrete examples of interpreted speech, rather we have the assumption that somehow people from different language groups mentioned in the bible found a way to communicate with each other, either through a human interpreter or the Spirit of God. The bible is a 'translated' text from its origins as God's words transmitted into human language/s.[226] From the original written text the bible has been further translated and re-translated into the languages of the world. Each translation faithfully attempts to reproduce the original, but one must acknowledge that "every language has its own power of expression, which can only imperfectly be reproduced in a translation."[227] The world of the bible is filled with nations and peoples speaking Hebrew, Aramaic, and Greek. There is also the inference of a multiplicity of languages suggested by the numerous people groups named throughout the bible - Egyptians, Amalekites, Hittites, Jebusites, Ethiopians, Amorites, to list a few. However, there is the sense that the Hebrew Bible, as Smelike writes "takes language and the faculty of speech for granted, without ever dwelling on the origin of either."[228] One possible hypothesis for the silence around linguistics in the Hebrew language is that all the Semitic languages of the period were closely related which allowed for ease of communication. Sáenz-Badillos suggests that the shared origin of language is a possibility but not the only one:

> …various modern scholars have argued that the linguistic unity of
> the different members of the Semitic family is explicable only as
> the result of a common origin. According to them, there is
> sufficient evidence - for example, common geographical habitat
> and unity of language, history, and culture - to regard speakers of

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[226] In the biblical account there is no mention that the central figures even spoke the same language, for example what was Adam and Eve's language or Noah, Melchizedek or Abraham and Sarah's? Although according to traditional Jewish exegesis Adam spoke Hebrew because the names he gives Eve "*ishshah* from *ish*" (Gen 2:23) are given in "the Holy Language [Hebrew]." According to Genesis Rabbah the Hebrew forms *ish* and *ishshah* prove that Hebrew is older than the other languages. The conclusion is even made that because the Torah was given in Hebrew [the Holy Language] then the world was also created in Hebrew. (Jacob Neusner, *Genesis Rabbah: The Judaic Commentary to the Book of Genesis A New American Translation Volume 1 Parashiyyot One through Thirty-Three on Genesis 1:1 to 8:14* (Atlanta: Scholars Press, 1985), 193.)
[227] Ebeling, Gerhard, *Introduction to a Theological Theory of Language* translated by R. A. Wilson. (London: Collins 1973), 83.
[228] Willem F. Smelik, *Rabbis, Language and Translation in Late Antiquity* (Cambridge: Cambridge University Press, 2013), 11.

the various Semitic languages as comprising a single people and perhaps even embodying a particular racial type."[229]

Sáenz-Badillos acknowledges that it is difficult to argue about the veracity of these theories as they refer to historically inaccessible times:

> …this image of a Semitic people speaking the same language and living in the same culture is not the only possible one…supporters of the 'historical' approach have to assume the existence of a series of proto-languages (Proto-Northwest Semitic, etc.), for which we have no documentation at all, while attempting to draw up a precise 'family tree' of the Semitic languages. In contrast, a more sober and objective approach to the comparative data offers an image of distinct Semitic languages sharing a range of features. … it is difficult to account…for the origins of the substantial differences that can exist between one Semitic language and another. … The actual situation is better explained by reference to, for example, dialect geography, according to which the spread of linguistic features generally moves from the centre outward towards the margins, resulting in clear differences between the dialects of one zone and another as well as clear and consistent isoglosses.[230]

Hebrew is a language with a long history. As a written language it has endured for more than 3,000 years. As a spoken language, it has had to survive in many different situations, following the complicated historical course of the Jewish people, which has spent more than half its existence in a bilingual setting, adapting to a wide range of cultural and linguistic environments.[231]

Whether the writers of the Hebrew Bible were uninterested in the polyglot nature of their world or presumed that the reader was already aware of it, little mention is made of language in the bible until the Table of Nations in Genesis 10 followed by the Babel narrative:

> The Hebrew Bible only thematizes language in its narrative of the Tower of Babel, but, evocative as Gen. II is, its speculation about the origin and variation of languages leaves many questions unanswered about the origin of language, the faculty of speech, the identity of the primordial language, its development, and the language(s) spoken by the earliest generations.[232]

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[229] Angel Sáenz-Badillos *A History of the Hebrew Language* (Cambridge: Cambridge University Press, 1993), 6-7.
[230] Sáenz-Badillos, *A History of the Hebrew Language*, 7-8.
[231] Sáenz-Badillos, *A History of the Hebrew Language*, 50.
[232] Smelik, *Rabbis, Language and Translation*, 11.

However, the silence regarding language should not lead the reader to assume that the Hebrew people were a mono-linguistic group that occasionally encountered foreign nations. The Hebrew people were themselves not a homogenous linguistic group. In Exodus 12:38 we read that the generation leaving Egypt also included "a mixed crowd" (Neh. 13:3; Jer. 25:20).[233] This verse confirms that the Israelites of the exodus were a mixed people ethnically and the verse could be translated as a "huge ethnically diverse group."[234] We know that due to the famine many ethnic groups populated Egypt including Jacob's family because of Joseph (Exod. 1:1-7) or others came as captives from Egypt's many wars (1 Kings 9:16; 2 Chron. 12:9). Although not explicitly stated the "mixed crowd" of non-Hebrews must have followed the same directive regarding the Passover blood applied to doorposts that the Hebrews followed hoping it would save them (Exod. 12). The reader cannot be sure from the text to what extent the "mixed crowd" was assimilated into the community of the Hebrews, although the statute of Passover observance provided for immigrants who had undergone the covenant sign of circumcision (Exod. 12:43-51). Mathews and Park list some of the ethnic diversity that was present among the Israelites from Egypt to the Promised Land:

> Moses himself had taken a wife of Midianite lineage (Zipporah, Exod. 2:21), whose father was Jethro, a Midianite priest (Exod. 18:1-12); Jethro also was identified as a "Kenite" (Judg. 1:16; 4:11). Caleb, the renowned man of faith who exhorted the Israelites to enter the land of Canaan (Num. 13:30; Josh. 14:14), was of the tribe of Judah (Num. 13:6; 34:19) but also was acknowledged as the son of a "Kenizzite" (Num. 32:12; Josh. 14:6, 14; cf. "Kenizzietes," Gen. 15:19). Moreover, the picture of Caleb's ancestry is complicated by the pedigree attributed to Caleb's younger brother, Othniel (Judge. 1:13), who is best remembered for his role as Israelite judge (Judg. 3:7-9). Othniel was recognized as the son of "Kenaz" (e.g., Josh. 15:17; Judg. 1:13). And "Kenaz" is the name of Caleb's grandson (1 Chron. 4:15). So, who was Kenaz? The name first appears for the grandson of Esau, who also was identified as the chief of an Edomite clan (Gen. 36: 15, 42; 1 Chron. 1: 36, 53). The relationship of these various people groups can be explained in part by the migration of the Kenizzites from Edom to the Negev, where they integrated into the Judahites. Assimilation of people groups in the ancient Near East was a common practice. Ezekiel reflected the mixed ethnic setting of Canaan when he condemned the people of Judah for idolatry: "your father was an Amorite and your mother a Hittite" (16:3, 45).

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[233] The reference to a mixed crowd refers specifically to Moabites and Ammonites but also has the wider implication to all foreigners and those of mixed race. (William Johnstone, *Smyth & Helwys Bible Commentary Exodus 1-19* (Macon: Smyth & Helwys, 2014), 239.)

[234] Douglas K. Stuart, *The New American Commentary Volume 2 Exodus* (Nashville: Broadman & Holman, 2006), 303.

However, some individuals and groups who affiliated with the Israelites retained their former identities. "Ruth the Moabite" (e.g., Ruth 1:22), an ancestress of King David (4:17), and "Uriah the Hittite," who was one of David's prized mercenary troops (2 Sam. 23:39), were two persons whose loyalty to the Hebrew people was praised in the biblical tradition. One people group that kept its ethnic distinctiveness was the Gibeonites, whose affiliation (ethnicity?) was Hivite and Amorite (Josh. 9:7; 2 Sam. 21:2); they became servants to the Israelites after deceiving Joshua to gain protection (Josh. 9:3-10:14).[235]

The point of this list above is to demonstrate that the Hebrew people were constantly interacting and absorbing peoples from other ethnicities due to marriage, war, and immigration. Even during times of exile and enslavement by other nations they often learnt the language and culture of their captors. The Hebrew people mirrored the multicultural landscape that they lived in. People were assimilated for socio-economic as well as familial reasons. To further complicate the matter Block points out that language was not a reliable indicator of ethnicity, for example Jacob spoke Hebrew whereas his uncle Laban spoke the Semitic language Aramaic (Gen. 31:45-49).[236] As Mathews and Park point out the term "Semitic" may refer to a family of languages but not ethnicity. In the Table of Nations, the Elamites are descended from the Shemites (Gen. 10:22), yet they did not speak a Semitic language.[237] This chapter has attempted to trace some of the origins of language in the Hebrew Bible however it is not a simplistic picture of a mono-linguistic people or homogenous ethnic group. In tracing some of the origins of language in the Hebrew Bible it is clear that the Israelites were not bound so much by a shared ethnicity or language group but rather by God's choice of them, and in turn their commitment to God, "It was the people's agreement to serve the Lord as their God whom alone they would worship."[238]

Having argued that the Hebrew people mirrored a linguistically diverse culture we can see that the necessity for cross-cultural communication is not a modern-day phenomenon. The need to communicate between language and ethnic groups was a widespread experience of the Ancient Near East. As well as multilingual scribes,

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[235] Kenneth A. Mathews and Park, *The Post-Racial Church: A Biblical Framework for Multiethnic Reconciliation* (Grand Rapids: Kregel, 2011)*, 98-100.
[236] Daniel Block, "The Role of Language in Ancient Israelite Perceptions of National Identity," *Journal of Biblical Literature* 103 (1984): 321-40.
[237] Mathews and Park, *The Post-Racial Church*, 100.
[238] Mathews and Park, *The Post-Racial Church*, 98-100.

government officials, the military, traders and travellers, would have required bilingual interpreters. As Galter writes

> Multiculturalism was one of the most dynamic powers in Mesopotamian civilization. It was the result of two geographic facts: first there were no geographic barriers around the large lowland basin of the Tigris-Euphrates river valley; and second, Mesopotamia is poor on natural resources. These two facts favoured - even forced - economic, political and cultural contacts between Mesopotamians and people outside Mesopotamia from earliest times on.[239]

Israel and the peoples of the Hebrew Bible did not live in a mono-cultural landscape but rather interacted with the milieu of cultures surrounding them. While there is evidence of intercultural interactions there is less evidence of how communication took place, especially oral communication. Trying to find specific examples of where spoken translation may have taken place in the bible is even more elusive. Nevertheless, scholars such as Rendsburg demonstrate how foreign languages impacted on the written text:

> …ancient Israelite authors manipulated the Hebrew language to portray the foreignness of scenes, characters, and audiences. In such settings, grammatical and lexical features associated with Aramaic, Phoenician, etc., are introduced into the Hebrew text purposefully.[240]

This is perhaps not unexpected when we consider the breadth of the world that the Hebrew Bible incorporates: "The geographical setting of the literature spans most of the ancient world: stories are set in Egypt, Canaan, Aram, Babylon, Persia, etc. And not only Israelites but all sorts of foreigners appear in the stories."[241] Yet knowing that the world of the Hebrew Bible was multicultural and multilingual when it comes to biblical accounts of meetings between members of differing language groups there are no identifiable examples of interpreted speech in the bible.[242] When we read of Abram's conversations with Pharaoh about Sarai, or the Philistine giant Goliath calling out his challenge to the armies of Saul; when we consider Naomi moving to live with the Moabites and receiving Moabite women into her home as daughters-in-law there is a

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[239] Hannes D. Galter, "Cuneiform Bilingual Royal Inscriptions" in *Language and Culture in the Near East,* ed. Shlomo Izre'el and Rina Drory (Leiden: New York, 1995), 25-50.

[240] Gary A. Rendsburg, "Linguistic Variation and the "Foreign" Factor in the Hebrew Bible" in *Language and Culture in the Near East,* ed. Shlomo Izre'el and Rina Drory (Leiden: New York, 1995), 188.

[241] Rendsburg, "Linguistic Variation," 177.

[242] There are examples of Aramaic in the New Testament, for example Mark 5:41; Mark 4:36; Mark 7:34, however these are not examples of interpreted speech but rather the gospel writers keeping some phrases in the language Jesus probably spoke and the remainder has been translated into Greek.

silent assumption that communication was easy and presumably in the same language or in languages with enough shared similarity to be understood. There is some evidence that for most of this historical period that two or more languages were spoken and understood by the majority of the populations. According to Galter:

> For most of Mesopotamian history two or more languages were spoken and written during the same period of time: Sumerian and Akkadian, Akkadian and Aramaic, Aramaic and Greek, to mention just a few, and with the spread of cuneiform script over the whole Ancient Near East, lingual contact situations and lingual interaction became inevitable.[243]

However, it cannot be assumed that languages that share a Semitic root have enough commonality to allow perfect understanding. The Queen of Sheba approaching Solomon would not have wanted her intentions to be misconstrued and result in a political faux pas. As the nations of Canaan tried to slow the onslaught of the Israelite people any negotiations would have been difficult without clear interpretation. Havea contends that "except for the narrator of the story of Daniel, biblical narrators do not take polylingualism into account. Nor do many readers, even though we know that Non-Hebrew peoples and languages fill the story-world of the bible."[244] One example of an interpreter is found in Genesis 42:23 with Joseph: "They did not know that Joseph understood them, since he spoke with them through an interpreter." Presumably Joseph's use of an interpreter was subterfuge, as the reader imagines he retained the Hebrew language but spoke Egyptian in the presence of his brothers to keep them unaware of who he was. This example highlights that interpreters were conceivably used at the highest levels of government and diplomacy in the Ancient Near East.

One other possible example of interpretation is provided in Nehemiah where Ezra the Priest arranged for the Hebrew Scriptures to be read aloud "with interpretation. They gave the sense, so that the people understood the reading."[245] A large contingent of Israelites having returned to Jerusalem from exile in Babylon may have ceased to be fluent in Hebrew. In this case it could have been an interpretation from one language to another such as Hebrew to Aramaic which according to Kidner became the custom in later periods:

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[243] Galter, "Cuneiform Bilingual Royal Inscriptions," 25-50.
[244] Jione Havea, "Casting Jonah across Seas and Tongues: A Transnationalizing Reading," in *Babel is Everywhere! Migrant Readings from Africa, Europe and Asia,* ed. J. Kwabena Asamoah-Gyadu, Andrea Fröchtling, and Andreas Kunz-Lübcke (Frankfurt: Peter Lang, 2013), 30.
[245] Neh 8:8

> Certainly as oral translation into Aramaic became the established
> custom in due course (the Targums are the written versions of this),
> but we cannot be sure that it began as early as this. Indeed,
> Nehemiah's indignation at finding families which 'could not speak
> the language of Judah', on his second visit to Jerusalem about
> twelve years later, suggests that in his first term of office he could
> expect Hebrew to be generally understood.[246]

Steinmann agrees that one possible understanding of Neh 8:8 is that Ezra read in Hebrew while the assisting men translated the words into Aramaic.[247] However, it is just as plausible that Ezra and those assisting him were expounding or explaining the scriptures in the same language to ensure that the people understood what they were hearing.[248] Once again the reader cannot determine if there was a literal language barrier or merely a need for a broader commentary on what was being read so that the people grasped the full meaning.

Even the language of the biblical writer cannot be taken for granted as being Hebrew. Written across the centuries in a variety of geographical locations the linguistic world of the scripture writers has left indelible impressions on the biblical canon:

> We definitely have to take into consideration the main language
> spoken by a writer, be it Hebrew (during the centuries it survived
> both as a spoken and as a written language), Aramaic, Arabic, or
> the vernacular of the various peoples among whom the Jews lived
> in the diaspora.[249]

To establish a biblical framework of preaching with interpretation we must therefore acknowledge the poly-lingual world of the Hebrew Bible and New Testament. As Showalter writes, "we soon discover that the sacred book from which we preach is itself

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[246] Derek Kidner, *Ezra & Nehemiah: Tyndale Old Testament Commentaries* (Leicester: Intervarsity Press, 1979), 106.

[247] Andrew E. Steinmann, *Concordia Commentary Ezra and Nehemiah* (Saint Louis: Concordia Publishing House, 2010), 512.

[248] All of the men who were on the platform with Ezra are named, however, commentators have not been able to identify them precisely. According to Steinmann some of the names that appear are borne by priests elsewhere in Nehemiah (Hilkiah, Maaseiah, Malchijah, Zechariah, and Meshullam). Others are borne by the lay leaders of the people listed in Neh 10:15-28 (Anaiah, Maaseiah, Hashum, and Meshullam), and two are borne by Levites (Pedaiah and Meshullam). Since the name Meshullam is common to all three groups and Maaseiah could be either a priest or a layperson, the most Steinmann says about these men is that they were honoured as leaders of the people. No clue to ethnicity is provided so it does not help the reader decide if they were translating language or merely explaining the teaching to the people. (Steinmann, *Concordia Commentary Ezra and Nehemiah*, 510).

[249] Sáenz-Badillos, *A History of the Hebrew Language*, 51.

multicultural, bilingual, and interfaith (Jewish-Christian)."[250] By outlining the cultural diversity not just of the Hebrew nation but also the cultural diversity and interaction with surrounding ethnicities making up the geographic region of the Ancient Near East the aim is to have shown that a wide range of languages and dialects were spoken. The assertion is that with such linguistic diversity in the region not everyone would have been a polyglot and would have relied instead on those individuals who could translate for them especially in important matters of business, politics, and religion. The Hebrew Bible records many exchanges between people of different ethnic backgrounds. However it is not explicit that interpretation took place. For example, in Genesis 12:18-19 we don't read that Pharaoh told his translator to tell Abram that he'd found out that Sarai was Abram's wife not his sister:

> So Pharaoh called Abram, and said, "What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her, and be gone.

Originally from Haran and then having lived in Canaan, Abram moves to Egypt after a severe famine. Is the reader to assume he learnt Egyptian somewhere in his travels? The reader may assume that Pharaoh communicated through an interpreter. Just as scribes were used to communicate written messages[251] so interpreters were presumably needed. However, due to the speculative nature of this reasoning and lack of concrete examples of spoken translation in the scriptures we instead turn to an examination of language itself and the important role it plays in God's relationship with creation.

4.3   Language, Creation, and the Table of Nations

Having established that the world of the Hebrew Bible was populated with diverse cultures, languages, and dialects we will now examine the importance of languages and the ability to communicate between God and creation. One of the indelible traits of the

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[250] Nathan D. Showalter, "Thunderstruck to Hear Their Own Mother Tongues: Preaching in Multicultural Contexts," in *Anabaptist Preaching: A Conversation Between Pulpit, Pew & Bible*, ed. David B. Greiser and Michael A. King (Telford, Cascadia: 2003), 139.
[251] Evans highlights that the function of scribes was often as much an oral role as literate:
Even when texts were being written and copied, they largely *functioned* orally. Texts were used as aids in oral performance, rather than as repositories of information or texts actually meant to be read. Similarly, due to these needs and priorities, scribes largely functioned as "performers" rather than copyists, and the texts they produced are best seen as scribal "performances." Oral culture was so influential that the scribes who composed and copied biblical books, though literate, had an "oral mind-set" that would not have perceived the idea of variation and change in the same way as would a modern literate person. (Paul S. Evans, "Creating a New "Great Divide": The Exoticization of Ancient Culture in Some Recent Applications of Orality Studies to the Bible," *Journal of Biblical Literature* 136, no. 4 (2017): 752.

Judeo-Christian God is the desire for relationship with humanity as a whole and individually. From the beginning this relationship has involved the spoken word, not just of God to creation, but the ability of humans to converse in return to God. God is relational, and conversation appears to be a favoured form of expressing this relationship with creation. Mathews and Park write about this relational design:

> From the blessings spoken by God directly *to* the human family, we infer that humans can relate to God personally (Gen. 1:28)…God related to humans by honoring them with a direct spoken word. This presupposes that they could receive, understand, and respond to the mind of God.[252]

It can be said that language is central to God, creation, and God's relationship to humanity, "Communication between God and man [sic], verbal or otherwise, is at the heart of the Judeo-Christian tradition."[253] Of all the ways that God may have begun creation it was through direct speech that God chose to bring creation into existence (Gen 1:3). God's choice to 'speak' the universe into existence suggests that language is powerful and important: "Since the Hebrew Bible locates the origin of language and the faculty of speech in God's creation…language is a divine gift, spoken by all and sundry in the Garden of Eden."[254] Adam and Eve were formed with the facility of speech already enabled. God did not just desire Adam and Eve's company, but it would seem also their conversation. God's willingness to communicate with creation even extends to allowing humanity to argue and bargain with their creator. We read such examples as Abraham arguing and haggling with God over how many righteous people in Sodom and Gomorrah there could be before God would destroy the city (Gen 18:16-33). Moses was called a 'friend of God' (Exodus 33:17) and had regular conversations with God in the tent and on Mount Sinai. God's communication style in the Hebrew Bible suggests a very frank approach to conversation. In fact, God appears at times more willing to converse than the people were, for example when the people are fearful and ask Moses instead to hear what God had to say and then he could repeat it to them instead of hearing for themselves (Exodus 20:19).

There is little doubt from the scriptural account that God desired relationship with creation and language was the divinely installed mode of communication. So when God

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[252] Mathews and Park, *The Post-Racial Church*, 44.
[253] William P. Alston, *Divine Nature and Human Language: Essays in Philosophical Theology* (Ithaca: Cornell University Press, 1989), 41.
[254] Smelik, *Rabbis, Language and Translation*, 21.

speaks what language is spoken? In the Hebrew Bible the presumed sacred language is Hebrew, while Jesus predominantly spoke Aramaic. Perhaps New Testament Greek is the correct language in which to address God? However, it is not just one language that is appointed as divine, it is in the diversity of languages that God chooses to speak to all people. Despite human attempts, no language or dialect is exalted above any other. In Genesis 9 we read of God sending out Noah's sons with the decree to "Be fruitful and multiply, and fill the earth,"[255] echoing God's command in Genesis 1:28 to Adam and Eve. As we read the genealogy of Noah's descendants in Genesis 10 we are also registering God's endorsement and blessing on the diversity of "lands, *languages*, families and nations."[256] This list, a total of seventy people in all, symbolised what was considered to be the number of known nations, constituting a "verbal 'map' of the world."[257] In this context, linguistic, familial, and national diversity are not curses of divine wrath but the fulfilment of the blessing of creation.[258] A multilingual and multinational humanity was God's intention all along. By listing the nations in the form of a genealogy we could continue to claim that it reinforces the relational nature of God and people. A genealogy is about who is related to whom. It acknowledges that even with their differences the Bible isn't speaking about 'humanity' but about families.[259] However, this list is not just created from those who are similar to each other by close family ties, it consists of a very wide-ranging group. As we consider how diverse the criteria is based on: "lands," "families," "languages," and "nations," (Gen. 10:5, 20, 31). This criterion incorporates more than just a large extended family. However, they shared one important attribute - their shared humanity:

> The plurality of the nation groups still possessed a unity by virtue
> of their common human nature. The people who made up the
> nations were created in the image of God, receiving their value
> from the Lord God. The different identities of the people groups
> were not subsumed under one privileged ethnicity, such as under
> the Israelites. The nations maintained their distinctive histories.
> This is the principle of *diversity*…The unity of the peoples of the
> nations resides in their common parentage and, more importantly,
> their shared creatureliness and personhood. The continuing
> challenge for nations today is to discover what they can draw on to

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[255] Gen 9:1, 7.
[256] Gen 10:5, 20, 31. Emphasis added.
[257] Walter Brueggemann, *Genesis: Interpretation: A Bible Commentary For Teaching and Preaching* (Atlanta: John Knox Press, 1982), 91.
[258] Stephen Rhodes, *Where the Nations Meet: The Church in a Multicultural World* (Downers Grove: InterVarsity Press, 1998), 24.
[259] Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), 82.

maintain unity without sacrificing their distinctive purposes and contributions.[260]

The table of nations in Genesis 10 tells us that God's creation blessing is for all nations. Even the Egyptians, Israel's classic enemy, appears in the table. The table gives a picture of a numerous and dispersed human family that corresponds to God's plan for humanity (Gen. 1:28: 9:1). The theological message of the table is God's blessing of every nation through a newly created nation descended from Shem (Gen. 10:21-31 with 11:10-26).[261] God is not threatened by cultural and linguistic diversity, instead God created humanity to flourish in their differences with the uniting purpose being a relationship with God.

4.4 Babel

The story of Babel occurs almost immediately after the table of nations, wedged between the emergence of nations in chapter 10 and the calling of Abraham in chapter 12. Chapter 10 concludes with the writer informing us "These are the families of Noah's sons, according to their genealogies, in their nations; and from these the nations spread abroad on the earth after the flood." Yet at the beginning of chapter 11 we find that humanity has gathered and settled on the plain of Shinar. This infamous story of unity in language, human arrogance, and the resultant confusion of languages caused by God is intriguing. The story of Babel could be read as a contradiction of God's desire for cultural and linguistic diversity. Rhodes notes that the motivation for the peoples actions at Babel is the fear of being scattered across the earth:[262] "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth."[263] The people were afraid of being separated and differentiated from one another. Brueggemann in his commentary on Genesis says:

> There are two kinds of unity. On the one hand, God wills a unity which permits and encourages scattering. The unity willed by God is that all humankind shall be in covenant with him (9:8-11) and with him only, responding to his purposes, relying on his life-giving power.[264]

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[260] Mathews and Park, *Post-Racial Church*, 69.
[261] Mathews and Park, *Post-Racial Church*, 77.
[262] Rhodes, *Where the Nations Meet*, 25.
[263] Gen 11:4.
[264] Brueggemann, *Genesis*, 99.

However, in the Babel story we see humanity is focused on self-interest and surviving by their own resources, not on obedience to God. God's response is to fulfil what humanity hoped to prevent: its scattering. In Genesis 11:7-8 God says, ""Come, let us go down, and confuse their language there, so that they will not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city." As a result, we observe that the diversity of languages is restored as God had intended and humanity is again spread across the earth to "multiply, and fill the earth." God's original intention for humanity and creation is fulfilled. Hauerwas states:

> God's confusing the people's language as well as his scattering of
> them was meant as a gift. For by being so divided, by having to
> face the otherness created by separateness of language and place,
> people were given the resources necessary to recognize their status
> as creatures.[265]

When God caused linguistic havoc among the Babelites it led to their geographic dispersal into various people groups, "What they had hoped to avoid became their destiny - they scattered over the face of the earth."[266] Verses 1 and 9, which bracket the story, pointedly present the irony of the story's outcome by the repetition of the phrase "whole earth." The "whole earth" that had "one language and one speech" (v.1) now was scattered upon the face of the "whole earth" by the confusion of the "language of the whole earth" (v.9). To develop linguistic theories based solely on Babel would be to ignore the fact that Babel is not the beginning. In the beginning God creates a great array, and the portrait of the Creator in the opening chapters of Genesis is a God who not only leaves space for diversity but enjoys variety.[267] Smith surmises that it would be an error to read diversity in culture and language at Babel as a punishment sent to cause division amongst humanity: "Genesis 11:1-9 should be read in the context of the wider narrative that precedes it, and that this wider narrative both affirms diversity and emphasizes repeatedly God's call to spread out over the earth."[268] It would be somewhat difficult to present an argument that God desired a monolingual humanity especially in the context of the creation narrative. Nor does God elevate one language as the divine

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[265] Stanley Hauerwas, *Christian Existence Today: Essays on Church, World and Living in Between* (Durham: Labyrinth, 1988), 49.
[266] Mathews and Park, *Post-Racial Church*, 73.
[267] David I. Smith and Barbara Carvill, *The Gift of the Stranger: Faith, Hospitality, and Foreign Language Learning* (Grand Rapids: Eerdmans, 2000), 5.
[268] Smith and Carvill, *The Gift of the Stranger*, 209.

language for communication. God's creation and redemption plan always included all people groups.

However, contained within the Babel narrative is the caution that when communication comes too easily to people it can cause them to feel powerful and that power can turn against God.[269] As we consider our own historical period and the dominance of some languages globally, including English, it is a warning that continues to resonate even within the church. Yet the predominance of interpreters continuing to be used in settings both missional and ecclesial demonstrates that even with the impact of globalisation on language there is still the very necessary requirement of interpretation. To conclude this review of language in the Hebrew Bible we should also highlight the destiny of the nations, that the nations will join the Israelites in acknowledging the reign of the Lord God over all the earth.[270]

4.5 Pentecost

As this biblical survey moves from the Old to the New Testament the story of Pentecost stands out as an important account of language, and specifically translation by the Spirit of God to people in their own heart languages. It is a major text that supports a theology of translation that God wants people to hear the gospel in their own languages. Pentecost (Acts 2:1-12) is easily paralleled with the story of Babel.[271] Babel is often read as unity moved to diversity and Pentecost as diversity moved to unity. However, this is a simplistic reading as the audience at Pentecost did not all hear the same language but instead "the crowd gathered and was bewildered, because each one heard

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[269] Smalley, *Translation as Mission*, 253.

[270] Psalm 67.

[271] González comments that it is customary to speak of Pentecost as the reversal of the story of the Tower of Babel, claiming that "whereas in Babel humanity was divided by different tongues, in Pentecost that division was overcome." (Justo L. González, *Acts: The Gospel of the Spirit* (Maryknoll: Orbis, 2001), 35.) Bock though cautions against pressing the Babel analogy too much for the reversal of that judgement. Bock suggests that the confusion of language is not ended by the act alone: "The tongues still need explanation. There may only be one message, but there are still many languages. In Judaism the idea did exist that at the end there would be one language." Darrell L. Bock, *Acts: Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker Academic, 2007), 101.) Willimon also acknowledges that popular interpretation of Pentecost as Babel reversed with human language "so confused at Babel, has been restored; and community, so scattered there, has here been restored." However, Willimon does not desire to belabour the analogy either as he concedes that at the Pentecost moment it is only the Jews who are privy to the "mighty works of God" (Acts 2:11). For Willimon the point of Pentecost is less a miracle of hearing or receiving instant translation but rather the miracle is one of proclamation: "Those who had no "tongue" to speak of the "mighty works of God" now preach." William H. Willimon, *Acts: Interpretation A Bible Commentary for Teaching and Preaching* (Atlanta: John Knox Press, 1988), 32.

them speaking in the native language of each."[272] The cultures constituting the crowd that historic day were all equally worthy of hearing the word of God. While we know from historians that many assembled that day would have known Aramaic or Greek or both,[273] still they heard not in these languages but in their own heart language. González and González point out that:

> …what is new about Pentecost is not that they all speak the same tongue. They do not. What is new about Pentecost is that God blesses every language on earth as a means for divine revelation, and makes communication possible even while preserving the integrity of languages and cultures.[274]

Keener further adds to this picture of a God who draws people into relationship but in doing so honours the individuals' variation, a variety that God planned. Those gathered at Pentecost were Jews but even within that group the breadth of diversity was present:

> Although these are Jews, they are culturally and linguistically members of many nations; thus, even from the church's inception as an identifiable community, the Spirit proleptically moved the church into multicultural diversity under Christ's lordship.[275]

Bock highlights that God is intentional in communication by deliberately choosing to speak not in Aramaic or Greek but in the native language of those present, "God is using for each group the most familiar linguistic means possible to make sure the message reaches to the audience in a form they can appreciate."[276] In Acts 2 we see depicted the redemptive response of God to the fragmentation of the nations at Babel. The Holy Spirit came upon the congregated apostles and disciples in Jerusalem during the annual Jewish celebration of Pentecost. The Jews and Gentile proselytes who had gathered for the Feast were pilgrims from the scattered nations:

> Many of those nations and regions named in the Acts account are listed in the Table of Nations. Luke's report on this momentous founding of the church by the baptism of the Holy Spirit is a literary echo of the events at the tower of Babel. The gospel of Jesus Christ as preached by the apostle Peter and the founding of the church on that day formed a community that rose above the

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[272] Acts 2:6.

[273] David Fiensy explains that "the predominately Jewish city of Jerusalem was bicultural. Most of the residents spoke and understood only Aramaic; some were bilingual; still others could probably speak only Greek." David A. Fiensy, "The Composition of the Jerusalem Church," in *The Book of Acts in Its First-Century Setting,* ed. Richard Bauckham (Grand Rapids: Eerdmans, 1995), 230.

[274] Catherine and Justo González, "Babel and Empire: Pentecost and Empire: Preaching on Genesis 11:1-9 and Acts 2:1-12," *Journal for Preachers* 4 (1993), 24.

[275] Craig Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove: InterVarsity Press, 1993), 327.

[276] Bock, *Acts*, 102.

languages and cultures of the nations represented by the celebrants at Pentecost. Although the apostles received the same Spirit in the name of the same Lord, they spoke the gospel in languages that were indigenous to the countries of the pilgrims (Acts 2:11). The Spirit overcame the diversity of languages not by creating one language but by announcing the gospel through assorted languages. The cacophony of so many different dialects produced such aural confusion that bystanders thought the Christians were drunk on wine. The nations and their languages did not become one ethnic people speaking a *lingua franca* (a common language).[277]

In the scripture interpreted preaching honours the diversity of cultures and languages, not expecting all gathered to hear in the same ways. Interpreted preaching understands that unity comes through our unity as the body of Christ not through the language in which we speak about God.

Acceptance of linguistic and cultural diversity is a foundational element of the early church and remains intrinsic in the Christian church today. Jesus as the word made flesh was an Aramaic speaking Jew but his salvation plan included all humanity. Jesus did not intend that his followers convert to messianic Judaism but join the Kingdom of God where all peoples and languages would give glory to God (Ps. 67). For followers of Jesus this means embracing cultural and linguistic diversity because God does:

As the Spirit begins to renew the people of God and manifest God's kingdom in and through them, what else should we expect by this point but genuine love for others in all their cultural and linguistic particularity?[278]

Cultural diversity also reinforces the eschatological perspective the church is called to live from:

…the future to which the church looks forward is a future that includes a great multitude from every nation, tribe, people, and language (Rev 7:9). Therefore whenever the church finds ways to worship and live in multicultural and multilingual ways, it is serving as a subversive sign of the future that it proclaims.[279]

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[277] Mathews and Park, *Post-Racial Church*, 80. Although Mathews and Park's claims should be balanced with others such as Bock who argues that the list in these verses is not a "table of nations" but rather the list highlights the key communities where Jews of the Diaspora congregated and suggests the gospel's universal scope. (Bock, *Acts*, 102-103).

[278] David I. Smith, *Learning From the Stranger: Christian Faith and Cultural Diversity* (Grand Rapids: Eerdmans, 2009), 135.

[279] Justo L. González and Pablo A. Jiménez, *Púlpito: An Introduction to Hispanic Preaching* (Nashville: Abingdon Press, 2005), 62.

From its beginnings Christianity has always focused on the hearer so that all may receive and understand the good news of Christ. A persistent philosophy of Christianity is that none should be bereft of hearing the good news of the gospel due to linguistic or cultural barriers. Sanneh writes:

> ...Christians are unique in abandoning the original language of Jesus and instead adopting Greek in its "Koine" and Latin in its "vulgar" as the central media of the church. Except in extremist sectarian groups, Christians never made the language of Jesus a prerequisite for faith or membership in the fellowship. It is this linguistic revolution that accounts for the entire New Testament canon being written in a language other than the one in which Jesus preached. Thus it is that translation, and its attendant cross-cultural implications, came to be built into the historical make-up of Christianity.[280]

As a result of the church's desire for all to hear the gospel message in their mother tongues there is little doubt that interpreters had to have been used since the first missionary ventured beyond the Greek speaking world. Translation, whether written, spoken or incarnational[281] is dyed into the fabric of the Christian faith. The belief that all languages are equally valid linguistically has led to the promulgation of the written gospel into over 5000 languages and dialects.[282] This is important for the issue of interpreting, as the scriptures do not identify one language as sacred. Walls observes this contrast between Islam and Christianity "...[Islam] carries substantial fixed cultural content tied to the Qur'an in heaven, Mecca on earth, and Arabic as the perfect medium for its message."[283] Similarly Sanneh writes, "Whereas for Christians, mission has come preeminently to mean translation, for Muslims mission has stood consistently for the nontranslatability of its Scriptures in the ritual obligations."[284] It is a striking element of Christianity that God's "eternal counsels are compatible with ordinary, everyday speech,"[285] and we could add, in any language. Just as God shows no partiality to

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[280] Lamin Sanneh, "The Gospel, Language and Culture: The Theological Method in Cultural Analysis," *International Review of Missions* 84 (1995): 47-64.

[281] Jesus, the word made flesh, is the ultimate expression of translation for Christians - "the divine Word is translatable, infinitely translatable. The very words of Christ himself were transmitted in translated form in the earliest documents we have, a fact surely inseparable from the conviction that in Christ, God's own self was translated into human form." Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Maryknoll: Orbis Books, 2002), 29.

[282] According to Wycliffe 2013 Bible translation statistics the Bible (whole or part) has been translated into about 5000 languages. Wycliffe, *Why Bible Translation?* http://www.wycliffe.org/About/Statistics.aspx (accessed March 6, 2014).

[283] Walls, *The Cross-Cultural Process in Christian History*, 13.

[284] Lamin Sanneh, *Translating the Message*, 8.

[285] Sanneh, "The Gospel, Language and Culture," 48.

persons[286] equally God shows no partiality to languages. God has graced the world with a multiplicity of languages. As Quarshi remarks "the one important theological implication...is the acknowledgement that God does indeed speak all the languages of the world…"[287] Pentecost highlights how language transcends individual groups while drawing them together in unity that is more than communication through dialects:

> Pentecost is the biblical story of breaking the limits on vernaculars to enable universal communication of the word of God in spite of them, and through them, and of people who speak different vernaculars turning to God as they hear "of the glorious works of God in our native language." (Acts 2:11)[288]

Pentecost may have been the first miracle of its kind and yet we know that God continues to gather people from all ethnic groups and it is through the repeated use of translation and interpretation that this is made possible even today:

> The church, though Jewish by origin and context, transforms at Pentecost into a polyphonic-multiracial cultural community. The Pentecost is the *formative biblical narrative* revealing how the Spirit intersected a cultural milieu, respecting, embracing, and affirming its various and multiple stories and identities. Such a diverse socio-cultural setting is portrayed with the following words: '…there were dwelling in Jerusalem Jews, devout men from every nation under heaven…' (Acts 2:5). The Pentecost Story offers, then, a rich cultural vision in which a diverse cultural geography was constructed by the power of the Spirit into the Christian community."[289]

Pentecost created a culture that ensured the view that religious language belonged to "the ordinary, commonplace world of men and women, and even of children."[290] Christianity, as a result of Pentecost views language, especially as relating to religion, to be at the centre of people's daily lives and expressed in their everyday vernacular.

So the Church having been established at Pentecost by a linguistic miracle that embraced the diversity of ethnicity and language then determined to take the gospel to "Judea and Samaria, and to the ends of the earth."[291] This leads us to ask what language

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[286] Acts 10:34.
[287] B. Y. Quarshi, "Doing Biblical Studies in the African Context - The Challenge of Mother-Tongue Scriptures," in *Christianity, Missions and Ecumenism in Ghana: Essays in Honour of Robert Kwasi*, ed. J. Kwabena Asamoah-Gyadu. (Accra: Asempa Publisher, 2009), 117.
[288] Smalley, *Translation as Mission*, 252-253.
[289] Oscar Garcia-Johnson, *The Mestizo/a Community of the Spirit: A Postmodern Latino/a Ecclesiology of the Spirit* (Eugene: Pickwick, 2009), p.8.
[290] Sanneh, "The Gospel, Language and Culture," 48.
[291] Acts 1:8.

was spoken in Samaria and 'the ends of the earth' and how did the fledgling church of Jesus Christ communicate to those who did not speak Greek or Hebrew? We will now consider the importance of oral interpretation to the translatability of the gospel.

4.6   Early Church History - Gospel Translatability

The early church fervently took up Jesus' call to "Go into all the world and proclaim the good news to the whole creation."[292] Today we can trace those early journeys as the gospel of Jesus Christ was proclaimed "in Jerusalem, in all Judea and Samaria, and to the ends of the earth."[293] Thanks to the Roman Empire's extensive reach and Greek as lingua franca the gospel quickly reached the edges of the Roman Empire.[294] But then how did the gospel continue to spread beyond the Greco-Roman world when the language was no longer that of the empire? Underpinning the spread of the Christian message is the assumption that those who shared the gospel spoke the language of the new regions or peoples or they had the assistance of someone who did. Interpreters would have been necessary partners for the evangelists bringing this new religion to "the ends of the earth."

The emerging Christian religion began its mission very aware that in a pluralistic religious setting it was claiming to be a religion "for all time and for the whole world, and not just for one time, place, or people."[295] The apostles chose to put their faith not in things that would pass away[296] but in God revealed in Jesus Christ who rules in all creation and lasts forever.[297] Sanneh explains that the combination of Jesus' commission to the apostles and Roman imperial aggression resulted in an emerging Christian religion whose focus was very much looking to the world:

> When the faith was taken from Jerusalem to Antioch, Christianity acquired a worldwide cultural and geographical orientation. These two external forces of imperial pressure and the Antioch experience were matched internally by a steadily growing consciousness of Christianity's world mission."[298]

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[292] Mark 16:15.
[293] Acts 1:8.
[294] Jonathan Hill, *Christianity: The First 400 Years,* 1st ed. (Oxford: Lion Hudson, 2013).
[295] Sanneh, *Disciples of All Nations*, 3.
[296] Matt. 24:35.
[297] 1 Pet. 1:25.
[298] Sanneh, *Disciples of All Nations*, 3.

Christianity was not a new sect of Judaism but a religion for all peoples as Peter expresses in Acts 10:34-35 "Then Peter began to speak to them: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him." As a result of this apostolic mandate of mission and due to the expanse of the Roman Empire the early Christians movements extended beyond Jerusalem and Palestine and entered predominantly Greek-speaking areas[299] and over time penetrated even further still. This assertion is supported by patristic writings and historical documents. Tertullian, for example, noted the importance of multiform cultural idioms that invariably influenced the Christian movement in the empire and beyond. In Tertullian's argument he demonstrates the geographic and linguistic spread of Christianity by the beginning of the third century:

> On whom else have all the nations of the world believed, but on Christ who has already come?…with others as well, as different races of the Gaetuli, many tribes of the Mauri, all the confines of Spain, and various tribes of Gaul, with places in Britain, which, though inaccessible to Rome, have yielded to Christ. Add the Sarmatae, the Daci, the Germans, the Scythians, and many remote peoples, provinces, and islands unknown to us, which we are unable to go over.[300]

Similarly, Irenaeus also spoke of how Christianity embraced cultural diversity, saying apostolic teaching took root whatever the language spoken and wherever the sun shone. Variety, according to Irenaeus, was the religion's genius:

> For although the languages of the world are varied, yet the meaning of the Christian tradition is one and the same. There is no whit of difference in what is believed or handed down by the churches planted in Germany or in Iberia or in Gaul or in the East or in Egypt or in Libya or in the central region of the world. Nay, as the sun remains the same all over the world so also the preaching of the church shines everywhere.[301]

In what is believed to be a third century document, the *Epistle to Diognetus* upholds a belief that Christianity is a world religion because of its visible diversity:

> The difference between Christians and the rest of mankind is not a matter of nationality, or language, or customs. Christians do not live apart in separate cities of their own, speak any special dialect, nor practice any eccentric way of life…They pass their lives in

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[299] Sanneh, *Disciples of All Nations*, 4.
[300] Tertullian, *An Answer for the Jews, VII*, in Adolf Harnack, *The Mission and Expansion of the Christianity in the First Three Centuries,* ed. and trans. James Moffatt (New York: Putnam, 1908), 2:176.
[301] Ireneaus, *Against Heresies,* Book 1, chapter 10, paragraph 2, in Harnack, *The Mission and Expansion of Christianity,* 2:152.

whatever township - Greek or foreign - each man's lot has
determined; and conform to ordinary local usage in their clothing,
diet, and other habits…[302]

The permeation of Christianity into the culture that it found itself in could not have been
achieved without the invaluable assistance of the interpreter. While concrete examples
of oral translation are not abundant there is some evidence. One such example is given
by Egeria who travelled through Egypt, Palestine, Mesopotamia and elsewhere in the
East around the fourth-century. Egeria recounts one church service where an interpreter
is used:

And because in this province some people know both Greek and
Syriac, and others know only Greek, and still others know only
Syriac, and since the bishop even though knowing Syriac speaks
only in Greek and never in Syriac, there is always a presbyter who
translates into Syriac what the bishop has said in Greek. In this way
all understand what is being explained. 4. Likewise, since the
lessons read in church are to be in Greek, someone is always
present who translates them into Syriac; in this way the people are
always receiving instruction. As to the Latins who are here,
namely, those who understand neither Syriac nor Greek, so that
they not be disappointed they are also given explanations, for there
are some brothers and sisters who, knowing both Greek and Latin,
can explain things in Latin.[303]

Egeria's account of a church service where interpreters are utilised demonstrates the
early church's recognition that people need to hear and understand in their own
language and provision should be made to facilitate understanding. Whilst other
writings may imply this belief, here we have a direct example of how the bishop
undertook the enterprise. Although, we are not given any indication of the practicalities,
such as whether an interpreter stood beside the bishop or if the interpreters sat with a
particular language group. However, the account does suggest that there were multiple
bilingual congregants who assisted in the work of interpretation. Further examples of
interpreters being used in the twelfth and sixteenth centuries by Latin speaking
preachers are provided by Kienzle:

In 1147 Pedro, bishop of Lisbon preached to English, German and
other crusaders in Latin; interpreters then relayed his sermons to
groups of soldiers in their respective languages. In Burgundy and
Silesia, Giovanni da Capestrano delivered his sermons in Latin, and

[302] *Epistle to Diognetus,* chapter 5 in *Early Christian Writings,* ed. and trans Maxwell Staniforth
(Harmondsworth: Penguin Classics, 1968), 176-177.
[303] Lawrence J. Johnson, *Worship In The Early Church: An Anthology of Historical Sources Volume Two*
(Adelaide, ATF Press, 2009), 360.

then interpreters translated them into the languages of the listeners. In 1503, Raymond Peraudi visited Lübeck, accompanied by an interpreter who translated Peraudi's Latin sermon for the audience. Other priests and monks throughout the city repeated the translator's words verbatim so that the preacher's sermon could be heard everywhere.[304]

In the eighteenth century the evangelist George Whitefield wrote in his journal: 'In my way to Philadelphia, I had the pleasure of preaching, by an interpreter, to some converted Indians…'[305] These examples reinforce Christianity's engagement with the languages and cultures of the world and the implication that all cultures are equally worthy to receive the truth of God:

> No culture is so advanced and so superior that it can claim exclusive access or advantage to the truth of God, and none so marginal and remote that it can be excluded. … In any language the Bible is not literal; its message affirms all languages to be worthy, though not exclusive, of divine communication. That implied Biblical view of culture goes beyond culture as a matter of mere mechanical manipulation, including its takeover in religious translation. Accordingly, the vernacular in translation was often invigorated rather than overthrown. The relationship of the Christian movement to culture was shaped by the fact that Christianity is a translated - and a translating - religion, and a translated Christianity is an interpreted Christianity, pure and simple.[306]

As Sanneh notes the Christian New Testament was not written or dictated by Jesus, and the Greek language in which the Gospels are written is not the language in which Jesus taught or prayed and worshipped. Christianity spread as a religion without the language of its founder:

> Without a revealed language and without even the language of Jesus, Christianity invested in idioms and cultures that existed for purposes other than Christianity. As these idioms and cultures became the carriers of the religion, they anticipated and embodied Christianity. Being a translated religion, Christian teaching was received and framed in the terms of its host culture; by feeding off the diverse culture streams it encountered, the religion became multicultural. The local idiom became a chosen vessel. As Irenaeus pointed out, the gospel did not strip nations of their distinctions; those distinctions were the rich tapestry adorning the communities of faith."[307]

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[304] Beverly Mayne Kienzle, "Medieval Sermons and Their Performance: Theory and Record," in *Preacher, Sermon and Audience in the Middle Ages,* ed. Carolyn Muessig (Leiden: Brill, 2002), 109-110.
[305] John Gillies, *Memoirs of Rev. George Whitefield* (New Haven: Whitmore & Buckingham, 1834), 111.
[306] Sanneh, *Disciples of All Nations*, 25.
[307] Sanneh, *Disciples of All Nations*, 26.

It is through interpreters wrestling with language and searching out the best "vessel" for expressing the evangelist's words who truly created these distinctions and "rich tapestries." While the evangelist brought the message to the communities of the world, this research asserts that it is the interpreter whose crafting of language truly expressed the gospel message in the heart language of the people. As each culture embraced Christianity in its own idioms and language it lost connection from its originating Aramaic culture. This is an experience that has been repeated throughout the centuries whenever the gospel encounters and is assimilated into the culture.[308] Christianity is a religion that is linguistically and culturally interpreted wherever it goes:

> Christianity's translated status exempted Christians from binding adherence to a founding culture. … As the religion resounded with the idioms and styles of new converts, it became multilingual and multicultural. Believers responded with the unprecedented facility of the mother tongue, and by that step broke the back of cultural chauvinism as, for example, between Jew and Gentile. Christianity's indigenous potential was activated, and the frontier beckoned.[309]

Each time Christianity has been introduced to a people or language group the interpreter is involved in bridging the cultural and linguistic divide to ensure, as faithfully as they are able, that the truth of the gospel is transmitted to the people in expressions and cultural examples that they can understand and relate to. It is to the interpreter that more often than not the task of finding words and expressions that have not existed in that culture before are reassigned to give significance to the gospel. Just as the writers of the New Testament had to repurpose Greek words to explain the principles of Jesus. Sanneh's work repeatedly expresses that the strength of Christianity is its ability to embody the culture that it finds itself within:

> Without a revealed language or even the language of its founder, Christianity staked itself on idioms and cultures that existed for purposes other than for Christianity, and to that extent Christianity came with a predisposition to embrace the marks of our primary identity. A mother-tongue response is in tune with the gospel. Accordingly, in its cultural aspects, the Christian movement provided the impetus for the flowering of a diverse and distinctive

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[308] An excellent example of how Christianity is absorbed and transformed by local understanding is seen in Donovan's missionary writing about bringing Christianity to the Masai where Western concepts of Christianity are stripped away. Vincent J. Donovan, *Christianity Rediscovered: An Epistle from the Masai* (Maryknoll: Orbis, 1978).

[309] Sanneh, *Disciples of All Nations*, 27.

humanity by introducing the idea that no culture is inherently impermeable, nor is any one ultimately indispensable.[310]

Interpreters are the gatekeepers ensuring that cultures are embraced, and conversely that cultures are able to embrace the Christian message. Interpreters historically have carried the cognitive burden of ensuring that people can hear in their heart language and interpreters recreate Christianity in a form that is recognisable to the local people often with language that did not exist prior to their forming and speaking it.

4.7 Conclusion

This chapter has attempted to provide a linguistic survey of the Hebrew Bible, a theology of God's attitude towards linguistic diversity through an analysis of the Babel and Pentecost biblical narratives, as well as a historical review of the Early Church's use of language and cultural idioms to promulgate the gospel.

The world of the Ancient Near East was a geographically and culturally diverse region. The Hebrew people interacted with a variety of ethnic groups due to trade, marriage, war and religious interactions. Although the Hebrew bible is largely silent as to how communication was conducted when people of differing linguistic groups met, we can assume that given the written evidence that scribes were used to translate documents for trade and politics. Correspondingly, oral translators would have been necessary to ensure accurate spoken communication. We have also observed that the Hebrew people were themselves not a homogenous group due to vagaries of war, marriage, and migration. In Joseph's narrative and in Nehemiah we observe two accounts where interpreters were used, however, it is not clear whether this was due to a linguistic inability to understand Hebrew or in the Nehemiah text a pedagogic exercise.

A further exploration of language as it pertains to God's design in creation was then undertaken. God chose the spoken word to create and having created all things, God choose to use language as the primary means to communicate with creation. However, no language is given supremacy and diversity of language was God's plan for humanity as outlined in the table of nations in Genesis 10. The stories of Babel and Pentecost stand "at two critical points in the Bible, two great stories about language, about

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[310] Sanneh, *Translating the Message*, 97.

community, and ultimately about the missiology of translation.[311] In the Babel narrative we see God's desire for diversity temporarily waylaid by the people's desire for power. However, God's plan was always for variety and ultimately the people are dispersed. This scattering is an endorsement of cultural and linguistic diversity and ensures that no language is given pre-eminence. At Pentecost we read of the linguist miracle where all heard in their heart language, building the foundation of the church on the belief that all people are capable of hearing the gospel in their heart languages and this was God's intention all along. This sets Christianity apart from religions such as Islam and makes it universally translatable. In also ensures that all cultures are seen as equal, "Few things have done more to mitigate the dialectics of power and injustice than confidence in a God who looks kindly on identity of tongue and soil.[312]

Finally, we considered the movement of the early Christians as they moved throughout the Roman Empire and beyond. Through the patristic writings we see the scope of people and geography reached within just a few centuries. In Egeria's later writings we see a concrete example of interpreters being used within an ecclesial setting, providing evidence that even after Christianity's long history there continues to be linguistic barriers, however these should not prevent any hearing the Christian message.

The mostly silent yet vital work of spoken translation needs be acknowledged as an integral mode of communication in the stories of the Hebrew Bible, and by the early church. Acknowledging that the Holy Spirit can at any time or place be an interpreter as we see in Pentecost, we also recognise that more often it is human interpreters who must carry the weight of negotiating language and culture to ensure the receiving congregation understands the message of the speaker.

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[311] Smalley, *Translation as Mission*, 252.
[312] Sanneh, *Translating the Message*, 8.

Chapter 5 - Case Study SOMA

"when you preach with an interpreter there's a greater sense of service, that you're actually serving the people because you're committed to them and to their getting the communication…when you are actually preaching through an interpreter, there's more a gift, it's more an offering that you make."

<div align="right">Australian Preacher</div>

5.1 Introduction

Interpreting in religious settings happens throughout the world in a number of ways. Many churches use headsets for hearers of other languages who receive simultaneous interpretation from interpreters sitting in booths. Some churches have a bilingual service with the sermon being given in two languages, whether in full or a summary or when two congregations of the same church have a joint service but require portions of the service to be interpreted. Guest speakers often require the services of an interpreter. Other churches have Deaf interpreters that assist the hearing impaired. Catholic masses often have portions of the liturgy conducted in another language when a large percentage of the congregation are migrants. Mission organisations, evangelical crusades, and pilgrimages all require interpreters to assist in communication. From these diverse scenarios a short-term mission organisation was chosen as the case study. SOMA (Sharing of Ministries Abroad) was chosen as the case study due to the researcher's own relationship with the organisation and experiences preaching with an interpreter on SOMA missions. It was also chosen because it has been using interpreters since its inception but has yet to formalise any policy, training, or guidelines regarding the use of interpreters. SOMA is an international body with multiple national branches. SOMA operates primarily (but not exclusively) within the Anglican Communion and sends short-term mission teams of between three to ten people for one to three weeks to a diocese whose bishop has invited them to minister to the leadership and churches in that region.

5.2 Who is SOMA? Origin and Organisation

SOMA (Sharing Of Ministries Abroad) was founded in 1978 after a prophetic word was received "to care for the nervous system of the Body of Christ." This prophetic word was given at a gathering of bishops and others at a meeting adjacent to the 1978

Lambeth Conference.[313] This prophetic word was interpreted as a focus on charismatic renewal and the work of Holy Spirit within the Anglican Communion, specifically on empowering leaders. SOMA was formed as a mission agency sending short-term teams at the invitation of the Archbishop or Diocesan Bishop. Since the original vision, SOMA has established offices across the globe: UK (1978), USA (1985), Canada (1986), Australia (1986), Ireland (1991), South Africa (1992), New Zealand (1994) and Singapore (1999). Since 1999, other SOMA national and regional bodies have been established in Uganda, Nigeria and Latin America.[314]

Each national SOMA body works similarly, although independently, with a governing SOMA International board that meets annually. Each national SOMA body has its own board or council which provides a covering and support for the National Director.[315] Each national SOMA office organises short-term missions each year to places all around the world. The availability of team leaders, volunteer team members, and invitations by host dioceses determines how many missions each SOMA national body sends each year.[316] The short-term missions that are sent out by each of the national SOMA offices have similar yet individually designed programmes:

> …each Mission's programme is constructed specifically for the context and in response to the explicit needs of and the pressing issues facing the recipient leaders. The Teams go to empower, encourage, equip, enable and envision local leaders, with the aim of Renewal for Mission and community transformation. Conferences and workshops are the main ministry formats.[317]

The mission teams are comprised of a team leader and between two to eight other team members who may be ordained clergy or lay people with a variety of ministry experience. Team members are volunteers who are self-funded or supported by their local churches. SOMA National Directors generally receive a full or partial stipend depending on the national body. The host diocese is encouraged to meet the cost of accommodation and hospitality for SOMA teams, although this can vary depending on the financial capability of the region that is being visited.

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[313] SOMA UK website, "About Us," last modified November 26, 2016, http://www.somauk.org/page/about-us
[314] SOMA Australia website, "About Us," last modified November 26, 2016, http://www.somaau.org/about-us/
It should be noted that not all national and regional bodies are currently active.
[315] SOMA Australia website.
[316] For example SOMA Australia has typically sent one to three missions per year, whilst SOMA UK is currently averaging around twelve missions annually.
[317] SOMA UK website.

5.3 SOMA Preaching

SOMA operates within the Anglican Communion and as such Sunday preaching is lectionary based and typically expository. It has been observed that due to different lectionaries being used worldwide sometimes the chosen text may differ from the lectionary readings of the host church, however, in these situations the scripture that will be preached from will be read aloud in the host language. Occasionally the preacher will preach from a text that is not from the lectionary and in these cases the sermon will usually focus on bible passages regarding the gifts or baptism of the Holy Spirit as this reflects the charismatic theology of SOMA. If an ordained member of the SOMA team is preaching they will usually be wearing a clerical shirt with collar. The ordained preacher may be expected to robe and if they have not brought these garments the host church will usually provide them.[318] Lay preachers may dress more informally but are still expected to wear culturally appropriate clothing, usually long pants or long skirt, and a shirt that covers the shoulders. Preaching is not lengthy given that it is only one part of the Anglican liturgical service, however, if the sermon is interpreted this will make the sermon at least twice as long. The length of sermon is determined by the host church and preachers will often be told prior to Sunday how long they should preach for including interpretation. Depending on the local leadership a response in prayer may follow the sermon. This response may be in the form of inviting congregants to stand or to come forward for prayer at the altar rail. The response may be to receive salvation in Christ Jesus, to receive prayer for healing or to receive Holy Spirit baptism.

Teaching by SOMA team members during the conference or teaching portion of the mission differs from the Sunday sermon in a number of ways. It is usually to church leaders as opposed to the Sunday service where anyone can attend. Teaching times will cover specific topics or themes as determined by the inviting diocesan bishop in conjunction with the SOMA team leader. The messages tend to be content driven, however, there are also times of worship and prayer, which may be led in collaboration with the local team who has been coordinating the mission with SOMA. While teaching topics can range broadly from marriage to financial stewardship there is usually an emphasis on charismatic topics such as baptism and gifts of the Holy Spirit, healing,

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[318] For preachers who come from a 'low' church background this can be somewhat discomforting, and practically uncomfortable if the weather is hot or humid.

deliverance, prayer, and spirit-filled living. SOMA's theology is that these charismatic topics correspond with the Church's mission of evangelism and emphasis a strong relationship between the Word and the Spirit.

5.4 Sample Programme

SOMA teams and programmes are formed in response to the needs of the host diocese; however, a sample programme may be as follows:

Day 1-2 - travel

Day 2 - meet hosts, rest day, and team formation

Day 3 (Sunday) - team members divide into smaller groups or pairs and visit local churches. A team member will often be invited to preach and other members to introduce themselves and give a short testimony.

Day 4 - 6 – clergy (or church leader) and spouses conference. Usually held at centralised location such as diocesan headquarters or Cathedral, many participants travel in a variety of modes to attend the programme. Teaching sessions cover a variety of topics, often around a central theme. Often topics have been suggested by the inviting bishop who wants their leaders trained in that area. The conference will include times of worship (music), as well as prayer ministry, and social times during meals. There may be opportunities for outreach or evangelical rallies depending on the programme.

Day 7 - 8 - travel each day to different deanery to hold one day lay reader conference. A shortened version of clergy conference.

Day 9 (Saturday) - rest day, sightseeing may occur, or other activity at the invitation of the bishop e.g. school graduation ceremony, visit NGO project, etc.

Day 10 (Sunday) - team members attend local churches in smaller groups, preach and give testimonies.

Day 11 - travel, return home.

After team members return home they are expected to write a short report of their experience for SOMA and to also share with their home congregation. Each SOMA national body give accounts of these missions in a public newsletter several times a year.

5.5 Why SOMA

SOMA International was chosen for this study because of this researcher's personal experiences of SOMA short-term missions that involved using interpreters and witnessing other team members using interpreters. The researcher first went on a mission with SOMA Australia in 2010 to Uganda. The researcher's experience of using an interpreter was a positive one. The rhythm of speaking, pausing for interpretation, and then speaking again was an interesting and energising experience. It allowed time to remember the next point to speak on or allow for inspiration and to gauge the congregation's response. It felt like a collaborative event as the interpreter copied body language and vocal intonation. If one became animated, so did the other. However, not all SOMA team members had such positive experiences speaking with an interpreter. Some team members found it frustrating having to remember to pause for interpretation, feeling that it interrupted the flow of preaching or that the interpreters were not faithfully interpreting what they were saying. Interpreters themselves were observed to sometimes struggle with the interpreted preaching event, becoming tired or asking for help. On occasion an interpreter would quietly mention that some team members were much easier to interpret for than others due to accent, speed, or awareness to pause for interpretation.

One such example was witnessed during the researcher's third visit to Uganda with SOMA Australia. The team was in a rural area and one of the team members was sharing a testimony from their experience as a farmer in rural Australia. After a few minutes the interpreter turned to the team leader and told him that he was unable to understand anything this man was saying and could not even attempt to interpret him. So the team leader (a Chinese-Malaysian now a citizen of Australia) told the Australian farmer to begin his testimony again. The team leader then repeated what the farmer had said in 'ocker' Australian into what the interpreter termed 'British English' which was finally interpreted into Lugandan which was not the interpreter's first language but just one of the many languages he spoke. This example of Australian-English being translated to simplified or 'British' English and then into the target language demonstrates how a lack of preparedness by the guest speaker can cause problems for interpreters and as a consequence the congregation who are graciously waiting to understand what is being said.

As the researcher went on other mission trips with SOMA the researcher observed similar incidents and began to recognise that certain strategies did not work well when preaching with an interpreter, such as relying on large amounts of dense information read from prepared notes or expecting the interpreter to translate bible passages without a copy in the target language. This led the researcher to ask what was happening in the interpreted preaching event. Specifically, if the task of the SOMA mission was preaching, teaching, and ministry assisted by interpretation then such a crucial role required more conscious preparation and execution for efficacious communication.

As an organisation SOMA International does not appear to have any clear policies or training regarding working with an interpreter and it is at the discretion or forethought on the part of each mission team leader to provide some guidelines to team members as to how to speak with interpretation. Challenges to working with an interpreter are compounded by the fact that as a voluntary organisation many team members are not only going on mission for the first time, but it may be their first real experience of public speaking, let alone speaking with an interpreter which potentially adds an extra dimension of complexity and anxiety to the process. Other team members have been on multiple missions, minister in other church contexts, and work well with interpreters having learnt 'by doing.'

Another element of SOMA missions is that often it is unclear whether interpretation will be required or not. At times teams are informed that interpreters will be required and when they arrive they find that is not the case, at other times they are told that all the participants will understand English and then when they arrive discover that interpreters will in fact be used for all communication. Because interpreting takes longer than speaking without interpreting the amount of material that can be shared in a sermon or teaching session can vary greatly. Knowing ahead of time if interpreters will be used would be useful to team members involved in teaching and preaching.

The interpreters that are used by SOMA teams are themselves often unaware that they will be used as interpreters until they are called upon during the conference or prior to the church service. As a result they are often unprepared in terms of knowing the team member speaking, becoming accustomed to their accent and manner of speech, and the interpreter's own spiritual preparation. The interpreters are 'natural' interpreters that have not received training in interpreting but are considered competent in the source and

target language. They are also trusted members of the local church leadership often being members of clergy, or training for ordination, or senior lay leaders. At times it may even be a bishop who helps interpret. The interpreter may be man or woman and range in age from early twenties to retirement age. The interpreter may travel with the group or may be used only once. Often the interpreter will be part of the leadership team hosting the SOMA team or someone known by the leadership team. They are generally appointed rather than volunteering for the position, although this can depend on geographic location and culture.

If a SOMA team returns to the same diocese then often they will use the same person/s as interpreters, which is beneficial due to the relationship developed on the previous mission. One of SOMA's core values is to only go where they are invited. When they are invited to return to a diocese they previously visited it implies that the previous mission was valued. Therefore, it would seem that any challenges that team members have had working with interpreters has not impeded good relationship and communication with the host diocese. However, with so much of the mission relying on effective communication it was felt by the researcher that a study examining the preparation, execution, and feedback regarding the interpreted preaching event would be important at an organisational level as well as for preachers and interpreters individually. This study does not intend to unduly criticise existing practice but to, perhaps for the first time, critically examine what is working, what could be improved, and to create some training materials specifically for team members who haven't preached with an interpreter to be better prepared. One of the expected outcomes of this study is that the interpreters' job will be eased, given the complex mental process of interpreting. In turn this will reduce anxiety for potential mission team members. It will also mean that congregation members will benefit from a more seamless style of communication, with fewer interruptions or concern that they are not receiving the 'true' message.

Although SOMA is the case study for this research it is expected that the findings will have broader application to any preacher or organisation that uses, or would like to use, interpreters in preaching. Due to SOMA's program structure it means that the data obtained relates to both Sunday sermons in an ecclesial setting as well as Christian teaching conducted in a conference or workshop context. The results of this research

have potential to be applied to a variety of settings not just charismatic Anglican contexts.

Chapter 6 - Research Design

> *"there's somebody with you even though they're speaking a different language…I felt like we shared that responsibility of delivering the message."*
>
> <div align="right">British Preacher</div>

6.1 Introduction

It was determined that due to the original nature of the research within theology that qualitative research in the form of participant observation and semi-structured interviews would be undertaken. SOMA Australia, SOMA UK, and SOMA USA National Directors were all approached to take part in the study. This approach was facilitated by the researcher's relationship with the SOMA Australia National Director and SOMA Australia. The researcher was a member of SOMA Australia's Management Committee and participates in SOMA Australia missions and affiliated activities. Due to communication and the availability of mission trips SOMA Australia and SOMA UK were ultimately the two SOMA bodies that were used for the research. The researcher went on four missions: three missions with SOMA UK (Zimbabwe 2015, Uganda 2016, Uganda 2016) and one mission with SOMA Australia (Vietnam 2016).[319] Qualitative interviews of preachers, interpreters, and bilingual congregation members were conducted with a total of 33 participants.

6.2 Ethics

Ethics approval was sought and granted for research involving human participants. The risk to participants was deemed low. Ethics approval required an amendment due to unforeseen changes in mission trips. Originally the researcher applied for ethics approval for a Zimbabwe mission trip with SOMA UK and Vietnam with SOMA Australia. However, while on the Zimbabwe mission, at each location visited the congregants were asked if they required interpretation and they replied that they did not.[320] Therefore, there was no data gained from this trip. As a result ethics approval

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[319] See Appendix A for location maps.

[320] The researcher questions the validity of asking congregants in English if they require interpretation, acknowledging that while English is the official language of Zimbabwe it may not be the heart language of individuals. The researcher was informed later that due to the limited vocabularies of regional dialects the congregants would rather receive the message, even limited, in English than a reduced version in another language. This situation of (presumed) refusal of interpretation may warrant further research.

was sought for a further two missions with SOMA UK, both to different dioceses within Uganda.

Before the ethics application was submitted the researcher sought approval from each SOMA national body. The SOMA National Directors were provided a description of the research, what the researcher's involvement would require and what was required from SOMA and its team members who consented to participate in the research. Copies of the participant information sheet and informed consent sheet were included. The National Directors gave their written consent for the researcher to work within the parameters set out in the research description. Consent was then sought and gained from the Diocesan Bishops of the hosting dioceses with the awareness of each SOMA National Director involved. Each diocesan bishop approached was able to give signed consent to the researcher and in conjunction with SOMA UK and SOMA Australia's consent the ethics application was submitted along with all other required documentation. The ethics process was completed prior to the researcher accompanying the SOMA mission team.[321]

6.3 Research design

This research involved a multi-method approach involving participant observation and semi-structured qualitative interviews conducted in English. The research followed the main steps in qualitative research as outlined in Bryman: (1) General research question(s); (2) Selection of relevant site(s) and subjects; (3) Collection of relevant data; (4) Interpretation of data; (5) Conceptual and theoretical work; (6) Writing up findings/conclusions.[322]

Although the researcher was not immersed for an extended period of time they fulfilled the other features of a participant observer by "observing behaviour, listening to what is said in conversations both between others and with the fieldworker, and asking questions."[323] In the research participant observer has become synonymous with ethnography. However, as stated in the previous quote, due to the limited time period

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[321] See Appendices B, C, and D for Participant Information Sheets, Informed Consent Sheet, and Ethics approval.

[322] Alan Bryman, *Social Research Methods* 4th ed. (Oxford: Oxford University Press, 2012), 384.

[323] Bryman, *Social Research*, 714. Micro-ethnography is another term that could be applied to this research as the research topic was focused on the interpreted preaching event (Bryman, *Social Research*, 433).

and the focus on one aspect for this research the term participant observation will be used. Semi-structured interviews were chosen for this study for a number of reasons. The first being that the research is the one of first undertaking within theology, and the first done within a mission organisation.[324] This research is exploring what is going on in the mission guest preaching event and from this research themes for further research will be developed. Therefore, a semi-structured interview style where the interviewer has the ability to ask further questions in response to what are seen as significant replies was crucial.[325] Often this meant that questions were answered out of sequence as the interviewee discussed the topic and answered questions before the interviewer introduced a particular question or subject. Also due to the time and cost involved in interviewing participants in a short-term mission necessitated that the sample size was limited. Therefore, quantitative data and statistical analysis would be skewed with a smaller group of participants.

Interview questions were developed to cover three main dimensions - the participants' experience of interpreted preaching (either preaching, interpreting, or hearing interpreted preaching), the process involved in interpreted preaching, and factors influencing interpreted preaching. Space was also given for participants to add their own thoughts on the topic since the research is largely exploratory.

Interviews were audio-recorded and then transcribed at a later date by the researcher and analysed for themes as well as areas of consensus and disagreement. Outliers were given particular attention given the exploratory focus of the research.

6.4 Participant Recruitment

Participant recruitment was undertaken while the researcher was a participant observer on the SOMA missions. Team leaders of the missions were aware of the research prior to the mission. However, the majority of the participants were introduced to the research while on mission. The researcher was a participant observer, which meant that they fully participated on the mission as well as recruiting participants and interviewing them. Potential participants were given an information sheet that outlined the research and what would be involved in their participation. The researcher answered any

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[324] See Chapter 3 Literature Review for summary of other religious contexts that have been studied, however, all have been churches and one youth conference to date.
[325] Bryman, *Social Research*, 212-13.

questions or gave clarifications to the potential participant. If they agreed to be part of the research the participant signed an informed consent sheet. All interviews were conducted in view of others to ensure safety of the researcher and the participant. When interviewing preachers the interviews were usually conducted at the team's accommodation in a public space. When interviewing interpreters and bilingual congregants the interviews took place at the venue where the mission program was occurring, usually in an annex or room with public access. One interview was done during the car ride after a church service with others present, as this was the only time available for the interview to take place.

6.5 Participants - Preachers

Preachers were considered to be any SOMA team member who had an active speaking role that required the use of an interpreter. An active speaking role included an extended testimony, teaching during the mission, or preaching during a church service. Speech of limited length, such as introducing oneself or saying a prayer, even though it involved using an interpreter was not considered a viable candidate for the study as there was less experience to reflect upon and does not meet the requirements of preaching. In total 13 preachers were interviewed across the three missions. Despite the small sample these participants ranged in age, gender, ethnicity, Christian ministry experience, as well as experience of speaking with an interpreter. Some were experienced in preaching with an interpreter while for others it was their first time. For some it was not only their first time preaching with an interpreter, but also their first time preaching. This range of experience provides a good scope of reactions to the interpreted preaching event. Because the researcher was staying with the team members most of the interviews took place in the afternoon or evenings when the mission programme was finished for the day. The researcher was able to interview nearly all team members who had an active speaking role during the mission.

6.6 Participants - Interpreters

Interpreters were defined as any person who stood side-by-side with a SOMA team member interpreting consecutively for an extended period of time. Interpreters were recruited after being identified because they had been called upon by the bishop or leaders to come forward to interpret for team members. A total of 13 interpreters were interviewed for this study. As with the preachers this was a diverse group in age,

gender, ministry experience, and interpreting experience. Some interpreters had done so for many decades, others a few years, and for some it was their first experience of doing so. Interviews were conducted throughout the day when the researcher and interpreter were not involved in the program, or after the program had finished for the day. The researcher was able to interview a large proportion of the interpreters used during the mission. Some interpreters were unable to be recruited because the interpreters were travelling back to their homes or local churches and were unavailable to the researcher, or the researcher had to leave with the team after the program finished for the day.

6.7 Participants - Bilingual Congregants

Bilingual congregation participants were considered to be those who understood the majority of what was said in English by the preacher and the languages the interpreter spoke to the congregation. In total seven bilingual congregation members were interviewed. A good gender mix was achieved but this is a very limited sample and only provides preliminary insights into the research questions.

This group was the hardest to recruit for a number of reasons. The first is due to how a SOMA mission is organised. Due to communication impediments it is not feasible to know ahead of time who is attending the mission as a participant and to therefore approach them to recruit and inform them of the research. Therefore, recruitment had to occur during the conference. After the mission program finished for the day the team was usually driven back to their accommodation and the researcher, for logistic and safety reasons, needed to leave when the team left. Conference participants came from a variety of geographic locations and returned to these areas at the end of the day or conference program and were therefore unavailable for interview. It was even more difficult to recruit bilingual participants from a Sunday church service, as once again the researcher had to leave with team members, also congregants tended to disperse quickly after the service concluded. It was also difficult to identify those who were competently bilingual and find the time necessary to ensure they understood the participant information so as to give informed consent. The researcher being actively involved in the mission program definitely impeded their ability to recruit a greater number of candidates for this group and priority of recruitment was given to preachers and interpreters.

6.8 Limitations to Carrying out Recruitment and Interviews

Due to the short term nature of SOMA's missions recruiting participants and conducting interviews posed some challenges for the researcher. It was felt that interviews were best conducted in the field to provide fresh perspectives on the experience and was potentially the only chance to 'catch' participants and conduct the interviews. However, because each mission was just over a week long it meant the researcher was challenged to get as much research done in a rather limited timeframe. Practical challenges, such as daily travel to venues, sometimes of many hours journey also meant that the ability to recruit participants, especially bilingual congregants was hampered. Physical fatigue of team members meant that interviews had to be scheduled when there was not only time available but also the energy for them. The researcher similarly was challenged by the fatigue of conducting multiple interviews consecutively as well as participating in the mission. There is also the concern that because the researcher was involved in preaching and teaching during the mission that this may bias the interviewees responses, especially those who interpreted for the researcher. While it is hoped that this is not the case it needs to be acknowledged that this might have occurred. Another challenge was ensuring interpreters and bilingual listeners fully understood what they were consenting to due to English language limitations. Even during the interviews, the researcher observed that some of the questions were not understood or answered as if a different question had been asked.

6.9 Research Methodology

After being transcribed the interviews were analysed for a variety of data related to the research questions. Basic demographics were synthesised such as age, gender, education, theological training, experience preaching and/or interpreting. While the sample is not large enough to make valid statistical analysis based on these data, it was still important to correlate each interviewee's demographics with their responses and experience of the research topic to determine if there were any patterns emerging based on these factors. Due to SOMA mission teams being assembled from volunteers the demographics are not necessarily representative of all mission teams. Often the team leader recruits a team from their own sphere of influence, such as their church parish, and so composition of the team can vary greatly between missions. The researcher has observed past SOMA mission teams where the majority of team members were women, others where they were mostly men, and others a mix of both. Similarly, some SOMA mission teams can be a mixture of older participants, others would be considered

'youth' teams, and again there are some with a good blend of ages. Some teams are international in makeup, while others are quite ethnically homogenous.

To maintain participants' anonymity each respondent was given a coded designation.[326] Preachers and interpreters were also categorised into three levels based on their experience: novice, experienced, and expert. A novice preacher or interpreter was one who at the time of being interviewed it was their first experience of interpreted preaching. An experienced preacher or interpreter had participated in this dynamic on several occasions. An expert is one who has been involved in interpreted preaching over many years, and with a variety of preachers or interpreters. Because of the varying nature of each participant's experiences the categories have a degree of flexibility. For example, one preacher interviewed had only worked with an interpreter on two occasions. The first occasion involved a full week of teaching and preaching with an interpreter, therefore, they were considered experienced by the end of that week. Other preachers in the novice category went on a week-long mission but only spoke with an interpreter for an extended length of time on one occasion. The point at which one is considered expert is somewhat subjective as a preacher can preach repeatedly with an interpreter and yet appear to gain no insight or ease in communicating with an interpreter. However, based on the criteria of experience they would be considered 'expert.'

After determining the level of competence in preaching or interpreting interviews were then analysed. Questions were examined to determine where there was consensus, disagreement, or a different perspective than the researcher had expected. The first level of analysis was to gain an understanding of how participants understood their own experience/s of interpreted preaching. An examination of the preparation, process, and evaluation of their experiences was invited as well as theorising about what may happen in future situations that involved interpreted preaching. Consistent themes that emerged from multiple respondents were noted and examined. Responses that appeared to be outliers were also highlighted as areas for further analysis and discussion. Conclusions were drawn based on the research questions as well as limitations and areas for further research.

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[326] P1-13 for preachers, I1-13 for interpreters, designated randomly.

6.10 Conclusion

A short-term mission organisation such as SOMA is not unique in its use of interpreters and the preparation, or lack thereof, in training its members in how to effectively work alongside interpreters. The use of SOMA as the case study for this research allows for a micro-ethnography of how this organisation conceptualises, practices, and evaluates the interpreted preaching event from the participants themselves while in the midst of the event. This fieldwork perspective allows for fresh observation from participants as well as an understanding of factors influencing the preaching event for the researcher. Qualitative research such as this is always at risk of subjectivity and generalisation[327] however, it also offers, a concentrated theological and homiletical effort to understand the interactions between, preacher, interpreter, congregants and the interweaving influence of the Holy Spirit. The intended outcome of the research was that there would be significant data to establish interpreted preaching as a discrete homiletic, as well as examination of the factors that delineate interpreted preaching from other forms of preaching.

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[327] Bryman, *Social Research*, 405-406.

Chapter 7 - Data Analysis

7.1 Introduction

This chapter explores the issues regarding the interpreted preaching event from the perspectives of preachers, interpreters, and bilingual listeners. Qualitative semi-structured interviews were conducted to gain responses in three main areas, the first being the lived experience during the interpreted preaching event, including previous SOMA and non-SOMA experiences and those just encountered during the current SOMA mission. Secondly, respondents were asked to consider the processes involved in interpreted preaching, and finally to provide any suggestions or insights into how the experience could be improved. Each participant group (preachers, interpreters, listeners) are described as well as the research purpose, design, followed by discussions of the results. The findings from the participant data in this chapter will provide the themes and conclusions that will be discussed in the next chapter. These themes will provide a framework from which to consider interpreted preaching as a discrete homiletic form.

7.2 Data Analysis of Interviews with Interpreters

> *"I'll say that the interpreters are important people to have, for us because we are going to remote areas whereby they cannot get our language and without the interpreters then our message couldn't get to the people, so they are [the] most important people to work with."*
>
> Kenyan Preacher

7.2.1 Purpose and design

The purpose of the semi-structured interviews was to ascertain the personal experience of interpreters during a SOMA mission where consecutive interpreting was used for preaching or teaching in this religious context. Interviewees were asked to reflect on past experiences as well as their expectations about future interpreted preaching events. A respondent was considered an interpreter for the purposes of this study if they interpreted for a SOMA team member either during a Sunday church service or during the teaching component of the mission. Participants included ordained Anglican clergy, those training for ordained ministry, and lay people who were congregants of the church the SOMA team visited.

For these qualitative interviews, 13 participants were interviewed, with interviews occurring during the overseas mission as participants were on site and available during this time. Interviews were conducted during two separate SOMA UK missions to Uganda and one SOMA Australia mission to Vietnam. Of those interviewed five were women and eight men.[328] Of those interviewed three participants were interpreting for the first time and the other ten had interpreted for English speaking visitors previously.[329] From Uganda there were 11 interpreters interviewed, 6 from the Diocese of Kinkiizi (2 female, 4 male); 5 from the Diocese of East Ruwenzori (2 female, 3 male); and 2 from the church in Hanoi (1 female, 1 male). The greatest number of interpreters were in their 30s. The range of ages represented in the sample: 2 were aged between 20-29 years; 8 were between 30-39; 2 were 40-49; and 1 was 60 or over. In regard to theological training - two were lay members of the church, one was in training

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[328] This is considered a good representation. The Church of Uganda ordains women and since most interpreters in Uganda are selected from amongst the clergy it is not surprising to have women interpreters. However, they would still be considered underrepresented compared to men in the clergy. The Anglican Church in Vietnam is a deanery of the Diocese of Singapore and at present does not ordain women. However, because the Anglican church in Vietnam is very small the total number of ordained clergy is approximately three. Therefore, in Vietnam both interpreters that were used were lay members of the local church, one male and one female.

[329] It is difficult to determine what is a highly experienced interpreter versus one who has only had occasional experience. Therefore interpreters have been categorised as 'first time' or 'experienced.'

for ordination and 10 were ordained Anglican clergy including a canon. Levels of education ranged from diploma, bachelor, and master degrees.

Quantitative analysis is not applied due to the descriptive and exploratory nature of this method. However, the number of interviews and the range of demographics represented, based on the researcher's judgement provides the study with rich material for exploring the homiletic event of preaching with an interpreter. Out of the interviews patterns and general tendencies were sought. The interviewees were asked mainly the following questions, but opportunities were given for spontaneous comments on the issues that came out during the conversation.

7.2.2 Interview Questions

1. How long have you been speaking English? How did you learn? Have you lived in a country/place where only English is spoken?
2. How did you first become an interpreter?
3. Did you volunteer (or were you appointed)?
4. Have you had any training in interpreting?
5. Have you received advice from other people who have interpreted?
6. Do interpreters have good status in the community?
7. How many times do you think you've interpreted for an English speaker?
8. Do you remember what country(s) they were from?
9. Did you find the accents different?
10. Were some accents easier to understand than others?
11. Do you think you have a good understanding of the visiting preacher/s culture?
    a. [if 'Yes'] then ask then how they learnt about the culture - visiting the country - meeting people from the country - media etc] &
    b. Do you think this makes it easier to interpret for people from this country?
    c. [if 'No'] then ask whether they think that makes it harder to interpret or not?
12. Do you feel confident in your ability to interpret?
13. Do you feel confident in your understanding of English?
14. Do you hope to keep interpreting?
15. Is it easier to have a copy of the sermon before so you can prepare? [Full manuscript, outline or notes?]
16. Do you try to match word for word OR wait for the preacher to finish an idea and try to sum up the main thought?
17. Do you feel confident interrupting the preacher if you don't understand something they've said?
18. Is it helpful when people from the congregation offer suggestions?
19. Have you ever had an occasion where you still didn't understand what the preacher has said and no one can help? What did you do?
20. Has there ever been an instance where you had to interpret something you knew to be false or wrong?
    a. Did you interpret it?
    b. Did you give an explanation or correction to the congregation?

21. Do you ever change something the preacher is saying?
22. At times do you add your own explanation to what the preacher has said?
23. Have you ever been given instructions by leaders, such as the bishop or senior clergy, not to translate certain things? Can you give me an example?
24. What about humour? If the preacher has made a joke do you interpret it? Does the joke usually work?
25. Do you copy the body movements of the preacher?
26. How many minutes can you interpret before you are too tired?
27. What role do you think the Holy Spirit plays in the process?
28. How important is it to know the preacher - their personality, their way of speaking before you have to interpret for them?
29. How much time do you think you need before you feel comfortable interpreting for a person?
30. Do you think it is important for the visiting preacher to have an understanding of [African / Asian] style of preaching?
31. How would you describe [African / Asian] style of preaching? Key characteristics?
32. Is it easier to interpret for a preacher who has [African / Asian] style of preaching?
33. Sermons have different elements. There is bible teaching / explanation, historical / cultural context, personal stories, modern day illustrations / examples, life application, biblical language, and theological concepts (e.g. salvation, justification). What are the hardiest to translate? What is the easiest?
34. In your experience is it a factor in your translating whether you are ordained or not?
35. …whether male or female?
36. What are some of the hardest things about interpreting for an English speaker?
37. What suggestions would you give to an English speaking preacher?
38. What has been your best experience of interpreting for an English speaker?
39. What advice would you give to someone just learning to be an interpreter?

7.2.3 Administration and participants

All interviews were audio recorded and fully transcribed for analysis. Respondents will be referred to as I1-I13 (Interpreter 1-13)[330]. The interviews took approximately 20 to 45 minutes each. The shorter interviews were due to some of the respondents being first time interpreters as well as time constraints. The longer interviews reflect the interviewees extensive experience as interpreters in different contexts and specifically during SOMA missions.

7.2.4 Data analysis

Due to the exploratory nature of this research the interviewees were asked to reflect on their experience of interpreting for English guest speakers (including non-SOMA experiences) and specifically the current SOMA mission. Participants were interviewed

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[330] This designation has been assigned randomly.

the same day or within a day or two of the preaching experience to ensure that the event was fresh in their minds. By asking the interviewees to reflect on their experiences, especially having just participated in the interpreted preaching event so recently, the questions sought to identify positive elements of interpreted preaching from their experience. Interviewees were also asked to report on areas of difficulty within the interpreted preaching dynamic and suggestions for the preacher, interpreter, and even the organisers of SOMA missions to take into consideration. It was important to the researcher that interpreters understand that their performance as interpreters wasn't being critiqued but rather how the guest preacher could make changes that would allow the interpreters to do their job more effectively.[331]

7.2.4.1 Participant reflections of interpreting for an English speaking preacher

7.2.4.1.1 English acquisition

Participants were asked how they learnt English. The unanimous response was through primary school and through each educational level all the way through their tertiary studies. In Uganda this reflects the colonial heritage. The Vietnamese interpreters had also learnt English from first grade in primary school and continued through their schooling years and is seen as important in a global marketplace.

> I4: The education system of Uganda of course as a British colony we have got to behave like our colonial masters wanted us to. So for that reason, themselves having set up our education system right away from pre-primary, primary, then secondary, then tertiary, it is English throughout. So we have just been exposed to English right from those lower levels… in my home we speak our native language. That is common. But just because the children we up-bring we want them to know English because it is the examining language we try to teach them English even when they are very little in our homes and in schools so that they can just get acquainted with the language.

The English that is learnt could be termed Ugandan-English and Vietnamese-English which may still be difficult for a native English speaker to understand especially with

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[331] Responses from all participants are included in this section to ensure all participant voices are heard. However, where a number of responses were the same or very similar, the quote/s included are from the participant/s that are most comprehensible in written form. Any responses that are outliers or different to the majority of interviewees are also included. All quotations from participants have been reproduced exactly with the exception of non-lexical vocables, e.g. um, ah, and repetition of the same word or part of sentence e.g. 'it's the, it's the.'

differences in accents and pronunciations.[332] This is relevant when English guest speakers work with interpreters who are deemed by their community as fluent English speakers. By the community or educational system they are considered articulate, however, there may still be difficulties for the preacher to understand and be understood.

7.2.4.1.2 First time interpreting

Interviewees were asked about their first experience interpreting for an English speaking guest preacher. For three interpreters the SOMA mission where this research was conducted was their first time interpreting. For these three first time interpreters their initial response was trepidation. However, they all said that by the end they were confident that they could manage it

> I1: when I was appointed, being my first time to interpret for an English speaker…it wasn't easy for me. But when I reached the stage I gained confidence and I was able to interpret.

> I3: At first when the diocesan secretary informed me… 'tomorrow you will be with the SOMA team and you will be the interpreter' at first I feared, and I called him back and said 'no, I can't manage!' But by the grace of God I accepted the call and I'm sure God used me in a mighty way.

> I7: The experience, at first it is very timid. Because sometimes the accent, the accent becomes the very first barrier. But as we go on, it becomes easier. You are very free to receive and to pick up whatever is being communicated. So as time was coming up and up it was becoming easier.

For the other interpreters the SOMA missions in which the research was conducted was not their first experience of interpreting. However, they were asked to recall what it was like for them the first time they interpreted. Interpreter I6 describes their first time interpreting:

> It was an ambush as I may say (laughs), cause we were just in a church, just as an attendant, and I had come to worship. And there

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[332] There is currently debate in English language teaching as to whether it is best practice to expect non-native English language speakers to speak English like native speakers or whether English as a second language speakers, being in the majority, speak English in a valid way (see Jennifer Jenkins, "Points of view and blind spots: ELF and SLA," *International Journal of Applied Linguistics* 16, no. 2 (2006): 137). In the following chapter the issue of non-native versus native English speakers will be discussed in more detail.

was a white man. And so they looked around, perhaps, the priest was like 'come over [and interpret]…to me it was a hard thing, I was shivering I must confess. But I tried my level best. Of course I would ask for 'pardon, come again' several times being the first experience. It was so hard. Of course I had to sweat! Yeah and perhaps I had fright stage, you know those things happen, but I tried, I saw people could follow and understand…. having interpreted for the first time, it gave me momentum to keep on. And I believe from that I trusted myself - I can do it! So ah not like I'm familiar with it but it gave me confidence I know I can stand and do something whenever God is requiring I do that.

From the responses the majority of interpreters gained confidence from their first experience. Several also mentioned the role of faith and interpreting as obedience to God. Quite a number of interpreters expressed that the greater their familiarity with the person speaking the easier the experience of interpreting became. The interpreters were also chosen not self-appointed for the role and this seems to be a trend. Whether it is a trend within the broader culture or a reflection of church culture in these communities is uncertain. There is also an element of recognising the emotional toil that interpreting takes on interpreters, especially those for whom it is their first time. Preachers may come with an expectation that if an interpreter is appointed they must be experienced and proficient in interpreting. This assumption may need to be questioned and the preacher ascertain the interpreter's prior experience, so they can adopt a pace and tone that is better suited to an interpreter who is learning the craft.

7.2.4.1.3   Volunteered or Appointed

The researcher was also interested in how interpreters were selected. Whether there was a selection process either through the SOMA organisers or the hosting diocese. It was also of interest to determine if interpreting was seen as a prestigious position or one that senior church members made younger clergy undertake. There are also interesting cultural and power dynamics at play. If a junior member of clergy is 'asked' by a senior member is it only a semantic difference compared to being 'appointed'? Ugandan participants pointed out that culturally you don't put yourself forward or 'volunteer' but if they are called upon they are usually very happy to accept. Of the interpreters asked regarding this question seven interpreters said they were appointed or told they were doing it by a senior clergy. Six interpreters identified that they were asked not appointed and this request came from a variety of sources - one was asked by another interpreter who was struggling, one by the bishop, two more by the diocesan organising committee for the SOMA mission and still another by the church pastor. Of the interpreters,

whether asked or appointed, eight were happy to do so and without reservation. The other five interpreters reported having some reservations or concerns prior to the interpreted preaching event.

> I4: It's not always in our culture to just give out yourself like it is a way of showing off sort of and so we tend to shy away until you are picked on. So I was picked on anyway.

> I5: Yeah I was really happy to say yes, I've done this before. So many times whenever we have visitors in the Diocese, and they need interpretation at times they call on me to do the same.

> I6: they had already written a letter of invitation…I must confess because I remember talking to the diocesan secretary, and I was like 'ah! again now interpreting for these white men?' I was like, the challenge, yes I'm accepted but what if I fail to get their accent?

> I2: I was asked by Pastor and because I know that my English-Vietnamese interpretation is not as good as Vietnamese and English I didn't volunteer but pastor wanted me to try so I agree.

One of the senior clergy, also an interpreter, was asked how interpreters were selected and whether it was because they were known to be experienced and trusted, this appears to be the case:

> I12: I know those who have done it before, I know those who have been with SOMA and those who appreciate the ministry. But if you simply pick on anyone who is negative he will be thinking you know something of his own and it will not be good. So because when we are interpreting we want people to benefit from the message and if you put there wrong person then you will distort the message you will lose your aim.

Due to the nature of SOMA missions each location and diocese will vary in how interpreters are selected. However, there does seem to be a trend of appointing interpreters, especially clergy who in a hierarchical church tradition are accustomed to acquiescing to senior clergy requests. Often times the appointed interpreters are known to have experience with guest preachers, however, at other times it would seem it was purely a matter of them being present that qualified them to interpret. It was seen that at times the interpreters were chosen because there was no one else available or able. Once again, this reflects SOMA as a volunteer organisation ministering in contexts where church leaders, both ordained and lay, are often volunteering their time and abilities.

7.2.4.1.4 Training

Given the voluntary nature of SOMA missions and those who participate, the researcher was interested in whether interpreters received any training or advice, whether formal or informal.

Of the interpreters interviewed only one had received any training in interpretation. The one with training had done it as part of their four year bachelor degree (English/International Relations). The researcher was also interested in the church in Hanoi which has a group of two or three interpreters who share the interpreting tasks when there are guests visiting. They were asked if they met together to review, learn or provide feedback; they currently do not. All interpreters except one have learnt by doing, with only one other saying they got some informal advice.

> I8: I learnt from the experience, I'm not trained but it is my desire
> to be trained.

> I10: No I've not been trained in interpretation but I've interpreted
> from experience, from speaking, then I translate…because
> basically I can speak more than one language, so it becomes easy
> for me to translate in like getting the meaning of some word right
> from the different languages that I know.

> I6: Oh yes I think my dad because he was around the first time so
> after the service he encouraged me he was like "yes you did this
> but you were shivering, you know" I held the bible and it was
> shaking, so he told me "no! Put it on the lectern so you can stand
> firm." Because I think the congregation saw me as I was shivering
> so he tried to guide me and help me here and there.

> I11: No I've never learned foreign language to be a professional
> interpreter, I just pick it up.

The majority of those interviewed stated that training or advice prior to beginning interpreting would have been useful. The researcher acknowledges that many of the interpreters used by SOMA teams are natural linguists.[333] However, by their own admission interpreters would have liked some training and there is a unique opportunity for seminaries, theological institutions, and church dioceses to be at the forefront by providing some basic training for those who may need to be interpreted or interpreters in their future ministry vocations.

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[333] "Natural translation" is a term coined by Brian Harris to describe interpreting by untrained interpreters in everyday circumstances (Karlick, "Interpreter-mediated scriptures," xiii).

7.2.4.1.5 Giftedness

Due to the places SOMA goes on mission trips the vast majority of interpreters are 'natural' interpreters and linguists.[334] The interpreters were therefore asked about whether they consider interpreting a gift and what qualified a person to be called upon to interpret. The majority of responses suggested that while many people are able to convey a message from English into a local language that to be a true interpreter there is more involved. I10 states:

> I really think it is a gift. But like we are saying it, people should be trained, but actually it is a gift. Someone might know English and know the local language and actually translate but you find he cannot use the body language, he cannot use the vocal levels and you find that the translation, he's translating the exact words and giving real translation but doing it badly. So I think it is a gift, someone translates and you feel it is that.

This intangible quality of 'giftedness' was expressed by the other interpreters interviewed as well.

> I3: I think it is a gift because not everyone or everybody can do it.

> I9: Obviously some people can listen and understand English but they may not find it easy to interpret. And some of them can but they are shy, they can't come up and interpret they are not confident with themselves.

> I2: actually I think that interpreters are born not made.

SOMA has relied on the natural giftedness of interpreters, and while not wanting to diminish these talented interpreters, there is certainly more that can be done to help even the most natural linguist do their job more effectively. Providing some structured training may also broaden the pool of potential interpreters as it could provide confidence and understanding to those who are not naturally gifted linguists.

7.2.4.1.6 Interpreters status in community

The role of interpreters and status within the community was also of interest to the research. Interpreters were asked about their role in the community and whether being an interpreter was considered important and valued.

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[334] The SOMA Australia Vietnam mission is the first time this researcher has encountered a trained interpreter.

I10: it has not been given priority but I think it is very important. Especially that we are living in a global world, we sometimes even in our congregations some people have been transferred here for work or some people are visiting and they're there in our congregations, and if we remain in one language they sit in the service and go out without getting anything. Like now here at the cathedral we have the DPC [District Police Commissioner] who is from Eastern Uganda, we have some more other staff from police and from civil service and the district and if they come they are usually invited on big functions, ordination function, thanksgiving function, they sit in the service and they move out without knowing what we have been doing. And yet there is the possibility of translating them. So we are not upholding it as a church but I think it is as important as reading the bible! We need to consider interpretation, interpreting as important as reading the bible because some people lose out.

If preparation and forethought is synonymous with value then within the Ugandan sites studied one could claim that interpreting is not considered valuable. Time and again interpreters talked about being called upon only minutes prior to getting up and interpreting for English speakers they had never met or only knew briefly as they participated in the SOMA conference. However, one must also be wary of placing one's own cultural assumptions on a situation. In Uganda the preacher is often expected to be 'inspired' by the Holy Spirit and if they have prepared notes the preacher is not thought of as speaking God's truth. From a Western perspective we may believe the reverse. Based on the evidence of other aspects of the SOMA mission being prepared such as conference schedule, food, transport and so forth, then the omission of interpretation does appear to suggest a lower priority for what is arguably a vital component of a cross-cultural communication. By contrast, in Vietnam where English is the lingua franca of business the status appeared to be much higher. However, with a limited sample it is difficult to draw strong conclusions.

7.2.4.2 Difficulties in interpreting and understanding English speakers

The participants were asked to identify those elements that increased the difficulty of interpreting for guest speakers. It was expected that although individual experience varies that common difficulties would emerge that would highlight some areas that SOMA preachers can work on for future missions and that more broadly other preachers can also incorporate into wider scenarios of interpreted preaching including simultaneous and deaf interpreted preaching.

7.2.4.2.1 Accents

The SOMA teams included in this research comprised people from around the world including the United Kingdom, Australia, North America, and Africa. Interpreters were asked about accents, whether there were some accents or people from certain countries that prove more difficult to interpret for than others. The research was especially interested to know if the African preachers' accents were easier to understand for the African interpreters or just as difficult as for other team members.

Responses ranged from no difficulty with accents, especially after time spent with the preacher, to extreme difficulties with some accents even when interpreting for people from the same East African region as themselves. For one interviewee they struggled so much with one preacher's accent that they thought they were from Germany when in fact they were from England like the majority of the team. This particular person's speaking style intimidated many of the interpreters who tried to avoid interpreting for that person. Interestingly, the speed of this preacher's speech was one factor that increased the difficulty in being able to interpret. Interpreters definitely appreciated those preachers who were able to speak clearly, slowly, and audibly. Other interpreters suggested that the differences between British English and American English were significant. Interpreter I6 stated "It is more difficult with USA because American English is so hard for us Ugandans." Some interpreters stated that accents were individual to persons and was more about the individual speaker than the country they originated from which is an encouragement to preachers that their accent should not be an impediment to interpreted preaching with clarity.

Interpreter I8 explained that although accents can impede communication, given enough exposure to the preacher's accent they were able to interpret without too much difficulty: "at start it may seem hard, but as you go on you pick quickly." In regard to preachers from Africa who have different accents I8 stated:

> Even we have those who are from Africa and East Africa who speak the English in a different accent and a hard one even. One thing I learnt from people from UK and other areas it's like they are trained before they come to Uganda or even other countries!…But there are those from Africa whose accent is also hard.

The reasons for some of the difficulties with other African accents appears to be how certain words are pronounced. If the pronunciation is different to what they are used to then often an Australian or British speaker can be easier to interpret for. Describing the differences between African accents interpreter I10 stated:

> …when he's saying 'and' he uses 'end' and when we like 'end'
> like e-n-d not a-n-d so some words he has, has not been easy for me
> specially I translated for him somewhere and he was speaking some
> words and I was not getting but then when you're speaking, when
> you're interpreting for someone from Australia, unless you don't
> clearly get the word but you easily understand if it is 'and' it will
> be 'and' you will actually get it very first. So there the English
> people are speaking clearer than him from Zimbabwe.

Another interpreter I6 discussing African guest preachers stated that most of the time it is easier "…although there are some difficulties still because the accent still is embedded in that language. Because for instance if he says the word 'bad' he says it 'bed' right, yet to us we say 'bad - b.a.d. bad.' So you need to first figure out and follow the context and what is he saying."

Interpreters suggested that it was not just people from other African nations that could be difficult to interpret for but even people from their own country whose accent varies. I9 said "even at times people who come from the same country but still their accent is totally different. You find it easy interpreting for one person but when it comes to the next, you find it difficult." Similarly, Interpreted I12 stated the challenge of interpreting for people from other parts of the same country:

> Yes there are accents that are very difficult to understand. Even
> here in our own Uganda you'll meet some people from the north
> and to interpret for them it becomes very difficult, more difficult
> than interpreting for people like you! Yes, because you find that
> like the word 'push' they say 'puss' someone will say 'puss' when
> they are talking about 'push' you see. And the puss here means the
> cat. So someone who does not say it properly the word push they
> say puss it can be very difficult to interpret.

Interpreters acknowledged that the ability to easily understand speakers appeared to be based on the individual not on any one particular country. As I10 said "But still there is also personality. We do not speak the same, some people stammer while speaking, some people are slow in their talking, some people are very soft they sound soft even when the accent is clear."

The experience for Vietnamese interpreters had some stark contrasts with that of the Ugandan interpreters. Prior experience of interpreting included being given a full manuscript by other non-native English speakers and so the interpreters did not struggle to understand the speakers' accents because they knew from the script what was going to be said. By comparison native English speakers did not give the material prior to speaking and so the interpreters had to work harder to understand as they didn't have a script to rely on. Interpreter I11 said:

> I think the non-native speakers like Singaporean and Korean they have a tendency to say just what they write down beforehand so for us to receive that script before the session was very helpful, and they generally follow with what they write down. But for native speaker like American, Australian people are more spontaneous, they do write down but at the same times they have a lot of input on the spot and that makes it a little bit more difficult for the interpreters. But definitely I could see that it's very helpful for the people to hear it because it's not something scripted.

7.2.4.2.2 Difficulties of interpreting

Other self-reported difficulties of interpreting included pronunciation of words, limited vocabulary in the local language, speed, the preacher's volume, trust, time pressures, and the interpreter's own ability to listen actively. These will be detailed in the following sections.

7.2.4.2.3 Pronunciation of words, limited vocabulary

Several interpreters reported that certain ways of pronouncing words could cause confusion. Interpreter I3 mentions how 'pray' and 'play' can sound very similar but have very different meanings as you begin to interpret. If the interpreter misses the word or misunderstands the word then this can cause confusion and difficulty. English speakers also use many synonyms for the one thing or may differentiate the meaning between two words, for example 'knowledge' and 'wisdom.' However, the language that the interpreter is translating into may not have the same number of synonyms or differentiate between two meanings. Interpreter I3 describes some of the difficulties interpreters have:

> …how we say these words are very different. Like [the preacher] used the word 'burning' and how she said it I didn't understand at first! Not until she came for another sentence…And another word was like 'encouraging' and 'strengthening'. You find that in our local language - encouraging and strengthening means one word in our language. So when one says strengthening and encouraging we just use one!

It is not unexpected that pronunciation differs between cultures and even individuals. As will be discussed in the following chapters this issue may be mitigated in part by collaborating with the interpreter prior to the preaching event.

7.2.4.2.4 Speed

One of the most consistent difficulties that interpreters stated was speed. Interpreting requires such a vigorous mental process by the interpreter that rapidity of speech by the preacher complicates the process for the interpreter and will invariably lead to lapses in the overall amount of content that is communicated. Speed can influence so many other variables within the interpreted preaching event such as rhythm and pacing, as well as the interpreter hearing and understanding.

> I8: What would make it difficult is that the speed, if the person is too speedy but I've told you if the person is speeding and I've not picked then I interject and say 'please repeat' so that helps me pick the information. So speed itself will make it hard for me, but I have the boldness to say 'please repeat'.

> I9: I think speed is also another challenge if someone is a quick speaker at times you miss some of the words. So when you are interpreting for someone it is necessary for this person to go slow.

7.2.4.2.5 Soft spoken preacher and preaching to the congregation

Public speaking principles of speaking clearly and audibly still apply in the interpreted preaching context. Although it could be argued that the preacher only needs to be heard by the interpreter as the majority of the congregation does not understand what is being said until it is translated, this is in fact a fallacy. The congregation is still the one being preached to, they still need to feel a connection to the preacher using the usual speaking techniques that would be used for a monolingual sermon. Interpreters appreciate the preacher who projects their voice and speaks directly to the congregation as it helps them as well. As interpreter I10 said:

> …visitors should be audible enough, sometimes I don't know the environment out there but some people are very soft and they cannot speak out to the people but when you coming to African you need to keep in mind that these are people who are always speaking vigorously so you need to be audible enough! And you do not speak to the one that is translating you but you speak out to the whole people even when they are not hearing the language but you speaking to them. They still need to hear your voice.

7.2.4.2.6 Concern that preacher does not trust the interpreter

Prior to conducting the research, many preachers anecdotally expressed their concern that when they had preached with an interpreter in different contexts they could not trust that their interpreter had done an accurate job or in the worst cases had deliberately misinterpreted for their own agenda. From an interpreter perspective, they are aware of this potential lack of trust and are disturbed by the idea that the preachers may not trust them to faithfully interpret. Interpreter I13 stated:

> …the hardest thing, to me, I think, is to that I am interpreting for someone who does not know what I have said, because you may not be sure if what I have said is what you have said. So that one is also my worry, because you may feel, you may keep bias "really has he explained it well the way I wanted it?!" But because you don't know what I have said, to me also think you may remain uncomfortable.

The responses from the interpreters should give preachers, at least within the SOMA context, assurance that the interpreters desire to be accurate and faithful in their interpreting, and any variation to the sermon is done to conveying meaning not for another agenda such as to assume power.

7.2.4.2.7 Interpreting takes a lot of time

Interpreters do feel the time pressure that is a reality of interpreted preaching.

> I6: interpreting takes a lot of time, because it is like instead of using 5 minutes you use 10, these are two interpreters now that's why actually we don't like it because it takes a lot of time and you need to think hard. You listen first to him and then listen to you. So it takes a lot of time interpreting.

7.2.4.2.8 Listening

The interpreter's cognitive and aural process is also a factor in being able to interpret without difficulty. If the interpreter is struggling to hear through external factors in the environment or even internal factors such as tiredness, personal stress, or other issues then interpreting is impeded. Examples of external noise include disruptive aural elements in the environment such as telephones, vehicles, animals, or people. Other examples of external noise can include the accent of the preacher, unfamiliar vocabulary, use of idiom, metaphors, vernacular, rate of speech, audience input, and interruptions.

Additionally, interpreter's internal 'noise' such as confidence in their interpreting ability, distractions (thinking about their own family or pastoral circumstances), translating biblical passages on the spot, and actively listening to the preacher can all interfere with easy aural transmission. As Interpreter I2 states "if you cannot listen and…understand the speaker then you cannot complete your role."

7.2.4.2.9 Confidence in ability to interpret

The majority of interpreters reported that they were confident in their ability to interpret. Confidence was increased if the interpreter had prior experience, although it was self-reported that because accents vary greatly that even having prior experience did not guarantee that they would always interpret with ease. Some interpreters initially expressed concern that they may have difficulty understanding a speaker but after hearing them for a time they said they would be able to understand them. Two interpreters specifically expressed concern that they were not confident to interpret.

> I12: I felt confident because I have done it before. Only that I have never interpreted for [preacher] so I was wondering whether I would really follow him especially his, you know, the way he brings out the words, the intonations and so on.

> I6: having interpreted for the first time, it gave me momentum to keep on. And I believe from that I trusted myself - I can do it! So not like I'm familiar with it but it gave me confidence I know I can stand and do something whenever God is requiring I do that.

> I2: Actually that night I have to depend much on my notes. So I think that I feel not very confident when I did the interpretation and that's not the proper way for an interpreter to rely too much on the notes…the thing I'm not confident about myself is my hearing ability…one more thing is my focus ability when I'm on the stage. I easily lose the focus like I'm more easily to be distracted.

> I1: I think the most difficult thing is when you're not confident…But when you have that confidence within you that 'I can' you can interpret.

7.2.4.2.10 Hope to interpret in the future

Recognising the difficulties inherent in interpreting and the voluntary status of interpreters they were asked whether interpreting was something they would like to do again in the future. The response was strongly positive to continue interpreting for

English speakers. Interpreter I10 responded enthusiastically "…when you are interpreting even if it was for the whole day you were there and you were also being preached to and you were also preaching, so you benefit twice. I really love it!" Many equated their role of interpreting with that of preaching as well as being preached to and felt that they received the message not just delivered it. Interpreter I11 qualified their response by recognising that because currently it is a role that you learn through doing that they wouldn't want to prevent other interpreters from having an opportunity:

> I want to give an opportunity to many others, because I realise that
> this is the experience that you have to learn others themselves. So I
> do encourage other members of our church to take the lead, to
> interpret more so they can build up themselves as well.

Interpreters understand the role of interpreting to be an important communicative role that encouraged them in their own leadership and ministry roles. Interpreter I6 said:

> Given more opportunities I like it because one much as you are
> interpreting you are also preaching and you're communicating, and
> I think as preachers and evangelists and prophets and, especially
> this calling, we are called to talk to people and bless them. So I like
> it so much.

All the interpreters interviewed stressed their hope to interpret again given the opportunity. This suggests that the SOMA experience is an overall positive one for interpreters.

7.2.4.2.11 Is it easier to have a copy of the sermon before so you can prepare? [Full manuscript, outline or notes?]

Choice seems to be key to this question on sermon materials. At present on the SOMA missions discussed in this research, interpreters were never given materials before the preaching event and infrequently were they provided with the key bible passages that would be read. Occasionally interpreters were able to view the notes being used by the preacher during the preaching event when they shared the lectern. An overwhelming percentage of interpreters would like an opportunity to see the material prior, so they can be better prepared - even if it is just understanding the theme of the message. Of the 13 interpreters interviewed 11 responded that having some sort of understanding of the teaching prior to the preaching event would have been extremely useful. Of the two who were not in consensus, one responded that it would depend on the context, whether a sermon or conference teaching, they didn't want the sermon because then they would be the preacher, but for the conference it would be useful to have notes. One interpreter

was adamant that they would not want the notes because then the interpreter might corrupt the message with their own thoughts and ideas.

Respondents who would like to have the material prior acknowledged that in the preaching moment the message can change or include spontaneous material but even so as I1 said, "at least if you have an idea, you can't know everything, but as you have an idea, you have a direction." For another interpreter I3 just having the scripture readings marked ahead of time was a help: "…knowing even opening the bible you are informed in time you can put there a mark and to not be very slow…So it is good to have a copy of notes for the interpreters who are learners like me!" For many interpreters having a conceptual idea of where the message was going was described as being helpful to make sure the interpretation was clear and accurate. I9 said, "Yes! I think if someone is given an outline or some notes…at least it would be easy to connect some words." Similarly, Interpreter I2 stated, "…you would have a background information, you would understand, you would have perhaps the general meaning so even if you miss some words you can still convey the right message." I11 "having a script, having a picture of where the sermon is leading this is the helpful thing for an interpreter and the lack of that, it makes it harder for the interpreter."

One interpreter felt that it depended on the context, whether preaching a sermon or delivering teaching material, both of which SOMA speakers do on missions. Interpreter I6 had some reservations about knowing the sermon ahead of time but would be fine with getting conference materials, "…but then if it is a sermon, surely I don't need to get your sermon, then I will be the preacher if I'm interpreting but perhaps if it is a conference, if we share notes it would ease the whole work."

Only one interpreter stated that they would never want to receive the notes before the preaching event. I10 stated:

> I don't think that would be good, because that entices the
> interpreters to use their own words. They will read, they will
> understand and they will create an explanation in their minds. But
> if you stand there and then you interpret what they are speaking
> you give out exactly what has been said. But if you give out the
> mind will be corrupted and you will intend to put in your own
> interpretations.

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This divergent response does raise interesting homiletical questions regarding co-creating the sermon that will be discussed further in the next chapter. Interpreter I10 was also an experienced interpreter who trusted their linguist abilities to interpret without preparation.

7.2.4.2.12 Audience input

It is not unusual for either senior members of clergy or bilingual congregation members to offer suggestions to an interpreter who seems to be struggling to find a word in the local language or understand what the preacher is saying. Alternatively, if bilingual listeners believe the interpreter has interpreted inaccurately they may call out the correction. The research was interested in determining if this was helpful to interpreters or distracting and if protocols should be implemented regarding who can interject and how often. The data showed that some interpreters appreciated the input, especially the first time or nervous interpreters. Other interpreters found it disrupting and unnecessary, and a third group was happy for one chosen person to provide help but not anyone else.

Interpreter I1 encapsulates the group of interpreters who are happy to receive input:

> It's okay. I accept the suggestions cause they can bring about clear
> meaning of the word to the congregation, that they can benefit.
> They can learn more and understand what the speaker intends to
> give out to them. There's no problem with suggestions.

Interpreter I4's response demonstrates the linguistic constraints of interpreting and how sometimes having input from others can help the interpreter to find the best word in the local language:

> …in our mother tongue we sometimes have sentences to interpret
> words. You find that you just have a word in English and you want
> to interpret it in our mother tongue it ends up becoming a sentence
> instead of a word-to-word interpretation. So sometimes you find
> you have words which are synonymous they almost mean one thing
> but they actually don't so for sometimes the congregation will help
> you to give you the most appropriate word.

For some interpreters it depends on whether they ask for help finding the right word or phrase as opposed to people calling out without being asked as I8 said, "At times it is distracting, at times it is helpful, for example if it's in the form of a question it's helpful but if they are making noise then that disrupts." Ideally interpreters prefer suggestions to only come from one or two people, as I6 said:

Not the whole class but if there are some few individuals who I can
depend on it is better it is so helpful. Because also these people
may not necessarily have heard or they may not know exactly what
the preacher has said and they may bring different interpretations
and they may spoil the whole thing.

Several interpreters did not appreciate the interruption and found it distracting. Given the complex mental task of interpreting this is understandable. Interpreters I5 states "It's not okay and I think it's not good discipline…I'm following, packaging all the things as I go if you just throw it to me just a word then you kinda switch, you disconnect my thinking ability, my interpreting ability."

While audience participation is often outside the scope of SOMA team members' ability to control and depends on the cultural context, interpreters should feel the autonomy to both ask for help if required or ignore it if it disrupts their cognitive process.

7.2.4.2.13 Have you ever had an occasion where you still didn't understand what the preacher has said and no one can help? What did you do?

The interpreters were asked what they do when they don't understand the preacher and have asked them to repeat and still do not understand. Some interpreters replied they would keep asking the preacher to repeat until they understood. Others said they would ask the preacher to simplify or restate it in a different way. Several interpreters were concerned that the integrity of the message required them to get the information properly so that the message was not distorted. Other interpreters suggested that they would try and make connections from the preceding and surrounding sentences to help fill in the blank. On one non-SOMA occasion that an interpreter recalled they had to ask the preacher to write the word down because no one could understand what was being said.

Most interpreters were confident to keep asking until they get the information from the preacher. As Interpreter I5 said:

I think it is not a good practice of the interpreter who pretends that
you have known something, because you end up giving a wrong
message to the congregation. So I would rather ask you to 'come
again' or 'pardon you would say it again.' I listen, even if I ask two
or three times but I say the correct message to the congregation
rather than sending the wrong message to the people.

The interpreters were conscious of those who may have misinterpreted in the past and did not want to be unfaithful to the message. I9 said:

> …instead of delivering a wrong message, then I would rather ask you to repeat to come again and then I give the real information that you wanted to deliver. Because at times we have seen some interpreters putting in their own statements and the message becomes different altogether.

If asking the preacher to repeat or to give a different word failed, then the interpreters stated they would try to create meaning from context. Interpreter I11 stated, "I try to make the connections, I try to connect the dots because the sentence sometimes can give an answer in the later sentence of the speaker, so even if I miss the middle part I can make up at the end, the later part, the next part, and I try to take notes of the missing informations."

If the interpreter has repeatedly asked the preacher to repeat and still they cannot understand then this can be an instance when help from the congregation can be asked for by the interpreter. Interpreter I6 recounted one such incident, "another reverend who intervened and interjected and so I continued. Because this is just a question of integrity. Because it challenges me, why should I pretend that I have heard yet I have not heard?" As noted in the previous section, when the interpreter is struggling for meaning and solicits help from a trusted person in the congregation this can be a way to resolve a lack of understanding.

7.2.4.2.14 Has there ever been an instance where you had to interpret something you knew to be false or wrong? Did you interpret it? Did you give an explanation or correction to the congregation?

The research was interested in determining whether interpreters made judgements about what they should interpret or not, especially since many of the interpreters hold leadership positions within the churches in which the SOMA members were preaching. Interpreters were asked if they would interpret something they didn't agree with, or something they thought was false or wrong. Additionally, they were asked whether they would add commentary regarding it and whether they would speak to the preacher about it.

This question received a varied response. Some interpreters felt that if it was clearly wrong they would not interpret especially those in a pastoral position, others felt it was

not their role to make judgements and must interpret exactly what has been said. A third group felt that it was their duty to interpret but with an addendum to the congregation that this is not the practice of the local church and reflects the guest speaker's culture.

Some interpreters such as I13 were adamant that they would not interpret something they thought was false to their congregation, "I would not say it because that, because I think that is misleading Christians." Interpreter I10 shared a non-SOMA situation where this happened and they actively made sure that they did not interpret in a way that they believed would have been harmful to their church:

> I was interpreting for someone from Jehovah's Witness…I interpret what he has said but put another phrase to encounter it what I may say - to re-explain it, to explain it further against what his real meaning is so that my congregation may not be led astray. So I interpret it and still continue to explain to the people so I disvalue the sentence and put another sentence that will cover it up because I know my congregation and really have a thinking it is false.

Other interpreters stated that they would interpret accurately but would then give some explanation to the congregation, such as I4 who said:

> I may tell them [the congregation] that he says this because you remember for this preacher for him it is normal for him…but to the listeners it is a quite different thing and abnormal and so sometimes I may choose to tell them that he says this however, this is not this is not what it would be like.

Other interpreters felt that because the guest speaker has been invited that it is not their role to question the message and if correction is required then the inviting person can provide that. Interpreter I11 said:

> as an interpreter we are not at the position to judge, interpreting is to convey the message of the speaker and giving the judgement call is on the pastors and other people who need to, who should have talked with the speaker before hands, so it's not my job to judge if it's wrong or not.

Another interpreter I2 said that they would ask the preacher if they have understood correctly:

> …if I think it is wrong I have to ask the speaker if my understanding is correct…if the speaker is still confident with what he said then I will still translate, interpret. … if I don't agree with the speaker I will not add or subtract any details but in case what the speaker says is not culturally correct in Vietnam I might have to tell the speaker first before I add or subtract anything to the teaching.

One interpreter felt that it was a good thing for congregations to be exposed to other Christian cultures even if it challenged their values. Interpreter I12 stated "Personally I believe it's good for people to appreciate the cultures of other people and to know that that really does not stop them from being Christians." Interpreter I8 placed a high value on the guest preacher's message and felt that there should be no alteration, "You interpret it directly because every sentence mentioned by the speaker there must be a reason for that. So you are not supposed to bring out the information you think is right you are supposed to bring out what someone has said just as that."

Due to the varied responses it is difficult to determine an overall trend by interpreters. However, as will be discussed in the next chapter this relates to relationship between the preacher and interpreter and the rapport that is built over the mission. It also relates to whether the interpreter is viewed as a co-constructor of the sermon and is therefore able to modify the message that maintains the preacher's main theme but is expressed in a different way by the interpreter that is more in line with the local church culture. It should be noted that only one interpreter stated that they deliberately changed what one of the SOMA preachers said because they did not agree with its cultural appropriateness.[335] Overall there seemed to be a strong theological agreement between SOMA preachers and the interpreters and reflects SOMA's philosophy of only going where they are invited.

7.2.4.2.15 Have you ever been given instructions by leaders, such as the bishop or
senior clergy, not to translate certain things? Can you give me an example?
Interpreters were asked if they had ever been given an instruction by leadership to not translate certain things. Especially in Vietnam it was also of interest due to the potentially restrictive nature of the government regarding religious freedom. However, all interviewees responded that they had never been asked or instructed to not say something or avoid certain topics.

As one of the Vietnamese interpreters stated, it is not the role of the interpreter to decide what should be said or even the preacher as it is the pastor who is responsible to report

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[335] At the beginning of a teaching session a preacher reflecting on the previous days teaching on marriage encouraged husbands and wives to publicly embrace which the interpreter changed to shake hands as they felt this was more appropriate in the context.

to the government. Interpreter I11: "I think that, it's more on the obligations of the pastors because the Vietnamese government still require pastor to report to the government the church activities, so that part is not directly related to the speakers or the interpreters of the speakers."

There is a presumption that SOMA teams and the hosting Anglican dioceses hold similar theological ideals. SOMA teams are also sometimes briefed to avoid discussing potentially contentious subjects such as criticising governments or current divisive issues such as sexuality.

7.2.4.2.16 What about humour? If the preacher has made a joke do you interpret it? Does the joke usually work?

The participants were also asked about the use of humour in the interpreted message and whether they would typically interpret jokes and whether they felt that humour translated. This was a polarising subject with some interpreters certain that humour was necessary and important for congregational rapport and attention. Other interpreters were hesitant to agree and stated that they would only interpret humour if there were an equivalent example in their cultural context.

Interviewees who saw humour as a positive stated that it was important and helped the congregation to connect, as Interpreter I6 states: "being humorous is so good and indeed it brings joy to the people." Interpreter I8 describes how humour is important for communicating:

> …you have to capture the attention of your audience, so there is a need where you need a joke! Basing on the communication given, basing on the audience you are talking to, at times a joke is very important also. It keeps the audience and the speaker in touch. Yeah and it reduces cases of dozing!

Sometimes the humour can be as simple as the English-speaking preacher speaking a phrase in the local language or using physical humour. As Interpreter I13 said "for us then when you say 'Yesu Christo'[336] they think you are being funny and actually it adds a lot of impetus." Interpreters who felt that humour should be employed by the guest preacher were confident that it could be translated such as Interpreter I10, "I think they can every word that is spoken can be translated…whether it's a joke it can still be

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[336] Jesus Christ in Ruchiga, a Ugandan dialect.

translated but it may not be literally translated." Interpreters in favour of humour were confident that they could find equivalent expressions or jokes in the congregation's own language. Interpreter I4 talks about how the interpreter can add "spices" to make humour translate effectively:

> …this is why you will find that people want to listen, especially to the message in their own native language because people speaking in their own language know the spices. That they need to have their messages flavoured well. Especially coming sweet into the ears of the listeners…it causes special attention of the listeners to listen to the preacher and secondly people want, people yearning for more because they are interested in what the preacher is trying to preach to them. So I think it [humour] is really very very necessary and very paramount.

On the other end of the spectrum Interpreter I9 felt that jokes should not be translated unless they are central to the message: "No no no no, you don't need to translate it. If a preacher is cracking a joke I don't think you need, you don't need to translate that. Maybe if the joke is very important to his her message then fine."

Another group of respondents felt that translating humour should be judged on a case-by-case basis because as Interpreter I3 said "sometimes it works and sometimes it doesn't." Similarly, Interpreter I12 recognised the importance of humour for connecting with the congregation but also the danger of humour altering the tone of the message:

> …sometimes much humour can distort the message because it can lack seriousness in it and people can think you are just there to tell stories, to joke, when actually should be meaning, you know, seriousness. But a sense of humour is very important because it captures the attention of the people.

Humour, according to Interpreter I11 can make the interpreter's job more difficult:

> …it makes the job of the interpreter ten times harder!…Because the interpreter will have to find the similar jokes in that culture, otherwise if I tell the straight up Australian or American joke people would not understand and that would damage the message more than not having the joke. But if the interpreter can find the correlation joke in their own language, sometimes even just a phrase or a term, finding the right term that can communicate to the people, it helps a lot.

While there is no consensus from interpreters as to the use of humour it certainly appears from the research that telling jokes is less effective than other forms of humour,

however, humour is an important and effective tool in communicating with the local congregation.

7.2.4.2.17 Do you copy the body movements of the preacher?

As will be discussed in Chapter 8 body language is an important aspect of communication, so interpreters were asked whether they mimic the body language and gestures of the preacher. All of the interviewees responded that they would, with one or two adding the caveat that it is important not to exaggerate the movement more than the preacher. It was also noted that body language was important because the congregation is watching and expects to see the interpreter match the preacher's movements. Interpreter I6 expresses the embodying that interpreters do during the preaching event:

> …we try as much as possible to do exactly because in interpretation one thing I've learnt…when you say 'my name is Teresa' I also say 'my name is Teresa' I don't consider the sex, I don't consider what my name, I don't say 'her name is Teresa' no! I say 'my.' So when you say this I should also say this. When you prostrate I'm also expected to do that. Because the congregants will be comparing notes, for instance, if I don't have any clue about English but I've seen you point like this, I'm expecting to see the interpreter point. If he doesn't point then it is contradictory now.

All the interpreters interviewed recognised the importance of trying to copy the gestures of the preacher.

7.2.4.2.18 Gender difference in body language and gestures

Interpreters who were interviewed suggested that there was a significant difference in the use of body language and gestures between male and female preachers. Interpreter I8 said, "Most women are good at gestures. Few men do the gesture part of it, yeah they're good at speaking. For them they're concerned of the points but the women are concerned of information making the information stick and understood." This gender difference will be discussed in greater detail in Chapter 8.

7.2.4.2.19 How many minutes can you interpret before you are too tired?

The homiletical focus of this research is based around what the preacher can do to help make the interpreters' job less challenging, so it was important to ask what length of time interpreters liked to work. The response was split with four interpreters reporting that one hour was the maximum. Three interpreters felt they could interpret just a little longer and suggested that one and a half hours was possible. Three interpreters

responded that they could interpret for two hours or just over two hours. One interpreter stated that they could interpret for a whole day and recounted a SOMA mission experience where they had done just that, describing it as "hectic but lively" (I8). However, I think it is important to recognise that the majority stated between one and two hours and this should be considered the maximum. In responding one interpreter shared that they had interpreted for two preachers consecutively which potentially could cause fatigue for most interpreters.

7.2.4.2.20 Role of the Holy Spirit

Participants were asked about the role of the Holy Spirit in the interpreted preaching event. Preaching as discussed in Chapter 2 involves the Holy Spirit for inspiration, delivery, and reception by the listener. In the dynamic of interpreted preaching the research sought to discover what role the Holy Spirit played and if there was any perceived additional dimension due to this unique preaching style. Three main themes emerged from the interviews regarding the role of the Holy Spirit. Firstly, that the interpreter gets inspired by the Holy Spirit; secondly, that the Holy Spirit helps give the right information to the preacher, interpreter and congregation; and lastly, that interpreting itself is a gift of the Holy Spirit.

It was observed that even while some interpreters performed the function of interpreting that they were also being visibly impacted by the power of God. Interpreter I3 described that:

> I was being touched, or being encouraged or being filled! As an interpreter and before interpreting or after I need to say 'amen!' because it is encouraging and it is powerful. So I was feeling it, before I was interpreting to others I was interpreting in my life.

In Ugandan culture it was not unusual to observe the interpreters adding a congregational call such as 'amina' or 'hallelujah' after the interpretation. Unlike interpreters in a vocational or community setting who aim to remain neutral and objective, interpreters in a preaching context can be apprehended by the spiritual atmosphere and merge into the role of both preacher and listener.

Interpreters reported that the Holy Spirit was also crucial for the transmission of the message despite their own self-conscious failings in the role. Interpreter I4 describes this work of the Holy Spirit in forming the message:

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> …it is the work of the Holy Spirit because sometimes you just join
> together the phrases not exactly the words that have been said and
> you find you are bringing out the rich meaning or you are arriving
> at the same destination even when you didn't use the similar words
> and the similar interpretation of what one was saying. So I think it
> is the guidance of the Holy Spirit to give you the whole view the
> full view of what somebody is speaking about that you interpret it
> correctly.

Interpreters identified strongly with the Holy Spirit's role of interpreter, "the Holy Spirit guides you in interpreting and directs you in interpreting" (I3). Interpreters felt it was important to ask the Holy Spirit to help them and considered the task of interpreting be as much spiritual as practical, "…you need to invite the Holy Spirit to help you so that you understand what he is saying and to make sure the Holy Spirit also guides you, explain what he was said to people so that they understand" (I13).

Three interpreters specifically described interpreting as a gift of the Holy Spirit, such as Interpreter I9: "after all interpreting I would take it as one of the gifts of the Holy Spirit, cause not everyone can do it." Interpreter I10 stated that to be able to translate for a variety of people including those of another gender required the gifting of the Holy Spirit:

> …to be able to change those voices, voice levels, to do the body
> language. It would really need the guidance of the Holy Spirit
> otherwise you'd feel shy or you would you not feel easy but if it's
> the Holy Spirit who tells you, not you yourself speaking because it
> is your interpreting what someone is speaking and someone led by
> the Holy Spirit.

While the influence of the Holy Spirit can be subjective and unquantifiable, it was certainly an important component of the interpreted preaching event for interpreters including giving them confidence, inspiration, and a sense of giftedness.

7.2.4.3 Building Relationship with Preacher

Interpreters were asked if establishing a relationship with the preacher was needed to interpret effectively for them. Since many SOMA missions involve little or no interaction between preachers and interpreters the research wanted to explore whether interpreters felt this affected the interpreted preaching process. The majority of interpreters stated that meeting the preacher prior to interpreting would help them interpret. Responses to this question included:

I8: The more you associate the more you interact the more you joke you come to know more about the person. And I think that increases the freeness…

I10: the more time you spend the more easier it becomes to hear the language.

I12: if you know the preacher you will first of all flow with him. And when you flow with him the message becomes out properly…you know some of the words that he usually uses and how he understands scripture.

I2: I think it's better to know them because sometimes when you have familiarity with their everyday conversation normally, you can guess what the speaker is going to say, like when the speaker says just the first half of the story you can guess the other half maybe. So it serves like background information for you.

Although the majority of interpreters valued opportunities to build a rapport with the preacher there were a couple who felt that this was not necessary. Interpreter I12 placed the burden of interpretation on interpreters' submission to the Holy Spirit:

…even without knowing the preacher if you listen carefully and you are under the control and guidance of the Holy Spirit. Because we are not doing our own work, it is the Holy Spirit that has actually appointed you to do that job…the Holy Spirit picks up on you to do that work and He equips you with the tools to accomplish the task he has asked you to do.

For two other interpreters the responsibility for interpreting fell on their own abilities in English and interpreting skills rather than time spent with the preacher. Interpreter I13 said, "…as long as you know English." However, it should be noted that the same interpreter agreed that the more you interpret for the same person the easier it becomes. Another interpreter felt that time prior to preaching together was not required as an interpreter should always be ready. I6 stated: "I don't think we need to be together for some time to know each other and to understand each other to say, you know, I can become your interpreter. Everyone that goes to the pulpit, to the podium you must be in position to interpret."

The current SOMA model often does not provide an opportunity for preachers and interpreters to interact prior to preaching, however, given the strong response in favour

of spending some time getting to know each other this is significant and will be addressed in greater detail in the next chapter.

7.2.4.4 Distinct African/Asian preaching style[337]

7.2.4.4.1 *Do you think it is important for the visiting preacher to have an understanding of African / Asian style of preaching?*

Participants were asked to reflect on whether they thought there was a distinct preaching style either within their nation (Uganda, Vietnam) or continent (African, Asian). Interviewees were also asked whether they felt it was important for the visiting preaching to have an understanding of African or Asian preaching style and to perhaps incorporate some of that style into their own preaching. Responses were evenly divided with some interviewees feeling that there was definitely a unique local preaching style, as opposed to other respondents who stated that preaching is more a reflection of personality, Godly inspiration, or the context one is preaching in. Some interpreters felt that preachers should preach in their own personal way and not attempt to be 'African' or 'Asian' in delivery, while other interpreters clearly appreciated when the preacher's delivery incorporated culturally similar elements.

Interpreter I9 said that the guest preacher does not need to adopt a Ugandan or African style of preaching "I don't think that matters, because preaching is also a gift and we are gifted differently. So you can't sit with someone in order to learn his or her techniques of preaching. Just led by the Holy Spirit and you will preach." Ironically, being led by the Holy Spirit reflects Ugandan preaching. Vietnamese interpreter I2 also felt that the preacher should speak not adopt the 'lecture' style that they observed as the style of preaching in Vietnam, "I prefer listening to the sermon in the most natural and open way…I want it to be a conversation, not like a lecture." Interpreter I11 remarked that the guest preachers' style worked well, "from my observation people see the power and the authority in your sermons and that was very helpful for them. Yeah they accepted very easy." Authenticity appeared to be more important than imitation as Interpreter I4 stated:

> you can't force yourself to do something you're not used to
> do…you can preach the way you're used, you can deliver the

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[337] This research does not offer a discussion or definition of African and Asian preaching but rather was interested in exploring interpreter and preacher expectations and experience of cultural preaching.

message. Because when you say let me act as African act - you can
make mistakes…but you can preach the way you preach and we
can really understand and get the message.

However, several interpreters expressed their appreciation for preachers who considered the context of their audience, Interpreter I13 said "I think it is also very important to know how Ugandans preach." Interpreter I10 observed "I have seen some of you people actually - Ruchiga[338] in white skin! (laughs) some of you have already gotten into that preaching." For other interpreters they suggested that it depended on the context. Interpreter I4 stated that the African style of preaching "with some interludes of music, songs" led to the less educated congregations being "very lively and happy." However, I4 said that for a more formally educated congregation such as clergy conferences that SOMA conducts, the western style of preaching that uses notes can work:

I'm sorry to mention that you are better preachers to the
informed…The whites especially I will say this, especially, you are
better preachers to people who are informed people who are well
educated who understand the concept that you want to reach with
them.

Congregations appreciating a lively preacher who is not focused on their notes is not a trait of only African or Asian congregations, however, the interview results suggest that congregations don't mind that preachers use their own style of preaching as long as they engage the audience and do not follow a lifeless lecture style format.

7.2.4.4.2 *How would you describe [African / Asian] style of preaching? Key characteristics?*

If respondents stated that there was a uniquely Ugandan or Vietnamese style of preaching they were then asked to describe this style and some of its key characteristics.

Interpreter I6 describes the African preaching style as follows: "…you must be humorous, you must be a very good story teller, and then I think those two, because Africans we celebrate life so if there is no celebration in you it loses meaning somehow, somewhere." Interpreter I10 stated that African preaching is a more physical style, "…they speak with vigour…you find that people speak with their bodies, with their might, the whole of themselves is speaking, not just the language, not just the mouth.

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[338] Ruchiga is a Ugandan ethnicity of East Ruwenzori and the language the interpreters were translating into.

But their bodies." For Interpreter I8 the difference between African and European preaching was the expectation of how the Holy Spirit inspires the preacher:

> Africans believe in holding the bible and interpreting directly from the bible. But for you, in addition to using the biblical message you go ahead and write it down and you preach from what you've written from the bible and how the Holy Spirit helped you to interpret it, you write everything even the examples you are going to use! Which is not common to Africans.

For interpreter I3 the style of preaching is the same everywhere it is just the cultural examples that change, "we are using the same bible and we are preaching the good news of our Lord Jesus Christ, it is not different at all it is the same. Maybe only the examples that we use…may be different."

For the Vietnamese interpreters the preaching style was considered more pedagogical and with limited personal expressions. Interpreter I2 said:

> I think for Asia in general and Vietnam in general…the speaker are not very expressive in terms of gesture or opinion, sometimes the sermon is quite safe …you may not see them express their emotion often and do much gesture or the style is quite I think academic, it's like a lecture, not very much a conversation.

Interpreter I11 stated that because preaching is taught by Westerners that there is not a distinct Vietnamese style:

> …the preachers in Vietnam or in Asia also learn a lot from the Western missionaries and pastors so there's not that much of a difference between the two… here people are more leaning towards listening and accepting the facts preached, taught at school and also at church preached. So people are, are not very eager to challenge the thoughts of the speakers and the tendency to accept it as is rather than questioning that authority.

Responses from interviewees demonstrate that there are indeed certain cultural elements that are used uniquely by preachers in Uganda and Vietnam. However, as will be discussed later, congregation members respond to preachers who are able to engage with them through body language, creative presentation, culturally relevant material, and animated delivery.

7.2.4.5 Complexity of sermon styles, content, or vocabulary

As a guest preacher to often-unknown congregations, the research was interested in exploring whether a variety of preaching styles could be used when preaching with

interpreting and whether the subject and vocabulary of the sermon could cover complex topics. Alternatively, should a simple message with a simple sermon style be employed in such settings, especially if the preacher has no prior knowledge of the congregation?

The majority of responses divided into three categories - preacher, interpreter, and congregation. Some interpreters said that difficult or complex topics and styles are fine, but it is the preacher's responsibility to find language and creative delivery methods to best facilitate the message. The second response was that it is the interpreters' responsibility to learn new words and concepts and do their best to deliver the message even when the words, concept, or mode of delivery was difficulty. The third response focused on congregations and whether they would understand more complex messages. Within this third response was both condescension of rural people from one interpreter and the expectation from another interpreter that just because they are rural does not mean they are not exposed to a global world through phones, television, and internet.

Some responses from interpreters that focus on the responsibility of preachers:

> I4: The way the preacher packages the information gives the interpreter the best way to interpret it. Whether it is a personal story, whether it is a biblical story whether it is a theological whatever. It all, to me, it depends on the preacher.

> I7: …trying to be creative in the ways you are delivering like the message you want to deliver like you have been using your testimony, personal experience it explains much to the people than giving the lecture without stories and even out here in our churches people always want to listen, certain stories, experiences that can get the message to them very well.

The second set of responses regarding the role of the interpreter to facilitate:

> I8: if I don't understand the terminology I can ask for an alternative for the word. If I know the word I can easily interpret it.

> I6: it depends on the interpreter now. Because if it so happens that the interpreter has undergone theological training those concepts must be handled. But it is so challenging when you meet an interpreter who is a lay person, it is very hard to interpret like pneumatology, eschatology, even when you say omnipotent someone may get lost and what is this? But to a theologian in that context he can as well figure out what you are saying.

> I2: technical terms is really a challenge. But I still recommend preacher to be faithful to their speech, and if preacher can prepare

the documents or notes for the interpreter before the interpretation then that's the best. But in case we are not prepared so I think automatically the interpreter will use a more simpler or general way to translate.

The third group of responses discusses the congregations' ability to understand:

> I10: I think complex ideas can be translated and that would be very helpful…we are living in a global world where we no longer have people who should be taught simply in those simple terms, they're in the village but they're watching television, some of them are having these phones where they access internet and they really know things and they're bombarded by different doctrines. So like you're coming and teaching those complex ideas would even help us understand…

> I12: …our clergy here, very few people have been trained properly…a shallow training. So going into those difficult terms they don't follow.

> I5: I think it is okay to have even a difficult topic as long as it is the only way you can give the message to the people…you can decide to make the message simpler then later on you find, you make it simpler it becomes distorted.

> I11: I think it depends on the demographic of the people who are listening. As you are speaking at our church most of our members are somewhat educated, compared to the, because we are in the capital city and many university or masters level students and people with working experience, so the intellectual experience they can catch that from your message but if you go to rural area or mountainous area the people are more simple and they are not easy to listen to more philosophical, or theological arguments.

Interpreter I9 highlights that despite the preparation of preacher and interpreter the role of the Holy Spirit is vital:

> It was as if you knew the message that was necessary for the people of All Saints even the examples you are giving were relevant, so that is the work of the Holy Spirit, so at times you don't need that theological techniques. Just pray for the Holy Spirit and he will guide you. So your sermon was suiting for the situation of All Saints, clear as if you had researched about All Saints!

7.2.4.6 Interpreter Demographics

Interviewees were asked whether certain demographics had an influence on the role of interpreted preaching such as being an ordained or lay interpreter, or whether male or female and interpreting for men or women.

7.2.4.6.1 Ordained or Lay

In regard to being a lay or ordained interpreter the consensus was that this was not important if the person could interpret well. The reality is that often it is the ordained interpreter who has more fluency and confidence in interpreting especially in the Ugandan context.

> I9: It doesn't matter whether someone is ordained or not. As long as someone can clearly interpret.

> I10: …we usually use the ordained, especially for this diocese. There are people who can speak English but they do not believe in themselves if I may say, or do not trust in their English they do not trust their accent their grammar so they think they really cannot.

7.2.4.6.2 Male or Female

Participants were asked to reflect on whether their gender or the gender of the preacher influenced their interpreting. The majority responded that gender was not a barrier to interpreting or preaching but often women felt more comfortable for there to be physical interaction between themselves and the preacher if they were also a woman. Interpreter I9 said,

> Yes there is a difference because when you are interpreting to a person of the same sex, if it means a joke you can tap you can laugh you can hug and you are, and in the process you are free! But when someone is of a different sex…you don't find it easy.

Some of the male interpreters did note that following vocal intonation could be challenging due to the differences in male and female voices. Interpreter I12 recounted, "because of the voice it can be difficult but the words coming out is okay but because the way, the tone, when she changes the tone you want to change the tone and the people start laughing!" An interesting finding was that many interpreters identified women preachers being easier to interpret for than men. This finding will be explored in further depth in Chapter 8. Some of the responses regarding interpreting for women included:

> I8: It's different of course because women use a lot of gestures, be inclusive, when I'm speaking you can believe, I use a lot of gestures. So when I'm interpreting for a woman I can adjust, when I'm interpreting for a man I can adjust, depending on whom I'm interpreting for.

> I5: …it makes it easier to interpret for a woman more than a man…a woman will always be conscious, "this is somebody of the language I can't hear but for him he is lucky to understand my language so I think I should be as simple as possible to make this person understand." I've seen that in so many women I've interpreted.

> I2: I think that normally that female speak in a more gentle or slower pace so it's more easier to interpret.

In the Ugandan context being a female interpreter was highlighted by one interpreter as demonstrating the elevation of women in all roles within the church that historically had not always existed. Interpreter I1 stated:

> …culturally, formally women were undermined and under-looked as if they can not do it as if they can not perform, but these days we want thank God for our bishop…he's given us chances to participate at all levels, in administration, in the church services, at least for us, it is easier for us here in Kinkiizi to interpret for men, there is no problem with that.

Interpreters of both sexes were happy to interpret for men or women preachers. However, it was recognised that women preachers were often easier to interpret for or if the preacher was the same sex there was a greater freedom for the preacher and interpreter to interact during the preaching event. Male interpreters were aware that female speakers have a different vocal range that could cause some difficulties which were often resolved through humour and did not appear to impede communication.

7.2.5 Suggestions for English speaker

Interpreters were asked to reflect on interpreting for English speakers and to offer suggestions for the English speaker to help facilitate future interpreted preaching events. Some issues raised by the interpreters have already been covered in previous sections, however additional suggestions offered up by the interpreters include speaking to the congregation not the interpreter, introducing oneself to the interpreter, praying together before the preaching event, and making allowances for cultural differences.

Interpreter I1 states that even a brief introduction to the interpreter is better than none: "It becomes difficult, you are going to interpret for someone you don't even know the name…At least if you had greeted that person, at least that person knows you."

Interpreter I3 suggests a further step of praying together before you begin: "I liked your system praying for one another before you start. It was wonderful."

Interpreter I10 suggested that the preacher needs to speak clearly and loudly:

> …you need to be audible enough and you do not speak to the one that is translating you but you speak out to the whole people even when they are not hearing the language but you speaking to them. They still need to hear your voice…I would advise the English speakers to speak with gestures…So even when someone does not understand the language or the interpreter did not get exactly but at least by the gestures there is at least some communication there.

Interpreter I8 states an important element of sharing: "I would encourage you to maintain the spirit of sharing your message…I will use this text, this verse, this you know, chapter, so that the person is now almost on the same footing as you, very important."

Speaking slowly and clearly was a repeated theme as Interpreter I12 points out:

> …try to formulate your language in such a way that the person who is speaking for you can understand because if he doesn't understand he will distort your message…speak slowly, so that he can get this message. If you speak like you are speaking to your own people at home then you will keep receiving 'pardon, pardon, pardon?' And the message will be missed.

Interpreter I6's suggestion was that the preacher should be animated and encourage the congregation to participate in the message:

> …if you become static on the pulpit it may not bring out the whole idea clearly. But when you come out especially when you get out the pulpit, you participate you know you jump you tell these people do this, shake hands, you involve the participants, if may come out very very well.

Given that most of the interpreters are also fulltime ministers in the church, or training to be, these suggestions carry the added weight of coming from interpreters who are themselves preachers.

7.2.6 Best Experience interpreting for English speaker

Interpreters were asked to share their best experience of interpreting for an English speaker, either with SOMA or on a previous occasion. This open-ended question was to determine the positive elements of the interpreted preaching experience and if there

were facets of these experiences that could be replicated in the future. Many of the responses mentioned that the interpreter enjoyed the experience for what they learned from the message, others because they saw the power of God at work, for some they enjoyed the preaching event, or building a relationship with the preacher.

> I3: I saw the power of God, God working a miracle something I've never done and I didn't expect…I saw the hand of God working. In fact I was saying I can't but doing it I was encouraged and now I have confidence that nothing is impossible with the God who used me. It was wonderful.

> I9: when you are interpreting for someone, what I've liked most some of the words you keep them in your mind and when you sleeping or you start…you recall and it is as if you are now receiving the message yourself.

> I5: …every other time I stand to interpret the message speaks to me. I like that, that's why I enjoy it, like tomorrow ask me about [the preacher's] message, it will all be in my head, I will always remember it you know so I find it easy, I enjoy it. Most especially when people are preaching because as I interpret as I edit, as I translate, it sticks into my head also and it therefore helps me and touches me once more. So whenever I do that I feel strengthened, I feel happy, I enjoy it.

7.2.7 Suggestions or advice for Interpreters

The final question that interpreters were asked was what advice they would give to another interpreter, especially one interpreting for an English speaker for the first time. The responses included spiritual formation of the interpreter being primary; secondly, being a good listener; and thirdly, to be confident.

In terms of spiritual formation the responses included Interpreter I11 who suggested: "the interpreter should always try to improve their English skill and improve their understanding of the Bible because without those two it's very difficult for them to understand first and it makes it even more difficult to convey the message into another language." Praying and being receptive to the Holy Spirit was also stated by several interpreters as key, such as Interpreter I13 who said, "I would tell him, to first pray and ask for God's guidance, fill him with the Holy Spirit understand what the preacher is going to speak out."

Listening was another strong theme to emerge. Interpreter I8 said:

> To always listen carefully, active listening. And to interject in case he has not got the real information. Not to give the people what he thinks he's heard no! If he has not got the information, she has not got the information to ask again for repetition."

For Interpreter I4 listening requires observing the preacher not just listening with the ear:

> if you cannot listen to somebody as he speaks so that you interpret then you look at him. Secondly, take special interest, a keen interest in putting a lot of attention in what one is speaking not allowing any other thing to obstruct you from listening to this person so that you may be able to interpret clearly what this person is saying.

Confidence appeared to be an important element of interpreting that was highlighted. Advising new interpreters Interpreter I1 said, "I tell them to build confidence, not to fear, not to waver, yes, not to waver. Yeah, to be confident." Similarly, Interpreter I3 suggests trusting God, "Just to pray about it first. And to be confident and allow the Holy Spirit to use him or her." Interpreter I2 advises that the interpreter should also look confident so that the preacher and congregation will feel at ease, "That's the first thing even if your interpretation is correct you look very worried or don't look very confident the speaker will be very confused, and the listener will be very confused."

Two more responses are worth noting. Interpreter I10 highlights the embodying aspect of being an interpreter, "you need not be yourself, but you need to stand in in the footsteps of someone you are translating…Because it is actually not you speaking it is that person therefore you need to be that person so you can speak what that person is speaking." Interpreter I12 gives a comprehensive response for new interpreters:

> …first of all if you are going to interpret, be yielded to the Spirit. And secondly and be a good listener…you must listen to the person you are speaking for. This person you are speaking for you, they are not your words they are the words of this person and the words have been given by the Holy Spirit. … Secondly as I said from the beginning, it's not translation it is interpretation. If you focus on the word by word, verbatim, that you are going to use the same word - you'll look for the word and fail to get it! And your own language, you have to look for the meaning, what does this mean? This what he's said, what does it mean to us? How should I pass it on, how should it be understood by these people? Which language can I use, which words can I use to make this message go home with this people?

The responses by interpreters stress aspects of interpreting that they consider important. Interpreters clearly expect other interpreters to rely on God for help but to also do all that they can to be proficient in the task. In turn, this should build confidence in preachers that their interpreters are equally committed to the goal of effective communication.

7.2.8 Conclusion

The data analysis of interpreters' responses from the qualitative interviews reveals that interpreters take their role seriously. Interpreters may have individual preferences regarding knowing the preacher or receiving the teaching material prior to the preaching event. However, their responses reflect their desire to interpret the message faithfully, spirit-led, and without adding their own discourse. Given that in the SOMA context interpreters are volunteered for their role, and despite personal misgivings, they embrace the task as an extension of their service to God.[339] Interpreters understand the need to embody the preacher and for the congregation to see that whatever the preacher says, both verbally and nonverbally, the interpreter does their best to convey. While interpreters recounted moments of difficulty interpreting, often due to preacher speed, accent, or language choice, all expressed a desire to continue interpreting. Interpreters also recognised the need for training and for the wider church to prioritise interpreting given the diversity of congregations and preachers. Interpreters recounted how they were personally and spiritually impacted by the message that they co-preached. Interpreters highlighted that some preachers were more enjoyable to interpret for. These preachers did not come from a specific country or region but were instead highlighted for their clear speech, lively gestures, and inclusion of the interpreter in the preaching process through prayer, preparation, social interaction, and how the sermon was delivered. If SOMA missioners, and preachers more broadly, want to become proficient at interpreted preaching they should listen to these vital gatekeepers who enable the preacher to share their message to congregations who they would otherwise not be able to communicate with. SOMA has been using interpreters with varying degrees of success, however, the responses of interpreters highlight that preachers can more consciously share the responsibility of communicating in multilingual settings with their interpreter.

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[339] This finding corresponds with the research findings of Hokkanen (2012, 2016) and Tison (2016) see Chapter 3 Literature Review.

7.3   Data Analysis of Interview with Listeners

"When we knew you were coming we were in fact anxious to receive the word of God…so there was no problem with the time, even if it continues even if it exceeds tonight, we will still be there."

Ugandan Listener

"I prefer listening to the sermon in the most natural and open way, I want it to be a conversation, not like a lecture."

Vietnamese Interpreter

7.3.1   Purpose and design

The purpose of the semi-structured interviews was to ascertain the personal experience of bilingual listeners during a SOMA mission where consecutive interpreting was used for preaching or teaching in this religious context. Interviewees were asked to reflect on their experience of listening and observing the interpreted preaching events. A respondent was considered a bilingual listener for the purposes of this study if they were observably fluent in English by the researcher and self-reported as being fluent in the language the interpreter was using for translation.

For these qualitative interviews, 7 participants were interviewed, with interviews occurring while in the overseas mission setting as participants were on site and available during this time. Interviews were conducted during a SOMA UK mission to Uganda and one SOMA Australia mission to Vietnam. Of those interviewed 3 were women and 4 men. From Uganda 5 listeners were interviewed from the Diocese of East Ruwenzori (2 female, 3 male) and 2 listeners from the church in Hanoi, Vietnam (1 female, 1 male). The Vietnamese listeners interviewed were both in their 50s, with one holding a bachelor degree, and the other a master degree. Demographics of the Ugandan listeners were not ascertained due to time pressures.[340] No listeners were interviewed at the other Ugandan site in Kinkiizi due to the time constraints of only one researcher conducting interviews for all participant groups. For both sites the listeners were interviewed as a group which makes comparisons between individual responses difficult.

Quantitative analysis is not applied due to the descriptive and exploratory nature of this method, instead themes and outliers were examined in the material. From the interviews patterns and general tendencies were sought and correlations with the interpreters'

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[340] Limitations in participant sampling and time constraints will be further discussed in Chapter 8.

experience were also considered. The interviewees were asked mainly the following questions, but opportunities were given for spontaneous comments on the issues that came out during the conversation.

7.3.2 Interview Questions

1. How long have you been speaking English?
2. How did you learn? Have you lived in a country/place where it is only English spoken?
3. What percent of the English sermon did you understand? (100%, 70%, 50% etc?)
4. What percent of the sermon in [*local language*] did you understand? (100%, 70%, 50% etc?)
5. Did the interpreter accurately translate the sermon in your opinion?
6. Did you notice any difference between the English and [*local language*] sermon? (Can you give an example?)
7. Did the translator leave out anything from the English sermon? (Can you give an example?)
8. Did the translator add anything to that wasn't said in the English? (Can you give an example?)
9. Do you have any suggestions for the English speaking preacher?
10. Do you have any suggestions for interpreters of English sermons?

7.3.3 Administration and participants

All interviews were audio recorded and fully transcribed for analysis. The interviews took approximately 17 to 40 minutes each. The shorter interview was due to some of the respondent's English fluency as well as time constraints. The longer interview reflects the interviewees greater English fluency as well as experience seeing interpreted preaching in different contexts. Interviews were conducted as a group. Due to difficulties identifying bilingual listeners and time to conduct interviews due to the researcher working solo, as well as being a participant observer, this participant group is the least represented in the research. This limitation to the study will be discussed later. However, despite the difficulties in recruiting this group the material provides pertinent and interesting responses to analyse.

7.3.4 Data analysis

Due to the exploratory nature of this research the interviewees were asked to reflect on their experience of listening to English guest speakers who are interpreted by a local interpreter. By asking the interviewees to reflect on their experiences, especially having just participated in the interpreted preaching event so recently, the questions sought to identify positive elements of interpreted preaching from their experience. Interviewees

were also asked to report on areas of difficulty within the interpreted preaching dynamic and suggestions for the preacher, interpreter, and even the organisers of SOMA missions to take into consideration. It was important to the researcher to determine if the bilingual listeners considered the interpreted preaching event to be successful and accurate.[341]

7.3.4.1 English Comprehension and Fluency

The listeners were asked about their English fluency to determine what percentage of the English sermon they understood. This question was important as bilingual listeners and presumably the interpreters are the only people in the interpreted preaching event that can judge the veracity of the interpretation. However, not all bilingual listeners are equally fluent, and this question was asked to gauge the ability of the participant to understand whole or part of the English sermon.

Of the five Ugandan participants 2 responded they understood very little English, 2 responded 50-50, and 1 said a big percentage. The two Vietnamese participants had a higher comprehension with one responding they understood 100 percent of the English and the other 90 to 100 percent.[342]

Interestingly, the two Vietnamese respondents learnt English in their 30s while in a refugee camp in Hong Kong from missionaries and volunteer teachers. The Ugandan participants had been taught English since primary school but not from native English speakers and in their homes they speak local languages. It was observed that the Ugandan participants took much longer to read the participant information and consent forms and some needed assistance from the other participants to understand in full what they were reading. This meant that time for the interview was considerably shorter as more time was taken in ensuring the participants understood the nature of the research and consent and for the researcher to answer questions.

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[341] Responses from all participants are included in this section to ensure all participant voices are heard. However, where a number of responses were the same or very similar, the quote/s included are from the participant/s that are most comprehensible in written form. Any responses that are outliers or different to the majority of interviewees are also included. All quotations from participants have been reproduced exactly with the exception of non-lexical vocables, e.g. um, ah, and repetition of the same word or part of sentence e.g. 'it's the, it's the.'

[342] The second respondent claimed they could have understood 100 percent but was distracted by other issues that required their attention regarding church activities, and due to this they missed approximately 10 percent of what was said.

7.3.4.2 Interpreter Ability and Accuracy

Participants were asked if they thought the interpreter was accurate in their interpretation. The Ugandan participants reported overall that they felt the interpreter had done a good job. Two listeners responded 'yes' the interpreter said what the preacher said. One participant replied, "In fact all of them tried over 80 percent, yes it was okay, all the interpreters." When asked what caused the missing 20 percent they replied, "Sometimes it was being caused by [mis]hearing and sometimes it was because of the [preacher's] accent." Another participant said, "Generally speaking the interpreters were very steady and presentative and they did a good work and generally they presented better." The last respondent stated, "And the work that they did was very nice because they interpreted and people got everything and even they were motivating."

For Vietnamese participants their response was that in general the interpreters did a good job but missed some key terms, for example they did not understand the term 'empower:'

> Yes I believe in general, of course. Just some terms because we
> have been in Christ for a long time and we learn some bible words
> so some terms they cannot translate exactly in Vietnamese, both [of
> the interpreters], that's how we, I confess that I feel not good when
> I have to say something for them to correct the words. Because
> very key words! But they don't know how to translate. It was very
> meaningful but they translated wrong!

In the Vietnamese church context the interpreters were all lay members of the church. Unlike Uganda, the church in Vietnam is relatively young, and Christian language and culture is foreign to the majority of Vietnamese. The Christians themselves are also often relatively new to the church. This is in contrast to Uganda which is a predominantly Christian nation with a long church history. The Ugandan church is prevalent throughout society in education, health, and even government.

When asked if they trusted the interpreters a Ugandan participant responded that one of the issues with interpretation was that the interpreter would interpret into one dialect that was not understood by all congregants present:

> Yes we do [trust] but the problem with others you know
> Kamwenge Sofoo, people with the different languages there are
> Ruturoo, Banwanko and different languages so they interpreter

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would say something in Rutanwale (?) and the Matorruw or
Beefooru fail to understand some other words.

This response reflects the multilingual realities of the interpreter who must make interpretative decisions based on their own linguistic abilities and also what will communicate to the greatest number of listeners.

7.3.4.3 Interpreter added to what was said

A question that reoccurs as a concern for preachers is that interpreters may add to what they have said. Bilingual listeners were asked to address whether for the observed interpreters they added to what was said by the preachers.

The overall response from the Ugandan listeners was 'yes.' When asked to clarify one respondent said:

> Yes, more especially this Canon [interpreter] he was using more words so that listeners can understand better. Yeah for example when you said four words he could add on to make six or seven words so that the interpreters could pick the message, so they were adding in some flavour so that the listeners can get the information well.

Listeners stated that the interpreter also added gestures to help congregants understand. From the listeners' response it seems clear that the interpreters were ensuring that the listeners understood the overall message of the preacher which may require additional words. However, from the responses it would seem that the interpreters were not misinterpreting nor adding to the message, rather any addition was to provide meaning to the preacher's actual message so that the congregation could understand.

The Vietnamese listeners also said that the interpreters added to what the preacher said as they endeavoured to find culturally familiar sayings: "sometime they try to use the very well known or common terms or common sentence we say in our culture but it's similar so they might get some more interesting but the meaning is the same." Another participant said, "they tend to summarise instead of translate word by word, sentence by sentence."

The data is not strong enough to determine whether the additions from the interpreters added or detracted from the preacher's message. This is an issue that requires further research and a larger participant group.

7.3.5 Advice regarding interpreted preaching

Bilingual interviewees were asked what advice they would give to both preachers and interpreters to improve the interpreted preaching event from their perspective. Many of the responses correlate with those given by interpreters and preachers.

The Ugandan respondents suggested that the preacher needed to slow down their rate of speech due to the unfamiliarity of the accent:

> when the speaker is speaking he goes slowly because the accent is still new in the area so if they go slowly by slowly then the interpreter can understand the more and can interpret the real things and for the time the congregation were anxious on your speaking and your words and the gospel. So you need not to fear about time.

The importance of the preacher using gestures was also highlighted by the listeners, "the gestures, using like the hands, eyes, that one" and another respondent added, "And other body parts, maybe the head." Listeners were adamant that using visual aids and ones that incorporated local materials was extremely impactful to listeners, "for people cannot forget when they see!"

The advice to interpreters was to increase their vocabulary, "the other advice I may give to the interpreters so that they may do that work well is to have a variety of vocabulary so that they may use some many words to mean one thing so that the listeners can understand better."

The advice from Vietnamese listeners to preachers and interpreters covered a range of elements. The first element was for the preacher to allow the interpreter to be prepared by giving them access to materials such as the scripture passages:

> …the translator should know the scriptures, at least the passage you'd refer to so they can mark the bible. So instead of translate the words, the verses they just open and read out loud and it help okay. You know because the problem is among the congregation we have some people who can understand [English] straight away and if they laugh just because they really enjoy and also confuse the translator or embarrass the translator!

As well as providing preaching materials prior one interviewee discussed the need for the local church to spend time training their interpreters:

> You [English speakers] can send some information ahead or meet up with your interpreter at the beginning of the meeting. And second I think why we are training our interpreter for church. I think [the priest] should sit with them for some time to review, to help them to be better yeah. Because yes some term they cannot, some important term they cannot translate correctly so help them to understand…to develop their skill of translating for church.

Giving the interpreter time to prepare was again highlighted by respondents, "you prepare the script and just give it to the translator and then just highlight, maybe sometime they find difficult word and they fix it before they translate." Like the Ugandan listeners the Vietnamese listeners also highlighted creative ways of presenting the message as important as well as suggesting that audience participation could also be good, "I think telling story always the best, always the best way…even scripture like story, parable, stories in the bible yes. You can make skit among people, even you can tell us to be involved." The final suggestion was that the content of the sermon should not be too doctrinally or intellectually demanding:

> I realise that Westerner you are more intellectual than us, so you talk a lot about the doctrines statement and so on and so forth. But for Vietnamese people if you talk like that for about 20 minutes they cannot perceive too much information, too much insights but then you have to find out the way you present the statement, when you talk about 'God love you so much' but how you say it, how you can say that, yeah how to demonstrate it. Okay. Then they can accept otherwise you keep saying all statements like this and it's very hard for them.

While the interviewee cites a cultural divide regarding the sermon content this researcher would suggest that most congregations have limited attention spans especially with material that is intellectually challenging or not as personally interesting. Listeners need to be able to see the link between the sermon and their world.[343]

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[343] Roger E. Van Harn, *Preacher, Can You Hear Us Listening?* (Grand Rapids: Eerdmans, 2005), 65.

7.3.5.1 Accents

The bilingual listeners were asked if their understanding of the sermon or teaching depended on the speaker and differences in accent. Respondents agreed that as they were exposed over time to the speaker understanding increased:

> Yes it depends on the speaker and even the accent so when we get used to the accent of the speaker then we can get it well.

> Even by Tuesday many people started to pick the accent used.

These responses correlate with the interpreters who stated that the more time they spent with an individual preacher the easier it was to understand them and become acquainted familiar with the preachers' accent.

7.3.5.2 Audience help and self correction by interpreter

The interviewees were asked about the input of audience members correcting or interrupting the interpreter. Congregation members were observed helping the interpreter in each research site where listeners were interviewed.

Responses from Ugandan listeners:

> there is some times when the interpreter was trying to make a simple mistake and people around who understand English would correct and that was very good.

> Cause people near him would sound the words, he realise the mistake and he would correct himself.

> Even they would add on flavour, some words, like in Rutooro,[344] and Ruchiga.

One Vietnam listener stated:

> because our church is full of young people and I really want to train them so what I told them is, don't worry just do it, I think you can do quite well but I can help, I just sit next to you, in front of you so when you struggle I give you some help, so doing that I think has helped our new generation of translators because we use English and surely we will have more visitors to come.

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[344] A Ugandan dialect.

While some of the interpreters had reservations about receiving help from the audience or preferred this to be limited, it would seem that those listeners interviewed had no issue with suggestions given from congregation members. However, due to the small sample of listeners interviewed no definitive conclusions can be made.

7.3.5.3 Body language and gestures

Listeners were questioned about whether they perceived body language and gestures to be important and for the interpreter to copy the preacher's movements. All interviewees were emphatic that body language and gestures were extremely important and useful for understanding the message more fully.

All Ugandan participants were strongly in favour of interpreters copying the preacher:

> Yes, this may be done when the interpreter is looking at the preacher, because as the preacher makes all signs and gestures then the interpreter…

> …the interpreter is supposed to accompany him

> …and whenever you are moving, supposed to move after with

> That one was very good because some interpreters were following the gestures of the speaker especially the other reverend the vicar of here…

> …to do everything that you do, do!"

Vietnamese respondents also wanted the interpreter to copy the body language, the vocal intonations going up and down,[345] or volume becoming loud or soft. However, they noted that this didn't always occur. The listeners suggested that culturally Vietnamese people are not expressive however people really enjoy movement if it is used:

> culturally even when we speak Vietnamese, usually Vietnamese people do not know how to express by their body, gesture yeah. So that's why the children when they learn English they prefer to learn from westerners not even Russian they like the westerners more than Asian people.

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[345] It should be noted that Vietnamese vocal intonations are quite different to English.

There is the suggestion from the responses of the listeners that the use of nonverbal communication transcends culture and even if one's own culture is traditionally more inhibited in bodily gestures it does not prevent them from enjoying seeing others use them. This is important for preachers, as will be seen in the preacher data analysis, if a preacher avoids making gestures for fear of cultural offense they may actually impair communication.

7.3.5.4 Creative presentation

Interviewees were asked about the use of visual aids or other creative presentation styles and how that impacted the message for listeners.

For the Ugandan listeners the use of tactile and visual learning, including using local materials and examples had a significantly positive impact. As one listener stated:

> Okay there are other things you used, like instructional materials
> whereby you were making pictures, whereby you using local
> materials like the other three legs stool, from the local materials
> that was very important and people can understand more

Additionally, one listener stated that to touch the visual aid would reinforce the message even more, "And even if they can reach to the extent of touching, they understand it better."

Similarly, the Vietnamese listeners stated that using visual aids and other creative props helped capture the attention of congregants, "I realised that adults also interested in the story more when you use objects."

7.3.5.5 Delivery: timing and pausing for interpreting

Listeners were asked how much information the preacher should give before pausing for interpretation.

One Ugandan respondent had an excellent summary of how much information the preacher should give before pausing, "following the punctuation in English it is good to interpreter, because where there is a comma, where there is a full stop, a question mark and it is easy, so that people can understand where there is a question, there the interpreter also interprets in a question way." Another respondent said:

> To add on because when we are here locally and according to our culture even if we know English, we communicate in local languages so our heads are full of local words and terminologies or terms so that's why it is necessary, when you are speaking use at least few words then you pause for that interpreter to interpret effectively. Yeah for us every time during the night or day we are ever communicating in local languages and in fact we respect our culture.

For the Vietnamese listeners the response was that "shorter is better."

7.3.5.6 Length of interpreted preaching

Listeners were asked if it is difficult to be patient hearing English and then the translation into their language because it takes longer.

The Ugandan listener responses suggest that congregations have a lot of grace for the interpreted preaching event:

> It was not difficult because the congregation was interested in your words. So they had to be patient so they may hear a lot from you.

> And when we knew you were coming we were in fact anxious to receive the word of God from that end, so there was no problem with the time, even if it continues even if it exceeds tonight, we will still be there because of the anxious of the good news or the good words from you.

The Vietnamese listeners differed somewhat suggesting that English speaking listeners are more likely to get bored and prefer to hear only in English without translation, "for people who know English yes. We prefer to listen more and more and more! Just in the English for those who know English."

The reality of interpreted preaching is that there will often be those who would like to hear more in English, however, if interpreters are required then bilingual listeners maybe impatient or frustrated by the slower pace.

7.3.5.7 Preacher using local language

Often the preacher will learn some conversational or religious phrases in the local language and use them when they speak. Listeners were asked if this use of local language was an engaging and good thing for visiting preachers to do. The response was

very positive from the listeners and for some listeners it also demonstrated that the preacher honoured their language and culture by using such phrases:

> Ah ha!!! Oh we like it very much! Like 'agandi' and 'mukame sewmae.[346]

> We feel very happy when you use our language.

7.3.5.8 Interpreters comments related to listeners / congregations

Due to the limited sample of bilingual listeners, comments made by interpreters were also included in this analysis as they share the same cultural world and are also listeners during the SOMA mission when they are not interpreting.

Interpreters were cognisant that bilingual congregation members are present when they are interpreting. Interpreter I10 stated:

> When I'm interpreting I'm aware that there are people who are understanding, and as you interpret they are judging…So I'm always very conscious that I should not interpret what these people would say 'no no no this man is deceiving us' so I want to bring out an interpretation that will suit their interpretation as well. Because as you speak, as you interpret, they are also interpreting, because they are also hearing the language.

This same interpreter also suggested that the congregation prefers some interpreters over others, it was said in the context of some interpreters struggling to easily interpret that they would prefer a skilled interpreter: "Like now people have been calling upon me, now why don't you interpret instead of these people? So people even as they listen to different interpreters they understand that there is a way that it translates to them."

Knowing that there are bilingual listeners in the congregation also makes the interpreter less likely to add to the message they are translating. Interpreter I12 said:

> Well I'm always very cautious adding on someone's message…I therefore try to desist from that. Yeah when he stops there I want to stop there. Because sometimes if you keep adding on someone's message you might distort it. And some congregation don't like it because they think you are superseding the person who is actually preaching and instead you are now the one beginning to preach! So I make sure that I flow with him when he stops I stop that's how I always do it.

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[346] 'Agandi' is a greeting and 'mukame sewmae' means 'Praise the Lord' in Ruchiga.

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Similarly, Interpreter I13 said, "in that congregation I knew very well that there are people who understand English. So I tried to make sure that I interpret exactly what that one said because adding into it would also cause problems, because they also understand English."

Another Interpreter, I5, said that the awareness of having English speakers in the congregation helps them to correct their mistakes:

> They are a checkpoint, if you interpret in the wrong way they will send signals even if they don't throw the word like we were saying, you'll see their faces, it's good to continue looking at these people, you'll see them grumble you'll see them you know you'll see that what I've interpreted is not real and so then you revisit the statement and then you connect it and then you see people 'wow' now their faces are happy and you know I've done it. So it is okay, it is good to have people in the congregation that can pick the language that sounds better.

Involving the congregation in the preaching event also helps the congregation according to Interpreter I4 who encourages preachers to get a congregation member to read scripture passages in the local language, "if someone from the congregation reads [the bible] they tend to understand much better because he belongs to them."

Another interpreter suggested that listeners want to hear personal stories and even the struggles of the preacher so the congregation can connect. Interpreter I2 said:

> when a speaker comes we want to make sure, we want to see the faith and their experience with Jesus and that makes them very human, it makes them close to us. Because we all have problems because sometimes we think that we the audience and they are the preacher, then the preacher should be perfect or shouldn't have no problem or cannot understand our problem, but when the speaker talk about the problem then we feel very comforted, very consoled because the preacher is just like me and it's just because God helped them to overcome. So I'm more willing to hear and to trust their experience.

One interpreter suggested that congregations can become bored with interpreted sermons due to the extended length. It may be important for preachers to take this into account, not only how long the interpreter can translate for but also how long the congregation can maintain attention. Interpreter I9 said, "If the sermon is too long together with the interpretation, at times people are switched off so it is always important if someone is to preach with an interpreter, it is always good to shorten the

sermon." However, for bilingual listeners the interpreted sermon actually helps them to gain comprehension as they absorb the English sermon partially and receive clarity with the interpretation. Interpreter I11 said that due to "our congregation's level of English they can catch some of the message even before it was interpreted so the interpretation helped them to understand better, not nothing they probably understand about 50 percent even without the interpretation."

These insights from the interpreters who are also listeners is useful to for interpreted preaching praxis as the English speaker strives to connect as fully as possible with the congregation.

7.3.5.9 Preachers comments related to listeners / congregations

Despite the language barrier the preachers still rely on responses and feedback from congregation members, so having some English understanding in the congregation was good for preachers who needed immediate response.

> P9: it really helped and I think that was probably the same here in Vietnam because there were…quite a lot of people [who] actually could understand quite a lot of English you could see that they were getting it as you were preaching and that helped.

While preachers cannot always depend on congregational responses in an interpreted setting neither should they rule out that there are bilingual listeners who will respond immediately to the English message.

7.3.6 Conclusion

The qualitative data obtained through the interviews provide an emerging understanding of the listeners' perceptions about interpreted preaching. The analysis provides useful insights into the bilingual listeners perceptions of the interpreted preaching event such as their enjoyment of preaching that engages them through body language, visual and tactile aids, and stories that connect on a personal level. While the amount of data is perhaps not sufficient to draw significant conclusions, the results found correlate strongly with the findings of the interpreters. Interpreters are very aware of the presence of bilingual listeners in the congregation. This provides accountability for interpreters to not add to the preachers' message and also assistance if they are unable to interpret a component of the sermon. Both interpreters and bilingual listeners share the same

culture and interpreters were also bilingual listeners, which allows their perspective to be incorporated into an analysis of bilingual listeners responses.

7.4 Data Analysis of Interview with Preachers

"As part of my preparation with teams I talk about what it is to work with a translator, I've talked about timing, not going too fast…but in the end of the day you still learn by doing it."

British Preacher

"I have had difficulties speaking with an interpreter…I'd have to explain it to him in a different way and that was very very distracting and it felt like whatever emotion I put into what I just said was immediately sucked out and the audience as well, it felt like it created a disconnect."

North American Preacher

7.4.1 Purpose and design

The purpose of the semi-structured interviews was to ascertain the personal experience of preachers during a SOMA mission where consecutive interpreting was used for preaching or teaching in this religious context. Interviewees were asked to reflect on past experiences as well as their expectations about future interpreted preaching events. A respondent was considered a preacher for the purposes of this study if they spoke at length either during a Sunday church service or during the teaching component of the mission. Participants included ordained Anglican clergy, lay people with some ministry experience, as well as first time missioners with little or no experience in a teaching or ministry setting.

For these qualitative interviews, 13 participants were interviewed, with interviews occurring while in the overseas mission setting to enable clear recollections of the interpreted preaching event. Interviews were conducted during two separate SOMA UK missions to Uganda and one SOMA Australia mission to Vietnam. Of those interviewed three were women and ten men.[347] Of those interviewed five participants were preaching with an interpreter for the first time; five had had some previous experience preaching with an interpreter, and three were considered extremely experienced.[348] Preachers came from the United Kingdom (5), Australia (4), United States (1), and three

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[347] This is not indicative of all SOMA missions. Due to the voluntary nature of the organisation the makeup of each team varies greatly due to availability of team members. This researcher is aware of previous missions that have been comprised of higher numbers of women than men and so conclusions regarding gender should be limited.

[348] SOMA missions allow for most team members to have an opportunity to preach or teach. For some team members this may involve speaking every day and for others it may mean only speaking once. Therefore, by the end of a mission a preacher may still be considered a novice at interpreted preaching if they only spoke once or twice with an interpreter, while another preacher may be considered to have considerable experience because they have spoken multiple times during the mission with an interpreter.

came from African nations (Kenya, Zimbabwe, Sierra Leone). A wide range of ages was represented in the sample: four were aged between 20-29 years; two were between 30-39; 1 was 40-49; 1 was 50-59; and five were 60 or over.[349] In regard to theological training - six were ordained Anglican clergy including a bishop and a canon; six were laypersons but active members of churches; and one was in training for ordination as a deacon. Levels of education ranged from high school graduate, diploma, bachelor, master, and PhD.

Although quantitative analysis is not applied due to the descriptive and exploratory nature of this method, the number of interviews and the range of demographics represented, based on the researcher's judgement, are sufficient for a robust qualitative examination. There is substantial material to examine the homiletic event of preaching with an interpreter from the preachers' perspective. Out of the interviews patterns and general tendencies were sought. The interviewees were asked mainly the following questions, but opportunities were given for spontaneous comments on the issues that came out during the conversation.

7.4.2   Interview Questions

1. When was your first experience of preaching with an interpreter? Can you tell me about it?
2. How many times have you preached with an interpreter? (once, a few times, often)
3. What were the positive aspects (if any) of preaching with an interpreter?
4. Can you think of a time or example of when preaching with an interpreter worked really well? Why do you think that was?
5. What difficulties (if any) have you had?
6. Do you recall a time or example of when something did not go smoothly? Why do you think that is?
7. Does your sermon preparation change when you know you are going to be interpreted?
8. What things do you take into consideration when crafting a sermon that will be interpreted? (e.g. length of sermon; culturally appropriate illustrations; focus on pacing to allow for interpretation; breaking sermon into whole units of thought; eliminating unfamiliar vernacular and idioms; emphasis on story telling; other?)
9. In your experience have you done any of the following before preaching with an interpreter: (a) met with your interpreter beforehand to discuss what you are preaching; (b) spent time building a relationship with your interpreter; (c) give

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[349] A greater percentage of team members being in their 20s and over 60 is also representative of SOMA's voluntary formation, with younger people and retirees often having more flexibility to participate on mission due to their life stage.

prepared sermon manuscript or notes/outline to interpreter; (d) speak to as many local people as possible to get a sense of what sort of preaching they are used to?

10. Have you received any training or advice on how to preach with an interpreter? Do you think it would have been useful? Why / why not?
11. Are you aware that interpreting is a complex mental process? Do you take that into consideration in the preparation and/or delivery of your sermon?
12. Can you speak any other language? Have you ever preached with interpretation and been able to understand the translation? (Have you ever been the interpreter not the preacher?)
13. Do you think you had a good understanding of the culture you were visiting?
14. [if 'Yes'] How do you learn about the culture? (prior visit/s, meeting people from culture, research, media etc?) &
15. Do you think this made it easier to preach with an interpreter knowing about the culture?
16. [if 'No'] Do you think that not knowing much about the culture made it harder to preach effectively with an interpreter or it made no difference?
17. If you returned do you think you would have a better understanding of the culture? Would this help you in your preaching?
18. Has your interpreter/s ever had difficulty understanding you? What do you think this was due to? (e.g. accent, spoke too fast, did not understand the English, did not understand your example/illustration, you used vernacular/idioms, misheard you, did not know biblical or theological word/concept?)
19. Do you feel confident that your interpreter/s said what you said? If 'no' then do you think this invalidated your preaching?
20. What about sharing the preaching 'space'? How did you find that dynamic?
21. What are you doing during the 'pauses' when the interpreter is speaking? Do you find this space difficult or helpful?
22. Do you expect your interpreter to mimic your body language and vocal tone?
23. Did you adapt your body language to the culture?
24. Do you use humour when you preach with an interpreter? Did the humour translate?
25. Would you say that you use a certain sermon style when preaching with an interpreter? (e.g. evangelistic, narrative, expository etc?)
26. Is there any difference or effect if the translators are ordained or not?
27. Or whether male or female?
28. Do you think you will preach with an interpreter in the future? Is this something you look forward to?
29. What do you see as the Holy Spirit's role in this preaching event?
30. What advice would you give to someone else who is going to preach with an interpreter?

7.4.3 Administration and participants

All interviews were audio recorded and fully transcribed for analysis. Respondents will be referred to as P1-P13 (Preacher 1-13)[350]. The interviews took approximately 20 to 45 minutes each. The shorter ones were due to some of the respondents being first time preachers as well as the first time using an interpreter so had less experience to reflect

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[350] This designation has been assigned randomly.

on and compare. The longer interviews reflect the interviewees' extensive experience as both preachers and preaching with interpreters in different contexts and specifically during SOMA missions.

7.4.4 Data analysis

Due to the exploratory nature of this research the interviewees were asked to reflect on their experience of preaching with an interpreter. By asking the interviewees to reflect on their experiences, especially having just participated in the interpreted preaching event so recently, the questions sought to identify positive elements of interpreted preaching from their experience. Interviewees were also asked to report on areas of difficulty within the interpreted preaching dynamic and suggestions for the preacher, interpreter, and even the organisers of SOMA missions to take into consideration.[351]

7.4.4.1 Participant reflections of preaching with an interpreter

7.4.4.1.1 First experience of preaching with an interpreter (current mission)
Participants were asked to share their first experience of preaching with an interpreter. For five respondents the current mission was their first encounter, although some had multiple opportunities within the mission to gain further experience.

The most positive response to their first time experience was P7 who stated "I actually found it quite calming because I was able to go the pace that I like to go and it actually gave me a bit of time to actually think about…what I was about to deliver." It is interesting to note that P7 also has a more extensive preaching background than the other four first timers who for three of them it was also their first time speaking or teaching in a ministry context.

P12 who also had some preaching experience found it a positive experience but struggled to find a rhythm with their interpreter: "it was good, but I think I was running ahead. Sometimes I forget that I'm working through an interpreter and I was just speaking as normal without giving him much chance to speak."

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[351] Responses from all participants are included in this section to ensure all participant voices are heard. However, where a number of responses were the same or very similar, the quote/s included are from the participant/s that are most comprehensible in written form. Any responses that are outliers or different to the majority of interviewees are also included. All quotations from participants have been reproduced exactly with the exception of non-lexical vocables, e.g. um, ah, and repetition of the same word or part of sentence e.g. 'it's the, it's the.'

For the three first time preachers who were using an interpreter the experience ranged from "nerve wracking" according to P1[352] to "novel" for P6[353]. Respondent P10 expresses the tension of trying to convey what has been prepared in this context of uncertainty about whether the communication is effective:

> …it was very interesting, I was a bit hesitant obviously, wanting to get my, the words of God across to the congregation so I wanted to make sure that what I was saying was being clearly understood by the translator and was being portrayed in the way I wanted it to be…feeling like I had a big weight on my shoulders, a big responsibility yeah it just intensified it but [the interpreter] bless her was amazing and I got into her rhythm of obviously communicating with her what I was preaching on and what I wanted to say to the congregation and it worked fine.

P10's response highlights the interplay of preacher, interpreter, and the Holy Spirit in the interpreted preaching event. This dynamic will be explored in greater depth later.

When asked if they would preach with an interpreter in the future if they had an opportunity, all responded enthusiastically that they would enjoy an opportunity to experience it again. Even with their rather abrupt introduction to preaching with an interpreter, respondents clearly had learnt from the experience. In responding to the question if they would preach with an interpreter in the future P12 stated: "I would and I would do it better because I would realise really that he or she is half of me, we have to share the space. And I'm handing my text over to him or her and it's in his hands." The relational dynamic was also mentioned by P1 "…yeah it's almost you know quite fun to try it and also to have especially you know afterwards to have a relationship with an interpreter."

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[352] P1 "it was nerve wracking, it was the first time I've preached at all, but specific to the interpreters obviously it was speaking slow enough for them to you know translate and understand what I was saying in the first place. I hadn't spoken to them beforehand so I guess they needed to get used to my accent and how I talked and stuff. It was also quite striking how big a difference in culture it makes between preaching styles and what sort of references they will understand as well. A lot of the time I thought I was speaking something that I thought would resonate and it didn't and another time something I thought I would just sweep over they shouted out 'Amen!' to."

[353] P6 "Curious…Yeah, simply the novelty, yeah the novelty. And exciting too…Well the fact that I can't speak the local language and that someone else could. And it's exciting that someone could get my words into somebody else's language to understand."

7.4.4.1.2 First experience of preaching with an interpreter (prior experience)

The moderate to extremely experienced preachers were also asked to share some of their first experiences of preaching with an interpreter. All of these experiences occurred within a religious context of either a church, worship, or mission setting but not on a SOMA mission. First time interpreted preaching events took place in a variety of countries including Mexico, the Solomon Islands, Indonesia, the Democratic Republic of Congo, India, Kenya, and Slovakia. The time frame of the first time was between 20 years and only a year ago depending on the respondent. The responses for this first experience of interpreted preaching were very mixed from extremely positive to being very unsure whether the message had been transmitted. As respondent P2 said:

> none of us speakers were really very sure whether what we were
> saying was being interpreted…because actually the interpreters
> themselves didn't understand us much on the one to one
> level…suddenly they [would] became very dynamic and fluid in
> their own language…So that was a strange experience…but some
> people said back to us that some of the translators were very
> accurate and some weren't.

P5 found the rhythm of interpreted preaching affected their preaching style describing the experience as 'weird' because of the pauses while the interpreter spoke. P5 also expressed that the disjointedness of interpreted preaching was a difficulty, "…having to think ahead but at the same time actually stop so frequently and I found that it interrupted my thought pattern and I thought it made the whole thing sound a bit lumpy and disjointed."

7.4.4.2 Positive Aspects of preaching with an interpreter / example of when
        things worked well

Preachers were asked to reflect on the positive aspects and experiences, if any, of preaching with an interpreter. The majority of preachers who had had a previous positive experience of preaching with an interpreter (SOMA or other) all commented on the rhythm that was experienced between themselves and their interpreter. As P3 remarked, "…there was a fluency between us, it was as if I would say my words and as the thought was being completed he would just kick in and so by the time I'd formed the next word he'd stop, it was like, it was seamless." Other factors that resulted in preachers reporting a positive experience included interpreters that were engaged with the material, interpreters who were lively in their communication style, interpreters who were theologically "on the same page" as the preacher, and who mimicked body

language and vocal intonation. Some preachers also commented that the pause, while the interpreter spoke, was a positive element of the experience. Another preacher mentioned the attentiveness of the congregation due to the novelty of hearing a foreign language speaker.

> P13: I think the reason it was my best experience is that the priests who were the interpreters really engaged with the message so there was a common rapport if you like built up between the interpreter and me so that they were going with the journey that I was going on.

> P2: the best experience was when I had a translator…who was incredibly dynamic and imitated everything that I was doing…I was quite confident that what he was saying was what I was saying cause for all sorts of reasons not least of which I was getting good feedback about it…And theologically he was really in tune with me as well.

> P4: He was flowing with me, you know, and he's just as passionate, believes the same things I do and was engaging with the people and the audience just as much as I was. Very very active interpreter. I got down on my knees, he was right there with me. I cried he cried. I was, he was one and the same almost, very very very skilled interpreter.

7.4.4.3 Difficulties / Examples of when things did not go smoothly

Difficulties that the preachers reported were varied. No conclusions at this stage are being drawn as the cause of the difficulties, however conclusions and correlations will be discussed in the following chapter. While the positive elements appeared to relate to rhythm and good rapport with the interpreter, in contrast the difficulties experienced appeared to be more around word choice, vocabulary, speed, and remembering to stop for interpretation. Multiple respondents highlighted speed as problematic, that is, needing to slow down so their interpreter could follow.

For Preacher P13 the difficulty was remembering to stop for the interpreter. At times this meant that others had to tell them to stop for the interpreter which disturbed their preaching rhythm:

> I get so caught up in the message that I actually take off and I forget that I actually have an interpreter… I just launched into the message and then someone tapped me on the shoulder and said you've got to let him speak!…it probably does throw my rhythm off a bit because I get frustrated at myself I think 'argh!' and then I have to refocus…

Using an interpreter meant a loss of concentration for P7 when they paused for the interpreter to speak, "…because of the gap you'd actually lose concentration on what you were actually talking about and you had to very quickly thinking, 'oh my goodness what was I just saying?!' to keep on track." For some of the preachers they were unable to use some of their preferred preaching devices such as wordplay. As P9 noted, "I often preach with catch phrases or word plays or something that will land in someone's head really easily…but knowing that that probably won't translate and have the same effect." The researcher also observed preachers attempt word play and not realise that it had been unsuccessful despite the interpreter's English fluency. For example, one preacher talked about how we 'represent Christ' and we also 're-present Christ'. The difference in word meaning was not understood or conveyed by the interpreter.

Another difficulty that a preacher reflected on was when there was disconnect in emotional tone between their delivery and the reception by the congregation. P3 shared one such experience when they believed they were speaking seriously and the congregation responded with gaiety:

> I was speaking and it was quite an intentional you know that I was making and there was no humour in what I said. But in the end of the bit that was translated everybody broke into laughter, and that's very disconcerting for the preacher because you know you want to say 'hang on what did you just say? Cause that's not what I said' and I think there needs to be, from my limited experience, there needs to be a real faithfulness of the interpreter to the preacher.

Another difficulty that was recounted by one of the preachers was their experience of being translated into a language that required many more words in the local language than in English. At first the preacher (P8) did not realise what was going on and felt as if the interpreter had taken over the preaching event, "I had to ask the one who was interpreting for me and he had to explain to me that there are some words in English just one word but to explain in vernacular you have to have around ten, twenty words to explain it." For some preachers such as P4 being stopped by the interpreter for clarification was an issue:

> the interpreter almost every other time I would say something would stop, lean in and say "come again' and I'd have to explain it to him in a different way…That was very *very* distracting and it felt like whatever life I whatever, whatever emotion I put into what I just said was immediately sucked out and the audience as well, it felt like it created a disconnect.

Potentially the preacher in the example above was speaking too fast or for too long before stopping for interpretation. These self-reported issues of working with an interpreter, could in part be caused by the preachers themselves who often have had minimal training or experience working with an interpreter. However, it is also possible that the interpreter may have had minimal exposure to native English speakers, little experience interpreting, or limited English fluency.

7.4.4.4 Sermon preparation prior to preaching with an interpreter

An important element of homiletics is sermon preparation and crafting. The research was interested in whether knowing that interpreters would be used to deliver their teaching during the SOMA mission would influence the thought process or crafting of the sermon and teaching materials.

The majority of respondents did not appear to take this into account prior to leaving their home countries. A significant portion did alter their material while physically on location during the mission. Only a couple had given any significant allowance for interpretation and even they admitted that more forethought could have been given. The main factors that preachers seemed to consider when reviewing their material for use with an interpreter was to condense material to shorten the delivery time to allow for the additional time required for interpreting. Some simplified the language that they used or knew that they would have to be ready to offer a variety of words to convey concepts. Only a small portion of preachers considered the actual structure and where they would pause for the interpreter. This included highlighting where to pause in their written notes. One preacher stated that they do not change either their preparation or delivery when they know they are going to be interpreted and placed the burden of effective communication with the interpreter.

Some responses for those who did not take interpreted preaching into consideration:

> P8: "No I don't change cause the same material, when you get a good interpreter the same material will get to people, so there is no need for us to change.

> P5: Wherever I am I actually use the same method that I've always been used to. Whether that's right or wrong I wouldn't have the knowledge or comprehension to actually discern whether that's right or wrong but I continue with what I think works for me.

One of the preachers from East Africa felt that no change was required because culturally they felt there were enough similarities for understanding: P8 "we are coming from one region and cultural things are more of the same and the challenges the church is facing in Kenya is more of the same as in Uganda, so there isn't a big difference."

Responses of those who modified their material during the mission included:

> P13: I went back over my material and took stuff out. I knew the issue is if you're going to use an interpreter it's going to take twice as long virtually. So I went back before the first night and took out at least half, crossed it out…I hadn't really thought about it before I got here.

> P3: …on one of my drafts there were lines through where I would pause, trying to work out is that a thought, as in I tried to consciously to structure to fit an interpreter.

> P12: when I was here I condensed it, I had already condensed it from last mission's experience I condensed things but I drastically had to condense it even more, when I came here. And today as well I had to down down down to the bare bones.

Responses of those who took interpreted preaching into account prior to the mission:

> P1: so when writing my speeches I tried to maintain simple vocabulary even to the point where one word would have been to sum something up but I realised that I'd probably have to use, you know, several even a sentence to explain the idea rather than just a single word. To make sure that it would be able to be translated.

> P9: preparing for this trip I was like there's no point me spending a lot of, cause I'll often spend a lot of time preparing those phrases to help people remember things but I thought there's no point me doing it cause it just won't be useful and just better preparing and practicing the stories that I'd tell to know where they'd break, and just be more clearer…

> P2: even in preparation stage I think I do, it does have an effect in that I think I am trying to make it brief, more annotated, less complex and less detailed than I would when I was preaching at home.

> P4: I had going into it, more of a 'phrase, phrase, phrase' you know 'comma, comma, comma' not very, not as much of a fluid. More conversational than just reading the book straight through, that's kinda in my mind yeah.

> P11: I took it into my account knowing that I would be teaching on some difficult very theological concepts of spirituality it's quite difficult to express spirituality in English to people who does not understand English. But I took every caution to lower it down and try to be not very theological, but at the same time giving the stuff in the best it could be delivered.

It is difficult to rate preachers' preparation, or lack thereof, since currently there are no models or methodology to provide a framework for preachers attempting interpreted preaching.

7.4.4.4.1 *What things do you take into consideration when preparing?*

To try and understand what might affect a preacher's preparation the respondents were asked what they did to adapt in their preparation knowing they would be interpreted. If needed, the researcher gave suggestions to the respondents such as length of the sermon, breaking the sermon into units of thought, eliminating unfamiliar vernacular and idioms, an emphasis on storytelling, or anything else. Preachers seemed to be acutely aware of the cultural divide and appear to make some allowance for that in their preparation. Most preachers also compensated for the additional time required for the interpretation of material and so shortened or condensed their material in the preparation stage.

> P13: I'm very aware that I'm an Australian male and get into the colloquial stuff and the vernacular but I try to do that, probably I try to use examples, if I'm using examples that are going to work for the culture that I'm going to.

> P1: [The team leader] had given us a rough idea in that, he said that, aim for 15 minutes with the idea that interpretation would double it.

> P10: coming from a different culture you're also aware of cultural barriers and obviously you don't want to culturally insult people.

> P4: culturally appropriate illustrations is definitely something I try to think about and try to be conscious of - I often don't succeed but I do notice that using larger words or words that make sense within American culture while they're doing BBC English or British English creates disconnect you know. And length, you know, it's an hour it's 30 minutes kinda deal so, yeah it's about half.

7.4.4.4.2 Prior to preaching on location preparation

A series of questions was asked to establish how many preachers had opportunity or gave value to getting to know their interpreter/s and establishing a relationship prior to the preaching event. This included supplying their interpreter with any materials about their teaching topic or discussing the main theme or scriptures of the sermon. Preachers were also asked if they had talked to any other local people about the local preaching style. This question was meant to ascertain whether the preacher considered the congregations reception of their preaching style and how much they may have modified their own style to connect in more culturally appropriate ways.

7.4.4.4.3 Met with your interpreter to discuss what you are preaching

Out of the preachers the majority had never met with an interpreter to discuss what they were going to preach about. Several mentioned that on stage was the first time they were introduced to their interpreter. Only four out of thirteen preachers had ever spoken to an interpreter prior to preaching, and this was not necessarily in the current mission but in previous experiences.

7.4.4.4.4 Spend time with interpreter / build relationship with interpreter

When asked if the respondents had opportunities to spend time with their interpreter a greater percentage number said that they had. Although, sometimes this relationship building took place after the preaching event. Out of the 13, 5 replied no, 5 replied yes, and 3 responded sometimes or in previous experience.

7.4.4.4.5 Give prepared sermon manuscript or notes/outline to interpreter

Preachers were also asked if they had ever given their sermon manuscript, notes, or outlines to an interpreter. Only one preacher had given their interpreter an opportunity to look through their notes to familiarise themselves with the material. Another preacher had given some of the scripture passages to their interpreter prior to preaching so they could be ready with those passages. Interestingly, one preacher was concerned that protocol of using an interpreter meant they were unsure if giving material to the interpreter was considered improper. As they reflected on the question some preachers expressed a desire to give materials to their interpreter in the future to help them.

> P3: I would really love some coaching…as a preacher I'd love to
> have some coaching in this. Because if I give them the script, the
> reason why I didn't want to do it automatically was because I
> thought well if they just read a bit they'd just be preaching off my

notes and I wasn't quite sure whether going back to the spiritual dynamic whether that would be good, and going right back to an earlier question I think that would be one of the things I'm a little bit concerned about because you lose control and there were times last night 'gee, it's more like a lesson' it's more like imparting information than preaching. Yeah I think that would be a good reflection and I think preaching is a lot more than an imparting of information and so that's probably the most significant thing. How do we maintain the inspiration of the Spirit when you're caught trying to get words out?

Based on responses from interpreter interviews, preachers should be encouraged to at least offer materials to their interpreters, since the majority of interpreters responded that they would like to know ahead of time what the theme and main bible passages would be. One interpreter had theological convictions that receiving the material ahead of time would lead to the message coming from them and not the preacher and would not want it. However, the vast response of interpreters, especially those who were less confident, were that they would have liked to know more about the message before the preaching event.

7.4.4.4.6 *Speak to local people to get a sense of the sort of preaching they are used to*

The researcher was interested from a homiletical point of view whether respondents had had an opportunity to discover much about the congregation and what preaching style they were accustomed to. As guest speakers there was no expectation that they would preach in an African or Asian style but homiletically this is an important element to at least consider as one prepares. Two responded yes and another said they had tried but language proved a barrier to gaining any real information. Of the three that had attempted to speak to locals regarding this it is interesting that two of them were themselves African, and the third was probably the most experienced at preaching with an interpreter. However, for the majority of the preachers it was either not feasible due to time, language barriers, or they did not consider asking the question.

> P13: no I can't think of a time where we've done that. Again for the same reason, you usually fly somewhere, do the job and then maybe there for a period of time and then leave. So I really haven't had the opportunity to do that.

> P12: I had an opportunity and I tried but most of them could not speak and that was somewhat frustrating for *both* sides.

7.4.4.4.7 Training or advice on how to preach with an interpreter

None of the preachers interviewed had ever received any training on how to preach with an interpreter. Two stated that they had received advice. One other had said he had attended a session on cross-cultural communication but not received any training on working with an interpreter.

Preacher P4 shared their experience of preparing for a short-term mission for another religious organisation:

> P4: Training? No, advice yes, many many times, cause before I went to Slovakia there was a lot of talk about it within our mission meetings because we were planning for seven months before we went and so as a team we spent time building, and in some of those sessions we talked what it would be like to talk with an interpreter and people gave examples of "hey don't have run on sentences, you need to take pauses so that they could speak."

7.4.4.4.8 Would such training or advice be useful?

All the respondents agreed, with varying degrees of vehemency that training would have been useful.

> P2: I definitely think it would. The team leaders that I went with wanted just for you to learn by doing it and as part of my preparation with teams I talk about what it is to work with a translator, I've talked about timing, not going too fast…but I do give some preparation in terms of what it means to work with a translator but in the end of the day you still learn by doing it, and I noticed even this week you know some of ours were trying to say too much before they let the interpreter actually interpret it.

> P11: …as preachers at times we take it for granted that since there is an interpreter then things will just work but I believe there is need for training for that.

Interpreters also responded that they would have liked training prior to interpreted preaching but similar to the preachers they had not received any, and at most only some advice from other interpreters. Given the time and financial commitment of missions, training in interpreted preaching seems to be a real need for both preachers and interpreters. SOMA has currently followed the model of 'learning by doing' and this has been successful to varying degrees. However, as a homiletic of interpreted preaching is established, one expects that concrete methodology for this undertaking will be established and practiced by both sending and receiving parties of short-term mission teams and others in interpreted preaching contexts.

7.4.4.5 Fluency in another language

Preachers were asked if they spoke any other languages fluently. The purpose of this question was twofold. The first being whether having acquired another language (or not) if this influenced their understanding of how language works and some of the difficulties that the interpreter may encounter in translating from English to the language of the local congregation. The second purpose was if they did speak another language whether they had ever been the interpreter for someone else who was preaching.

Not surprisingly, the three preachers from Africa were bi or trilingual. Seven of the preachers spoke no second language. Three of the others had some conversational ability in Spanish. Two of the African preachers had themselves been interpreters on previous occasions. No significant results were provided.

7.4.4.6 Interpreting is a complex mental process

Linked to understanding of learning another language was asking the preachers if they understood the complex mental process that interpreting requires. Interpreters in a SOMA mission context are usually 'natural' interpreters, that is, they have had no formal training in interpreting or linguistics. Preachers on a SOMA mission come expecting to be interpreted and the research wanted to discover whether there was an appreciation for the high level of difficulty required in interpretation.

Most respondents appeared to have some understanding of the complexities of interpreting and the mental fatigue it can cause.

> P13: I see the struggle that goes on in their heads. I see the struggle when you say something and then the person doing the interpreting tries to work out how they're going to say it in their language. It's like it comes in English into their heads which is not their native language anyway and comes out the other side in their native language and you see all those gears clicking over in their heads and you get the sense that it's not that straight forward.

> P12: you realise that the interpreter doesn't have much time to process what's been said and to construct it in the vernacular in terms of all the grammatical things that are involved. And possibly they're words that they're not familiar with so I think it is a very complex issue.

> P5: You have to do linguistic leap-frogs repeatedly and it must be actually be pretty tiring to do that. I mean to think in two languages simultaneously you almost asking a person to be accurately bilingual.

Of those who hadn't considered the mental acuity required to interpret prior to their experience of preaching with an interpreter, they acknowledged that they had observed during their own experience or from watching others that they had gained some appreciation for the mental demands of the interpreters.

> P7: no I wasn't aware of that but I sat and watched the interpreter while others spoke and I thought that it must be a complex and tiring process because they really need to use so much of their brain to one, hear it, process it really quickly and then put it into their words culturally.

Interpreters reported that as they became fatigued it got harder to employ the active listening required to hold the content of what the preacher had said and accurately translate. By asking this question it made preachers more cognisant of the cognitive load that interpreters undertake.

7.4.4.7 Cultural Understanding

Preachers were asked whether they felt they had some cultural understanding of the location and people who would be ministered to during the mission. Given the individual subjectivity of answers the question was asked to determine the respondent's awareness of culture as part of the homiletic praxis of exegeting congregations and gaining cultural context. Responses ranged from acknowledging a lack of understanding, to some understanding due to prior experience, or understanding gained while on the current mission:

> P7: I didn't know much about the culture of Vietnam at all I really was coming in blind.

> P9: we got a little document [prior to the mission] with some clues but not a whole bunch of cultural understanding.

> P13: I had a bit of an understanding because I actually visited the country before on a holiday…But I don't know that I really had a good understanding of the culture in terms of how it works.

> P12: I have a basic understanding…it helped me to cater for my listeners and what I wanted to speak into because we have traditions as well that are similar to theirs.

P1: I would probably say no. Like you pick up things, but it would be naive to think that I had a good grasp from you know the few days I've spent here. It's very very complex.

P2: because I've travelled to so many African countries I guess to a degree I do understand the culture to some degree. Although every African nation is so different! I mean Congo is sooo different to Uganda! And yet it's just over the border and so I'm sure my preparation is effected by that.

P5: I think I have a fairly good general understanding of rural African culture but it varies from people group to people group although there is a general overlay of lifestyle.

P6: No but I like to think that I can read the signs. So for example would seem a little strange to an English speaker in an English setting using the words 'praise the Lord' many times, once I cottoned on to that I felt I could be comfortable with that and I used it! I used it actually when I had a few pauses…I hoped it made them feel I was trying to engage in their culture and trying not to be somebody from outside.

P11: every question in my preparation I tried freely to think of what are the common African cultural, you know, perspectives so when I'm giving examples I'm giving not to change and generalise but I have to be particular. Possibly in Eastern Ruwenzori people might not know what I will be talking about even if we are Africans together. So some of the examples I was giving where I wanted the people really to say 'yes' to it, 'we know this or we don't' but most cases I tried to bring what they know through their own context and understand through their own context.

7.4.4.7.1 Better understanding if returned to same location in the future

Participants were asked whether their current experience and observations would give them a better cultural understanding if they were to visit the same location in the future. The overall consensus was that the preacher would have a greater understanding if they returned and that this would impact their preaching.

P13: if I came back I think, the next time would be significantly easier I think, because of the experience this time.

P3: there's a folly that you understand, so you think 'oh I know what the issues are here' and you can get sucked in trying to you know thinking that you're preaching to a local situation and now more so than ever before I try to stick to talking about the

principles that are coming out of the scriptures as opposed to trying to correct stuff that I see or have been observed. Just preach the positives that come out of scripture as opposed to negatively what might be apparent in the community.

P1: I definitely think it would yeah. And if I had been preaching freestyle, shall we say, I imagine the more I learnt about the culture the better I would be able to connect with them, I would definitely say if I was writing sermons for another trip I would write them in a very different style!

7.4.4.8 Difficulties in being understood by interpreter and possible causes

Interviewees were asked to reflect on any experiences where the interpreter had difficulty in understanding them. As part of this reflection they were asked to consider what may have caused the difficulty, for example, did they speak too fast, was their accent too strong, did the interpreter mishear and need the sentence to be repeated and so forth.

From the responses the two main areas of difficulty identified were speed or rapidity of the preachers' speech and the preachers' accent. The third main response was that the preacher needed to find a different word or change their phrasing either by offering a different way of saying it or trying to simplify their words. Another main area of difficulty was the interpreter mishearing. An example of this is when the preacher used the word 'Damascus road experience' and when the interpreter asked what they meant the preacher began to explain what that means. However, the interpreter had heard 'domestic' and was confused by this word in the context of the rest of the sermon.[354] The other area mentioned by two preachers was the interpreter's difficulty listening or understanding English. One preacher mentioned that they thought the interpreter had difficulty listening and concentrating for the length of time required and the other preacher didn't believe that the interpreter had sufficient understanding of English. Two preachers felt that there were no difficulties in being understood by their interpreter. The preacher who was from East Africa felt that their African-English was similar enough to Ugandan-English and therefore was easily understood by the interpreter/s.

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[354] The researcher wonders how often preachers think their interpreter doesn't understand a word, phrase or concept when in fact it is just that they have misheard the word due to accent or pronunciation. Ugandan interpreters noted that this happens often when the preacher is from another region of Uganda or East African country.

The other preacher stated that they didn't have any difficulty being understood by their interpreter because they couldn't recall being asked to repeat anything.

> P1: I was misheard a couple of times. I think that was before I slowed down. So maybe it was just the rapidity of my speech.

> P5: Their poor understanding of my language. Whether that had to do with my accent. A lot of Africans, some Africans who learn English, learn an American accent English which is actually quite different to BBC English…variable accents can throw them considerably.

> P6: I could see there was sort of a pause in what they were saying and I could see they were kind of looking a little puzzled, I guess. So I thought I'll find a different word.

> P4: At times I speak too fast but I also believe they're just not familiar with my accent.

The difficulties identified by the preachers correlates with those reported by the interpreters who identified speed and accent as the two greatest impediments to clearly understanding what the speaker is saying. While preachers may become frustrated at being asked to repeat themselves, interpreters asserted that this was the best mode to clear up confusion and misunderstandings.

7.4.4.8.1 *Do you feel confident that your interpreter/s said what you said*

Preachers were asked what their level of confidence in their interpreter was during the mission. Some participants also compared their current SOMA experience with past experiences of being interpreted. All the preachers interviewed said that they were confident that their interpreters said what they had said. Four of the preachers with past non-SOMA experience mentioned that previously they were not confident or did not trust their interpreter. They mentioned theological issues, as well as being told outright by bilingual congregation members that the interpreter had said different things. These negative past experiences reported were not SOMA missions. While participation in SOMA missions does not guarantee interpreter fidelity, SOMA team members and the hosting diocese have shared Anglican heritage that helps establish trust between preacher and interpreter. A SOMA team is only present where they have been invited and authorised by the bishop and serves as another reason that preachers trust their interpreters to interpret faithfully.

When discussing the current SOMA mission experience preachers reported that they had confidence (in varying degrees) in their interpreters. The four main reasons they believed their interpreter was accurate included the audience response during the preaching event was what they had expected, such as nonverbal and verbal responses. As Preacher P11 said "I want to believe so…Because I think I've delivered it, the message, in a simple way and also watching the gesture of the congregation I felt that's what I wanted." Secondly, preachers received audience feedback after the preaching event that confirmed that the congregation member had heard what the preacher spoke about. Preacher P7 stated "people actually came up to me afterwards, and whether, not all of them had good English, therefore they must have received the same message so yeah, yes I was confident." Thirdly, preachers had some confidence that because there were bilingual congregation members present they had an expectation that they would be informed if there were a discrepancy between the preacher and the interpreter's message. Preacher P1 said "there's a few bilingual speakers in the audience…I think if they recognised a massive discrepancy between what I was saying and my interpreter was saying I imagine they would have said something." Finally, some preachers referred to knowing the 'heart' of the interpreter, that is, through conversation they felt that the interpreters' motives were aligned with their own as well as their theological position. Preacher P3 came to this conclusion, "the simple fact of sharing a meal together, sitting next to one another hearing her story and that was very good. I was confident that there would be a heart understanding if not a mind understanding…I cannot imagine using an interpreter that didn't have faith, for a faith subject." One other preacher commented that they assumed that the interpreter was chosen due to their trustworthiness, as P13 said "I'm trusting that he was selected because he would do it accurately." However, as has been noted in the interpreter analysis they can be appointed due to trustworthiness or because they are present and no one else is available. It should be noted that some interpreters had been used during prior SOMA missions and were familiar with SOMA's aims and in one case had even interpreted for one of the preachers before.

7.4.4.8.2 *Do you think it invalidates your preaching if the interpreter says something different*

For those with previous experience of preaching with an interpreter where they did not have confidence that the interpreter said what they had said, the preacher was asked if

they felt that this invalidated their preaching. One preacher felt that the spiritual dimension of the preaching event meant that the purpose of the preaching would have been achieved regardless of the interpreter's lack of faithfulness. While another preacher was quite disturbed that perhaps the interpreter had said the opposite of what they had said. One preacher who had discovered their interpreter was preaching doctrinally opposed to them on a non-SOMA mission asked that that interpreter not interpret for them again.

> P9: I think when it's a partnership of trust and humility and you really honour each other in it can be really powerful cause it's not just one leader, cause you're going together somewhere and it's like this multiplication kind of thing in combining your gifts together but if there's a bit of anything like pride or any sin or stuff like where there's tension or jealousy or anything like that, it breaks down and it's not as powerful. So like of course we're preaching the word so it's powerful it'll accomplish what the Lord wants to accomplish but I would still say that it would be I'm sure more powerful, I don't know, if there was more of that partnership.

> P5: It could well have done [invalidated the preaching]. That's disturbing. It might have actually said even as far as the opposite of what I was intending if the language I was using was actually misunderstood as well. I mean you've got no way of judging except instinct. Sometimes instinct tells you that something not right is going on there, I'm not quite sure what it is but you become to feel really quite uncomfortable."

If the preacher did intuit that the interpreter is not interpreting accurately they could ask a bilingual listener, such as a clergy member who is trusted. As mentioned in an early question, bilingual congregants offer a degree of accountability for both preachers and interpreters.

7.4.4.9 What about sharing the preaching 'space'? How did you find that dynamic?

Consecutive interpreted preaching is unique in that the preacher shares the preaching space with their interpreter. Preachers were asked to reflect on how they felt about this spatial imposition and if it consciously changed any aspect of the preaching event for them.

The consensus from the preachers was that they were all quite comfortable sharing the preaching space. However, three mentioned having to share a more traditional pulpit

space became very awkward, or limited the range of motion, or if the pulpit was high and the interpreter remains below there is an unequal power dynamic. Preacher P5 observed:

> as long as they [the interpreter] don't actually encroach too closely into my personal space, that's fine. The other day when I was in the pulpit which was fairly confined anyway and the interpreter felt they had to join me there I found that quite intimidating actually.

Other preachers were conscious that they couldn't always move around as much because it would leave their interpreter behind or unable to see what they were doing. Preacher P12 said:

> I think it constrained me, because where I would want to go more into the congregation I was not able to…and if I'm also giving her my back which I did which I will try to correct next time, then she may not necessarily hear or read my lips of what I'm trying to say. So I think one has to be very, there should be a code of etiquette when working with an interpreter, you have to appreciate their space as much as yours and it should be a co-existence, not 'this is my space' but you should see that it is the other arm of the preaching.

One preacher reported that the interpreter followed beside them so closely that they ended up blocked over on one side of the church and unable to return to the middle easily. Another situation saw the interpreter standing over on the far side of the sanctuary and there was a lack of connection for the preacher. One of the first time preachers was so intent on their message and maintaining eye contact with the congregation that they barely noticed that there was someone beside them. Another first time preacher said that having another person beside them actually gave them confidence and they were grateful for their presence. First time preacher P10 said "it was more encouraging especially your first time, there's somebody with you even though they're speaking a different language…In a sense I felt like we shared that responsibility of delivering the message." Other preachers talked about how the interpreter was an extension of them and reported this as a positive of interpreted preaching. P9 "I think that dynamic is interesting. I think in all of those contexts it's been very much like a partnership, it's been like two people standing next to each other rather than me in the middle, the focus and the interpreter off to the side." For some the dynamic of interpreted preaching, which includes sharing the preaching space, was something they found enjoyable and engaging.

Sharing the preaching space, or "geography" as Preacher P13 described it, was identified by preachers as a facet of preaching that was unique to interpreted preaching. Preacher P7 stated "I was very aware that I shouldn't be looking at him because I wasn't talking to him I was talking to the people that were listening but I'm directing it at him as well, so yeah there is a dynamic there that is different for the situation of your body." For some preachers the experience of sharing the preaching space was determined by the interpreter's engagement as Preacher P4 noted, "if the interpreter is like a slug and they're five paces behind you emotionally or something or they're not engaging it's like walking around with a weight on your foot. But if they're engaging and lively with you it's awesome." Sharing the preaching "geography" or space is a reality of side-by-side consecutive interpreted preaching and overall was described as a positive experience for the majority of preachers.

7.4.4.10 What are you doing during the 'pauses' when the interpreter is speaking? Do you find this space difficult or helpful?

Side-by-side consecutive preaching has an intrinsic pause when the interpreter is speaking to the congregation in the local language. Preachers were asked what they are doing or thinking during this time. Some preachers reported focusing on various elements during the interpretation time. Ranked in order of what was done most often, preachers often did multiple things:

1. Looking at notes (7 responses)
2. Thinking about what to say next (5 responses)
3. Watching interpreter (5 responses)
4. Watching the congregation (3 responses)
5. Using the pause to slow down (1 response)

The following quotes demonstrate the multi-layered elements that the preacher can focus on during the pause where the interpreter is speaking.

Preaching P12 said:

> That's the time when I, if I've been speaking without notes, that's the time I would look to have a check to see am I covering all what I wanted to cover, am I at the same place or where do I go next? So in that way it gives me that break. But actually to be fair to the interpreter one has to be watching out for them, watching their lips, their movements and being in tune with them and for them to also realise that you're there for them, not just them being there for you.

Preacher P2 similarly responded that they are focusing on a variety of elements during this time:

> I'm looking at the people, as the interpreter is speaking I'm watching the people and I'm also watching the interpreter and to me that's really important to sort of capture what's happening. That's one thing I'm doing. I'm looking back on my notes to see if I've gone off on, which I usually have, on a different track, thinking 'okay what was I going to say' where was I going? I might use that space to remind myself. It's also a really good thing to stop, I'm finding as I get older as well, to not be in such a terrible hurry when I'm speaking, so I quite enjoy that actually.

One preacher highlighted that the usefulness of this time was dependent on whether the interpreted preaching event is working well or not, P4:

> if the interpreter is good I'm working out the next phrase with emotion and energy and excitement. If they're a bad interpreter I'm hoping they can understand what I just said and looking at them waiting, which really throws your mind off. One holds you, the other one pushes you.

What defines a 'good' or 'bad' interpreter in this context appears to be somewhat subjective, based on the preacher's experience, the preacher-interpreter relationship, and feedback from the congregation, both verbal and nonverbal.

For some of the inexperienced preachers there was a degree of multitasking required that proved distracting as P1 stated:

> I was distracted away from my notes, my attention was split anyway from interacting with the crowd and reading my notes and when the interpreter asked for clarification on points, maybe it just split my attention even further to the point where I would occasionally lose my position. That might just come down to inexperience on my part in that I had to rely on notes in the first place.

This space in the preaching event when interpretation is occurring is a unique, and potentially advantageous, feature of interpreted preaching. However, when the interpreter needed to ask for clarification or was struggling it was distracting for some. The majority of preachers responded that they found the space helpful and a chance to refocus and make sure they were on track. The preachers who had developed a good rhythm with their interpreters reported that the pause was "enjoyable."[355]

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[355] Preacher P2.

7.4.4.11 Do you expect your interpreter to mimic your body language and vocal tone?

Communication is comprised of both verbal and nonverbal language and so respondents were asked questions regarding body language and vocal intonation to illicit the preachers' understanding of the importance of nonverbal aspects of communication. Interestingly, the responses were varied from wanting interpreters (if they were able) to copy everything they did, to preachers who had no expectation that they or the interpreter use any gestures or intentional body language at all.

> P7: I didn't think about it [body language] for myself, probably because I was thinking more, you're unaware of what you're actually doing anyway. But when I was watching other people and the interpreter, sometimes he would mimic the gesture and sometimes he wouldn't, and I wonder how that actually comes across when he's interpreting.

> P9: I can't decide if I'd like it if they copied my mannerisms and things, because like I don't know… It's an interesting one I guess it comes down to how much you care about people receiving the word from you or from someone else wouldn't it? I enjoyed watching this week just how that changed between different preachers like you were being quite copied essentially in your translation and I really enjoyed what that added to the message cause it gave meaning when the Vietnamese were speaking cause as English speakers 'oh that's where you're up to in the translation we can see where everyone, how they're receiving it' so that was really interesting.

> P3: For my sake I do [like interpreters to copy] only because I like to know where we're up to. So if I know, I've just clapped before I said 'seven, eight, nine, ten' he's clapped so I know we're coming to the next bit, so I try and keep the rhythm.

> P8: the interpreter should also do exactly what I'm doing as a preacher…For instance when I'm moving or dancing, he should also dance or when I'm going down to my knees, he should also go to the knees so that the message is at home.

> P12: I think if they can it's helpful because that would actually be portraying what I meant to convey. So in a way the interpreter is becoming me temporarily in one sense. But then are we not asking too much of them?

> P2: I really like the interpreter to move with me although I've learnt not to expect it because some just stand at the podium and

they're very stiff and [others] they just go for it. And if that's their style I'm not going to impose anything on anybody but I much more prefer it if they mimic me cause actually I think expression is a huge part of it, communication, so actually even while I'm talking to you I'm waving my arms! I just think actually people are reading you not just what you're saying so actually, and actually people catch, I think because I'm an enthusiast an interpreter will catch my enthusiasm and be enthusiastic and I've actually seen some interpreters who are naturally enthusiastic become enthusiastic because they're interpreting for me.

P5: Not body language and mannerisms, I mean they'd be an extraordinary good actor if they could do that but certainly I mean perhaps hand signals and gestures like that yes I mean that's helpful and using some sort of modulation rather than a dull monotone is obviously a much better form of communication and in tune with where you're going with hopefully with what I mean you hope that the person increases their volume as you do and then has a quiet pause when you do.

P6: I'm not aware that that was happening, so I wouldn't necessarily expect it because I'm aware that gesturing in some cultures can mean another thing in a different culture.

P4: To a degree. I think they have a better understanding of their own culture and when they engage with what my movement is in a way that the culture can understand I think that's awesome, it helps. And I've seen interpreters do that, where they don't do exactly what the other person did but they engage in a way that will communicate what we're trying to say better so.

P11: it helps when the preacher uses gestures or you are watching the movements on her lips, or his lips. That way will tell you this is expressing something, so I've come to understand sometimes an interpreter misses the whole sentence but I understand the meaning and instead of following through word by word I then picked the meaning, through expression through gestures.

7.4.4.12 Did you adapt your body language to the culture?

For those preachers who were conscious of using body language they were also asked if they adapted their nonverbal gestures to fit the cultural context. There were limited respondents to this question. Two agreed that they tried to use body language with cultural awareness. Preacher P12 felt comfortable in the African context, being African themselves, and it is in the home congregation in England that she would minimise body language, "I think Africans speak with their bodies a lot so I'm used to that anyway. I think within the English culture I have to put myself in check." Similarly,

Preacher P2 noted that depending on the culture they may have to be less expressive "…in India and Ukraine you can't, it's much more some of the situations I've been in have been very very formal. So to a degree I tame myself to a degree. But I can't totally because then I'm not, I wouldn't be myself." Preacher P6 admitted that they actually tried not to use gestures as they did not want to offend the host culture but stated that as they observed the interpreters they would copy gestures they saw being used, "I would be then following the way, following them, mimicking what they do as part of engaging with them."

7.4.4.13 Do you use humour when you preach with an interpreter? Did the humour translate?

Participants were asked whether they deliberately incorporated humour into their sermon and if they did whether they thought the humour translated. Only two preachers said that they use humour intentionally, one of whom was East African and felt very comfortable in the Ugandan context. The other was a younger preacher who felt it was part of their personality.

Although the other 11 preachers responded that they didn't use or plan to use humour in their sermons there was a variety of feedback regarding humour. Preacher P6 stated, "I didn't knowingly use humour. And on reflection I would probably not try to use it because it might not translate."

Five of the preachers mentioned that although they didn't deliberately plan jokes or humour they often found moments of spontaneous humour within their delivery. Often this humour was more physical comedy as something was acted out.

> P4: I don't plan humour. But it tends to happen spontaneously.

> P2: jokes just don't work, so I don't even bother so I let natural humour, and I actually work out what the humour is of the local people and go with that…so here for example if I start to snore down the microphone, I'll do something just quite silly in a way but I'm almost acting it out…that kind of humour works.

Two preachers stated that they avoid humour so that they would not cause any cultural offence.

> P13: I don't mind using it but I think it comes back to the notion that I don't want to cause offence, so if I don't really understand

the culture I need to be careful that my sense of humour doesn't offend or cause problems. I don't actively try to avoid it but I am conscious not to hurt or damage anything and the other issue for me is getting through what I need to get through in the time.

P1: No I didn't use humour at all, at least I tried not to…we have this problem with textual words, in that, without both the body language, the intonation, and the understanding of the words certain underlying messages don't get across, so things that are meant to be jokes can be offensive and all those sorts of things. So I was also very conscious of that.

The majority of interpreters suggested that the use of humour was important to communication and connection with the congregation. Due to linguistic and cultural differences the outcome of questions regarding humour is that planned jokes, especially requiring word play, do not work but humorous stories and physical humour do.

7.4.4.14 Would you say that you use a certain sermon style when preaching with an interpreter? (e.g. evangelistic, narrative, expository etc?)

SOMA's practice is to teach on what the inviting Diocesan Bishop has requested. Often this teaching is conducted in clergy or leadership conferences and therefore a level of theological understanding is expected. However, SOMA missions also preach in various churches on Sundays where education levels can vary. Preachers were asked whether they consider the style of sermon or teaching that they will be utilising on mission and if they are hesitant to attempt certain styles knowing there will be an interpreter. The overall response of preachers was that most styles of preaching could be attempted as well as more complex doctrinal and theological topics. However, with greater complexity it was observed that more preparation time with their interpreter would be required.

A number of preachers stated that knowing the congregation would determine what they attempted. Preacher P7 said, "I think some topics…you need to know your audience your congregation to know what level you're bringing…"

One African preacher stated that anything can be explained but you just need to find a local example to facilitate understanding. For example, Preacher P8 said, "for instance when I say trinity I'll use the three stones, three cooking stones for them to understand it better." Preacher P13 also highlighted the importance of understanding the local

context, "I think it's a matter of trying to meet the local need, trying to do it in a way that doesn't cause any issues, and do it in a way that people understand."

Some preachers did express concern that interpreters may struggle with more complex terms. Preacher P9 said:

> I think with like going more complex in terms and things I would be less confident in the translator's ability to translate it with that because like who knows if they've got a theological background, would they understand it themselves to even and I'd be nervous about that. So I guess I'd probably want to prepare the translator a lot better to understand stuff.

One preacher felt that evangelistic messages were a better option when preaching with an interpreter, P3 "I think the point is evangelistic messages are fairly straight forward with an interpreter I think when you're doing some interpretative preaching out of the word is more difficult." However, the consensus appeared to be that any type of sermon could be attempted. Preacher P2 claimed:

> Expository style can definitely be [translated], and in fact I've been called on to do that and were really quite happy to do that, and then the interpreter just needs to be able to see the references and for my notes to be really clear for them.

Preacher P11 "I think there is no message that is untranslatable…It's not about being evangelistic because sometimes it's not all the times that preachers preach evangelistic messages. But I believe every type of sermon can be interpreted." While Preacher P11's response is extremely positive, the reality of interpreted preaching suggests that it may be naive to expect all messages to be translatable without a considered effort by both preacher and interpreter.

7.4.4.15 Interpreter demographics

The interpreters used on SOMA missions are generally members of the local church and also ordained clergy, training for ordination, or senior lay persons. Both male and female interpreters are used. On the three mission trips that were studied the interpreters' minimum education level was a diploma (three interpreters), five interpreters had a bachelor degree, with the highest educational qualification being a master degree (five interpreters).

7.4.4.15.1 Ordained or lay

Participants were asked if they considered whether their interpreters being ordained or lay-persons made a difference. Of the interpreters interviewed for this study two interpreters were lay people who belonged to the local church; one was an ordinand, and the other ten were all ordained clergy ranging from newly ordained to senior clergy. Preachers suggested that it is important for interpreters to have some theological understanding but they did not require their interpreter to be ordained. Preacher P13 said:

> I think what we would be really looking for is someone who knows the scriptures, has an understanding of the scriptures, someone who's committed to being a member of the kingdom and committed to Jesus and is able to accurately portray what we say, and I don't know that you could do that unless you had been part of the team or part of the kingdom for a period of time. Theological training has certainly helped in Uganda because they were right on to it…I think theological training would help, being a mature Christian would help…

Similarly, Preacher P2 said, "I think a theological understanding is quite important in terms of being then able to communicate. Although not absolutely essential, I think if the interpreter…is a what I would call a deeply discipled person then actually, and they've got that theological grounding then that's great." One preacher commented that they have seen lay people work well as interpreters. Preacher P5 said, "sometimes a non-ordained person has been much better."

7.4.4.15.2 Christian or non-Christian

The second part of the question asked whether it was important if the interpreter was a Christian. Unanimously, all preachers reported that their preferred interpreter would be a Christian in the SOMA context.

> P13: I think being a believer, first of all gives you a background and knowledge of what we are talking about, it gives you an understanding of things we refer to like the scriptures, and also allows them to get involved in the message, the meaning of the message and the intent of the message, I think it would be very difficult if the person wasn't a believer because then it would just be a matter of rote.

> P1: I don't think I'd trust a secular, as in a non-believing interpreter anywhere near as much to deliver the message as I would if it was a Christian. I think that would be the big difference. If I was trying to deliver the message of the Gospel to a group of people I would

want a Christian interpreter and I would want a Christian
interpreter who was open to receiving Holy Spirit for themselves.

Preacher P2 recounted a non-SOMA experience in Russia where there were no
Christian interpreters available and how this situation was not ideal, "there were very
few interpreters so we were getting them in from the capital and paying for their travel.
And then there was difficult theologically, because they were academic ones they
weren't theologically in tune with what we were doing at all which I found really quite
awkward." If the interpreter is indeed co-constructing the sermon with the preacher,
then an expectation that the interpreter is also a believer is not unwarranted in the
interpreted preaching context.

7.4.4.15.3 Female or Male

When asked about the gender of their interpreter all preachers reported that they found
no difference between a male or female interpreter and were happy to have either. Any
differences were felt to be individual and personality differences and not related to
gender. Two preachers observed that when it comes to using their interpreter as a prop
or part of an action it might not be appropriate if the interpreter was of an opposite
gender or depending on the cultural context.

> P10: In fact I think it benefits the congregation, the men can relate
> to [male interpreter] and the women can relate to [female
> interpreter] and obviously they may have a different way of saying
> things there might be a different way of how women communicate,
> she might have said it slightly different which is quite interesting.
> So yeah I don't think it hinders, it's more of a yeah, more helps.

> P2: I don't think it matters and in fact I really have enjoyed both
> and in fact the women who have interpreted for me have really got
> into the swing with me and actually it's been really good fun.

> P11: I think it does not make much difference. An interpreter is an
> interpreter, a preacher is a preacher. The bottom line is do we have
> a fluent interpreter who understands?…at times I want to hold the
> shoulder of the interpreter or speak in their eyes. And some people
> are not comfortable to be looked in the eyes, especially when it
> comes to Africa in either context. Some people are not comfortable
> to be patted on the shoulder, if you want to give an example you
> can't hug them, so it becomes a cultural and person-by-person
> feeling.

7.4.4.16 Preaching with an interpreter in the Future

All preachers responded that if given an opportunity they would use interpreters in the future. When asked if this is something they look forward to the responses became more varied. Some were enthusiastic at the thought of working with an interpreter again using words like fun, enjoyable and 'love it!' Others reflected on what they would do differently or how they would improve. While for several preachers using an interpreter was seen as the means required to preach in overseas countries and were therefore viewed as just a by-product of the nature of global missions.

Positive responses to preaching with an interpreter in the future:

> P12: I would and I would do it better because I would realise really that he or she is half of me, we have to share the space. And I'm handing my text over to him or her and it's in his hands.

> P2: I absolutely love it! Absolutely love it and I've learnt to love it, learnt to work it out, and sometimes I'm more successful with the interpreters than other times…

> P6: Yes. I look at it as a joint effort. Because I think the interpreter wants to speak what I'm saying and I want the people to hear what I'm saying. So to me it's a team, you're doing a team thing. You're carrying each other.

> P4: Yeah, it's fun. If it's a good interpreter it's wonderful.

Responses that demonstrate reservations about preaching with an interpreter in the future:

> P13: well, it's not the interpreter thing I look forward to it's actually helping or encouraging or supporting churches in other countries, so for me preaching with an interpreter is part of that, but coming to Vietnam was really about encouraging the local Anglicans in Vietnam and supporting them and helping them which I hope we've done, the interpreter was just part of that.

> P3: I think it comes with the package. I mean I think if you're offering yourself in service then you've got to know that this is part and parcel. If it helps communicate the word then you've got to be prepared to do it sometimes it works better than others.

> P5: It doesn't bother me. I mean I don't know whether I look forward to it. I certainly look forward to teaching in the context in which SOMA's ministry is aimed and targeted. But I don't look

forward deliberately to speaking with an interpreter. In fact
probably slightly the opposite cause I find it a bit of a bother.

7.4.4.17 Holy Spirit's role in interpreted preaching

Participants were asked about the Holy Spirit's role in the interpreted preaching event. All preachers responded that the Holy Spirit played a role but what that role was differed between individuals. The researcher was interested in how the Holy Spirit may be working within the preacher - interpreter - congregation dynamic. However, some preachers responded more broadly and not specifically about the interpreted preaching event. Other preachers discussed the Holy Spirit's role in inspiration in the preparation stage when the sermon or teaching material was being developed.

Preacher P7 discusses the interconnection between the preacher and interpreter, "I'm sure the Holy Spirit's working between the two and through that process that the interpreter is obviously gotta go through as they're hearing I believe the Holy Spirit is working through translating it in the way the Holy Spirit wants to meet the people." Preacher P9 also views the role of the Holy Spirit as the one who facilitates communication between preacher, interpreter and congregation:

> He's just the orchestrator isn't he?! He's the great translator…He's like I guess doing a match make between the preacher and the interpreter and the congregation…I just trust that the Holy Spirit is the one that's planting what needs to be planted in hearts so he's the one accomplishing the Lord's word.

This relationship in the preaching event was also recognised by Preacher P13:

> I'm sure while the Holy Spirit works in me and guides me and directs me, if the interpreter's a believer then I think the Holy Spirit's probably also guiding and directing the interpreter and there's an exchange occurring, a three way exchange probably - Holy Spirit and the interpreter, Holy Spirit and [the preacher], and [the preacher] and the interpreter.

Preacher P8 understood the role of the Holy Spirit as inspiration which will be reflected in the interpreter: "the role of the Holy Spirit is that it inspires the preacher, and if at all it inspires me, it will also inspire the interpreter. So that we be at one level, so that I'm not on the other higher level and he's down there. So we try to balance the tone or whatever." Preacher P4 observed a similar experience, "if my interpreter is sensitive to the Holy Spirit while I'm moving in the Holy Spirit it's incredible but if the other ones

like a rock you know it's like throwing water on a rock 'phut phut.' Obviously the Holy Spirit can still move but it does help when they're in the same moment."

Preacher P12 focused on the Holy Spirit's inspiration of the interpreter to understand the preacher, "I think the Holy Spirit has a lot because he would be able to work through the interpreter to make, to help the interpreter to convey what I'm trying to say. Where the human interpreter cannot do it the Holy Spirit will help him or her to do it." A similar sentiment was expressed by Preacher P6, "Well I believe the Holy Spirit can reveal things to an interpreter as easily as he can to me." Preacher P11 stated the importance of the Holy Spirit to help the interpreter especially since they are often not given any time to prepare:

> I think the Holy Spirit take charge of everything. I wouldn't doubt the influence of the Holy Spirit because as much as I'm prepared to preach…at times interpreters are not even told in advance that you will be the interpreters. So these people might come without the preparation as I would have prepared myself, even praying for God's guidance, so I believe the Holy Spirit does the whole work now working into being the interpreter, removing all other doubts and hindrances for the message to be understandable.

For Preacher P3 the Holy Spirit's involvement was on a personal level and made no mention of the interpreter, "I make an offering for the Holy Spirit to anoint and use and he will use it in any way he sees fit…And so it's not about you doing a fully polished performance it's about you just offering. Leave the rest to God." Preacher P10 only mentioned their own experience with the Holy Spirit and did not mention the larger interpreted preaching event, "obviously [the Holy Spirit] touching people's hearts with what I'm saying, igniting something in them, that's personal to them or given the subject." Preacher P5 highlighted the Holy Spirit's involvement in the entire preaching process but made no mention of the whether this extends to the interpreter or congregation:

> the Holy Spirit's involved from go one as far as I'm concerned…he turns up during the thought processes, the rumination on particular things and how to put them over, and the occasional illustration that needs building in so I think he's involved the whole time…most definitely during the delivery cause it can sometimes be really quite different from what you've actually prepared…generally the Holy Spirit uses that material even if it comes out in slightly different order or bits or missed out or bits are elaborated.

Preacher P2 demonstrated an understanding of the Holy Spirit's involvement as crucial in the interplay between preacher and interpreter and highlights the co-preaching ideal of an interpreted preaching homiletic:

> I'm praying for the interpreter all the way through that we'll tune into what God's doing and that actually we'll communicate together what God's doing so I absolutely believe that it's [the Holy Spirit's] absolutely crucial and that's why it's so important that the interpreter is open to the work of the Holy Spirit because if I believe that I'm anointed to speak then I really believe that they need to be anointed to speak! Because they're speaking and not me! I mean I am speaking and they're catching from me and who I am and watching me and reading me, but at the same time they're communicating the words and that's what will be written down and actually recorded and so totally and utterly crucial.

The preacher's theology of the Holy Spirit will impact how they view the Holy Spirit's involvement in preaching and especially interpreted preaching.[356]

7.4.5 Advice to someone who is going to preach with an interpreter

While most preachers had received little or no advice prior to their first experience of preaching with an interpreter the research was interested in determining what advice they would now pass on to someone else who was going to preach with an interpreter. Some of the responses focused on the preacher's own delivery and preparation, while other responses centred on interaction with the interpreter, some responses highlighted the need for congregational and cultural awareness.

An example of responses that highlighted the preacher's own delivery and or preparation include:

> P7: to work out in the first couple of sentences or paragraphs what feels comfortable with the timing because I think if you get the timing right it runs smoothly, if you get the timing wrong it can be a little bit disjointed.

> P9: have a low bar for your humour, don't spend energy on your catch phrases, do shorter phrases as much as possible, preach a lot a lot a lot and it will become more comfortable.

> P13: I think find some one who's done it, talk to them about it, read about it, look at your material, be comfortable in your material, because I think that helps if you're comfortable in your material

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[356] See Chapter 2 section 2.4 regarding the theology of the Holy Spirit in preaching.

and just relax into the process and try. There would be good if there was some training but I'm not aware of that.

P5: pronounce more deliberately, to try to speak more slowly not to garble or gabble. To always to be conscious that the other person is actually listening to what, and about the pausing, you've got to not give them too much to hold, not too much sound bite to hold at one time. Particularly as they're transferring it which is a complicated mental process, to transfer a piece of information from one language to another accurately I mean you've got to understand that that's bound to take some time, so you've got to give them room to breathe as well.

P4: take your time, and don't talk too much. The classic, you're talking with an interpreter they need to have enough that it's content but not too much so their brain doesn't fry while they're trying to communicate it again and they miss things. Cause if you say too much all the time they're going to miss things. If you say too little all the time what can they say? Especially when they work with other languages that have different syntax, structure, than we do.

Interviewee responses that focused on the preacher's interactions with the interpreter:

P3: meet with them [interpreter] beforehand, have some incidental conversations, discover their heart that they might discover yours, and I think if you could rehearse…then that would give them confidence and it gives you the opportunity to affirm them. I think the interpreter is more nervous about this than the preacher, so you've got to take every opportunity to affirm, build-up, to get them to be trusting in the Lord the same way you are, that whatever happens is not going to be wasted, and for them not be worried about mistakes! You know I don't think an interpreter should worry about mistakes, goodness the preacher makes enough of his own!

P12: I think it would be good for them to have a pre-meeting and a de-briefing…I also think it would be good for them to have note form of what you're saying prior…I would advise myself to be more in tune with the interpreter, respect their space, respect them as my other half, because my text is in their hands, and then like you say I'll be watching to see their body language and how they are delivering the expression, the body expression and things like that.

P10: have patience, help the interpreter they're not just there to help you, you're there to help them and yeah encourage them…don't be afraid to take a pause in front of the congregation.

P2: I'd say watch them [interpreter], don't just watch the congregation, if you're new to it, don't try and say too much at one

go. If you get the chance, which isn't very often, but if you can talk to them beforehand and then get to know them as the conference goes along so they get to know you personally about your family background what you're like, cause I think personality you understanding their personality and them understanding your personality is actually really important in terms of whether it's going to go well or not. Pray for them and love them and encourage them as much as possible. And yeah just pray that God does what he wants to do and that, you know, that you or they don't get in the way of that.

P11: trust that the interpreter would do a good job perfectly, be confident, don't be limited, and at the end of the day I would ask - slow down.

Two preachers answered that it was important to have awareness of both the congregation as well as the culture:

P1: I would say to interact with the crowd as much as you can on your own basis, so with physical gestures, eye contact, getting down to their level and interacting physically as long as that's not a cultural problem, touching and stuff like that. I would also say speak slow, while building up a rapport with the interpreter would be a big advantage. And especially so that they could get to understand you better if you do have a strong accent or an accent they're not familiar with. Speak slowly, avoid using complex vocabulary and based on, you'd need to gauge it per interpreter but try and chunk your sentences into reasonable sizes so that enough information is conveyed so they can translate it effectively but obviously too much that they get overwhelmed."

P6: I think if you knew you were working with an interpreter and you could get an understanding of their language and their culture you could perhaps do a bit, you could do research, understand what to use a word, what would be taboo, what not to do. I think if you know you're going to do that you should do some research.

Interestingly, some of the preachers' advice corresponds to that given by the interpreters. The preachers who mentioned building up, praying for their interpreters and recognising their value gives this researcher hope that preachers are already becoming more aware of the important role that interpreters have. The researcher also acknowledges that self-reflection by preachers may be a result of knowing they would be interviewed and therefore focusing more acutely on the interpreted preaching process. Regardless, recognising the importance of communicating in a way that values the linguistic gymnastics that the interpreter undertakes during the interpreted preaching

event as well as trusting the interpreter's ability to do it is a definite positive outcome of the research.

7.4.6 Conclusion

The qualitative data obtained through the interviews provided significant in-depth discovery of the preachers' perceptions regarding interpreted preaching. The analysis provides useful insights into individual preacher perceptions of the interpreted preaching event. Preachers clearly identify what a positive and a negative experience of preaching with an interpreter is like even if they are not always certain as to the factors that cause this. It is evident that some preachers are able to establish a preaching relationship with their interpreter that energises preacher, interpreter, and congregation. Some of the hindering factors to preaching rapport are often the preacher's own concerns regarding causing cultural offense or lack of experience preaching and teaching. Like the interpreters interviewed, preachers strongly view the Holy Spirit as important in preparation, delivery, and reception of the interpreted sermon. Preachers highlighted the lack of preparation interpreters are given and gave some possible suggestions for overcoming this deficiency. Preachers' theology of preaching also correlated with their view of interpreter as co-preacher or necessary but troublesome outcome of preaching in a global context. Based on their responses and those of the interpreters, significant findings will be discussed in Chapter 8 in order to gain a more specific understanding of how this research contributes to homiletic theory and specifically a homiletic of interpreted preaching.

Chapter 8 - Discussion of Major Findings

> *"As a preacher with an interpreter I think there is need also to be trained, to know when to pause is necessary, how to use your gestures…But as a preacher if you are trained to work with an interpreter in most cases you will not lose the flow of the congregation and the congregation will understand you…but as preachers at times we take it for granted that since there is an interpreter then things will just work."*
>
> Zimbabwean Preacher

In this chapter, a review of research objectives along with theoretical and homiletical approaches adopted for this study is provided. Key results are presented, conclusions are drawn and discussed, limitations are acknowledged, and ideas for future research are suggested.

8.1 Review of Research Objectives

This study set out to explore the consecutive interpreting of sermons preached in a short-term mission context using SOMA as a case study. The experience of preachers who spoke with interpretation was investigated. The experience of interpreters and the reflections of several bilingual congregation members were also explored. Due to the deficit in theological and homiletical study in this area the aim of this research was to explore the topic to determine what was occurring in the interpreted preaching event and if it should be established as a discrete homiletical style. Given the complexity and specialised skill set required the results of the fieldwork demonstrate that interpreted preaching deserves to be considered a distinct form within homiletics. The role of the preacher is the emphasis of this research given its homiletics focus, while previous studies have highlighted the role of the interpreter within the interpreting discipline. The data includes qualitative interviews from the field, as well as observations from the researcher while a participant observer on missions to two Ugandan locations and a church in Vietnam. The study's findings may be relevant to other socio-culturally similar settings where churches are open to receiving visiting preachers and using interpreters for sermons delivered by them.

The preaching event was explored in Chapter 2 and the impact of the additional dynamics of an interpreter on the preaching event was discussed. How this additional dynamic affects sermon preparation as well as delivery is central to understanding a

homiletic of interpreted preaching. Cross-cultural preaching was examined to determine if interpreted preaching could be included within this category. However, it was shown that there are distinct elements within interpreted preaching that require their own exploration. An understanding of the role of interpreters was also demonstrated and their complex cognitive process, as well as the implications of being cultural gatekeepers. In order to achieve the research objectives, studies examining interpreting in church settings were reviewed in Chapter 3, and attention was drawn to the scarcity of research in interpreting in the religious domain until the last decade. Despite this growth in interest, this study is the first in-depth research undertaken in theology and specifically with a focus on interpreted preaching in a mission context. In order to ground theoretically and conceptually the empirical data, a biblical framework for interpreting was demonstrated in Chapter 4. The theology that God blesses and endorses linguistic diversity was discussed through analysis of the Babel and Pentecost narratives as well as the historical use of interpreters to promulgate the gospel. SOMA (Sharing of Ministries Abroad) was outlined in Chapter 5 as a case study with consecutively interpreted sermons being the focal point in this immediate setting. SOMA's biblically based charismatic Anglican preaching style in a variety of settings was outlined and demonstrated to be an excellent candidate for this qualitative research. Chapter 6 established the research design, including the participant groups included in the data collection in order to determine what factors influenced the preaching event. For that purpose interpreters, preachers, and bilingual listeners were interviewed to determine how they viewed the interpreted preaching event and what factors helped or hindered this communicative situation. Responses to the interviews were compiled, analysed, and major trends as well as outlying responses were highlighted in Chapter 7. The analysis of interviews in this chapter will provide a deeper understanding of interpreted preaching and solidify homiletic theory around the importance of nonverbal communication in the preaching event as well as creative ways to connect and engage with the congregation. Cultural awareness as a factor that influences the preacher in the interpreted preaching setting was found to be both helpful and inhibiting depending on the individual. Being able to establish a good rapport between the preacher and interpreter was distinguished as important in communicating not just the message but confidence to the congregation. Finally, the need to rethink the preaching process when there will be interpretation must be considered from the earliest stages of preparation. There is also need for adequate training before and debriefing after the interpreted

preaching event as preachers rethink the preaching paradigm from a mono-centric model to a co-preaching model.

8.2   Summary of Major Findings

8.2.1 Finding 1 – Nonverbal Communication

In an interpreted setting the role of nonverbal communication becomes more significant than perhaps any other form of preaching. The strongest theme to emerge from the interviews was the importance of nonverbal communication. Nonverbal communication includes body language, gestures, facial expression, vocal intonation, and movement both unconscious and deliberate. The bilingual congregation members emphasised the need for nonverbal communication most strongly, closely followed by the interpreters, specifically for understanding the message and engaging with the congregation. Preachers also expressed the importance of nonverbal communication but stressed it less than the other two respondent groups and their focus generally revolved around cultural awareness, that is, avoiding gestures that may be deemed offensive.

Nearly all interviewees emphasised the use of body language and gestures as crucial in the communicative process, each from their perspective. For the listener they reported being less bored and that they could follow the flow of the message even if they didn't understand the words. It also was more entertaining and engaging. The listeners were very aware when a gesture was not copied by the interpreter and were suspicious as to the veracity of the message they were hearing in these cases. Interpreters could understand the preacher better from their gestures, from watching facial expressions, and reading their lips. The interpreters stated that understanding was gained as much from watching the lips and gestures as from verbal communication.

Several preachers noted that they could see where the interpreter was up to in the translation if the interpreter mimicked their movements. Some preachers also reported that they used the time while the interpreter was speaking to watch the responses of the congregation. If the responses corresponded with the expected tone of the message it helped the preacher to know that the sermon was resonating with the listeners. However, many preachers felt that body language should be used minimally to avoid offence. While many preachers stated they liked their interpreter copying their movements they also didn't expect them to. Some preachers deliberately minimised

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their body language and movement and were not aware of what their interpreters were doing in regard to the interpreter's movements. The response from some preachers of either fearing causing offence or not wanting to impose on their interpreter is significant. Preaching requires connecting with listeners and communicating clearly. If preachers in an interpreted preaching setting are purposefully limiting their use of nonverbal communication this needs to be explored further.

The importance of nonverbal communication is recognised within homiletics. As Quicke points out "…some preachers mistakenly assume that delivery is of secondary importance to content. … Miss a preacher's voice, body language, and holistic engagement, and you miss the preaching event itself."[357] Preachers are taught that it is not just what you say, but how you say it,[358] as Robinson states: "Not only do your voice and gestures strike the audience's senses first, but your inflections and actions transmit your feelings and attitudes more accurately than your words."[359] Many homiletic teaching texts cite research regarding the percent of a message communicated verbally:

> The eyes, hands, face, and feet say as much to a congregation as the words we utter - in fact more. Only seven percent of a speaker's message comes through his words; thirty-eight percent springs from his voice; fifty-five percent comes from his facial expressions.[360]

This formula of 7, 38, and 55 percent are oft quoted in homiletic literature however Mehrabian notes that his research is often misunderstood and misrepresented:

> …this and other equations regarding relative importance of verbal and nonverbal messages were derived from experiments dealing with communications of feelings and attitudes (i.e., like-dislike). Unless a communicator is talking about their feelings or attitudes, these equations are not applicable.[361]

However, while the percentage of a message that is communicated verbally versus nonverbally may be debatable, it does not diminish the importance of nonverbal communication. It could be argued that whatever percentage of the message is communicated verbally it is reduced even further when interpretation is used. Often the

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[357] Quicke, *360 Degree Preaching*, 188.
[358] Robinson, *Biblical Preaching*, 201.
[359] Robinson, *Biblical Preaching*, 202.
[360] Robinson, *Biblical Preaching*, 203.
[361] Albert Mehrabian, ""Silent Messages" - A Wealth of Information About Nonverbal Communication (Body Language)." http://www.kaaj.com/psych/smorder.html (accessed April 5, 2017).

interpreter and preacher struggle to understand each other and what is transmitted verbally to the congregation is substantially summarised. Congregation members may not understand anything the guest preacher is saying but they are observing their dress, mannerisms, attitude, and delivery. The congregation is forming opinions about the preacher and this will impact the message they finally receive via the interpreter. It is important for the preacher to connect with the congregation and it is important that they recognise that this connectedness is determined as much by their nonverbal communication as their sermon delivery. Brown states:

> The preacher also contributes to the communication cycle with his or her mere presence - exuding humility, confidence, boldness, apathy, or fear. Often one's reputation precedes him or her, for better or worse, and analysis of the preacher's dress, mannerisms, voice and diction, hair, jewellery, facial expressions, gestures, mobility, and projection can all be fodder for the Sunday lunch conversation.[362]

It is critical that preachers in an interpreted setting recognise that the congregation is not just hearing the message when the interpreter speaks, but that the congregation is 'listening' with their eyes from the moment they see the preacher. Brown writes:

> The preacher's vocalics – rhythm, resonance, control, and pauses – should be coordinated with his or her nonverbal language. Nonverbal language expresses emotion. It affects information processing and comprehension. It assists in or impedes the preacher in persuading the listeners…the preacher must use all the senses to undergird the spoken word.[363]

Attention must therefore be given to how preachers engage in these settings, aware that the act of communicating begins as soon as they arrive at the church or preaching location. The interpreter is also observing the preacher and watching the preacher's gestures, mouth, and body movements to help understand what the preacher is saying. The interpreter will then convey not only the oral message of the preacher but also the bodily message to the congregation.

8.2.1.1 Mimicking nonverbal communication

In the interpreted preaching event there was an expectation from respondents in this research that body language, gestures, and where possible, facial expressions, and vocal

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[362] Teresa Fry Brown, "The Use of Language," in *Teaching Preaching as a Christian Practice*, ed. Thomas G. Long and Leonora Tubbs Tisdale, (Louisville: Westminster John Knox Press, 2008), 106.
[363] Teresa L. Fry Brown, *Delivering the Sermon* (Minneapolis: Fortress Press, 2008), 77.

intonation should be mimicked by the interpreter. It is therefore of particular interest to this research when preachers or interpreters felt like this shouldn't be done and the reasons why. From a listener perspective the more closely aligned the preacher and interpreter are in their nonverbal communication the better for understanding and connection with the material being presented. What are the reasons then for preachers or interpreters ignoring this crucial 'embodying'[364] aspect of interpreted preaching?

8.2.1.2 Interpreter perspective nonverbal

All of the interpreters stated that copying the gestures and body language of the preacher was necessary. Several mentioned the act of becoming or embodying the preacher, as the interpreter will speak from first person point of view as if they were the preacher. Interpreters were also aware of the congregational expectations, if the congregation sees the preacher gesture they are expecting the interpreter to also use the same gesture so that they know the interpretation follows what the preacher has said. I6 stated:

> Because the congregants will be comparing notes, for instance, if I don't have any clue about English but I've seen you point like this, I'm expecting to see the interpreter point. If he doesn't point then it is contradictory now. So I must copy and paste.

I10's response highlights the embodying aspect of being an interpreter:

> …when you are interpreting…if someone cried you would as well cry, if someone raised up his hand you would as well raise up your hand because otherwise people would not understand. They would see someone raising up their hands, you are actually imagining that you are that person and whatever she says I am sitting and she sits and you remain standing it means she said 'I sit and you stand' and that would change the meaning. So if someone says he's sad, I'm sad. You also sit, so people also understand what you're saying.

Interpreter I10 raises an important point regarding meaning; if the interpreter does not copy the preacher's gestures it can actually change the meaning of the message. At other times preachers will incorporate the interpreter in a bodily demonstration with different actions required by interpreter and preacher. In this situation the interpreter will explain the actions of both preacher and interpreter, for example, "they are raising

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[364] Brown describes embodiment as "the act of representing something in a bodily or material form. It occurs when someone speaking uses their physical self to transform an abstract, mental idea into a concrete form, shape, or representation in order to assist in establishing its meaning for the audience." *Delivering the Sermon,* 60.

me up, just as God raises us up." Interpreters are very aware of the power of nonverbal communication and the important role it plays in communicating to the congregation, as I8 states:

> Actually if you interpret well…I always try to do by all means each and everything the speaker does. So that the other person if he raises the hand they may know why did he do it! Yeah. And in communication body language takes even the highest percentage, so if you don't copy it you may end up giving a half-baked information to the audience.

When comparing the attitude of Ugandan and Vietnamese interpreters there was a correlation in responses. However, it should be noted that while the Vietnamese interpreters believed it was important to copy the preacher's gestures, culturally it was important to not exceed the preacher's actions. In comparison, Ugandan interpreters were very comfortable being as expressive as the preacher. Vietnamese interpreter I2 said, "Yes we copy that gesture but in a less…less expressive but we still have to do it but less expressive just make sure you don't overdo it."

While not directly related to nonverbal communication it is also important to highlight that as well as listening to the preacher and watching their body language, interpreters are also contending with a variety of factors that can impede the ability of interpreters to easily understand the speaker. These factors include external and internal elements or 'interference.'[365] Examples of external interference or noise include disruptive aural elements in the environment such as telephones, vehicles, animals, or people. Other examples of external interference can include the accent of the preacher, unfamiliar vocabulary, use of idioms/metaphors/vernacular, rate of speech, audience input and interruptions.

Additionally, interpreter's internal interference such as confidence in their interpreting ability, distractions (thinking about their own family or pastoral circumstances), translating biblical passages on the spot, fatigue, and actively listening to the preacher can all interfere with easy aural transmission. Given that this research shows that the interpreter's ability to listen with both the ears and the eyes is an important dynamic in interpreted preaching then any elements that are within the preacher's domain to control should be utilised to create a clear message.

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[365] Brown, "The Use of Language," 104.

What still needs to be explored is how interpreters are taught and encouraged to embody the preacher. The interpreters interviewed had not been instructed to copy the body language or gestures, but all appeared to understand the importance of the nonverbal aspects of communication. Even in Vietnamese culture which is less expressive nonverbally there was still the expectation that body language and gestures should be copied. As this new homiletic form is established it is important to affirm the interpreter's co-preaching role. Just as they instinctively translate from a first person 'I' perspective, so too, they translate the body language and vocal inflections (where possible) of their co-preacher. The preacher should validate and encourage this embodying even if it is not something they are accustomed to. It is one of the key dynamics of this emerging homiletical category.

8.2.1.3 Preacher perspective nonverbal

It has been stated already that some preachers observed the gestures of the interpreter to discern at what stage of the message the interpreter is at. Especially in those languages where the intonation provides no clue to the preacher whether the interpreter is still in the middle or finishing the interpretation. P3 said:

> For my sake I do [like my gestures copied] only because…I like to
> know where we're up to. So if I know, I've just clapped before I
> said 'seven, eight, nine, ten' he's clapped so I know we're coming
> to the next bit, so I try and keep the rhythm.

However, the majority of preachers did not appear to emphasise the use of body language and gestures for their own communicative style or with an expectation that the interpreter should copy their movements and expression.

The main reason for minimising their own body language and not expecting their interpreter to copy was stated as fear of causing offence within the host culture. This acute sensitivity could reflect post-colonial awareness. Many preachers interviewed are conscious of being in a foreign culture and don't want to do anything that would cause a negative response. However, this hypersensitivity it is argued, actually impedes communication; "the preacher must also be aware of how body language, or the lack thereof, transmits information."[366]

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[366] Brown, *Delivering the Sermon*, 18.

There also appeared for at least one preacher an ideological difficulty with interpreted preaching regarding who is actually preaching. Because this is an unexplored style of preaching, it is actually a shift in thinking from a mono-centric preaching style to a dualistic style of 'co-preaching' or 'co-constructing' the sermon. While this theme will be discussed in greater depth later, it obviously limited at least one preacher's desire to have their body language mimicked and therefore, in their opinion, the power of the sermon taken from them. P9 stated:

> I can't decide if I'd like it if they copied my mannerisms and things, because like I don't know… It's an interesting one I guess it comes down to how much you care about people receiving the word from you or from someone else wouldn't it? I don't know!

Another hindering factor may or may not be a symptom of speaking in Christian contexts. One preacher expressed concern that expecting the interpreter to embody their speaking style, including body language, was unfair given the taxing nature of interpreting. P12 was one respondent who liked the interpreter to copy them but also did not want to impose on their interpreter:

> I think if they can it's helpful because that would that would actually be portraying what I meant to convey. So in a way the interpreter is becoming me temporarily in one sense. But then are we not asking too much of them?

Compassion for one's interpreter is an attitude to be complimented, especially given the demanding nature of interpreting. However, if the job of the interpreter is to embody what the preacher is saying, both with words and actions, then it is not an unreasonable expectation that they should mimic the preacher. Arguably, it is a foundational element of interpreted preaching.

One preacher was not hindered by cultural sensitivity, as they seemed completely unaware of whether the interpreter was copying them or not.

> P6: I'm not aware that that was happening, so I wouldn't necessarily expect it because I'm aware that gesturing in some cultures can mean another thing in a different culture.
> Interviewer: So did you try to avoid using body language?
> P6: Yeah.

Other preachers were more willing to state that they liked their interpreters to copy them and if the interpreter is able then they should. P2 stated:

> I really like the interpreter to move with me…if that's their style
> I'm not going to impose anything on anybody but I much more
> prefer it if they mimic me cause actually I think expression is a
> huge part of it…I just think actually people are reading you not just
> what you're saying.

Each preacher uses body language and nonverbal communication differently depending on their training, personality, and awareness of environment. However, given the adamant and unanimous response by listeners and interpreters regarding the importance of nonverbal communication this suggests that preachers in an interpreted preaching context may have to overcome their fear of causing offence and even their own personal inclination to limit body language. This introduces an additional element into sermon preparation and delivery beyond what most preachers are trained for, even more so for lay and untrained preachers.

Within the SOMA mission context the team has come by invitation and the congregation is aware that they are foreigners. While being honouring and respectful of one's hosts is always best practice, the host churches and congregations are very gracious to guest preachers and have been exposed to foreigners in a variety of contexts as well as through media and the internet. Given SOMA's focus on teaching, communicating effectively should be paramount and a concentrated effort should be given to training SOMA missioners on communicating through nonverbal language and gestures, as well as traditional training in sermon and teaching delivery. As part of this training team members should be made aware that their interpreters will likely copy their movements and that this is commendable and should be encouraged. SOMA missioners should also be instructed to speak as naturally as possible, including gestures and nonverbal aspects of communication. As Brown states, "Authentic preaching is to be conscious of one's unique preaching presence and use it as fully as possible in proclaiming the gospel."[367] SOMA missioners should also be aware that the congregation will be observing them and that connection with the congregation can be developed by the way they carry themselves, interact with people, and through their body language and attitude. Whilst cultural sensitivity is a value of SOMA missions this should not lead to a dampening of team members desire to speak in natural and demonstrative ways. Congregants and interpreters alike respond to passionate and dynamic speakers and this facilitates the most effective interpreted preaching events.

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[367] Brown, *Delivering the Sermon*, 60.

8.2.1.4 Listener perspective nonverbal

This research focuses primarily on the preacher, and an investigation into the homiletical process, so it is equally important to hear from listeners and how they participate in the homiletic event. When asked about the importance of gestures and nonverbal aspects of the preaching event congregants were unequivocal in voicing their enjoyment and engagement with those preachers who used nonverbal communication. Additionally, Ugandan congregants were emphatic that interpreters should copy the body language and gestures of the preacher. This reflects the Ugandan church culture where passion and intensity by preachers is highly valued. A variety of listener responses included:

> Yes, this may be done when the interpreter is looking at the
> preacher because as the preacher makes all signs and gestures then
> the interpreter…the interpreter is supposed to accompany
> him…and whenever you are moving, supposed to move after with
> you. That one was very good because some interpreters were
> following the gestures of the speaker especially the other reverend
> the vicar of here…

One Ugandan listener summed up the responses by saying that interpreters were "…to do everything that you do, do!"

The response from the Vietnamese congregants was slightly different due to cultural considerations, however they expressed a preference for speech that contained more gestures and nonverbal language:

> …culturally even when we speak Vietnamese, usually Vietnamese
> people do not know how to express by their body, gesture yeah. So
> that's why the children when they learn English they prefer to learn
> from westerners not even Russian they like the westerners more
> than Asian people…

Good communication with appropriate use of body language and gestures transcends culture. Obviously, preachers need to be sensitive to the style of preaching that the local church is accustomed to. However, as guests and 'outsiders' there is an expectation from congregants that the sermon or teaching will be different and is often welcomed by the very nature of its difference. From the respondents in this research this is seen as a positive and to avoid or minimise nonverbal communication actually works against the guest preacher in the contexts studied.

8.2.1.5 Nonverbal gender differences

This research discovered an interesting differentiation between male and female preachers as highlighted by the interpreters. An interpreter observed that women use a lot more nonverbal communication and as a result were much easier to interpret for. This question was incorporated into later interviews and the same response was forthcoming from other interpreters that women were easier to interpret for than men because they were more expressive with body language and gestures.

This is an interesting observation and is suggestive of a range of factors. Potentially women in a predominantly patriarchal cultural do not assume they will be listened to and may therefore make greater concessions to other means of engaging their audience than a man might. It could be that the women who go on missions tend to be women who are more outgoing and expressive. Alternatively, they could be more aware, as one interpreter observed, that the interpreter's job is difficult and they want to make it as easy as possible. Conceivably, women preach less in these contexts and therefore the few women that do are memorable and tend to be good at communicating cross-culturally. Perhaps, women are more willing to be collaborative in their preaching and embrace sharing the preaching space with an interpreter. Certainly, in many of the dioceses SOMA visits there are fewer ordained women and some dioceses do not allow ordination of women so conceivably the women who are allowed into the preaching space are more conscientious in their desire to connect and communicate as effectively as possible.

This research was not focused on gender specific issues within the interpreted preaching event and therefore this researcher is hesitant to draw a definitive conclusion. However, clearly there is something occurring in interpreted preaching whereby women appear to be more 'natural' at the style of preaching required for stop-start side-by-side consecutive interpreting.

I9 sees something inherent in women that makes it more natural to use nonverbal means of communication, "Because for us women I think that's our nature we try to use gestures, signs to deliver the information." Another respondent I8 highlights that historically men who have a voice in the pulpit have not concerned themselves with nonverbal communication, instead focusing on content rather than delivery:

> Most women are good at gestures. Few men do the gesture part of
> it, yeah they're good at speaking. For them they're concerned of
> the points but the women are concerned of information making the
> information stick and understood.

Interpreter I5 observed a combination of innate use of body language as well as concern for the interpreter's task:

> …it becomes even easier to interpret for a woman than to interpret
> for a man. Because there is that facial expression, you know, as you
> speak you want to act you know to be, it makes it easier to interpret
> for a woman more than a man…a man says "so they have given me
> an interpreter I think he knows things, I start and speak" but a
> woman will always be conscious, "this is somebody of the
> language I can't hear but for him he is lucky to understand my
> language so I think I should be as simple as possible to make this
> person understand." I've seen that in so many women I've
> interpreted.

This research is exploratory in nature and therefore no definitive conclusions are being drawn about women's ability at interpreted preaching as opposed to men's. However, the observations from both male and female interpreters cannot be discounted and further research in this area is certainly warranted. It also does not discount those male preachers who are very adept at preaching with an interpreter and are expressive and dynamic in how they communicate. However, given that the ratio of women preaching on SOMA missions in this research is noticeably less than men it is significant that they appear to have embraced the co-preacher model that helps facilitate effective interpreted preaching.

8.2.1.6 Visual and Creative Aids to Communication

Another unexpected finding from the research is that preachers should also consider how to incorporate visual and creative elements into their sermons and teaching. Response from congregation members and interpreters was strongly in favour of using different elements in presentation. Incorporating different visual elements made the message interesting and related more strongly to people, especially if the visual aid was culturally relevant.

The use of visual or creative means of communication does not mean using PowerPoint or instructional materials. Instead it is about how concepts can be represented in a visual way. Not many SOMA team members employed these tools but when they were used it

was extremely effective and had a significant impact on participants who were interviewed. For example, using local materials as visual aids, incorporating drama, and getting people to participate in demonstrations. Such strategies are not unique to interpreted preaching as all forms of communication are enhanced by using a variety of methods to engage listeners. It also appeals to different learning styles. In certain cultures, where the people have been traditionally oral learners the use of visual aids especially using local objects seems to be very powerful. One Ugandan listener said:

> …other things you used, like instructional materials whereby you were making pictures, whereby you using local materials like the other three legs stool, from the local materials that was very important and people can understand more, for people cannot forget when they see!

It also helps the interpreter to understand the preacher's message or illustration. One interpreter described the experience of interpreting an analogy about Christian life using an African stool where the three legs of the traditional stool represented an aspect of spirituality (worship, prayer, bible). I10 described their experience:

> …when I was translating for [preacher] on the three legs, I felt it was me preaching I really felt it! In fact that was my best experience in interpretation…That was the best experience, I really could feel what you were saying, I understand very well and that enabled me to translate well because if you understand well you easily can, easily can transfer what you understand to others.

Effective and intentional interpreted preaching does not allow for lazy preaching. It may involve trying things that are outside the preacher's usual style and delivery. However, the potential benefits appear to outweigh the effort and discomfort that may result from trying different communicative strategies to engage both the interpreter and listeners. It follows that preachers should be scanning the environment from the moment they arrive looking for cultural clues that they can use in their preaching. A verbal reference to a local element is a great start, however finding ways to present information creatively is the goal. If the preacher comes with an example or model they should be prepared to adapt it to fit the local context. Such a powerful communication tool should not be overlooked and yet the majority of SOMA preachers focus on verbal content rather than visual or bodily engagement with the congregants they are speaking to. It is this researcher's belief that as more SOMA teams see this type of communication modelled and receive feedback regarding its effectiveness they will be encouraged to also attempt it. One of SOMA's values is flexibility and so as an organisation they should embrace trying new ways to present information and ideas, adapting to the group of people and

understanding that what may work in one context may not in another. Given that SOMA teams are comprised of lay persons with diverse backgrounds this may encourage members to use other talents and not be limited by a model of preaching that is largely content driven with an abundance of superfluous adjectives. Instead interpreted preaching is broad enough to incorporate different ways of communicating such as drawing from the local environment, utilising the creative arts, and allowing congregant participation.

8.2.2 Finding 2 - Preacher-Interpreter Dynamics - Establishing Preaching Rhythm

The second strongest theme to emerge from the research was the preacher-interpreter dynamic that resulted in establishing preaching rhythm. Some preachers and interpreters seemed to develop a good rhythm in the interpreted preaching setting. An effective rhythm was one with minimal clarifications required from the interpreter, a good pace between the preacher and the interpreter including mirroring of gestures, nonverbal cues, and animated delivery. A number of elements appear to influence the establishment of this rhythm including trust, rapport, English fluency, timing, accent, speed, language use, and delivery.

8.2.2.1 Preacher-Interpreter Dynamics - Trust

An important element in the preacher-interpreter dynamic that emerged from the research was trust. The preacher needed to trust their interpreter, and in turn the interpreter desired to be trusted by the preacher. It was also important for the congregation to trust that the interpreter was saying what the preacher had said. Anecdotally the researcher had been told numerous stories about non-SOMA experiences where preachers did not trust their interpreter or did not believe that they were faithful in their interpretation. The suggested reasons included the interpreter's own agenda such as being a pastor in their own right and not wanting to share their pulpit or theological differences or even just a poor understanding of English. This research was interested in what helped to build trust between preacher and interpreter and if there were any significant factors that helped to build trust.

The major trend that emerged was that building a relationship and rapport between the preacher and the interpreter before the preaching event and during the mission trip

appeared to increase the sense of trust preachers had with their interpreters. Additionally, the interpreters became more familiar with the preacher's accent, sense of humour, and speaking cadence. Time spent building relationship included informal times such as sharing meals, engaging each other in conversation about the other's life and family. It also helped if both preacher and interpreter talked about their theological convictions and 'heart' for God and people. More structured times spent together sharing the sermon or teaching material including biblical passages and illustrations that would be used was thought to be very useful, although rarely done during this research time frame.

Unfortunately, although the research showed that both preacher and interpreter desired spending time together it is unusual for preachers and interpreters to find this time prior to the interpreted preaching event. This is due to a variety of factors including arrival of the SOMA team and beginning of the conference or mission program. Often the team will arrive after a long time of travel including international flights and then driving to the location. The team may meet some of the leaders on arrival but then need to rest before beginning the program or attending church the following day. As a result, the interpreter/s are often only introduced to the preacher moments prior to beginning preaching. The interpreters are often themselves traveling to arrive for the SOMA program and have full time jobs and family responsibilities elsewhere. Another factor can be that the interpreters are chosen throughout the conference day and so no one knows who will be interpreting from session to session. This suggests a potentially serious flaw in how a SOMA mission is organised. When the majority of the congregation have limited or no English understanding and yet teaching is a major component of a SOMA mission then some intentional planning should be put in place for future missions, including choosing interpreters prior to the mission and allowing time for interpreters to socialise with the SOMA team before and during the mission. P3 shared this experience of socialising with their interpreter which gave them confidence, "the simple fact of sharing a meal together, sitting next to one another hearing her story…that was very good. I was confident that there would be a heart understanding."

Ideally both preacher and interpreter on a SOMA mission share the same agenda so overall there appeared to be a reasonably strong degree of trust by the preacher that the interpreter was saying what they said. P13 said, "I'm trusting that he was selected because he would do it accurately."

Several preachers noted that the response from the congregation was what they expected which meant they felt confident that the interpreter had transmitted their message. P11 said, "I think I've delivered it, the message, in a simple way and also watching the gesture of the congregation I felt that's what I wanted."

First time preachers seemed especially at ease trusting the skill of their interpreter and for the interpreter to add any context that was additionally required to provide meaning or cultural relevance. However, this puts a greater responsibility on the interpreter to make up any homiletic lack on the part of the first time preacher and is not ideal. It is also not likely to happen given that many interpreters do not want to add anything to what the preacher has said and distort the message. First time preachers should be encouraged to be as prepared as possible and not assume that their interpreters can or will provide additional content or appropriate cultural context. While this research has referred to the interpreted preaching event as co-preaching there is still the expectation that the preacher has done the homiletical heavy lifting and that the interpreter can focus on the complex task of interpreting without also having to fill in the gaps of a poorly prepared sermon.

There was a strong correlation between those preachers who found a good rhythm with their interpreter and trust that the interpreter did an accurate job. Some preachers were unable to find a rhythm with their interpreter, with the interpreter asking for clarification repeatedly. These preachers were more likely to distrust the interpreter and think the interpreter had not done a good job of interpreting. Most often the preacher placed blame for any problems in delivery on the interpreter, citing reasons such as their poor English understanding or personal agenda as the cause. Preachers were less likely to claim responsibility and acknowledge their role in being unable to establish a rhythm with their interpreter.

Those preachers who were able to find a rhythm with their interpreters were more likely to express enjoyment of the interpreted preaching event as well as believe that their interpreters were saying what they had said. When a good rhythm was achieved even the occasional mistake did not impede the overall flow of the preaching. An effective partnership also created a dynamic which carried the congregation along and engagement was heightened. Broadly speaking congregations were patient with guest

preachers and any interruption in delivery of the message. However, when the preacher and interpreter were clearly 'sparking' off each other and the preaching space became energised and animated the congregation also became more engaged.

This finding in the research between trust and rhythm leads to the question – what is 'rhythm' and how can it be created? What helps and what hinders this dynamic between preacher and interpreter? Are preachers who view interpreters as a 'means to an end' less likely to establish rhythm? From the research it is evident that if a dynamic partnership can be created it benefits preacher, interpreter, congregation, and fulfils the purpose of the preaching event.

8.2.2.2 Creating or Impeding Rhythm

There is a musicality to the interpreted preaching event when it is working well. The preacher and interpreter appear to be synchronised, starting as the other is finishing and moving together with their body language and intonation. The congregation is swept up in the movement as the co-preachers produce a new style of preaching through the rhythmic interplay of interpreted preaching. This musicality in interpreted preaching corresponds to some forms of African-American or charismatic preaching, "The preacher's use of musicality is the linguistic intonation, ebb and flow, call and response, inflection and physicality inherent in many forms of black and charismatic preaching."[368] Some preachers seem naturally to understand the dance between preacher and interpreter or only require a small amount of coaching to begin to achieve it. Other preachers despite numerous experiences of being interpreted never seem to get past the halting, awkward delivery of two people clearly not in time or tune with each other.

From the interviews there are several factors that were highlighted as helping or hampering being able to establish this rhythmic rapport between preacher and interpreter. While there seems to be some innate ability for both preacher and interpreter it is hoped that highlighting factors that promote or inhibit rhythm can result in more efficacious delivery being achieved.

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[368] Brown, *Delivering the Sermon*, 36.

8.2.2.3 Relationship building

In the previous section spending time with each other was highlighted as a major contributing factor for establishing rhythm. As the interpreter is exposed to the preacher's accent, manner of speaking, use of expression, personal history, and other characteristics the interpreter gains confidence. The result of this relationship building is that to an observer there appears to be a seamless flow from the English preaching into the local language and back again. If there is any repetition of stories or teaching material the interpreter is familiar with the content and can deliver the message with accuracy.

From the preacher's perspective, as they get to know their interpreter and camaraderie is built they trust their interpreter as they begin to learn about their theological education, pastoral experience, love for God and for people. Having a shared desire to edify the Church body enables the preacher to appreciate that they are part of a team with their interpreter, with shared goals and desire to grow people and the broader church in their spiritual life. Using SOMA as a case study, the majority of interpreters are theologically trained priests or in the process of becoming ordained. Many interpreters have gained further postgraduate education. As the preacher learns about the interpreter's personal and educational history they can be confident that the interpreter understands most of the theological and biblical concepts that the preacher is using. SOMA does go into rural and remote areas, but it would be patronising to assume that by default the interpreters are themselves poorly educated and unable to understand and convey the message the preacher brings.

Building rapport with the interpreter also ensures the preacher sees their interpreter as more than just a mouthpiece that the preacher must necessarily use to transmit the message. The preacher is more likely to recognise that the interpreter is an individual who is concentrating hard while doing a complex role and is striving to do a good job for God, the congregation, and the guest preacher.

The added dynamic of relationship between preacher and interpreter is arguably one of the most challenging aspects of interpreted preaching as opposed to other forms of preaching. Interpreted preaching is the only form within homiletics that doesn't rely

solely on the preacher and their individual preparation and delivery.[369] Rethinking preaching as a partnership challenges many preachers and how they have been trained. However, it is also the reason that interpreted preaching requires recognition as a discrete category of preaching so that those who have the opportunity to undertake it have a framework for understanding the dynamic.

8.2.2.4 Native versus non-native English Fluency

One factor that cannot be discounted when discussing rhythm in the preacher-interpreter relationship is the interpreter's ability. There is evidence from the interviews that interpreting is seen as a gift that not all bilingual persons are capable of. The interpreters on SOMA missions are predominantly 'natural' interpreters who despite having no training are capable polyglots, known in their communities as being skilled and even gifted interpreters. The expectation of SOMA interpreters is that they are fluent in English and can understand the preacher. However, if an interpreter is not sufficiently fluent in English then this is a major obstacle to efficacious communication. An interpreter's fluency in English for the SOMA context is determined by the hosting party such as the bishop or senior clergy. However, this presumed fluency could be negated when speaking with native-English speakers versus the majority of non-native English speakers the interpreter may be accustomed to conversing with. What can pass as English fluency among non-native speakers of English is often put to the test when a native English speaker arrives. Interestingly, research shows that often it is the native speaker of English who is less likely to accommodate their language to make it easier to be understood. In comparison those speakers for whom English is a second language will often use simpler language that is understood by a wider range of non-native English speakers:

> The non-native speakers, it turns out, speak more purposefully and carefully, typical of someone speaking a second or third language. Anglophones, on the other hand, often talk too fast for others to follow, and use jokes, slang and references specific to their own culture…[370]

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[369] The researcher acknowledges that preachers may team preach, however, examples of preaching in partnership are quite rare and do not usually have the additional complications of language and cultural differences found in interpreted preaching.

[370] Lennox Morrison, "Native English Speakers are the World's Worst Communicators," *BBC*, October 31, 2016, http://www.bbc.com/capital/story/20161028-native-english-speakers-are-the-worlds-worst-communicators?segmentId=22011ee7-896a-8c4c-22a0-7603348b7f22&emailid=56caea37cb56e61518751d61 (accessed March 26, 2017).

The researcher observed multiple times that many native English speaking preachers did not moderate their language in either formal or informal settings. It is important for the preacher to recognise that although their appointed interpreter speaks English this does not necessarily mean that the preacher does not have to modify their usual speaking style. Linguists have observed that in a setting where English is the lingua franca the "native English speaker…is the only one who might not feel the need to accommodate or adapt to the others."[371] Many of the preachers were aware of the language barrier and were conscientious about slowing their speech and trying not to use vernacular expressions. However, because most of the preachers were predominantly monolingual as a result they were not always aware of idioms and manner of speech that were not easily understood by the interpreter. As Morrison's article highlights "…native speakers of English generally are monolingual and not very good at tuning in to language variation."[372] It is hoped that one of the outcomes of this research is that native English speakers will become more cognisant about language use and will incorporate simpler phraseology and speak in a way that offers concessions to non-native English speakers such as the interpreters.

8.2.2.5 Preacher factors affecting rhythm

The homiletical focus of this research is on the preacher and their role in the interpreted preaching event. The preacher generally does not know their interpreter, unless they have visited previously, nor do they know the skill level or fluency of the interpreter. This researcher would suggest that this is part of the homiletical task for the preacher to be the one who takes responsibility for helping their interpreter as much as possible. It is therefore important to examine how the preacher contributes to or hinders creating a rhythmic partnership with their interpreter.

8.2.2.5.1 *Rethinking the Paradigm of the 'Pause'*

One of the major stumbling blocks to establishing a preaching rhythm with the interpreter is where the pause is placed to allow the interpreter to translate.[373] What is a 'pause' for the preacher is the time when the majority of the congregation finally get to hear the verbal content of the sermon transmitted through the interpreter. While this

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[371] Morrison, "Native English Speakers," 4.
[372] Morrison, "Native English Speakers," 9-10.
[373] The homiletical concept of pausing is not unique to interpreted preaching. In other forms of preaching it "indicates the completion of a thought, timing for vocal variety, maintenance of interest, and allowing the listener to reconnect or attend to the content of the message." Brown, *Delivering the Sermon*, 35.

'pause' for the preacher can be a time of trying not to lose their train of thought or the passionate momentum they believe they have built, it is significant for the preacher to realise that this is the moment when the interpreter co-constructs the sermon. It is during this time that the interpreter demonstrates whether the preacher has indeed communicated clearly. It is during this time that the preacher has no control and generally has no idea if what they have said is being transmitted accurately, both verbally and nonverbally, to the waiting congregation. This is also the moment that the congregation is waiting for, they have been hearing nonsensical sounds from the preacher, watched their animated performance, or lack thereof, and at last are able to piece together what has been going on by hearing in a language they are fluent in. The 'pause' is a crucial time in the interpreted preaching moment. It needs to be used with consideration and valued as part of the interpreted preaching dynamic. What is a void for the preacher is actually the moment of fullness and clarity for the congregation. While this may seem self-evident, an appreciation for this moment in this research context does not appear so to the preachers interviewed. Preachers at times are impatient for the interpreter to finish so that the preacher can continue. Preachers were observed interrupting their interpreters to carry on preaching or to add further details. Although on one level the preacher knows that the people do not understand English, this is not evidenced by how they treat the preaching space when the interpreter is speaking. This reinforces the need for interpreted preaching to be categorised as a discrete form and as a result a studied application of what is occurring in the interpreted preaching event can be achieved.

The extreme example of misunderstanding the importance of allowing the interpreter to speak is when the preacher does not pause at all. It is not unusual for preachers to forget that they need to stop to let the interpreter provide interpretation, especially those who are new to interpreted preaching. Although even preachers with substantial experience with interpreted preaching were observed to struggle with this, reinforcing the shift in paradigm required for interpreted preaching regardless of homiletic experience and training. The preacher may get in full homiletic swing and not realise that all their passion and content is rendered useless if their interpreter cannot accurately provide interpretation. Preachers can respond with frustration at this point, either with themselves for forgetting or the situation that requires them to stop their preaching. In side-by-side consecutive preaching interpreters rarely have notes or take notes. The interpreter is trying to retain what the preacher has said while translating into the

language of the congregation in a way that honours the preacher's message but is understandable to the people. When the preacher does not stop for interpreting the interpreter cannot possibly remember everything that has been said and will most likely summarise a fraction of the larger message. While the need to stop frequently is an understandable frustration for preachers, because this is primary to this form of preaching, preachers need to enter into this preaching dynamic cognisant of the importance of this rhythmic requirement of interpreted preaching. Embracing this dynamic, and proactively working with their interpreter to stop at the right moments will enable them to experience a better rhythm with the interpreter and as a result find the experience less frustrating and disruptive to the preaching rhythm. Once a preacher recognises that a new rhythm is required for this style of preaching they can work to develop it with the interpreter instead of distorting their message by trying to use a preaching style that does not work in the interpreted preaching context.

Having established the rhetorical importance of giving space for the interpreter to translate and the congregation to hear the message, we can observe that not knowing where to place the space or 'pause' can be just as detrimental to clear communication as forgetting to stop for interpretation. If the preacher is very conscious of pausing but pauses too frequently, such as after only a word or two then the interpreter is unable to get a clear idea of what the preacher is trying to express and will lead to much more clarification needed between preacher and interpreter, as well as the interpreter having to backtrack after realising that the preacher was not saying what they thought they were saying. An example that was witnessed was a preacher who spoke in such short 'bites' that even the native English speakers were unable to determine where the speaker was headed "Yesterday…(pause for interpretation) we talked about....(pause for interpretation)," and so on. As part of the paradigm shift required for interpreted preaching preachers need to understand how language translation works. Interpreters rarely interpret word for word, given that many languages do not have equivalent words or literal translations become incomprehensible. Preachers should deliver a full thought not just a word. If a specific word is important to the message then the ideal situation would be to check with the interpreter if it is translatable and if not ask the interpreter to find an equivalent word that can be used. Pausing frequently also makes the interpreted message even longer. The general rule of side-by-side consecutive interpreted preaching is that any message will take twice as long. Therefore a 20 minute sermon will take approximately 40 minutes. When the preacher says too little and then expects the

interpreter to translate there will be even more time spent in clarification and revising by the interpreter. The interpreters are able to understand more and give a clearer interpretation when they have more of the English message prior to interpreting. Equally however, another hindrance is when the preacher remembers to pause for interpreting but the amount of English is too great and the interpreter struggles to say everything, often having to summarise the majority of what has been said. It is important for the preacher and interpreter to work together to determine how much can be said by the preacher that allows the interpreter to have an accurate understanding without overloading their short-term memory.

The ideal place to pause for interpretation is determined by several factors. The first is the interpreter's ability, which the preacher often has no control over, unless they request an interpreter they have used successfully on a prior occasion. Some interpreters are able to hold more content in their short-term memory than others, especially when the interpreter is able to understand the preacher easily this assists them in remembering what is said. Some interpreters' command of English and especially their experience of vernacular and idiomatic language due to exposure to native English speakers can help some interpreters to understand the preacher's English clearly. If the interpreter is nervous, new at interpreting, or struggling with the preacher's accent it is better to stop speaking after only a small amount of material. As stated previously, this research is not focused on interpreter training, and in the context of the SOMA case study there is limited ability to change this variable. What this research is interested in is the preacher's training and preparation and how homiletic understanding can improve the experience for preachers, interpreters, and the congregations who hear interpreted preaching.

From the interviews of interpreters and congregation members the feedback regarding where preachers should pause for the interpreter most consistently was that the preacher should pause wherever a comma or full stop would go. This suggestion provides a good basic rule for English speaking preachers learning to preach with an interpreter. Saying a whole sentence or idea and then stopping for interpreting allows the interpreter to interpret a whole unit of thought. Stopping at a punctuation mark is also more natural for the English speaker.[374] If the preacher asks a question, then the interpreter should

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[374] This may not apply if the preacher is speaking in another language with different syntax and grammar.

also be allowed the same space to ask the question. As one Ugandan congregation member said:

> …following the punctuation in English it is good to interpret, because where there is a comma, where there is a full stop, a question mark and it is easy, so that people can understand where there is a question, there the interpreter also interprets in a question way, yeah.

It is good homiletical practice to keep sentence structure simple, "style will be clearer if you package one thought in one sentence."[375] Stopping after a comma, or a sentence or two is a good general rule for starting out with a new interpreter. As the preacher becomes more comfortable preaching alongside their interpreter and pays attention to the dynamic, they may begin to observe that their interpreter may need smaller amounts of information. If the interpreter is coping well, the preacher may be able to say more before allowing space for the interpreter to speak.

It should be noted that preachers speaking in a language other than English may have to determine different guidelines for working with an interpreter as not all languages have the same linguistic rules as English. English lends itself to units of thoughts punctuated by commas and full stops that other languages do not have. The findings of this research would require modification to be applicable to preaching with an interpreter from a language other than English.

Allowing space for interpretation to take place is crucial in establishing rhythm with an interpreter. However, there are often factors that can impact the dynamic that will be discussed next. What is important to note however is that what is a 'pause' for the preacher is in fact the 'space' where the congregation actually hears the message. If the preacher does not make room for this space, either by forgetting to stop, rushing the time given to the interpreter, or speaking too much or too little then the congregation will receive a truncated and fractured message.

While allowing space in the preaching event is a paradigm shift for most preachers and one of the key distinctions of interpreted preaching this space provides opportunities for the preacher that conventional forms of preaching do not. By providing the interpreter with the space to translate and allow congregational absorption of the message the

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[375] Robinson, *Biblical Preaching*, 190.

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preacher can use this time to gauge the congregational response. One of the frustrations of interpreted preaching can be the lack of immediate feedback from the congregation, either through verbal or nonverbal communication. However, when the interpreter is speaking the preacher can look for the congregational response they expected and gauge the effectiveness of the message.[376] While the interpreter is speaking it is also an opportunity to consult notes or teaching material. It is still important to maintain eye contact with the congregation when preaching with an interpreter even if most of the congregation will not understand what is said until the translation.[377] During the space, the preacher can regroup, think ahead about the material and even incorporate spontaneous content if it is deemed appropriate in the context. As stated earlier some preachers find the space a distraction in their preaching 'train of thought' or momentum but if the preacher has changed their homiletic delivery to sufficiently allow for the interpreting space then it can become a valuable distinction versus other preaching styles. As P9 remarked:

> I think [the interpreting spaces] they're great. I think they make me speak slower and think about my words better…and…I…just watch how they're receiving the translation cause that's what I'm really waiting for, whether they receive that or if I need to say it a different way.

P2 spoke about how the interpreting space can be used in a variety of ways and if embraced can also give the preacher a chance to enjoy the preaching moment:

> …as the interpreter is speaking I'm watching the people and I'm also watching the interpreter and to me that's really important to sort of capture what's happening. That's one thing I'm doing I'm looking back on my notes…I might use that space to remind myself. It's also a really good thing to stop, I'm finding as I get older as well, to not be in such a terrible hurry when I'm speaking, so I quite enjoy that actually.

For preachers willing to be challenged homiletically and develop new ways of preaching, the interpreted preaching event with its rhythmic spacing provides an opportunity to assess the congregation's response, their own material, and slow the pacing down. Developing homiletic rhythm with an interpreter can add to the preaching experience rather than diminish it but it involves a modification of what the preaching

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[376] With an awareness that responses can differ in varying cultural contexts.

[377] Preachers should not be looking at their interpreter when preaching but at the congregation. Looking at the interpreter disengages the congregation and limits the effectiveness of the sermon. As Robinson points out "Almost without exception, a congregation will not listen attentively to speakers who do not look at them." (*Biblical Preaching*, 212).

event should be like and embrace the additional homiletic elements rather than find then disruptive.

8.2.2.5.2 Other Factors Effecting Rhythm

In an interpreted preaching event there are other elements that help or hinder establishing rhythm between preacher and interpreter. From the research undertaken several areas have been highlighted in the data analysis. Here we will consider how the preacher may mitigate these factors.

8.2.2.5.3 Accent and Speed

Accent and speed individually represent the two highest ranked difficulties that interpreters have understanding the preacher. As has already been discussed earlier, it is not unusual for native English speakers to not make allowances for non-native English speakers, expecting that everyone should be able to understand their English. The reality is often quite different with interpreters struggling to understand accents they are unfamiliar with. When unfamiliar accents are combined with fast rates of speech it can become especially difficulty for interpreters to both comprehend and translate what a preacher is saying.[378] Even very experienced interpreters will at times mishear or miss something a preacher says and so it is once again vital that preachers recognise that the interpreted preaching event is unlike any other and requires a different approach if it is to be successful, "If you can communicate efficiently with limited, simple language you save time, avoid misinterpretation and you don't have errors in communication."[379]

The preacher should not let such elements prevent them from wanting to attempt preaching with an interpreter. It does not take too much exposure for the interpreter's ear to become attuned to the preacher's accent and rate of speech. What is important is for the preacher to recognise that they have an accent. One preacher interviewed remarked that their North American accent was easier for interpreters. Conversely, the interpreters stated that the British accent was easier for them to understand than the North American. Even the East African preachers interviewed who were speaking in Uganda, another East African nation, assumed that the similarity in accent made them

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[378] Brown points out that if you speak so rapidly that your speech is generally incoherent or words seem to be connected into one long sentence your dysfluencies are termed *cluttering*. The preacher must consider the hearing patterns of the listener. Some persons process information slower, others faster. *Delivering the Sermon*, 40.

[379] Morrison, "Native English Speakers," 9.

easier to interpret for than their Western nation counterparts. While culturally the interpreters found the content and style easier to interpret, the difference in African accents was often more difficult for interpreters than some of the Western accents.

The conclusion from this research is that no matter where the preacher is from and regardless of where they are visiting, they should assume that their accent will, at least initially, prove a communication barrier and therefore speak more slowly and clearly than feels natural. The interpreters interviewed all commented that the preachers that were easiest to understand were those who conscientiously spoke clearly, audibly, and slowly. Homiletically this is crucial for understanding. If the interpreter is unable to understand what the preacher is saying then the congregation will not receive the full message. While the preacher may baulk at having to change their natural speaking style, they need to recall that if they do not speak in a way that is easily understood then the preaching task is in vain. As this research argues the case for interpreted preaching as a discrete form of preaching, the result will be the need to approach the preaching task with a different schema. Homiletic theory recognises the importance of taking the congregation into account in terms of delivery and content. Interpreted preaching is no exception, however as well as the church congregation the other important listener is the interpreter who is the filter the message must go through to reach the congregation. While the preacher should not feel restrained in interpreted preaching there are other elements that they should be aware of besides accent and speed to assist the interpreter.

8.2.2.5.4 *Other Factors Effecting Rhythm - Language Use and Delivery*

Several other factors related to language use and delivery can be grouped together with each having a significant impact on the interpreters' ability to understand and translate accurately. While each of these factors relates to practical application they are the evidence of underlying beliefs about language and communication that have been discovered by this homiletical research. Flexibility and cultural sensitivity are required for those preachers wanting to achieve effective communication with an interpreter. The following factors demonstrate rigidity in both understanding of the homiletical process and delivery of the homiletical message.

The first factor is inflexibility in content and delivery. This is when the preacher has prepared their message and is determined to deliver it as they have prepared it, often as they would for their home congregation. As Kim writes "Perhaps we have been

preaching the same way no matter who is listening. In such cases, we have not actually considered the Others in our sermon preparation."[380] Delivering a sermon as prepared may give the preacher a sense of certainty in a preaching situation that is quite foreign to them. However, it denies the reality of preaching with an interpreter and does not respect the receiving congregation. Good homiletic practice requires that "as the audience for preaching changes, so also the sermon needs to change as an exercise in communicational engagement."[381]

Exegeting the congregation[382] should be part of the sermon writing process. One of the realities of SOMA missions is that exegeting the congregation is often impossible prior to the preaching event. However, knowing that the preacher is going to a different culture there are still some rudimentary allowances that can be made in preaching preparation that honour the congregation the preacher will be speaking to. Preachers who insist on preserving the content and delivery of their sermon without allowing for congregational differences will be a less effective preacher in the interpreted preaching setting. Recognition of culture can be as simple as using examples that are relevant to the local congregation. For example, if the preacher is going to use an agricultural illustration about sheep but the host people farm goats then the preacher can instead to refer to goats in the illustration. However, preachers should also keep in mind that no congregation is homogenous and that within every congregation there is a diversity of subcultures and a variety of listeners.[383] In every congregation there will be a range of differences including gender, age, learning styles, and beliefs. Not all Ugandans are the same just as not all Australians are the same.

Preachers also need to rethink how the written content of the sermon will be delivered, not just cross-culturally but also across languages. In an English Western context preachers' may value word play, clever phrasing, and witty remarks. All of these devices, while effective in their home context, often confuse or complicate language for the interpreter. If complicated phrasing or vocabulary is used and the interpreter has to

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[380] Matthew D. Kim, *Preaching with Cultural Intelligence: Understanding the People Who Hear Our Sermons* (Grand Rapids: Baker Academic, 2017), xiv.
[381] Brown, "Use of Language," 105.
[382] Tisdale in her book *Preaching as Local Theology and Folk Art* discusses the need for preachers to be interpreters of congregations by attending to the various signs and symbols of its corporate life (60).
[383] Leonora Tubbs Tisdale, "Exegeting the Congregation," in *Teaching Preaching as a Christian Practice*, ed. Thomas G. Long and Leonora Tubbs Tisdale (Louisville: Westminster John Knox Press, 2008), 86.

ask repeatedly for clarification the congregation can become restless and distrust that they are receiving the full message. Similarly, word play does not translate. An example from the research is a preacher who talked about how we are to 'represent Jesus' and also 're-present Jesus'. Both preacher and interpreter struggled over this word play and in speaking to the preacher afterwards they still did not realise that the interpreter did not understand the semantic difference between the two expressions. Another preacher who spends considerable time constructing catchphrases in their sermons realised that this would be ineffective after translation and so had to rethink how they prepare their teaching.

Another potential factor that impedes rhythm is the overuse of adjectives and a lack of awareness of vocabulary in other languages. In English a preacher may describe something as 'good, great, excellent and wonderful' whereas the host language may not have as many words for one description. In teaching where the preacher is trying to emphasis the difference in concepts such as joy versus happiness or knowledge versus wisdom, the preacher should be aware that the interpreted language may not have two distinct words like in English and therefore the teaching point is moot.

Interpreted preaching requires a homiletical adjustment regarding language and language use. Cleverly prepared sermons may be less effective and impede communication than sermons that value the role of interpreter as co-constructer and appreciate the need to exegete the congregation and culture. Despite all these potential encumbrances to effective communication it is equally important not to become flustered or show frustration. The congregation may not understand but they are watching the preacher and the interpreter, and it is vital that the preacher show confidence in their interpreter, even if they do not feel it. The preacher in an interpreted preaching setting must be prepared to be patient with the interpreter and with themselves. It does take time to establish rhythm with their interpreter. As P6 states, it is important to remember that it is a partnership:

> I look at it as a joint effort. Because I think the interpreter wants to speak what I'm saying and I want the people to hear what I'm saying. So to me it's a team, you're doing a team thing. You're carrying each other.

Within the timeframe of a sermon the preacher can expect to find a comfortable pace if they remain flexible and patient. If more opportunities to speak with an interpreter are

available and they have been taking note of what works and what did not then future experiences should be more efficacious and even enjoyable. P2:

> I absolutely love it! Absolutely love it and I've learnt to love it, learnt to work it out, and sometimes I'm more successful with the interpreters than other times, I think it depends on how tired you are, I think it depends on what you're trying to achieve and if you're trying to achieve too much it doesn't work.

Humility may even be needed for seasoned preachers who need to learn a new way of preaching which involves them rethinking what may have become an established and even unconscious way of preparing and presenting sermons. Interpreted preaching does not require a 'dumbing down' of the message. Rather, it is about streamlining what is important and rethinking how concepts, lessons, and biblical teaching can be transmitted clearly in a language and cultural mindset that is foreign to the preacher. Positioning oneself in this role of learning how to preach with an interpreter will facilitate a faster learning curve for the preacher and will assist their interpreter to more effectively communicate and result in the congregation hearing with more fullness the message the preacher has prepared.

8.2.2.5.5 *Other Factors Effecting Rhythm - Preaching Experience*

Interpreted preaching experience does not seem to be an overly significant factor in a preacher's ability to establish rhythm. However, general preaching experience certainly appears to have some influence.[384] Some preachers clearly stated that they do not look forward to preaching with an interpreter but view it as a necessity given the congregations they visit with SOMA.

> P3: I think it comes with the package. I mean I think if you're offering yourself in service then you've got to know that this is part and parcel. If it helps communicate the word then you've got to be prepared to do it sometimes it works better than others.

> P13: It's not the interpreter thing I look forward to it's actually helping or encouraging or supporting churches in other countries, so for me preaching with an interpreter is part of that.

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[384] First time preachers or inexperienced public speakers were often focused on their own delivery due to nervousness and inexperience. Therefore, the fact that they were not always as able to find a rhythm with their interpreter is more likely due to concentrating on the preaching task for the first time rather than not being able to cope with the additional element of interpretation.

However, this researcher would suggest that seeing the interpreter as something to be suffered is not a helpful attitude. If a preacher embraces the interpreter as a co-creator and takes into consideration their partner in this homiletic dance, then they are more likely to establish a rhythm that makes their task easier. It will also help the interpreter, which results in the congregation receiving the message easily and trusting that the interpreter has understood and is transmitting what the preacher has said accurately. Viewing the interpreter as an element of the preaching event that is inevitable but something to be endured is only likely to limit the preacher's own effectiveness and diminish the outcome of the preaching event and potential future ministry. Given that the majority of interpreters in the SOMA context are often experienced pastors and preachers in their own right it is also a condescending attitude to think that the interpreter is not able to understand and effectively transmit a message.[385]

Establishing an effective rhythm with the interpreter requires a paradigm shift for the preacher that acknowledges that interpreted preaching is not preaching plus an additional element, the interpreter, but is a discrete form of preaching that requires learning a new homiletic. The practical application of this shift in embracing interpreted preaching will be demonstrated by the preacher's use of the 'pause' or interpreting space, making allowances for accent and pace of speaking, as well as their language use and delivery. Interpreted preaching honours the interpreter and the congregation by acknowledging that despite the preacher's experience and skill in preaching this style of preaching requires forethought, preparation, cultural sensitivity, and flexibility in practice.

8.2.3 Finding 3 - Preparation, Training, Debriefing

From the research there is an emerging pattern that demonstrates that interpreted preaching is an overlooked aspect of preaching in each phase of preparation, training, delivery, and debriefing. Delivery aspects have been discussed in the previous section and from an organisational level can be influenced by a conscientious effort during preparation, training, and debriefing of team members.

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[385] As Karlik has noted, congregations tend to place the most trust in those interpreters who are known as people of integrity, and especially those who are preachers or Bible study leaders in their own right. "Interpreter-mediated scriptures," 167.

Preparation, training, and debriefing are part of SOMA's core values, however it appears that in regards to interpreted preaching these elements are consistently overlooked. Preparation of materials, including teaching and sermon content is given a lot of attention but rarely within the framework of how it will be presented and delivered with an interpreter. Equally the training of team members of how to work with an interpreter is limited or non-existent, however, training in other areas such as cultural awareness, travel preparedness, prayer ministry, and so forth, is covered more comprehensively. Similarly, SOMA incorporates debriefing into the mission itself as well as post-mission debriefs. These debriefs are structured differently between each SOMA national body and implemented differently by individual team leaders, but all SOMA missions incorporated a debriefing element daily as well as post-mission. Broadly speaking, the use of interpreters is not included in these debriefing times. Nor is there any debriefing between the preacher and the interpreter to receive feedback from each other. The results of this research suggest that all three elements of preparation, training, and debriefing, need to be incorporated into future missions to help improve the interpreted preaching event for all parties. SOMA international should also consider prioritising interpreted preaching to build on the organisation's success. While these findings are focused on SOMA they are applicable more broadly to any person or organisation that uses or intends to use interpreted preaching.

8.2.3.1 Preparation

What is very clear from the research is that preparation to preach with an interpreter is minimal at best, such as shortening material, and non-existence for many. Some preachers do try and make some adjustments while on mission after realising that there will be an interpreter. This does not appear to be an intentional oversight but reflects unawareness towards interpreted preaching and highlights the need for a homiletic methodology. Preachers lack of consideration towards the preaching event reflects the mono-centric approach of most preaching forms. Interpreted preaching disrupts that paradigm by inviting the interpreter to not only share the preaching space but to be a co-preacher. Some preachers are aware of this dynamic such as P12 who says, "I would realise really that he or she is half of me, we have to share the space. And I'm handing my text over to him or her and it's in his hands."

While not all SOMA missions require an interpreter, given that a large majority do, it would be best practice to prepare for interpretation instead of having to try to adapt when arriving and realising that interpreters are indeed required. For SOMA teams

revisiting a location the need for interpreters should be known well in advance and this element of the mission can be incorporated into planning for SOMA team members and the hosting diocese.

This research has also identified that there are no models for how to preach with an interpreter. To instruct team members to write sermons and teaching content incorporating an interpreter without providing any instruction or framework for how to go about this is futile. One of the outcomes of this research is that homileticians need to begin to develop materials and methodologies of how to prepare and write sermons for interpreted preaching settings. Validating interpreted preaching as a discrete form in the homiletic field should elevate the recognition for more comprehensive materials to be developed that persons such as SOMA missioners can incorporate as homiletic praxis.

8.2.3.1.1 Sharing Materials

By recognising that interpreted preaching is distinct from other forms of preaching means that each level of the sermon developing process should include considered evaluation by preachers of how to partner with their interpreter to deliver the sermon to the congregation. Preparing for interpreted preaching needs to be reassessed as not just an individual preparing to preach but a team preparing to preach.[386] At a rudimentary level this team approach to interpreted preaching can be demonstrated by the preacher informing their interpreter of the topic they will be preaching on. The next stage is to ensure that bible verses that will be referenced are given to the interpreter prior to the preaching event so the interpreter can find the passages in their bible, thus providing an accurate translation and decreasing the workload on the interpreter. As I2 says "it's much better to read your Vietnamese version, but sometimes you don't have enough time to open to the message." If interpreters know in advance the main bible passages that will be referenced, they can mark their bibles in readiness. Thirdly, the preacher can check with the interpreter that the examples, illustrations, allegories, and demonstrations the preacher intends to use are translatable and are the best ones given the cultural context. Using the interpreter as a cultural resource can strengthen the preacher's message. Finally, if the preacher is able to share the full text of their message prior to the preaching event this is helpful to the interpreter to make sure that they have

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[386] In the data collected the preaching team consisted of two, one preacher and one interpreter. However, there are circumstances where the preaching team requires multiple interpreters due to the diverse language groups represented in the congregations.

understood the message and can aid delivery, as the interpreter is more confident of what the preacher is saying. From the participants interviewed none of the preachers gave their teaching material to the interpreter before speaking. Only two preachers shared the bible passages they would be referring to prior to preaching. By contrast all interpreters, except one, stated that to have the sermon materials beforehand would be incredibly helpful, even knowing that in the moment of delivery content might change. I1 said "I know sometimes you prepare, later on the message can change, but at least if you have an idea, you can't know everything, but as you have an idea, you have a direction." Interpreters interviewed stated that they would rather have some idea of the direction of the sermon, knowing that the preacher may not keep to the original notes depending on inspiration in the preaching moment. I12 stated:

> It is good to have seen the message first but remember the preacher when he comes to the pulpit, he's also captured by the Spirit and if you think he is going to say it exactly as you saw it on the notes you'll be disappointed because the Spirit is going to give him the new language to use for the people. So you cannot rely on the notes because you think that he is going to read the notes word by words but he glances there for him he knows how to interpret what he has seen on the paper in his own language suitable for the listeners.

Adapting in the moment did not appear to daunt interpreters and especially in the Ugandan church context this appeared to be normalised and even expected of preachers. Knowing the direction of the sermon message also saves time, given that interpreted preaching doubles the length of a sermon. If interpreters are aware of the sermon message they will not have to backtrack as much and correct themselves when they realise the preacher is saying something different to what they thought in the moment. Interruptions, where the interpreter seeks clarification would also be reduced.

One outlying response was from an interpreter who was adamant that they would not want to have the sermon prior to interpreting and they provide an interesting perspective:

> I don't think that would be good, because that entices the interpreters to use their own words. They will read, they will understand and they will create an explanation in their minds. But if you stand there and then you interpret what they are speaking you give out exactly what has been said. But if you give out the mind will be corrupted and you will intend to put in, you will tend to put in your own interpretations. I10

The response of this participant raises some interesting homiletical implications. Tison suggests three categories to view the interpreter:

> …as a neutral agent who simply conveys the words of the preacher; someone who participates with the preaching in communicating God's words, whom the preacher trusts to understand and convey biblical truths correctly (who is a "trusted agent" of the preacher); or someone who actively preaches, along with the preacher (who is a "co-preacher").[387]

As interpreted preaching emerges as a discrete homiletic form the question of who is preaching will need to be evaluated. If the interpreter is considered a "co-preacher" does this give them agency to actively preach or should their involvement in the sermon be less active? If the interpreter is considered a co-preacher this disrupts the mono-centric paradigm of most preachers and overtly challenges the power dynamic in the preaching space. Interestingly, in interpreted preaching this researcher would argue that the power dynamic was never situated with the preacher. Rather the preacher is beholden to their interpreter who is the gatekeeper between themselves and the congregation. Within this power dynamic is also the influence of the local church leadership that the interpreter typically belongs to at some level.

The response of I10 that they would not want to know the material ahead of time because by hearing it for the first time they have no time to add their own agenda is an honest response. This interviewee was also an experienced interpreter who was not daunted by lack of preparation or unfamiliarity with the material. The integrity of the message is paramount to the interpreters that were interviewed for this research. However, for this participant their concern is that if they already understood the message they may be tempted to interpret it in a way that was not intended by the preacher.

This contrasts with other respondents who felt that having the message prior to interpretation they could provide a better interpretation. I6 said: "if we share notes it would ease the whole work." I2 also stated that knowing some content ahead of the preaching event would reduce mistakes, "you would have a background information, you would understand, you would have perhaps the general meaning so even if you miss some words you can still convey the right message." Another interpreter (I11)

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[387] Tison, "The Interpreter's Involvement in a Translated Institution," 188.

highlighted the issue of following the flow of the message and that having the material ahead of time enables interpreters to know the direction the preacher is taking:

> Yes definitely that is very helpful because for interpreter we could have full picture of what the sermon is about and it definitely, very, even more helpful if that's the sermon the interpreter hear for the first time. So I could expect what to say in five minutes ten minutes from now so that I because the interpretation sometime the sentence that you saying now don't make much sense until five minutes later, so definitely to have, the notes of the sermon beforehand is very helpful. So we can connect to the audience, five ten minutes later.

While the homiletical implications of co-preaching and power dynamics require further research, it would seem that interpreters should at least be given the option of previewing the material prior to the preaching event. This respects individual interpreters, allowing them to decide how they want to prepare for the preaching event. Just as preachers have different styles of preparation and delivery, so too, interpreters have different modes of working. The dilemma that has been raised is that currently interpreters hear the material at the same time as the congregation. While this model appears to be acceptable for SOMA missions it is perhaps not ideal given that even a short time of preparation with the interpreter can help them connect ideas and help facilitate the message more effectively.

8.2.3.2 Training

Training is currently not available for SOMA team members on how to prepare material for interpreted preaching, how to preach with an interpreter, and how to think reflectively on the process. Of those interviewed no preacher had received any formal training regarding preaching with an interpreter and were not aware if any exists. However, all stated that some form of training would have been useful before their first time preaching with an interpreter. Some preachers had been given some suggestions from their team leader, such as shortening material and speaking slowly. However, no structured systematic training was available. To this researcher's knowledge, no such training currently exists. SOMA does not appear to have any process in place to train team members on how to preach with an interpreter, it is up to the team leader to advise prior and during the mission.

Training of interpreters is beyond SOMA's scope. However, organisation of future missions could certainly emphasise to the hosting diocese the need to involve

interpreters earlier in the mission planning. As has been mentioned above it is also important to give interpreters time to spend with the SOMA team prior to the first interpreted preaching event. All interpreters interviewed were volunteer interpreters and only one interpreter had received formal training as part of an International Relations degree. Some interpreters had received a few words of instruction by other interpreters but nothing formal. However, all interpreters stated that they would welcome training and it would have been especially useful before their first time working as an interpreter. Preachers and interpreters suggested that interpreted preaching could be incorporated by theological colleges and seminaries as part of their theological education. While this is beyond the scope of the current research it is certainly a valuable suggestion, especially for those training for ministry that will involve cross-cultural ministry.

For both preachers and interpreters involved in SOMA's ministry there has been a culture of 'learning by doing.' Unfortunately, this model does not incorporate reflection or actively encourage improvement. A systematic approach to interpreted preaching will increase confidence and encourage learning from other preachers and interpreters regarding best practice in an interpreted preaching setting. SOMA is also not the only organisation using interpreted preaching, so the findings of this research are applicable in the wider church context wherever interpreters are used in religious settings.

8.2.3.3 Debriefing

Debriefing between preachers and interpreters was suggested by participants as a valuable learning model. Debriefing between preachers could also be incorporated into the SOMA in-team daily debriefing.

Organisationally it is unclear how interpreters are appointed. It is the host diocese's responsibility to supply interpreters, the majority of whom are normally clergy, however lay leaders are also used. Anecdotal reports suggest that while some persons are clearly seen as gifted interpreters, there are also logistical realities of using any person who can speak English and have availability. Given the resources required to conduct missions for both the local dioceses and visiting SOMA teams this appears an oversight when SOMA's emphasis is on teaching, training, and ministry.

As has been discussed earlier preachers and interpreters rarely have much opportunity to dialogue prior to the interpreted preaching event. Equally, after the event the preacher and interpreter do not discuss or reflect on what has taken place, what worked well, and what could have been improved. This researcher believes the majority of interpreters and preachers would welcome such reflection and find it valuable to hear from each other about their experiences. In interviewing both parties this researcher observed that often when they reflected on an area of difficulty the preacher and interpreter had very different understanding of what caused the challenge and therefore they have no opportunity to mitigate a similar occurrence in future events. Incorporating dedicated debriefing times between preacher and interpreter may also build the relationship and improve the dynamic if they speak together again. It is also valuable for the preacher who is unfamiliar with the host language and culture, to hear from the interpreter what elements of their sermon resonated with the interpreter and congregation. The preacher can incorporate these reflections into future preparation and also gain confidence about what worked well. This discussion relates directly to missions led by SOMA however, the findings can be extrapolated to other contexts where interpreted preaching occurs.

8.3 Review of research objectives

This study set out to explore interpreted preaching in a guest preaching setting, which aims to meet the needs of both local congregations, churches, as well as SOMA team members. The role of the preacher and interpreter within the SOMA mission context, the factors that help and hinder the transmission of the sermon and teaching material was investigated. In order to achieve these objectives, studies examining sermon interpreting in religious settings were reviewed, and attention was drawn to the scarcity of research in interpreting in the religious domain until the last decade. Despite this growth in interest, this study is still one of the first undertaken in terms of exploring what is occurring in the interpreted preaching setting with a homiletic focus.

8.3.1 Limitations and outlook

Some critical self-reflection is appropriate here in order to acknowledge the limitations of the study. They can be discussed particularly in terms of methodology and scope. First of all, due to the qualitative nature of the approach, a certain degree of subjectivity may be found. Being an active participant in the settings of the research may have impacted analysis. Secondly, because this researcher was a SOMA team member and

also a preacher on the missions my personal relationship with the interviewees may have impacted the answers. Interpreters who had worked with me may not have wanted to say anything critical about SOMA or the preaching event knowing my involvement on the mission and with the organisation.

Bilingual congregation members were difficult to identify and recruit within the scope of the mission and the demands on team members' time including my own. This conflict of priorities caused some difficulties in data collection. It would have been worthwhile to have a larger sample of bilingual listeners perspectives on the preaching event.

In terms of scale, the findings of this case study are specific to SOMA Australia and SOMA United Kingdom. Some of the factors discussed above may only be relevant to preachers working in this specific context, and it is therefore difficult to generalise or extrapolate these findings to other contexts. It may well be that preaching with an interpreter may look different in other countries or church denominations and with non-English speaking preachers. The findings for preachers regarding language modification relate to the English language and may not be applicable to preachers being interpreted from other languages. Nevertheless, as noted in the literature review, research regarding sermon interpreting in religious contexts has emerged as a growing body of research in a number of disciplines.

While these self-critical observations recognise the limitations of this study, they also point to the need for further research on interpreting in religious settings. This study has begun an important conversation around the need to rethink preaching with an interpreter as a discrete form within homiletics. This relatively unexplored homiletic event is beyond the scope of one doctoral project.

8.3.2 Future Research

The research could be repeated in a different SOMA setting, within a different church setting that uses a different form of interpreting (Deaf, simultaneous). Particular focus on nonverbal communication and style hold potential to investigate the extent to which the preacher needs to incorporate body language, as well as visual and creative forms of communicating. Research regarding women in the interpreted preaching setting also warrants further investigation. A case study of individual preachers who have consistent

rapport and rhythm with their interpreters could also prove fruitful to broaden our understanding of how rhythm is created in the interpreted preaching setting. A more concentrated focus on the expectations and experience of listeners is another area of further research and consider how a congregation prepares for an interpreted preaching event. How interpreters can prepare and think about the interpreted preaching can also be given future consideration.

Despite its limitations, this study contributes to the growing body of literature on church interpreting and is important in bringing a homiletical focus to the research. It is anticipated this research will stimulate further study, expanding a homiletically understanding of this important form and how preachers can be better trained, and know how to prepare and deliver a sermon with their co-preacher interpreter.

Conclusion

"I think it's all about the Holy Spirit, even understanding what the preacher is saying and bringing it out to the congregation and the congregation to receive what you are saying it is the Holy Spirit…with the help of the Holy Spirit, God will pass his message through you, through the preacher, to the interpreter to the people. [In] other words the Holy Spirit guides you in interpreting and directs you in interpreting."

<div align="right">Ugandan Interpreter</div>

Introduction

The purpose of this research was to determine if there was a significant difference when preaching with an interpreter that it warranted its own discrete category within preaching. Through the case study of SOMA, qualitative interviews with preachers, interpreters, and bilingual listeners and the analysis of these results is it argued that the dynamic of preaching with an interpreter is a unique preaching situation with a strong theological basis and can be considered a homiletic with its own methodologies, praxis, and need for ongoing research.

Review

It has been demonstrated that interpreted preaching has a significant history in the church and the proclamation of the gospel, however, interpreters and the act of preaching with an interpreter has been all but silent in church history and homiletics. This research aims to be one of the first to highlight the important role interpreters have played in the oral transmission of the gospel and in ecclesial preaching historically and currently.

A biblical precedent has been established that it was God's intention for a multiplicity of languages and cultures to exist and flourish. From the Babel narrative through to Pentecost, a single sacred language was not God's desire but rather that all people would converse with God in their heart language. The history of translation studies has been established on this theology ensuring that the bible continues to be translated into as many languages as possible. Theologies of mission and translation have resulted in a strong academic undertaking of translation studies. This research sees the need to extend this academic rigor to oral interpretation in religious contexts.

Interpretation is recognised as its own discipline with professional interpreters working in a wide variety of spheres such as government, health, education, and the judiciary. However, the interpreters who are used in church and religious organisations such as SOMA are not professionals. On the contrary, many interpreters involved in sermon interpreting are untrained natural linguists who have been chosen due to their fluency in two or more languages. Unlike professional community or conference interpreters, interpreters in church settings and specifically in consecutive side-by-side preaching are not expected to be invisible or neutral in their delivery. This research was not aimed at critiquing interpreters who undertake the demanding task of interpreting. Instead, given that currently neither interpreters or preachers receive training or feedback, to explore why it has been successful and how to improve the process to not only give instruction to preachers but to lighten the cognitive load that interpreters carry.

Though church interpreting has emerged as an area of research in the last decade the literature has been largely focused within the disciplines of linguistics and interpretation rather than theology or homiletics. This research adds to the current body of research by focusing on the homiletical aspects of interpreted preaching and especially the role of the preacher. The current literature offers some insights into interpreted preaching including the importance of interpreters viewing their role as service to God as well as the interpreter as 'co-performer' and 'co-constructor' of the sermon.

The case study of SOMA explores interpreted preaching in a short-term mission context and provides a unique perspective of interpreted preaching as a guest speaker. The study of SOMA provides insight into different types of interpreted preaching, including ecclesial Sunday preaching as well as conference teaching with an interpreter. While the results of the study apply specifically to SOMA it allows generalisation to other interpreted preaching settings.

Recognising the voluntary and untrained nature of the interpreters most likely to be encountered during consecutive side-by-side interpreting found in settings such as a short-term mission trips this research has assumed a homiletical rather than a linguistic or interpreting focus. Acknowledging the presumed historical success of preaching with an interpreter this research aimed to give considered attention to the interpreted preaching event from a theological and homiletic perspective. With limited research on religious interpreting within linguistic disciplines and almost none within theology, this

research is positioned to contribute to this important discussion with theological, homiletical, and practical outcomes.

Definition of Interpreted Preaching

Interpreters are visible during the delivery of the sermon or teaching, however, this research asserts that they should be present in each stage of the preacher's preparation process, given that preaching is more than sermon delivery. However, there are currently no models or frameworks with which preachers could reasonably be expected to incorporate the concept of interpreters into their preparation. As a result of this research it is hoped that both theoretical and practical frameworks for interpreted preaching will be developed for those who will participate in interpreted preaching. This research will begin the task by providing a definition of interpreted preaching and delineating how this form of preaching is a discrete homiletic.

A definition of interpreted preaching:

> A form of preaching in multilingual settings that requires an interpreter for listeners to receive the intended message. Interpreted preaching differs from other forms of preaching due to the added factor of an interpreter, which changes how preachers prepare, deliver, and reflect on the preaching event. Interpreted preaching embodies a theology of God's love of diversity and God's willingness to communicate to all of creation in their heart language. Interpreted preaching is Holy Spirit empowered preaching that relies on the Spirit's collaboration between the Word, the preacher, the interpreter, and the listener. Interpreted preaching may occur in a variety of settings including church, conference, or evangelical outreach. This definition refers to consecutive side-by-side interpreted preaching, however, it may have application to other forms of interpreting including Deaf and simultaneous. Interpreted preaching acknowledges that the preacher or teacher prepares content but delivery to the listener relies on the linguistic skill of the interpreter, including their cultural intelligence. The interpreter becomes a co-preacher as they transmit the message in linguistic and culturally appropriate ways for the target congregation. This does not diminish the preacher's role, however it does modify this role as they bring their homiletical skill to the preaching task. Preachers in interpreted preaching settings pay particular attention to nonverbal communication, including the use of visual aids and creative communication; building a rapport

with their interpreter; and prepare for the homiletic event with the interpreter and congregation in mind.

This definition may require revision as further research is undertaken. It also relies on the results from consecutive side-by-side preaching found in this research. Research of Deaf or simultaneous interpreted preaching may offer additional or alternative definitions.

A New Form of Preaching

Interpreted preaching should be classified as a discrete homiletic as it differs from other forms of preaching and requires a unique approach to sermon preparation and delivery, as well as theological reflection on the process. As the homiletic of interpreted preaching is expounded in this section it is with the belief that "homiletical theology is theology in connection with all phases of preaching."[388] Eisenlohr states:

> Homiletic theory is a deliberate way of thinking theologically through the process of preparing to preach any given sermon in such a way that its words are open to the Word. Unlike the public nature of preaching, homiletic theory involves the mostly private struggle of preachers as they seek to discern the exact form the gospel needs to take for a particular sermon in accord with the overall aim of preaching. It involves the moments of sermon preparation whereby the preacher combs Scripture, engages in contemplation, analyzes the preaching situation in all its cultural and congregational complexities, receives insights, and thinks pastorally and prophetically about how to preach on any given Sunday.[389]

As preachers seek to think theologically about the task of interpreted preaching it is important that this is done from the earliest stages of the preaching process and not just prior to or during the delivery of the sermon. In arguing the case for a homiletic for interpreted preaching this research has demonstrated that it is distinct from other forms of preaching in all aspects of preaching including preparation, preaching roles, delivery, and reflection.

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[388] Ronald J. Allen, "Preaching as Spark for Discovery in Theology," in *Homiletical Theology: Preaching as Doing Theology*, ed. David Schanasa Jacobsen (Eugene: Cascade Books, 2015), 131.

[389] Teresa Stricklen Eisenlohr, "The Way and the Way of Homiletic Theology," in *Homiletical Theology: Preaching as Doing Theology*, ed. David Schanasa Jacobsen (Eugene: Cascade Books, 2015), 162.

Preparing for Interpreted Preaching

Interpreted preaching differs most from other forms of preaching in the delivery of the sermon. The congregation visually sees two or more people[390] and their accompanying voices and movements. While preaching is more than the delivered event, it is in this moment that the listener will be acutely aware of whether the preacher-interpreter dynamic is successful. However, the preacher should have been preparing for this moment from the start of their homiletical process or "preaching swim"[391] as discussed in Chapter 2. During this preparation stage it is unlikely that preachers can collaborate with their interpreters. However, just as the preacher cannot always know their congregation, yet attempt to craft a message that will resonate with a specific people in a specific time and place,[392] the interpreter should also be considered a silent companion during the preacher's preparation. Incorporating interpretation into these earliest stages requires a paradigm shift that acknowledges the importance of not just preaching but interpreted preaching as a distinct homiletic.

As noted, it can be difficult to exegete the culture or congregation of the listeners to whom the preacher will be speaking, however, as the preacher becomes more self-reflective they can at least identify when they are preaching and exegeting through their own cultural bias. Quicke reminds us that, "myopic preachers are naïve about culture. They fail to give it much thought and prayer."[393] Kim calls the preacher to be "students of cultures – biblical cultures as well as contemporary ones."[394] This study of culture should include consideration of the preacher's own culture and background. Nieman and Rogers observed of their interviewees:

> …one of their biggest mistakes came in ignoring their own culture. They were intimately familiar with the cultures in which they were raised and still lived, but rarely did they consciously consider the assumptions on which their daily activities and interactions rested.[395]

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[390] Depending on the number of languages that require interpretation.
[391] Quicke, *360-Degree Preaching*, 132.
[392] Tisdale, "Exegeting the Congregation," 75.
[393] Michael J. Quicke, *Preaching as Worship: An Integrative Approach to Formation in Your Church* (Grand Rapids: Baker Books, 2011), 53.
[394] Matthew D. Kim, "The World of Ethnic and Cultural Issues in Preaching," in *The Worlds of the Preacher: Navigating Biblical, Cultural, and Personal Contexts,* ed. Scott M. Gibson (Grand Rapids: Baker Academic, 2018), 74.
[395] Nieman and Rogers, *Preaching to every Pew*, 140.

As the preacher exegetes themselves it is not "about who we project ourselves to be at church, but an honest inventory of who we are and how our culture(s) and past experiences shape our communication today."[396] As part of the preacher's preparation to understand other cultures it is important for preachers to learn about themselves and to apply this to the cultural contexts where interpreted preaching will be undertaken. As Travis writes, "Preachers may choose to simply acknowledge the limitations of their own experience, publicly recognizing that theirs is but one voice among many."[397] This acknowledgement of culture will have practical application in the sermon process as the preacher recognises when they are speaking from their own cultural context and when they are preaching in ways that attempt to acknowledge and include other cultures.

Preparing for interpreted preaching involves thinking about not just what the message of the sermon is but how the message will be communicated through an interpreter to the congregation. Favourite turns of phrase and language choice may have to defer to an emphasis on conveying concepts through illustrations, stories, and examples that transcend the preacher's culture. Kim proffers the following suggestion:

> A helpful way to assess whether your language is understood by your listeners is to write out a complete manuscript of the sermon. As you read it over, consider the various cultural groups represented in your church and fill in any question marks by locating words, phrases, idioms, and images that will not make sense to them.[398]

Kim's suggestion is helpful for an interpreted preaching method as the preacher additionally includes the interpreter as well as listeners to their sermon assessment.

Preachers who desire to embrace interpreted preaching will strive to make communication with their interpreter as efficacious as possible. As highlighted by the data results of this research this means rethinking the use of humour, especially in the form of joke telling. It will involve examining the written manuscript for vernacular, metaphoric and idiomatic language, as well being aware of when such phrases enter speech spontaneously. The reality of globalization and the influence of education and media means that some idioms are known across cultures, however, just as different

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[396] Kim, *Preaching with Cultural Intelligence*, 45.
[397] Sarah Travis, *Decolonizing Preaching: The Pulpit as Postcolonial Space* (Eugene: Cascade Books, 2014), 99.
[398] Kim, *Preaching with Cultural Intelligence*, 28.

generations of the same culture may be unfamiliar with vernacular it is best practice to avoid idiomatic, metaphoric and vernacular language.

Personal stories that transcend culture and encourage connection should be incorporated into interpreted preaching where it is appropriate given the text and topic of the sermon. As stated in Chapter 1, "Propositions may not translate between cultures, but stories about life, family, and struggles almost always do. Narratives make us feel we can relate to each other. Through storytelling we share pain, apply truth, and build trust."[399] As well as stories one of the major findings from this research is that the use of visual aids communicates strongly, especially in a format where language is mediated through an interpreter. Interpreters and listeners from one research site all reported that when a visual aid using local materials was used to form a stool representing the three aspects of spirit-filled discipleship – prayer, word, and worship, this impacted significantly on the listeners. Using local materials and symbols that are culturally relevant honours the host culture, engages the congregation, acknowledges different learning styles, and helps retention of the message. Preachers who are accustomed to a preaching style that does not usually incorporate creative illustrations may find this challenging especially if they already considered themselves competent preachers. However, as preachers explore new ways to express concepts, stories, and teaching points they are reflecting an interpreted preaching homiletic. The expected outcome of incorporating this new homiletic into the preacher's preparation is that congregations and interpreters can receive and engage fully with the interpreted message.

Interpreted preaching demands much from preachers in preparation for the preaching event. Preachers must exegete, as much as possible, not only the culture of the congregation but also themselves, looking to find ways that best present biblical truths and Christian teaching to a variety of cultures. It involves scrutinising their preaching for language that would not be understood by an interpreter, as well as finding stories, illustrations and examples that are culturally relevant to the congregation. Finally, preachers should incorporate visual forms of communication into their preaching that help transcend language barriers, engage the congregation, and assist the interpreter convey the preacher's message.

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[399] Richardson, "Cross-Cultural Preaching," 172-173.

Roles in Interpreted Preaching

Another element of interpreted preaching that is unique to this homiletic is the shift in power to a shared preacher interpreter dynamic. The preacher is beholden to their interpreter as the cultural gatekeeper through whom the sermon would not otherwise be understood. Preachers who recognise and respect the interpreter in the interpreted preaching dynamic are likely to have a more successful and enjoyable preaching experience. Congregants are also positioned to hear the sermon twice and while they may only understand the language of the interpreter they are still 'listening' to the preacher's body language, gestures, and rapport with the interpreter.

Interpreted preaching is unique because it relies on the interpreter's cultural competence, given that in guest preaching scenarios it is difficult to adequately exegete congregations. Interpreted preaching actually has the advantage of not just relying on the preacher's own cultural understanding:

> Preachers commonly draw examples and illustrations from personal and familiar sources. There lies the possibility that sermons reflect only one cultural perspective: that of the preacher. While preachers must take ownership of their own words and seek to be authentic, sermons are limited by a lack of conversation with others.[400]

Interpreted preaching expects that while interpreters do not change the message they use culturally appropriate language and illustrations to transmit the sermon to listeners. If preachers are able to spend time with their interpreter prior to delivery of the message then this can be done collaboratively, however, if this is not possible it should be assumed that interpreters are trusted gatekeepers who are endorsed by the local church body to make these linguistic and cultural choices during the preaching event. This will be a challenge to some preachers and require a flexible attitude that acknowledges that without the interpreter the majority of the congregation will not understand any part of the sermon. It also recognises the shared faith of the interpreter as well as their leadership within the local church. Shifting the balance of power from the preacher to sharing with an interpreter may be uncomfortable for some preachers who are accustomed to the power associated with solely occupying the preaching space. Preachers in an interpreted preaching situation should be encouraged to reflect upon

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[400] Travis, *Decolonizing Preaching,* 45.

power dynamics and inequalities.[401] Interpreted preaching can be seen as an act of service to the host church, with the preacher offering their sermon to the congregation, aware that it is only by the power of the Holy Spirit and the interpreter's ability that the listener will hear.

Interpreted preaching requires the preacher to trust their interpreter. As highlighted in this research this was largely achieved in the SOMA case study as preachers share a common Anglican heritage, are endorsed by the diocesan bishop, often had established relationships, and shared the common goal of edifying the local church and/or church leadership. This equivalence may not be possible for all preachers in a setting where interpretation will be taking place. Chapter 8 discussed some of the ways that this trust could be built and strengthened such as spending formal and informal time together. Time spent building a relationship helps practically by familiarising the interpreter with the preacher's accent and manner of speaking. Importantly, it also provides an opportunity to share and discuss their faith, experience, and personal histories. Preachers who recognise that the interpreter has the same desire to edify the church and its members are more likely to trust their interpreter and the preaching event work more effectively. The preacher recognises that they are not alone in the preaching space but stand in connection with their interpreter as jointly they prepare to deliver the message, a homiletic stance that is unique to interpreted preaching.

Delivering the Message in Interpreted Preaching

As stated above, it is during the preaching event that interpreted preaching is overtly distinct from other forms of preaching. However, much of the delivery aspects of interpreted preaching are shared by other forms of preaching: most congregants desire preaching that is engaging, uses appropriate gestures and movement, uses language that is clear and delivered in vocal tone and at a rate that allows the listener to actively retain what has been spoken. The difference for interpreted preaching is that if the preacher delivers the sermon in a way that neglects these delivery aspects it can severely diminish communication with the congregation and the interpreter. In preaching the "overall use of verbal and nonverbal language is vitally important to the transmission of the message."[402] Preachers who recognise the limits of verbal communication and

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[401] Travis, *Decolonizing Preaching*, 98.
[402] Brown, *Delivering the Sermon,* 12.

intentionally increase focus on nonverbal communication in this research were demonstrably more effective preaching with an interpreter. This is a paradigm shift that realises the importance of nonverbal communication in the homiletic of interpreted preaching.

It has been noted in Chapter 2 that the preacher does not stand up alone but rather ""we stand in the company of his Holy Spirit."[403] The physical space of interpreted preaching is also shared space with the interpreter, another distinction of this homiletic form. Preachers can use this space to embody a theology of unity and demonstrate to the congregation that they "stand before the congregation *with* rather than *above* them."[404] Acknowledging the interpreter honours the important function they serve and also demonstrates the preacher's awareness of the language barrier that is a reality of interpreted preaching. Humility in interpreted preaching acknowledges that "we will make mistakes along the way,"[405] but the intent is to actively engage with people.

While nonverbal communication is crucial in interpreted preaching as well as understanding the practical and theological dynamics of sharing the preaching space, attention needs to be paid to verbal communication. Respondents in this research repeatedly emphasised that speed and accent make interpreting difficult. Therefore, just as the preacher must be intentional about their nonverbal communication in interpreted preaching, considered attention must be given to verbal speech. Since verbal language comprehension by the interpreter may be limited it is important that what is said is spoken with the greatest prospect of being understood. The preacher can most effectively achieve this by slowing down. While preachers may struggle to soften their accent, even strong accents are more easily understood when the pace of speech is slower. Brown points out that "the more rapid the speech the more likely one is to misarticulate a word or sound,"[406] which causes an even a greater chance of misunderstanding or even misinterpreting in interpreted preaching.

Interpreted preaching requires good homiletical praxis incorporating traditional preaching delivery techniques with an increased emphasis on nonverbal

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[403] Johnson, *Glory of Preaching*, 239.
[404] Jason Boyd, *The Naked Preacher: Action Research and a Practice of Preaching* (London: SCM Press, 2018), 149.
[405] Kim, "The World of Ethnic and Cultural Issues in Preaching," 87.
[406] Brown, *Delivering the Sermon*, 54.

communication. Preachers who consciously focus on both verbal and nonverbal delivery that is cognisant of the interpreter and facilitating understanding, are more likely to be effective.

Homiletic Reflection of Interpreted Preaching

At present the attitude towards interpreted preaching is 'learning by doing.' However, as interpreted preaching gains recognition as a discrete homiletic, intentional reflection needs to be undertaken by the preacher. Reflection should occur in conjunction with interpreters, bilingual listeners, and experienced practitioners to improve outcomes for all involved. One way to achieve this is by listening to others. Travis offers this strategy: "actively seek to include more voices and perspectives in the preaching process: during sermon preparation, within the sermon itself, and after the sermon has been delivered."[407] By listening to a variety of voices the preacher aims to better understand what is taking place in interpreted preaching and strengthen their preaching praxis. As further research is undertaken that contributes to this homiletic it is expected that preachers will increase their efficacy in interpreted preaching.

Conclusion

In stating the case for a homiletic for interpreted preaching this research has aimed to demonstrate that interpreted preaching is distinct from other forms of preaching. The added dynamic of an interpreter necessarily asks the question of not just who is listening but who is preaching. This research proposes that the interpreter is more than a mouthpiece for the preacher but is in fact a co-preacher as they help facilitate the sermon through not just equivalent language but also cultural fluency. The interpreter theologically partners with the preacher respecting diversity in language and culture that was God's plan for humanity all along. Both interpreter and preacher submit to the Holy Spirit's empowerment as they strive to communicate in a way that the congregation can hear and respond.

This research contributes to the emerging discourse on interpreted preaching and is one of the first to examine the theological and homiletical underpinnings of this prevalent but overlooked preaching event. Further research may consider interpreted preaching in different contexts or different forms. Questions regarding power, co-creating sermons,

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[407] Travis, *Decolonizing Preaching,* 99.

and gender in interpreted preaching also deserve further study. Further research may also consider how congregations prepare for and approach the interpreted preaching event and as well as examining their expectations of interpreted preaching. Theological and denominational issues can also be explored, given that the current research focused on Anglicanism that is openness to charismatic renewal and a strong focus on scripture. A homiletical examination that focuses on the interpreter and their preparation for the interpreted preaching event is another area of further research.

The implications for homiletics from this research demonstrate that there is a biblical basis for interpreted preaching as well as a historical precedent. However, this homiletic is not theoretical but a live dynamic that has been occurring since the Early Church and continues in a multitude of settings around the world today. This research hopes to demonstrate that preachers should not be surprised to find themselves in a situation where they will be interpreted and to have the necessary theoretical and practical knowledge available to facilitate a positive experience for preacher, interpreter, and listener. Interpreted preaching embodies the Pentecost belief that all peoples should hear the good news in their heart language communicated through preachers and interpreters empowered by the Holy Spirit.

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Appendix A – Research Sites

A.1 Hanoi, Vietnam

Figure 1. Transportation Map of Vietnam, from US Central Intelligence Agency, accessed July 26, 2018, https://www.cia.gov/library/publications/resources/cia-maps-publications/map-downloads/vietnam-transport.jpg/image.jpg

A.2 East Ruwenzori and Kinkiizi, Uganda

Figure 2. Transportation Map of Uganda, from US Central Intelligence Agency, accessed July 26, 2018, https://www.cia.gov/library/publications/resources/cia-maps-publications/map-downloads/uganda-transport.jpg/image.jpg

Appendix B – Participant Information Sheets

B.1 Participant Information Sheet, East Ruwenzori, Uganda, 2016

Charles Sturt University

PARTICIPANT INFORMATION SHEET
Diocese of East Ruwenzori, Church of Uganda

A Homiletic For Interpreted Preaching

Researcher:
Teresa Parish (*Student, PhD Theology*)

Project Supervisors:
Dr Gerard Moore (*Lecturer in Worship & Practical Theology; Head of School, Charles Sturt University*)

Dr Peter Davis (*Academic Director, Excelsia College*)

Invitation

You are invited to participate in a research study on the experiences of those involved in hearing, interpreting, or preaching where the sermon is translated from English into the language of the local church. The study is being conducted by Teresa Parish from the School of Theology at Charles Sturt University, Australia. This study is being conducted in conjunction with SOMA UK and SOMA Australia. Teresa is part of the SOMA UK mission team as a participant observer. As well as the Diocese of East Ruwenzori, interviews will also be conducted in the Diocese of Kinkiizi as well as the Anglican church in Hanoi Vietnam where Teresa will accompany a SOMA Australia mission team in 2016.

Before you decide whether or not you wish to participate in this study, it is important for you to understand why the research is being done and what it will involve. Please take the time to read the following information carefully and discuss it with others if you wish.

What is the purpose of this study?

The gospel of Jesus Christ has been shared in many languages across the world and this could not have been accomplished without the important job of interpreters. However, no research in English has studied the role of spoken translation during preaching. This study is concerned with what is happening for the preacher, the interpreter, and listeners during this complex task. SOMA UK and SOMA Australia have been selected as a case study for this research because SOMA missions rely on the assistance of interpreters, especially when teaching and preaching.

2. Why have I been invited to participate in this study?

We are seeking persons aged over 21 years to participate in this research who have had either (a) experience interpreting for visiting English-speaking preachers, (b) have preached in English while being translated into another language, or (c) are bilingual listeners who understand both preacher and interpreter. It is expected that participants in the study have reasonable fluency in English and if an interpreter or bilingual listener have fluency in the language of the local congregation.

If you do not have a good command of English then unfortunately you are not eligible to participate.

3. What does this study involve?

If you agree to participate, you will be interviewed and asked a range of questions relating to your experience interpreting, or preaching, or hearing interpreted preaching. The information we are interested in is a brief history of how you first became involved in interpreted preaching and how often you have done so. You will be asked about some of the difficulties of translated preaching and what you see are the causes. The interview questions will also ask you to reflect on what can make translating easier for interpreters and preachers. The interview will be audio recorded by the researcher.

4. Are there risks and benefits to me in taking part in this study?

There will be no risk or benefit to you in participating in this research.

5. How is this study being paid for?

This study is self-funded by the researcher.

6. Will taking part in this study cost me anything, and will I be paid?

There is no cost to taking part in this study and no payment will be given for participating.

7. What if I don't want to take part in this study?

Participation in this research is entirely your choice. Only those people who give their informed consent will be included in the project. Whether or not you decide to participate is your decision and will not disadvantage you.

If you do decide to participate, you may withdraw from the project at any time without giving a reason and have the option of withdrawing any data, which identifies you.

8. What if I participate and want to withdraw later?

If you decide later that you do not wish to participate your data will be withdrawn from the study without penalty or discriminatory treatment.

9. How will my confidentiality be protected?

Any information collected by the researcher which might identify you will be stored securely and only accessed by the researcher unless you consent otherwise.

Data will be retained for at least 5 years in digital format by the researcher. It will be securely stored in password protected format by the researcher.

To ensure confidentiality any identifiable data such as names or places will be removed or replaced.

10. What will happen to the information that I give you?

The data that you supply will be presented in a doctoral thesis to be submitted for Mrs Parish's degree. Data may also be presented in papers for journals that arise out of the project. Individual participants will not be identified in any reports arising from the project.

11. Who should I contact if I have concerns about the conduct of this study?

NOTE: Charles Sturt University's Human Research Ethics Committee has approved this project. If you have any complaints or reservations about the ethical conduct of this project, you may contact the Committee through the Executive Officer:

> The Executive Officer
> Human Research Ethics Committee
> Tel: +61 2 6338 4628
> Email: **ethics@csu.edu.au**

Any issues you raise will be treated in confidence and investigated fully and you will be informed of the outcome.

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Thank you for considering this invitation.
This information sheet is for you to keep.

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B.2 Participant Information Sheet, Hanoi, Vietnam, 2016

Charles Sturt University

PARTICIPANT INFORMATION SHEET
Anglican Deanery of Vietnam

A Homiletic For Interpreted Preaching

Researcher:
Teresa Parish (*Student, PhD Theology*)

Project Supervisors:
Dr Gerard Moore (*Lecturer in Worship & Practical Theology; Head of School, Charles Sturt University*)

Dr Peter Davis (*Academic Director, Excelsia College*)

Invitation

You are invited to participate in a research study on the experiences of those involved in hearing, interpreting, or preaching where the sermon is translated from English into the language of the local church. The study is being conducted by Teresa Parish from the School of Theology at Charles Sturt University, Australia. This study is being conducted in conjunction with SOMA UK and SOMA Australia. The Dean of Vietnam Rev John Lin has given consent for Teresa Parish to conduct interviews during the SOMA Australia mission to the Deanery of Vietnam, visiting the Hanoi Anglican church. Teresa is part of the SOMA Australia mission team as a participant observer. As well as the Deanery of Vietnam, interviews have also been conducted in the Church of Uganda in the Dioceses of Kinkiizi and East Ruwenzori where Teresa accompanied SOMA UK mission teams in 2016.

Before you decide whether or not you wish to participate in this study, it is important for you to understand why the research is being done and what it will involve. Please take the time to read the following information carefully and discuss it with others if you wish.

What is the purpose of this study?

The gospel of Jesus Christ has been shared in many languages across the world and this could not have been accomplished without the important job of interpreters. However, no research in English has studied the role of spoken translation during preaching. This study is concerned with what is happening for the preacher, the interpreter, and listeners during this complex task. SOMA UK and SOMA Australia have been selected as a case study for this research because SOMA missions rely on the assistance of interpreters, especially when teaching and preaching.

2. Why have I been invited to participate in this study?

We are seeking persons aged over 21 years to participate in this research who have had either (a) experience interpreting for visiting English-speaking preachers, (b) have preached in English while being translated into another language, or (c) are bilingual listeners who understand both preacher and interpreter. It is expected that participants in the study have reasonable fluency in English and if an interpreter or bilingual listener have fluency in the language of the local congregation.

If you do not have a good command of English then unfortunately you are not eligible to participate.

3. What does this study involve?

If you agree to participate, you will be interviewed and asked a range of questions relating to your experience interpreting, or preaching, or hearing interpreted preaching. The information we are interested in is a brief history of how you first became involved in interpreted preaching and how often you have done so. You will be asked about some of the difficulties of translated preaching and what you see are the causes. The interview questions will also ask you to reflect on what can make translating easier for interpreters and preachers. The interview will be audio recorded by the researcher.

4. Are there risks and benefits to me in taking part in this study?

There will be no risk or benefit to you in participating in this research.

5. How is this study being paid for?

This study is self-funded by the researcher.

6. Will taking part in this study cost me anything, and will I be paid?

There is no cost to taking part in this study and no payment will be given for participating.

7. What if I don't want to take part in this study?

Participation in this research is entirely your choice. Only those people who give their informed consent will be included in the project. Whether or not you decide to participate is your decision and will not disadvantage you.

If you do decide to participate, you may withdraw from the project at any time without giving a reason and have the option of withdrawing any data, which identifies you.

8. What if I participate and want to withdraw later?

If you decide later that you do not wish to participate your data will be withdrawn from the study without penalty or discriminatory treatment.

9. How will my confidentiality be protected?

Any information collected by the researcher which might identify you will be stored securely and only accessed by the researcher unless you consent otherwise.

Data will be retained for at least 5 years in digital format by the researcher. It will be securely stored in password protected format by the researcher.

To ensure confidentiality any identifiable data such as names or places will be removed or replaced.

10. What will happen to the information that I give you?

The data that you supply will be presented in a doctoral thesis to be submitted for Mrs Parish's degree. Data may also be presented in papers for journals that arise out of the project. Individual participants will not be identified in any reports arising from the project.

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NOTE: Charles Sturt University's Human Research Ethics Committee has approved this project. If you have any complaints or reservations about the ethical conduct of this project, you may contact the Committee through the Executive Officer:

> The Executive Officer
> Human Research Ethics Committee
> Tel: +61 2 6338 4628
> Email: **ethics@csu.edu.au**

Any issues you raise will be treated in confidence and investigated fully and you will be informed of the outcome.

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Thank you for considering this invitation.
This information sheet is for you to keep.

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CRICOS Provider Numbers for Charles Sturt University are 00005F (NSW), 01947G (VIC) and 02960B (ACT). ABN: 83 878 708 551

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B.3 Participant Information Sheet, Harare, Zimbabwe, 2015

Charles Sturt University

PARTICIPANT INFORMATION SHEET
Anglican Diocese of Harare, Zimbabwe

A Homiletic For Interpreted Preaching

Researcher:
Teresa Parish (*Student, PhD Theology*)

Project Supervisors:
Dr Gerard Moore (*Lecturer in Worship & Practical Theology; Head of School, Charles Sturt University*)

Dr Peter Davis (*Academic Director, Excelsia College*)

Invitation

You are invited to participate in a research study on the experiences of those involved in hearing, interpreting, or preaching where the sermon is translated from English into the language of the local church. The study is being conducted by Teresa Parish from the School of Theology at Charles Sturt University, Australia. This study is being conducted in conjunction with SOMA UK and SOMA Australia. The Right Rev Dr Chad Nicholas Gandiya has given consent for Teresa Parish to conduct interviews during the SOMA UK mission to the Diocese of Harare. Teresa is part of the SOMA UK mission team as a participant observer. As well as the Diocese of Harare, interviews will also be conducted in the Anglican churches in Hanoi and Ho Chi Minh City Vietnam where Teresa will accompany a SOMA Australia mission team in 2016.

Before you decide whether or not you wish to participate in this study, it is important for you to understand why the research is being done and what it will involve. Please take the time to read the following information carefully and discuss it with others if you wish.

What is the purpose of this study?

The gospel of Jesus Christ has been shared in many languages across the world and this could not have been accomplished without the important job of interpreters. However, no research in English has studied the role of spoken translation during preaching. This study is concerned with what is happening for the preacher, the interpreter, and listeners during this complex task. SOMA UK and SOMA Australia have been selected as a case study for this research because SOMA missions rely on the assistance of interpreters, especially when teaching and preaching.

2. Why have I been invited to participate in this study?

We are seeking persons aged over 21 years to participate in this research who have had either (a) experience interpreting for visiting English-speaking preachers, (b) have preached in English while being translated into another language, or (c) are bilingual listeners who understand both preacher and interpreter. It is expected that participants in the study have reasonable fluency in English and if an interpreter or bilingual listener have fluency in the language of the local congregation.

If you do not have a good command of English then unfortunately you are not eligible to participate.

3. What does this study involve?

If you agree to participate, you will be interviewed and asked a range of questions relating to your experience interpreting, or preaching, or hearing interpreted preaching. The information we are interested in is a brief history of how you first became involved in interpreted preaching and how often you have done so. You will be asked about some of the difficulties of translated preaching and what you see are the causes. The interview questions will also ask you to reflect on what can make translating easier for interpreters and preachers. The interview will be audio recorded by the researcher.

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The Commonwealth Register of Institutions and Courses for Overseas Students (CRICOS) Provider Number for Charles Sturt University is 00005F. ABN: 83 878 708 551

4. Are there risks and benefits to me in taking part in this study?

There will be no risk or benefit to you in participating in this research.

5. How is this study being paid for?

This study is self-funded by the researcher.

6. Will taking part in this study cost me anything, and will I be paid?

There is no cost to taking part in this study and no payment will be given for participating.

7. What if I don't want to take part in this study?

Participation in this research is entirely your choice. Only those people who give their informed consent will be included in the project. Whether or not you decide to participate is your decision and will not disadvantage you.

If you do decide to participate, you may withdraw from the project at any time without giving a reason and have the option of withdrawing any data, which identifies you.

8. What if I participate and want to withdraw later?

If you decide later that you do not wish to participate your data will be withdrawn from the study without penalty or discriminatory treatment.

9. How will my confidentiality be protected?

Any information collected by the researcher which might identify you will be stored securely and only accessed by the researcher unless you consent otherwise.

Data will be retained for at least 5 years in digital format by the researcher. It will be securely stored in password protected format by the researcher.

To ensure confidentiality any identifiable data such as names or places will be removed or replaced.

10. What will happen to the information that I give you?

The data that you supply will be presented in a doctoral thesis to be submitted for Mrs Parish's degree. Data may also be presented in papers for journals that arise out of the project. Individual participants will not be identified in any reports arising from the project.

11. Who should I contact if I have concerns about the conduct of this study?

NOTE: Charles Sturt University's Human Research Ethics Committee has approved this project. If you have any complaints or reservations about the ethical conduct of this project, you may contact the Committee through the Executive Officer:

> The Executive Officer
> Human Research Ethics Committee
> Tel: +61 2 6338 4628
> Email: **ethics@csu.edu.au**

Any issues you raise will be treated in confidence and investigated fully and you will be informed of the outcome.

<div align="center">

Thank you for considering this invitation.
This information sheet is for you to keep.

</div>

B.4 Participant Information Sheet, Kinkiizi, Uganda, 2016

Charles Sturt University

PARTICIPANT INFORMATION SHEET
Diocese of Kinkiizi, Church of Uganda

A Homiletic For Interpreted Preaching

Researcher:
Teresa Parish (*Student, PhD Theology*)

Project Supervisors:
Dr Gerard Moore (*Lecturer in Worship & Practical Theology; Head of School, Charles Sturt University*)

Dr Peter Davis (*Academic Director, Excelsia College*)

Invitation

You are invited to participate in a research study on the experiences of those involved in hearing, interpreting, or preaching where the sermon is translated from English into the language of the local church. The study is being conducted by Teresa Parish from the School of Theology at Charles Sturt University, Australia. This study is being conducted in conjunction with SOMA UK and SOMA Australia. Teresa is part of the SOMA UK mission team as a participant observer. As well as the Diocese of Kinkiizi, interviews will also be conducted in the Diocese of East Ruwenzori as well s the Anglican church in Hanoi Vietnam where Teresa will accompany a SOMA Australia mission team in 2016.

Before you decide whether or not you wish to participate in this study, it is important for you to understand why the research is being done and what it will involve. Please take the time to read the following information carefully and discuss it with others if you wish.

What is the purpose of this study?

The gospel of Jesus Christ has been shared in many languages across the world and this could not have been accomplished without the important job of interpreters. However, no research in English has studied the role of spoken translation during preaching. This study is concerned with what is happening for the preacher, the interpreter, and listeners during this complex task. SOMA UK and SOMA Australia have been selected as a case study for this research because SOMA missions rely on the assistance of interpreters, especially when teaching and preaching.

2. Why have I been invited to participate in this study?

We are seeking persons aged over 21 years to participate in this research who have had either (a) experience interpreting for visiting English-speaking preachers, (b) have preached in English while being translated into another language, or (c) are bilingual listeners who understand both preacher and interpreter. It is expected that participants in the study have reasonable fluency in English and if an interpreter or bilingual listener have fluency in the language of the local congregation.

If you do not have a good command of English then unfortunately you are not eligible to participate.

3. What does this study involve?

If you agree to participate, you will be interviewed and asked a range of questions relating to your experience interpreting, or preaching, or hearing interpreted preaching. The information we are interested in is a brief history of how you first became involved in interpreted preaching and how often you have done so. You will be asked about some of the difficulties of translated preaching and what you see are the causes. The interview questions will also ask you to reflect on what can make translating easier for interpreters and preachers. The interview will be audio recorded by the researcher.

4. Are there risks and benefits to me in taking part in this study?

There will be no risk or benefit to you in participating in this research.

5. How is this study being paid for?

This study is self-funded by the researcher.

6. Will taking part in this study cost me anything, and will I be paid?

There is no cost to taking part in this study and no payment will be given for participating.

7. What if I don't want to take part in this study?

Participation in this research is entirely your choice. Only those people who give their informed consent will be included in the project. Whether or not you decide to participate is your decision and will not disadvantage you.

If you do decide to participate, you may withdraw from the project at any time without giving a reason and have the option of withdrawing any data, which identifies you.

8. What if I participate and want to withdraw later?

If you decide later that you do not wish to participate your data will be withdrawn from the study without penalty or discriminatory treatment.

9. How will my confidentiality be protected?

Any information collected by the researcher which might identify you will be stored securely and only accessed by the researcher unless you consent otherwise.

Data will be retained for at least 5 years in digital format by the researcher. It will be securely stored in password protected format by the researcher.

To ensure confidentiality any identifiable data such as names or places will be removed or replaced.

10. What will happen to the information that I give you?

The data that you supply will be presented in a doctoral thesis to be submitted for Mrs Parish's degree. Data may also be presented in papers for journals that arise out of the project. Individual participants will not be identified in any reports arising from the project.

11. Who should I contact if I have concerns about the conduct of this study?

NOTE: Charles Sturt University's Human Research Ethics Committee has approved this project. If you have any complaints or reservations about the ethical conduct of this project, you may contact the Committee through the Executive Officer:

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Any issues you raise will be treated in confidence and investigated fully and you will be informed of the outcome.

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Thank you for considering this invitation.
This information sheet is for you to keep.

</div>

Appendix C – Participant Consent Form

Charles Sturt University

PARTICIPANT CONSENT FORM

A Homiletic For Interpreted Preaching

Researcher:
Teresa Parish
Student, PhD Theology
Project Supervisors:
Dr Gerard Moore
Lecturer in Worship & Practical Theology; Head of School, Charles Sturt University
Dr Peter Davis
Academic Director, Excelsia College

I agree to participate in the above research project and give my consent freely.

I understand that the project will be conducted as described in the Information Statement, a copy of which I have retained.

I understand I can withdraw from the project at any time and do not have to give any reason for withdrawing.

I consent to:
participating in an interview and having it audio recorded

I understand that my personal information will remain confidential to the researchers.

I have had the opportunity to have questions answered to my satisfaction.

Print Name: _____

Signature: _____   **Date:** _____

Appendix D – Ethics Approval

Charles Sturt University

13 November 2015

Dear Mrs Parish,

Thank you for the additional information forwarded in response to a request from the Human Research Ethics Committee (HREC).

The CSU HREC reviews projects in accordance with the National Health and Medical Research Council's *National Statement on Ethical Conduct in Research Involving Humans*.

I am pleased to advise that your project entitled **"A Homiletic For Interpreted Preaching"** meets the requirements of the *National Statement*; and ethical approval for this research is granted for a twelve-month period from 13/11/2015.

The protocol number issued with respect to this project is **2015/277**. Please be sure to quote this number when responding to any request made by the Committee.

Please note the following conditions of approval:

- all Consent Forms and Information Sheets are to be printed on Charles Sturt University letterhead. Students should liaise with their Supervisor to arrange to have these documents printed;
- you must notify the Committee immediately in writing should your research differ in any way from that proposed. Forms are available at: http://www.csu.edu.au/__data/assets/word_doc/0007/963763/Report-on-Research-Project_20130503.doc (please copy and paste the address into your browser)
- you must notify the Committee immediately if any serious and or unexpected adverse events or outcomes occur associated with your research, that might affect the participants and therefore ethical acceptability of the project. An Adverse Incident form is available from the website: as above;
- amendments to the research design must be reviewed and approved by the Human Research Ethics Committee before commencement. Forms are available at the website above;
- if an extension of the approval period is required, a request must be submitted to the Human Research Ethics Committee. Forms are available at the website above;
- you are required to complete a *Report On Research Project*, which can be downloaded as above, by 21/10/2016 if your research has not been completed by that date;

Approval_after_further_information.doc

Last updated: March 2015
Next review: March 2016

- you are required to submit a final report, the form is available from the website above.

YOU ARE REMINDED THAT AN APPROVAL LETTER FROM THE CSU HREC CONSTITUTES **ETHICAL APPROVAL ONLY.**

If your research involves the use of radiation, biological materials, chemicals or animals a separate approval is required from the appropriate University Committee.

The Committee wishes you well in your research and please do not hesitate to contact the Executive Officer on telephone (02) 6338 4628 or email ethics@csu.edu.au if you have any enquiries.

Yours sincerely
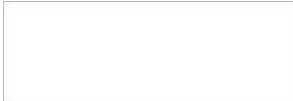
Julie Hicks
Executive Officer
Human Research Ethics Committee
Direct Telephone: (02) 6338 4628
Email: ethics@csu.ed.au

Cc: Dr Gerard Moore Dr Peter Davis

This HREC is constituted and operates in accordance with the National Health and Medical Research Council's (NHMRC) *National Statement on Ethical Conduct in Human Research* (2007)