Church Interpreting in an Interdenominational Christian Context in Urban Johannesburg

Masters Research Report presented in partial fulfilment of degree of Master in Translation (Option: Interpreting) at the University of Witwatersrand, Johannesburg

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Abstract

The focus of the present study is church interpreting, which is commonly used in multilingual church environments and is usually performed by untrained, non-professional individuals, usually members of the congregation, who perceive interpreting as a voluntary community service. This study has been undertaken at the Mosaïek Church in Fairland, Johannesburg, an interdenominational Christian church. It is often assumed that anyone who speaks more than one language can be an interpreter; therefore, interpreting is not generally regarded as a profession by laypersons. However, research in interpreting studies demonstrates that interpreting demands skills, beyond bilingualism, that generally confer in interpreters the ability to convey messages. As a result, this study aims to fill the research gap in church interpreting studies, specifically in South Africa, to develop a training programme for church interpreters at Mosaïek Church and raise awareness about the profession. The researcher has recorded professional and non-professional interpreters’ rendition of a recorded sermon, keeping as closely to a real-life situation as possible. The recordings have been transcribed and analysed to determine the coping strategies used by each participant, in order to create a training programme for this specific church’s non-professional interpreters.
Acknowledgements

I would like to give my heartfelt thanks to my supervisor, Dr Kim Wallmach, for her unending patience and guidance. I would also like to thank Dr Olivier Fléchais for his motivation and guidance. My appreciation goes to Mosaïek Church for allowing me to conduct this study at the church and to Tiaan Schulz for his help and support. Thanks must also go to my amazing mother, sister and brother-in-law and father for all their love and support. Lastly, to my husband Francois, thank you for all the sacrifice, support and love.
Declaration

I, Michelle du Plessis, declare that this research is my own unaided work. It is submitted in partial fulfilment of the requirements for the degree of Master in Arts in Translation (Option: Interpreting). It has not been submitted for any other degree of examination in any other university.

Signature: M du Plessis _______________________
Date: 2017-06-05
Dedication

Opgedra aan my pa, Dick du Plessis, vir wie ek ewig lief is.

Blommetjie se pa, ek het hom!
Definitions

**Community / liaison interpreting:** “…situations in which bi-directional interpreting is required between two or more parties to a conversation who do not understand each other’s language” (Erasmus, 1999: viii). In many cases, liaison, or community, interpreting does not use interpreters, for instance church interpreting or when an adult uses their child as interpreter when going to the doctor.

**Consecutive interpreting:** the process of interpreting after the speaker has completed one or more ideas in the source language and pauses, in order for the interpreter to transmit that information (Russel, 2005).

**Décalage / lagtime / ear voice span:** “It is the time difference between when the speaker says a thing and the moment the interpreter reproduces that thing in the target language” (Gillies, 2013)

**Interference:** “Sometimes called calque, from the French, interference is the inappropriate use in the target language of structures and words from the source language” (Gillies, 2013)

**Interpreting:** “An activity that consists of establishing, simultaneously or consecutively, oral or gestural communication between two or more speakers not speaking the same language” (Beukes & Pienaar, 2010:86).

**Interpreting norms:** “the translation of general values or ideas shared by a community — as to what is right and wrong, adequate and inadequate — into performance instructions appropriate for and applicable to particular situations” (Toury, 1995)... “regularities of translational behaviour, departure from which implies some form of social sanction, that in turn reflect the values shared by a social group” Marzocchi (2005: 88).

**Non-professional interpreters:** “…individuals with a certain degree of bilingual competence who perform interpreting tasks on an ad hoc basis without economic compensation or prior specific training. Their awareness of the skills required to perform their interpreting duties correctly and the ethical constraints thereto is shaped by their own intuitions and subject to the expectations expressed by the parties to the encounters they mediate in. Most often they conduct their tasks individually and in isolation, which translates into little visibility, lack of group solidarity and prestige, and lack of public credibility, even if they may receive immediate social recognition by the monolingual speakers for whom they enable communication.” (Martínez-Gómez, 2015)
**Remote interpreting:** “… the use of communication technologies to gain access to an interpreter in another room, building, town, city or country” (Braun, 2015)

**Sight translation / interpreting:** “To give an oral rendition in one language of a text written in another as you read that text for the first time, simultaneously, so to speak” (Gillies, 2013)

**Simultaneous interpreting:** “… the mode of interpreting in which the interpreter renders the speech as it is being delivered by a speaker into another language with a minimal time lag of a few seconds” (Franz Pöchhacker, 2015)

**Source language:** “The language from which you are translating / interpreting” (Gillies, 2013)

**Source text:** “The text [or utterance] on which [interpretation] is based.” (Pienaar & Cornelius, 2015)

**Target audience:** “A person or group of people to whom a text or utterance is addressed” (Pienaar & Cornelius, 2015)

**Target language:** “The language into which you are translating / interpreting” (Gillies, 2013)

**Target text:** “Any text [or utterance] that is the product of [an interpreting] activity” (Pienaar & Cornelius, 2015)
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Chapter 1 Introduction

1.1 Introduction

Interpreting is defined as “[a]n activity that consists of establishing, simultaneously or consecutively, oral or gestural communication between two or more speakers not speaking the same language” (Beukes & Pienaar, 2010:86). There are several modes of interpreting, for instance, simultaneous (interpreting that takes place at the same time or simultaneously), consecutive (interpreting that does not take place at the same time), remote interpreting (interpreting taking place remotely, for instance, from another room / building or by telephone), and sight interpreting (an interpreter reads a text and then verbally interprets that text into another language) (Cf. list of definitions).

Religious interpreting can take place in many different settings, “settings which are spiritual in nature” (Downie, 2016), for instance, in places of worship, at seminars, synod meetings, retreats, counselling sessions, camp meetings, board meetings, hospitals backed by religious organisations (James, 1998). Interpreting is commonly used in religious contexts where the congregation consists of people speaking more than one language, something that is becoming ever more common worldwide. For instance, a church service can take place in French, but there are congregation members who do not understand French and thus require interpretation into another language, such as English. Church interpreting can take place using different modes of interpreting, for instance, consecutive interpreting (the speaker speaks, stops and then the interpreter speaks) and simultaneous interpreting (the speaker and the interpreter speak at the same time with the interpreter slightly lagging behind the speaker; whilst receiving the message, the interpreter must therefore also produce the message; thus there is not much time between receiving and conveying the message) (Cf. list of definitions).

Religious interpreting is usually performed by non-professional interpreters, untrained volunteers who are multilingual or bilingual members of the worshipping community who learn interpreting “on-the-job” (Hild, 2015). Non-professional interpreters are defined as “…individuals with a certain degree of bilingual competence who perform interpreting tasks on an ad hoc basis without economic compensation or prior specific training. Their awareness of the skills required to perform their interpreting duties correctly and the ethical constraints thereto is shaped by their own intuitions and subject to the expectations expressed by the parties to the encounters they mediate in. Most often they conduct their tasks individually and in isolation, which translates into little visibility, lack of group solidarity and prestige, and lack of public credibility, even if they may receive immediate social recognition by the monolingual speakers for whom they enable communication.” (Martínez-Gómez, 2015)
Many churches prefer to use congregation members as interpreters and these congregation members perceive the interpreters not as professionals who are conveying a message, but as “co-creators of the worship event” (Pöchhacker, 2015: 345), and as performing a community service. Researchers view interpreters as having more influence on the communicative act: they are involved as a third party with the ability to change the register and coin new terms in their respective languages, thereby enhancing the status of the language into which they are interpreting, as affirmed by Wallmach (2014). Most of the information on religious interpreting is very practical and hands-on, in order to prepare the interpreter for the task. This may be because most researchers in the field of religious interpreting are also either preachers or interpreters (Hild, 2015). For the most part, church interpreting in South Africa is carried out in consecutive mode, defined as the process of interpreting after the speaker has completed one or more ideas in the source language (the language from which you are interpreting” [Gillies, 2013]) and pauses, in order for the interpreter to transmit that information (Russel, 2005), with the minister delivering his texts in short paragraphs, and the consecutive interpreter, standing next to him, interpreting each paragraph in turn. Many of these interpreters are community interpreters (community interpreting is defined as “situations in which bi-directional interpreting is required between two or more parties to a conversation who do not understand each other’s language” [Erasmus, 1999: viii]) and have never received any training. The latter is true for Mosaïek Church in Fairland, Johannesburg, with the sermon delivered in Afrikaans and then interpreted into English.

The interpreters of Mosaïek Church (hereafter referred to as non-professional interpreters / church interpreters) are not trained in interpreting (they are congregation members acting as volunteers), save for a ten-minute overview of what is expected of them. Non-professional interpreters are defined by Martinez-Gomez (2015:417 as “individuals with a certain degree of bilingual competence who perform tasks on an ad hoc basis without economic compensation or prior specific training.” Martinez-Gomez (2015) goes on to say that “[t]heir awareness of the skills required to perform their interpreting duties accurately and the ethical constraints thereto are shaped by their own intuitions and subject to the expectations expressed by the parties to the encounters they mediate in.” The mode of interpreting used in this church, however, differs from many other churches in South Africa, Africa and the world, in that simultaneous interpreting is used and not consecutive interpreting. Simultaneous interpreting, defined as “the mode of interpreting in which the interpreter renders the speech as it is being delivered by a speaker into another language with a minimal time lag of a few seconds” (Franz Pöchhacker, 2015), is becoming ever more popular for South African church interpreting, if the budget permits it. Thus, interpreting at Mosaïek Church is carried out simultaneously and remotely.
This study will explore the way in which professional and non-professional interpreters interpret sermons, the coping mechanisms used and how well the meaning of the text is conveyed. It is hoped that this study will illustrate that more comprehensive training is a necessity for these congregation members and an interpreting module could be added in future, specifically serving as training for this church’s interpreters in the context of church interpreting. The structure of this programme will have to be carefully considered and will be discussed in Chapter Six.

1.2. Research problem

1.2.1 Research problem and research aim

The average person does not seem to regard interpreting as a profession. It is also not regarded as a difficult task and it is generally believed that anyone who can speak more than one language can interpret, yet being able to speak more than one language “does not necessarily guarantee that the bilingual [or multilingual] will make a good interpreter” (Moeketsi, 1999:100). What is not understood is the fact that there are certain skills needed to interpret and that interpreters need to be trained in order to accurately convey the meaning of the message. This is applicable to all types of interpreting, including church interpreting.

Many churches prefer to have congregation members as interpreters, seeing as they are familiar with the content that is to be interpreted (including the Bible) and act as volunteers who are aligned with the religious context, as affirmed by Pöchhacker (2015). What most churches fail to understand is the fact that interpreting is a profession in its own right and that merely being knowledgeable about a certain topic or a certain field and being bilingual or multilingual does not automatically create an interpreter. Therefore, this study also aims to make the general public, specifically the Church, aware of interpreting as a profession.

1.2.2 Research questions

This study will aim to answer the following questions:

- Are there differences between the coping mechanisms used by professional and non-professional interpreters in the church interpreting context?

- What are the main coping mechanisms / strategies used by non-professional and professional interpreters respectively, if strategies are used?

- Do the non-professional interpreters render an acceptable interpretation of the source text, the Afrikaans sermons, defined as “[t]he text [or utterance] on which [interpretation] is based?”
Therefore, this study is target text oriented, with the target text being the rendered interpretation into English and defined as “[a]ny text [or utterance] that is the product of [an interpreting] activity” (Pienaar & Cornelius, 2015).

1.2.3 Contribution of research (rationale)

This study will endeavour to address the gap in the existing interpreting literature on interpreting and to identify training needs in the church interpreting context, with the ultimate aim of creating a training programme for Mosaïek Church.

1.3. Literature review

1.3.1 The role of the interpreter and interpreter in context

In the past, interpreters were often seen as mere mediums or conduits through which communication between two parties takes place and interpreters were regarded as neutral and somehow outside of the situation (Putch, 1997 in Bot, 2003: 31). Yet, later research suggests that the idea of interpreters as mere conduits is not sufficient to define their role. The role of the interpreter is further discussed in Chapter Two.

1.3.2 Norms in interpreting

Toury (1995:55) describes norms as “the translation of general values or ideas shared by a community — as to what is right and wrong, adequate and inadequate — into performance instructions appropriate for and applicable to particular situations”. Norms influence the way we interpret because they provide guidance. They do not reflect hard and fast rules, but are learned through training and experience and usually taught as coping strategies. Marzocchi (2005: 88) states that norms can be described as “regularities of translational behaviour, departure from which implies some form of social sanction, that in turn reflect the values shared by a social group”. This is discussed in Chapter Two.

1.3.3 Coping strategies, effort, cognitive overload and transliteration

The goal of any interpreting event is to convey the meaning or sense of the speaker's utterance. Interpreting requires a certain effort from the interpreter, as it is not an automatic process, but a conscious effort requiring mental exertion (Gile, 1999). This is further defined and discussed in Chapter Two.
1.3.4 Assessing interpreting expertise (novice versus experienced interpreters)

When comparing a novice interpreter to an experienced interpreter, it becomes obvious that practice makes (almost) perfect. Moser-Mercer (1997) describes the differences between expert and novice interpreters at different levels, for instance, at the level of factual knowledge, with the expert interpreter being able to better organise associative connections, and at the level of strategies used, which tend to become somewhat automatic for expert interpreters.

1.3.5. Existing studies on church interpreting

Interpreting is a relatively young profession and church interpreting is now becoming more popular in South Africa, not only in the indigenous language churches, but also in the traditional monolingual Afrikaans churches. It is interesting to note that most church interpreting in South Africa is performed in the consecutive mode. It is only in recent years that simultaneous interpreting has become viable for South African churches (as it is much more expensive than consecutive interpreting). Church interpreting is further discussed in Chapter Three.

1.4 Methodology

1.4.1 Data

The participants in this study were four professional interpreters and four non-professional interpreters (congregation members at Mosaïek Church who are interpreting the sermons at the church). The professional interpreters were selected because of their involvement in the profession and the non-professional interpreters were selected because of their involvement in the interpreting at Mosaïek Church.

1.4.2 Theoretical framework and methodology

1.4.2.1 Methodology

The study was undertaken as follows:

1. Professional interpreters and non-professional interpreters who are currently interpreting at Mosaïek Church were contacted and invited to participate in the study. The sermon used as a source text was “Die soeke na geluk ... wat as“ (Geyser, 2015). This is an actual sermon that was delivered in 2015. A date was arranged and participants were given the sermon notes that are given to congregation members (which includes the Bible verses used in the sermon), as well as the poem that was used at the beginning of the sermon and given approximately
ten minutes to prepare. They were furnished with an English Bible and a dictionary. The participants were given a short summary of the sermon (as is usually given to the interpreter by the preacher before a sermon). Each participant’s rendering of the Afrikaans source text into English was recorded in turn. The participants then completed a short questionnaire regarding their experience in church interpreting and interpreting in general. There are two separate, but similar questionnaires. The reason for the subtle differences is because of the types of participants: professional and non-professional interpreters. The source text and target texts were transcribed, using the ELAN transcription programme and then analysed.

1.4.2.2 Theoretical framework and research tools

My theoretical framework is based on the work of researchers such as Dam (2002) and Larson (1998). Dam discusses meaning-based and form-based strategies and states that certain strategies may lead to output that is more meaning-based, whilst other strategies lead to more form-based output. Form-based strategies are defined as strategies that have more lexical similarity between the source and the target text, whilst meaning-based strategies display more lexical dissimilarity between the source and target text. Larson states that form and meaning are of utmost importance in translation and interpreting as meaning is transferred via language. He also considers meaning-based and form-based strategies and states that form-based translations (and interpretations) “attempt to follow the form of the source language” and meaning-based translations and interpretations “make every effort to communicate the meaning of the source language” (Larson, 1998:3). It is expected that the participants in this study will use meaning-based strategies during interpreting, as interpreting involves transferring the meaning and keeping this constant. (Larson, 1998:3). However, there may be differences between the professional and non-professional interpreters. I also refer to Wadensjö’s (1998) work, which discusses the role of the interpreter as not being a mere conduit, but an active participant in the interpreting process, that these interpreters should have knowledge of both languages and also consider the sociocultural aspects of the languages involved, as they are mediators between two different sociocultural groups.

1.5 Organisation of the study

Chapter One provides the introduction to the study, including definitions of terms used (e.g. remote interpreting); Chapter Two discusses the existing literature on norms in interpreting, interpreting strategies, etc. Chapter Three discusses church interpreting and the current situation at Mosaïek Church; Chapter Four provides the theoretical framework and the methodology; Chapter Five discusses the findings of the study and recommendations of the study; Chapter Six will conclude the study and the reference list will list all references.
1.6 Conclusion

Chapter One provided a brief summary and outline of the current study. It also stated the aims, theoretical framework, and so forth, of the study. Chapter Two will discuss the relevant literature in more detail.
Chapter 2 Literature review

2.1 Introduction

Chapter Two focuses on the existing literature on church interpreting, norms in interpreting, the role of the interpreter and so forth, in order to place this study in the interpreting context. The first section focuses on interpreting in Africa, followed by the modes and norms of interpreting and the role of the interpreter. Thereafter interpreting coping strategies and the difference between novice and expert interpreters will follow.

2.2 Different modes of interpreting

As briefly explained in Chapter One, simultaneous interpreting refers to interpreting that takes place at the same time. Thus, the interpreter listens to the message being conveyed, and then immediately (with some lagtime) conveys the message in another language. Sight interpreting is also used, during which an interpreter will read a text in one language, whilst, at the same time, translating it into another language.

As explained earlier, consecutive interpreting refers to interpreting that does not take place at the same time. Thus, interpreters would listen to a message being conveyed, take notes (time permitting and depending on the length of the source message) and then convey the message in another language when the message, or part of the message, has been fully conveyed. The message length can range from a few sentences to a full speech. Liaison interpreting refers to “situations in which bi-directional interpreting is required between two or more parties to a conversation who do not understand each other’s language” (Erasmus, 1999: viii). In many cases liaison, or community, interpreting uses non-professional interpreters, for instance, for church interpreting or when an adult uses their child as interpreter when going to the doctor.

Sight interpreting refers to an interpreter reading a text and then verbally interpreting that text into another language. This type of interpreting also tends to be done in the consecutive mode. Remote interpreting refers to “the use of communication technology for gaining access to an interpreter who is in another room, building, city or country.” This is the case at the Gauteng Provincial Legislature. The council room or House is situated on the first floor and the interpreting booths in the basement. The interpreters have a monitor in the booth.
2.3 The role of the interpreter and interpreter in context

The role of the interpreter is not easily defined and depends on the context. It was generally thought that an interpreter is a mere medium or conduit through which communication between two parties took place and the interpreter was seen as neutral and somehow outside of the situation (Putch, 1997 in Bot, 2003: 31). The interpreter did not have any ‘participation’ in the communicative process and merely conveyed the message into another language, without changing it or being influenced by his / her own personal experience, bias and so forth.

Yet later research suggests that the idea of interpreters as mere conduits is not sufficient to define their role. Researchers began to view interpreters as having more influence on the communicative act: they are involved as a third party, has the ability to change the register and coin new terms in their respective languages, thereby promoting the language status, as affirmed by Wallmach (2014). They also have the power to change the meaning of the message. They are communicating cross-culturally, as affirmed by Angelelli (2000 ) and have to keep the different languages, cultural norms and so forth, in mind.

Therefore, interpreters cannot merely be “translation-machines” (Bot, 2003) to be employed during the communicative act. They are people with their own experiences, knowledge, ideals and ideas on the workings of the world, based, in part on their own culture. As Wallmach (2002) in Wallmach (2014: 574) puts it:

No matter how much an interpreter attempts to maintain impartiality and mirror the original, any interpreter's work will always reflect a personal interpretation. There will always be a gap between original and translation – and this gap is not one of language but of voice, of a speaking subject. Thus, the gap between the metadiscourse of interpreting as expressed in codes of ethics (accuracy, impartiality, confidentiality, accountability) and the actual practices and processes of interpreting poses a constant challenge.

It is because of this gap that interpreters are often urged to remain “invisible” (Wallmach, 2014: 574 and Angelelli, 2004:17), like a machine. Yet in the majority of cases, for instance in the courts, not to mention emotionally events such as the Truth and Reconciliation Commission, being machine-like is very difficult, if not impossible. It may, in fact, be argued that the interpreter should make herself / himself visible and acknowledge her / his presence. Wadensjö (1998) states that the interpreter is an active participant in the interpreting process and should have adequate knowledge of the languages and cultures involved, as they act as mediators. Penn & Watermeyer (2012) discuss the notion of cultural brokerage “in which the interpreter not only acts as a language translator, but also a bridge across different cultures, worldviews and lifeworlds present in an interaction” (Penn & Watermeyer, 2012).
The church interpreter is seen as someone conveying the Word of God into another language, via the speaker and churches prefer to use congregation members, as they are invested in the church and what it represents.

2.4. Interpreting in Africa

Interpreting in Africa can be divided into three periods, namely the “pre-colonial period”, the “colonial period” and the “post-colonial period” (Wallmach, 2015). During the pre-colonial period two individuals called Autshumato (or Chief Harry) and Eva were used as interpreters. Autshumato was a Khoikhoi leader who served as interpreter for Jan van Riebeeck. Chief Harry, as he was also known, was accused of not interpreting correctly and that he was not loyal to the Dutch. He was then taken to Robben Island to be imprisoned, from where he escaped (Wallmach, 2015). Another prominent figure in this period was Krotoa, also known as Eva, who was Chief Harry’s niece. She also served as interpreter (and mistress) for Van Riebeeck, with whom she lived. In many ways, she became like the Dutch in clothing and custom (Wallmach, 2015).

During the colonial period in the 1800s, many exploratory expeditions were undertaken into Africa. Included in the party were interpreters. These interpreters assisted in trade and exploration and also aided negotiations. They became part of the colonial system, interpreting in courts, clinics and so forth. They were involved in policy-making by reinterpreting and ensuring the implementation of colonial policies. It was during this period that the African languages were codified, in order to promote Christianity (Wallmach, 2015). Later, these languages also experienced many translation and interpreting activities that were sponsored by the government (Ntuli & Swanepoel, in Wallmach, 2015) in many different spheres.

We are now in the post-colonial period. In this period, there was a move away from so-called coloniser languages. South Africa now has 11 official languages. Interpreting is now becoming more professional, with formal training (Wallmach, 2015). Examples of formal training can be found at universities such as the University of the Witwatersrand, North West University, as well as the University of Johannesburg, Stellenbosch University and the University of the Free State, and range from short courses to degrees. These degrees / diplomas / courses are not only theory-oriented; they also focus on giving students practical experience whilst in training, in order to prepare them for the profession. There are also competency tests available, of which one example is the accreditation test of the South African Translators Institute (SATI). There is still a great deal to be done, but progress has been made, certainly, since the first interpreter training courses were established in 1998.
2.5 Norms in interpreting

Toury (1995:55) describes norms as “the translation of general values or ideas shared by a community — as to what is right and wrong, adequate and inadequate — into performance instructions appropriate for and applicable to particular situations”. Norms influence the way we interpret because it gives us guidelines. They are learned through training and experience and are usually taught as coping strategies. Marzocchi (2005: 88) states that norms can be described as “regularities of translational behaviour, departure from which implies some form of social sanction, that in turn reflect the values shared by a social group”.

Toury (1980: 53) describes three kinds of translation norms (which can also be applied to interpreting) (c.f. also Hermans (in Schjöldager, 1995), who identifies three models for translator norms, which link to Toury’s research.), namely

1. Preliminary norms, which “decide the overall translation strategy and the choice of texts to be translated” (Shäffner, 1998: 6); and governs, for example, “the choice of [source text], of source languages, the option to translate directly or through relay language, [etc.].” (Marzocchi, 2005: 88).

2. Initial norms, which “govern the translator’s decision to adhere primarily to the source text or to the target culture” (Shäffner, 1998: 6), and also governs “a very broad orientation towards adequacy with respect to the source text or acceptability within the target culture” (Marzocchi, 2005: 88). This norm “is about a choice between ‘adequacy’, which is source norms oriented, and ‘acceptability’, which is target-oriented” (Gile, 2009: 236); and

3. Operational norms, which “control the actual decisions made during the act of translation” (Shäffner, 1998: 6), and guides “decision-making during the process of translation at macro- and micro-level” (Marzocchi, 2005: 88). Chesterman (1993, in Marzocchi, 2005: 88) goes on to add expectancy norms as “pertaining to what is expected from a translation product”.

Marzocchi (2005:89) states that “in order to study norms in interpreting one needs to place interpreting within ‘a system’”, which should be defined at the level of “the interpreting event or setting”. In her study, Schjöldager (1995: 84) identifies norms such as adequacy (interpreters should copy the source text’s formal features) and substitution (interpreters are permitted to say something that does not seem related to the source term provided that it is plausible in the context). Marzocchi (2005: 92) further argues that norms start out as
strategies used to cope with “cognitive constraints” in a specific situation and are then internalised and generalised (seemingly following laws, laws being behavioural trends and not prescriptive rules [Gile, 2009: 211]). Harris (in Marzocchi, 2005: 89) states that interpreters can identify norms and that they will not be the same norms everywhere. He continues to identify the norm of being “an honest spokesperson” (Harris, 1990, in Schjöldager, 1995: 68) articulating the ideas of the speaker as precisely as possible, without omission or interference from the interpreter’s own understanding and expressions. Harris (in Marzocchi, 2005: 89-90) goes on to identify further norms, such as professional versus natural interpreting (first person speaking versus reported speech), conference versus TV interpreting (30-minute turns versus preference for consistence of voice, etc. on TV and interpreted speech versus written translation (production errors and calques are more acceptable in interpreted speech). Gile (2009: 211-212) confirms this idea when he states that: “interpreters generally consider it their duty to attempt to reformulate all of the speaker’s message in the target language (...) [with the aid of, for example] reconstruction from the context, using the boothmate’s help and consulting documents”. Marzocchi (2005: 88) states that “An instrument of the attempt to have ‘variability’ in all its facets introduced into the notion of translation itself (Toury, 1998:13) is the notion of norms, used as an explanatory tool to account for the diverse ways translation is historically, socially and culturally determined”. When conveying the message, the interpreter makes sure to use the same tone of voice, and not to leave out anything like politeness markers, as discussed by Berk-Seligson (1988), etc.

Other strategies that have become norms are, for example, not interpreting word-for-word (lest the meaning is lost), but rather listening for meaning before conveying the message in the target language. Gile (2009:235) refers to Toury’s (1995) work when he writes that “the way [the translator / interpreter] will go about it will depend to a large extent on a set of norms which prevail in the target society, starting with a choice between target-oriented and source-oriented translation [or interpreting], but going further to determine what could be called ‘social’ choices beyond the Translator’s [or Interpreter’s] individual choices”. This is also applicable to the setting of the interpreting event. It should be noted, that, according to Gile (2009: 235):

[I]t is assumed that interpreting, and in particular simultaneous interpreting, requires virtually all available processing capacity, which makes the interpreter vulnerable to phenomena such as increased short-term memory load arising from linguistic and communication phenomena which would have no practical consequence in everyday verbal interaction (including lexical or syntactic ambiguity, complex syntax, etc.);

1 “Interpreters seek to recover as much information as possible on each segment without jeopardizing the recovery of other segments. On this basis, they favour tactics that require little time and processing capacity such as omission, naturalization and approximate repetition(...)” (Gile, 2009: 212).
convoluted logic, slips of the tongue etc.). Under these circumstances, high language availability can make all the difference between success and failure in an interpreting task.

Kurz (1993) identifies eight norms, namely sense consistency with the original message, logical cohesion of the utterance (or produced target speech), use of correct terminology, completeness of interpretation, fluency of delivery, correct grammatical usage, having a pleasant voice and having a native accent. In her study Kurz (1993) finds that the importance of these norms differs according to different groups. For instance, interpreters ranked the correct usage of grammar as very important, whereas the audience ranked these norms much lower. Seleskovitch (1989, in Kurz, 1993:13) states that the “interpretation should always be judged from the perspective of the listener and never as an end itself”. In the end, the main purpose of interpreting is getting the message across to a specific audience, therefore, satisfying the end users should be the main goal of interpreting.

Norms differ in various interpreting settings. When we interpret, we adhere to these norms, although they do differ, based on many factors, for example the setting, the theme, situational factors and the participants. Schjøldager (1995:73) states that “different working conditions would invariably lead to differences in quality – both in terms of source-text fidelity and in terms of target-language acceptability” (also highlighted by Gile, 2009) and that “interpreters tend to produce less-than-perfect TTs”. Schjøldager [1995:75] further notes that “interpreting performances need to be assessed according to different criteria from those of translation”. It can be argued that having knowledge of the situational context of the interpreting situation is of utmost importance (as stated by Thiéry, in Kurz, 1993: 14) and that the ideal interpreter should provide an ideal interpretation in a specified situation for a specified purpose (Bühler, 1986, in Kurz, 1993: 14). Le Féal (1990, in Kurz, 1993:13) describes the AIIC quality standards and states that “[w]hat our listeners receive through their earphones should produce the same effect on them as the original speech does on the speaker’s audience (...) [with] the same cognitive content (...) equal clarity and precision.”

These norms depend on, for example, user expectations, the interpreter's and trainer's perceptions, and observing what actually happens in practice (WLS, 2015). Alexieva (1997) identifies three goals of interpreter-mediated events, which will influence the users' expectations, namely knowledge exchange, arriving at a group decision and conflicting goals. If, for instance, a meeting is held about the rising cost of electricity and converting households to solar power, the main goal of the meeting will be knowledge exchange about solar power, service providers, etc. in that specific field and area. Thus, the speaker will convey knowledge, and the listener will listen to receive said knowledge and to ask clarifying questions. In this case, there may not be many cases of conflict.
Therefore, the interpreter’s main task is to relay the information and leaving something out may be acceptable. For example, if the speaker says the following: “Using solar power is of utmost importance in this day and age, when we can no longer rely on Eskom”, the interpreter can interpret it as “Ons kan nie op Eskom staatmaak vir krag nie, so sonkrag is die alternatief” [We cannot rely on Eskom for power, so solar power is the alternative”. It is not the exact message, but the idea is still conveyed.

If, however, different people get together to have a debate about the current political state of the nation, there will be a difference of opinion and conflict may be inevitable. In this situation, the interpreter is expected to convey the message as is, without changing anything, like making a message more diplomatic than the ST.

The interpreter’s perceptions, what the interpreter sees as her / his role in the communicative act, e.g. a conduit, or a more active role determine the norms used. The former is mostly the case in simultaneous interpreting, whilst the latter is more likely to occur in consecutive interpreting, such as community or court interpreting. Depending on the school of thought (and the trainer’s perspective), an interpreter may, for instance, be more likely to use idiomatic equivalents in the target language, rather than doing a more direct translation. This may present problems. Observing what actually happens in practice is a very valuable way of learning the norms of interpreting. For instance, a trainee may pick up acceptable booth behaviour from a veteran interpreter (do not turn pages loudly, do not cough into the microphone; remember the relay button, etc.).

Different communication acts have different audiences and “[t]he may be expected that different groups of end users have different expectations and needs” (Kurz, 1993: 15). Thiéry (1990, in Kurz, 1993: 14) states that the interpreter “must always consider who is talking to whom, to what purpose, and with what possible effect”. Interpreters are always more than mere conduits. Professional interpreters have received training and have a better understanding of their role in the communicative act than non-professional interpreters. In many instances community interpreters are not formally trained, and are merely bilingual members of the community. Therefore, their role is also more than a mere conduit or message conveyer; they are also clarifiers, confidants, etc.; for example, children of deaf parents, referred to by Akach and Morgan (1999) as “CODAs”, act as interpreters. An example of a community member (an elder in one of the community’s rural churches) acting as an interpreter took place during a Bible outreach at the Dutch Reformed Church in Levubu, Limpopo. Most of the communication took place in Afrikaans and English, and the interpreter interpreted (consecutively) from Afrikaans to English and vice versa, and
also into Venda (from Afrikaans and English and vice versa). The person had no training whatsoever, but bilingual members (English and Afrikaans) of the Reformed Church in Linden listened to the interpreted messages (English and Afrikaans) and expressed their appreciation for the way in which the message was conveyed into the target language.

There is some difficulty in researching norms for interpreting, as there is the feeling that one should not interfere with the process. If an interpreter knows that they are being recorded, her / his output may differ from what it would have been, had s/he not been recorded (this is confirmed by Schjöldager [1995:68] and Wadensjö [1998]). Marzocchi (2005:89) states that “in order to study norms in interpreting one needs to place interpreting within ‘a system’” which should be defined at the level of “the interpreting event or setting”.

2.6 Coping strategies, effort, cognitive overload and transliteration

According to Van Dijk and Kintsch (1983, in Riccardi, 2005) the objective of a strategy is reaching the strategy ‘in some optimal way’, thus in the best way possible. The goal of any interpreting event is to convey the meaning or sense of the speaker’s utterance. Interpreting requires a certain effort from the interpreter, as it is not an automatic process, but a conscious effort requiring mental exertion (Gile, 1999). Thus, as stated by Riccardi (2005), interpreting can be seen as a “problem-solving activity” wherein decisions are made and based on strategic behaviour. Gile (1999) outlines an effort model of operational constraints to describe the process that an interpreter undergoes whilst interpreting. Later research suggests that Gile’s model is not a completely accurate representation of the interpreting process, but the model is still a very useful tool in understanding the factors involved in interpreting. The idea behind the model is that the actual level of interpreting performance can be predicted and explained and it is based on conceptual ideas, especially the fact that an interpreter has limited attentional resources available at any given time. This division of effort in simultaneous interpreting is illustrated as follows (Gile, 2005):

\[
\text{SI (simultaneous interpreting)} = L + M + P + C \text{ and states that}
\]

\[
L + P + M + \text{Coordination of Efforts} \leq \text{Available Resources}
\]

In this equation, L refers to listening effort (active listening). The interpreter needs to understand the concepts and meaning. Here the strategy of chunking information can be used. An interpreter should have a wide frame of reference and background knowledge, which will become extended over time and even though a lack of background knowledge may prove to be a hindrance in the interpreting process, active listening and good command of working languages will help to gather meaning from the context. M refers to the memory effort, thus
remembering the message and taking notes, mostly in consecutive interpreting, as there is not enough time in simultaneous interpreting. The interpreter needs to store information in her / his short-term memory, which is limited and can be easily overloaded by, for instance, a list of numbers in a budget speech, including jargon, concepts, numbers, etc. This needs to be analysed and then interpreted into the target language. Long term memory is also important, as it contains information on the context, what the audience expects, etc. Take interpreting at the Gauteng Provincial Legislature (GPL) as an example: If interpreters have interpreted at the GPL in the past, they will be aware of the context, the register used, etc. Thus, they do not have to spend much effort on trying to figure out how to say something like “Point of order, Madam Speaker”, as this is a phrase which is regularly used. S/he will almost automatically know to interpret this as “Punt van orde, Mevrou die Speaker / Madam Speaker”. This ‘automatic translation’ saves up space for other efforts. P refers to production effort, or producing the message in the target language, thus encoding the message. “[P]roduction requires more attention, if only because it often involves a deliberate effort to avoid linguistic interference from the source language, both in retrieving lexical items and in constructing syntactically acceptable target-language sentences” (Gile, 2005). In the production effort, the interpreter produces the target message and s/he should consider, for instance, factors such as correct grammar, a pleasant voice, coherence of the message, correct idiomatic expressions and so forth. Superior language and public speaking skills are beneficial here. C refers to coordination effort, coordinating the other three efforts and so successfully conveying the message.

The ideal is that equal attention is given to each effort, yet even experienced interpreters may experience difficulties with this. There are many factors or problem triggers (Gile, 2009) that influence how the interpreter divides her / his attention across the different efforts, such as the accent of the speaker, an incoherent source message, noise, technical disruptions, the other interpreter in the booth (who may be ruffling paper, stirring coffee, etc.), the speed of the source message, jargon or a lack of terminology on the part of the interpreter, missing some part of the source message, etc.

Regarding the source message, Gile (1999) states that the more coherent the original message, the more the interpreter will be able to recall. Having background knowledge on the subject matter and good general knowledge will be very beneficial to the interpreter. This may increase the listening and memory effort and negatively impact on the production effort. Strategies employed to overcome such hindrances can be to summarise, to describe a word rather than stumbling over a certain term, to concentrate on the message and not on noise / distractions, to ask a booth partner for help (if they were listening to the source message), etc.
and these strategies are learnt over time. One solution offered by Gile (1999) to prevent too much effort in the listening phase is that the interpreter should learn to listen for main ideas and not focus on individual words, thus listening for the overall meaning of the utterance by concentrating on key words to structure ideas into a meaningful structure that will be easier to recall. Using associations may be a beneficial strategy. Production phase hindrances may include the delivery of the target language utterance being insufficient (because of the interpreter's accent, voice projection, speed of speech, a lack of terminology, insufficient knowledge of the target language and culture, incorrect grammar, unnatural expressions and forgetting the source language utterance, a lack of public speaking skills, the interpreter being nervous, unfinished sentences, and more. Most of these hindrances are, over time, overcome with practise, thereby improving one's skills (Gile, 1999).

Beginner interpreters are more inclined to experience what Gile (1999) calls "overload" or "local attentional deficit" and resultant "deterioration of the interpreter's output". They may experience difficulty with listening and talking at the same time (as we are taught from an early age that these two are not done together). They may also stumble over a concept that they are not familiar with or that they cannot easily find in the target language. These hindrances will, with the use of strategies, become easier to overcome. These strategies include chunking of information in the memory, replacing specific terms with more general terms, finding an alternative term, reformulating something, and so forth (WLS, 2014). An experienced interpreter could, for example, describe a concept of which the target language word is not readily available instead of trying to remember a direct equivalent term. They will also have more available terminology and they will be comfortable with listening and talking at the same time. It should be noted that experienced interpreters also have limited available attentional effort, but because of their experience and their coping strategies and processing capacity-saving strategies, such as anticipation, they will have more effort available than someone just starting out in the field. Using these strategies, the interpreter will free up some memory and use less effort, thus making more effort available for use elsewhere.

Directionality is also an important factor in the interpreting process. If interpreters work close to saturation level, directionality can also be analysed in terms of "comprehension load" and "production load" and their inter-reactions" (Gile, 2005). This, however, differs from context to context and there are many different opinions about directionality. Even though many studies have been conducted, there is no right or wrong answer regarding directionality: "there is far too little empirical research to this date to provide even a tentative answer to the question of directionality" (Gile, 2005). For instance, in Western Europe, interpreting into one’s mother tongue is generally preferred and this position is based on the idea that native language
production is “spontaneous” (Seleskovitch, 1968: 43), idiomatic, and therefore best suited to convey a message to a target audience (Gile, 2005). It is generally considered easier to interpret into one’s A language from one’s B language, as one has more terminology available and grammatical structure is more embedded in one’s long term memory as it is the language that one learns first in life. Thus, when confronted with an unknown term, one can describe the term or find a synonym more easily in one’s A language and thus still convey the message. For instance, when interpreting at a church, from Afrikaans to English, an interpreter may not know the translated name of “Pontius Pilatus” in English (“Pontius Pilate”) or the equivalent for “hande in onskuld was” (“wash hands in innocence”). The interpreter can then interpret “Pontius Pilatus het sy hande in onskuld gewas” as “The government official washed his hands, showing that he had no part in it”.

There are, however, many factors to consider, such as factors identified by Gile (2005) regarding the differences between languages. He states that the “overall performance” of the interpreter, which depends on language mastery, familiarity with the topic, the interpreter’s cognitive abilities and memory capacity, should be considered. Gile (2005) further states that:

Interpreting between syntactically different languages (...) Interpreting between languages with different Linguistically Induced Information patterns (...) Interpreting from more concise languages into less concise languages (...) Interpreting between cognate languages with many words having the same roots may make retrieval of corresponding target-language words easier by providing phonological cues (...) Interpreting between languages having many sub-lexicons with more or less isomorphic lexical fields is presumably easier than interpreting between languages which have more dissimilar lexical fields (...) Interpreting from languages with a relatively high frequency of idioms, proverbs or cultural quotations into languages where these are less numerous may increase the difficulty.

Strategies that can be used during A-B-directionality would include describing a concept (or reformulation) rather than using the equivalent in the B language (because of less available terminology), replacing a specific term with a more general term, paraphrasing, omitting a term, summarising, etc. In B-A-directionality anticipation may also be used frequently, as well as sentence splitting, and reconstructing what is said with the use of the context. For instance, when translating “Fracking will commence in the Karoo” an interpreter may translate this as “Die myn van gas sal in die Karoo begin”. The term fracking is not translated, but the general idea is conveyed.

In the next section the novice interpreter and experienced interpreter will be discussed.

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2 On the other hand, it is also believed that “the source speech is best understood in one’s native language, and the interpreter is in a better position to reformulate what s/he has fully understood” (Gile, 2005).
2.7 Assessing interpreting expertise (novice versus experienced interpreter)

Interpreting as a profession in our country has grown in leaps and bounds, and formal training is readily available. Examples of formal training can be found at universities such as the University of the Witwatersrand, North West University, as well as the University of Johannesburg, University of the Free State, Stellenbosch University and the Nelson Mandela Metropolitan University, and range from short courses to degrees. These degrees / diplomas / courses are not only theory-oriented; they also focus on giving students practical experience whilst in training, in order to prepare them for the profession. There are also competency tests available, of which one example is an accreditation test for conference interpreters administered by the South African Translators Institute (SATI).

When comparing a novice interpreter to an experienced interpreter, it becomes obvious that practice makes (almost) perfect. Moser-Mercer (1997) describes the differences between expert and novice interpreters at different levels, for instance, at the level of factual knowledge, with the expert interpreter being able to better organise associative connections, and at the level of strategies used, which tend to become somewhat automatic for expert interpreters. In Moser-Mercer’s studies of 1997 and 2000 (in Riccardi, 2005) it was found that professional interpreters have a greater overall contextualisation ability, for example, being better able to establish an associative connection within their factual knowledge. Results also indicated that professional interpreters developed different schemata or frameworks for different types of speech and situations, and that they were able to rapidly update their mental modes and thus omit unimportant information. This was also the case in this study at Mosaïek Church, where the inexperienced church interpreters omitted important information (as discussed in Chapter Five). Moser-Mercer’s studies further found that professional interpreters use planning strategies, thus providing more processing capacity for monitoring, and so doing render a more automatic and unconscious performance, compared to novice / student interpreters. Therefore, these studies showed the importance of automation in simultaneous interpreting because “through automation of parts of the process, interpreters can overcome common processing limitations making optimal use of available processing capacity” (Riccardi, 2005).

Beginner interpreters may experience problems with listening, and, at times, reading, at the same time, trying to remember everything whilst trying to translate (at high speed) a certain word and then trying to convey a message at the same time, a lack of terminology and a slight touch of nerves. They are therefore more prone to what Gile (1999), in his tightrope
hypothesis, refers to as "overload" or "local attentional deficit" and resultant "deterioration of the interpreter's output". An experienced interpreter will presumably be used to and be able to handle the interpreting situation, be able to actively listen, speak and read at the same time, probably have good knowledge of the applicable terminology and so forth, and would therefore be able to render the message fluently in their target language. Even though both the beginner and the expert have limited attentional effort available to them, it can be stated that the experienced interpreter has more attentional effort available. In other words, if the beginner has 100% attentional effort available to spread over the three efforts, the experienced interpreter may have 120% effort available (because of experience) and less of a problem in dividing the attentional effort between the different efforts (because there is some effort to spare). The experienced interpreter will also have learnt processing capacity-saving strategies (Dawrant, in Gile, 1999) such as anticipation, thus decreasing their working memory load and increasing the available effort.

The process of interpreting is a difficult and dynamic process, requiring mental effort, memory and specific skills. By keeping Gile's effort model in mind when interpreting and assessing our own interpreting, we are able to find our weaknesses and strengths and can therefore work at becoming better interpreters.

2.8 Conclusion

Chapter Two contains the literature used for this study. Aspects discussed include Gile's model of interpreting, interpreting in Africa and the world, the different modes of interpreting, norms and coping strategies in interpreting and the role of the interpreter. In Chapter Three I shall discuss religious interpreting and the current situation at Mosaïek Church.
Chapter 3 Religious Interpreting and the current situation at Mosaïek Church

3.1 Introduction

Chapter Three provides an overview of the current literature available on religious interpreting and church interpreting, as well as the current interpreting situation at Mosaïek Church, including the mode of interpreting used.

3.2 Interpreting in religious contexts

Religion forms the foundation of many of the world’s cultures. As cultural beings, we are taught from a very early age what is expected from us, and this includes religious norms, such as acceptable conduct in religious places, etc. In order for us to receive the cultural transfer of religious information (including tradition, conventions, etc.), we need to understand the language in that religious context. In the globalised world, languages co-exist in the same context more often than ever before and we need interpreting and translation to help us to understand the message conveyed in a language that we do not understand. As mentioned in Chapter 1, religious interpreting can take place in many different settings which are “spiritual in nature” (Downie, 2016), for instance, in places of worship such as churches and synagogues, at seminars, synod meetings, retreats, counselling sessions, camp meetings, board meetings, in hospitals backed by religious organisations (James, 1998), etc. Interpreting in such settings is usually performed by non-professional interpreters, untrained volunteers who are multilingual or bilingual and members of the worshipping community and who learn interpreting “on-the-job” (Hild, 2015).

Another issue in religious interpreting is the question whether interpreters should be of the same faith, etc. Many institutions prefer to have interpreters who share their faith (as they too believe that the interpreter conveys the message of God, just as the preacher does, and that religious interpreting is not only a linguistic act, but performs a theological function [Pöchhacker, 2015 and Hild, 2015]). Many of these interpreters also tend to see the interpreting as a “spiritual calling” (Downie, 2016) and feel that they should be invested in the message. Grindrod, (1998) states the following:

An issue one must consider when interpreting in religious settings is whether one needs to be a member of a denomination, sect or even congregation in order to do a credible interpreting job. I think not. There is a perspective that says, ‘who better than a Roman Catholic to interpret Roman Catholic liturgy?’ (...) a Catholic is familiar with the service and the language (...) the interpreter must be ‘one of us’ or he / she is not acceptable. A professional interpreter who takes his / her duty of intentional preparation seriously may be as well-prepared, if not better prepared, to interpret a given setting than someone who is a member.
Grindrod (1998) states that interpreting in religious settings requires as much preparation as other types of interpreting and that it is “the job of the interpreter to focus on his / her interpreting, rather than his / her worship”.

Hild (2015) states that “[i]nterpreting in religious settings has been seen by its practitioners and, more recently, also by scholars, not as merely a linguistic act but as performance of a theological function”. According to Grindrod (1998) interpreting must “always be interpreting ... approached with the same seriousness and professionalism as any other interpreting situation”, in order to “prevent one from offering poor to mediocre interpreting services and expecting God to ‘make it better’”. He continues that interpreting “must be first and foremost, not evangelism, not worship, not a personal, spiritual journey” and that “… an interpreter in a religious setting’s job, duty and responsibility is to focus on the worship of the …people for whom one is interpreting” (Grindrod, 1998). Grindrod (1998) asserts that professionalism should always be maintained in religious interpreting, even though, in many instances interpreters tend to hone their skills in religious and educational interpreting. Thus, they do not necessarily offer the best skills, highest ethical standards and most professional behaviour. The issue of professionalism and payment may address this issue. It seems to be the norm that religious interpreters, especially church interpreters are not paid for the service that they offer, possibly because many of them perceive their interpreting to be a calling, yet Grindrod (1998) argues that religious interpreters should be paid the prevailing rate, as “quality control is more easily managed if you are paying for a product.”

Hild (2015) asserts that religious interpreting mostly takes place in short-consecutive mode (Cf. list of definitions), involving turn-taking. The length of segments is “actively negotiated between the interpreter and the preacher, and is determined by factors such as the nature of the interactants’ relationship and the interpreter’s status in the community.” Other modes used are simultaneous interpreting, whisper interpreting and sight interpreting for scripture readings (Cf. list of definitions). Interpreters in religious settings are exposed to a wide range of discourse types, such as speeches, debates, sermons, face-to-face prophesies and song. This diversity poses a challenge to classification of interpreting domains (Hild, 2015). In the Jewish tradition, for instance, interpreting was set up with its own set of norms and performative structure (Kaufman, 2005, in Hild, 2015). According to Hild (2015) researchers in the field of religious interpreting include Vigouroux (2010), who explores the performative aspect of interpreting and how it is seen as aiding in legitimising a church, and Rayman (2007), who studies American Sign Language Interpreting and suggests that interpreting gives the deaf community a voice in the congregation, as well as affirming its role. Hild (2016) explores how consecutive church interpreters construct meaning by using linguistic, vocal and kinetic gestures and Karlik (2010) identifies strategies used by volunteer interpreters. Balci (2008)
states that church interpreters are also cultural mediators, not only conveyers of the message and that preachers choose interpreters based on their experience as worshippers and not necessarily their interpreting skills. Hild (2016) emphasises the importance of the preacher and the interpreter feeling personally connected, and Karlik (2010) states that church interpreters are expected to make “additions and modifications to the text, so as to adapt it to the needs and expectations of the worshipping community.” Thus, a new interpreter profile is created, the conduit model (strict impartiality) is replaced by the partner model (more responsibility for the success of the activity that they co-construct). Thus, the norm of neutrality is superseded by the requirement of embodied experience and close involvement on interpersonal level. Most researchers in this field are interpreters and preachers, and Hokkanen (2012) talks about the need to distinguish between the roles of the researcher, interpreter and devout Christian and that the separation of the roles can, at times, be difficult to achieve.

3.3 Existing studies on church interpreting

Many church interpreters do church interpreting because they “feel that what they do is in response to a ‘calling’ or a ‘burden’, meaning a divine responsibility towards their duty in service to God. It is their ministry.” (James, 1998). According to James, there is a stigma attached to being identified as a church interpreter, that, if you are a church interpreter, you only do church interpreting and are not very skilled and cannot interpret outside of the church. Church interpreting is “but a small percentage of all religious settings”. Not much research has been done in South Africa about church interpreting, but internationally the interest in this topic is steadily growing, as can be seen by the amount of papers, seminars and symposiums being done on it. Interpreting is a relatively young profession and church interpreting is now becoming more popular in South Africa, not only in the indigenous language churches, but also in traditionally monolingual Afrikaans churches, such as Mosaïek Church in Fairland, Moreleta Park Church in Pretoria and Duet Church in Potchefstroom. It is interesting to note that most church interpreting in South Africa is consecutive interpreting. It is only in recent years that simultaneous interpreting has become viable for South African churches (as it is much more expensive than consecutive interpreting).

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3 An internet search also reveals many websites giving tips for church interpreters (for example, [Bar-Tzur, 2000]). Granted, these sites are not always accredited training establishments and may merely offer advice, not professional training, but they provide an indication of the growing need for church interpreters, or at least the amount of church interpreters seeking advice or training.
It is also the case in the existing studies on church interpreting, that most of the interpreting is done in consecutive mode. Before discussing the interpreting at Mosaïek Church, it is necessary to define church interpreting. Church interpreting is seen as part of community interpreting, as the interpreters are usually untrained members of the community. As mentioned earlier, church interpreting can take place using different modes, for instance consecutive interpreting and simultaneous interpreting (Cf. list of definitions). What is notable is the fact that most churches use consecutive interpreting and whisper interpreting. This may be due to the logistics surrounding simultaneous interpreting; the fact that it is simply too expensive (for instance, the technical equipment needed and the cost thereof). Also, as mentioned earlier, many churches prefer to use congregation members as interpreters and these congregation members perceive the interpreting not as a profession and conveying a message, but as being “co-creators of the worship event” (Pöchhacker, 2015: 345), and community service, if you will.

The norms for church interpreting, for instance, may include being an instrument of God, the messenger of the Word of God (Salawi, 2010). Therefore, fidelity is of utmost importance. Every church will also have their own preferred jargon to be used, and the interpreter will become aware of the preferred terms to be used as they interpret at that specific church. Something as simple as which Bible is used can also be a factor, as some churches use, for example, the Living Bible and others the 1983 translation. Interpreting is commonly used in a church context where the congregation consists of more than one language, something that is becoming ever more common worldwide. The question can be asked why people go to churches where they cannot understand the message. There are multiple answers to this question. It may be because there are no other churches (that uses languages that they understand or of the same denomination) in the person’s vicinity. It may also be that a person prefers to attend church with their loved ones, who may have different mother tongues. This is the case in many Afrikaans churches in South Africa. In many churches in Johannesburg, for instance, an English speaker and an Afrikaans speaker marry. They do not want to attend separate churches, so they choose to go to one church. Afrikaans speakers mostly understand English, but English speakers often do not understand Afrikaans enough to understand something as involved as a sermon. Thus, when going to an Afrikaans church, the English speaker will make use of the interpreting service (if such a service is available).

Adams (2014) explores the language of religion in South African black Pentecostal Charismatic Churches, including the use of interpreters. She finds that most respondents in her study preferred to have an interpreting service available in the church context, to aid understanding. Giannoutsou (2014) examines sermons in Evangelical Christian settings in
Germany that are interpreted, and Karlik (2010) looks into the sight translation of Bible readings. She finds that the fact that the interpreters are from the specific community and have been involved with their interpreting role from a fairly early age, means that they have an understanding of their community’s needs when it comes to communication. Hokkanen (2012) examines the interpreting, which is voluntary and simultaneous, at a Pentecostal church. She concludes that church interpreting fulfills a specific need and that the volunteer interpreter makes a commitment, thereby removing some of the neutrality to be expected in interpreting.

As mentioned, most church interpreting in South Africa is carried out in consecutive mode, with the minister delivering his texts in short paragraphs, and the consecutive interpreter, standing next to him, interpreting each paragraph in turn. The opposite is true for the Mosaïek Church. Here simultaneous interpreting is used, a mode that does not prolong the church service. The situation at this church will be discussed below.

3.4 The current situation at Mosaïek Church

Mosaïek Church’s sermons are placed on their websites as video files and are also aired on the Afrikaans television channel KykNET, approximately five weeks after the service has taken place (Mosaïek(b), 2016). Mosaïek has an interpreting room in the Teatro (where the services take place) behind the stage, which means that it uses remote interpretation (interpreting where the interpreter is not in the same room as the speaker). In this room, there is a desk with a television set (showing the proceedings of the service, as seen by the congregation members on the big screens on either side of the Teatro. Because it is a rather big church, these screens are used for magnification during the sermon), a sound system with a volume control button for the earphones (in one ear, the interpreter hears the sermon, in the other ear him/herself), a microphone in front of the television (thus partly obscuring one’s view of the screen) and a fan. Therefore, the interpreting service does not prolong the church service, as would be the case in consecutive interpreting situations. The interpreter has no direct view of the speaker or the congregation. They have no way of knowing if they are being heard. There is no mute button and no direct contact with anyone else. Once the service starts and the door of the interpreting room closes, the interpreter is alone. Interpreters work on their own and are given an English Bible and a pocket dictionary (Afrikaans-English), as well as the available sermon notes. The interpreter is supposed to receive the call sheet, containing the structure of the service (including the verses to be used during the service, any missional moments, during which candles are lit for a specific cause and a prayer is said, poems read,

4 The church is also considering the possibility of adding the interpretations to the website, where the sermons are made available in mp4 format. This will broaden the target audience (“a person or group of people to whom a text or utterance is addressed [Pienaar & Cornelius, 2015] of these sermons.
etc.), but unfortunately this is no longer the case. Interpreters have the opportunity to briefly talk to the preacher\(^5\) before the service starts, but this is rarely done.\(^6\) Congregation members who want to interpret at the church are given so-called “once-off training” by the professional interpreter involved in the interpreting service (the researcher), for approximately ten to twenty minutes before a sermon. This is not efficient at all. It would seem that the church suffers the misconception that anyone who can speak more than one language is capable of being an interpreter. A common misconception since, it “does not necessarily guarantee that the bilingual (or multilingual) will make a good interpreter” (Moeketsi, 1999: 100).

The benefit of training church interpreters is that they will then be equipped with the necessary professional skills to render a professional service to the audience, thereby conveying the message in another language as accurately as possible. Mosaïek Church has an ‘Academi’ (academy) offering courses in spirituality, leadership and pastoral support. These courses are recognised by the South African Theological Seminary, towards the completion of a B.Th. degree in Theology (Mosaïek(a), 2016). It should also be noted that the church has not, until the end of 2016, asked for user feedback on this service. A feedback form was distributed in November and December (2016) and January (2017). This form was completed anonymously by the users of the service, for the benefit of the technical team in charge of the service. The users do not know the interpreters, they do not know who will be interpreting a certain service and they were not told whether the interpreters will receive individual feedback. The questions asked on the form were as follows:

1. **On a scale of one to five (1 being not at all satisfied, 5 being very satisfied), please rate:** a) the overall service, b) the ease of access to this service, c) the technical equipment, d) the sound quality of this service, e) the interpreter.

2. **Can you follow the interpreted message?**

3. **What, in your opinion, can be improved upon in this service?**

Unfortunately, only twelve feedback forms were received; not enough to provide adequate feedback on the interpreting service\(^7\). Nevertheless, the average ratings are as follows: Overall service: 3.9 / 5 (78%); ease of access: 4.5 / 5 (91.1%); technical equipment: 2.5 / 5 (51.1%);

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\(^5\) The use of “preacher” in this study: The word “preacher” is used instead of the more formal “minister”, as the speakers at this church are referred to as “predikers” (preachers) and not dominees (minister / clergyman).

\(^6\) Another church that makes use of simultaneous interpreting is the Gereformeerde Kerk, Randburg. At this church, the interpreter is seated in a sound-proof room, equipped with earphones and microphone, with a direct view of the speaker, at the back of the church. The set-up differs somewhat but the general idea is the same as that of Mosaïek.

\(^7\) The feedback form giving feedback on the professional interpreter was not included in the average ratings. The average given for the researcher, the only professional interpreter involved in interpreting at the church, is 4.4 / 5 (88%).
sound quality: 2.5 / 5 (50%); the interpreter: 4 / 5 (80%).

All but two of the forms indicated that the interpreted message was understood (the forms that indicated that the message was not understood had difficulty hearing the interpreter or did not listen to the interpreter as the system was faulty) and nine of the twelve forms provided feedback regarding improvements on the sound quality, referring to the faulty system and background noise during interpreting, a “background crackle” and “distortion” that “detracts from [the] messaged service”. This is because the system is quite old and the antenna on the roof of the building is broken and needs to be replaced. The church is currently researching other interpreting systems. Lastly, one of the users of the service commenting on the professional interpreter stated the following: “Translation very good! Lady actually preaches, the guy normally just translates.” This comment may be indicative of the user being able to tell the difference between direct translation and interpreting for meaning. It would seem that the user is indicating that the professional interpreter is conveying the message in a more acceptable manner. The reference to “preaching” also reminds us of Pöchhacker’s (2015) and Hild’s (2015) statements regarding the interpreter conveying the message of God, as stated in 3.2.

3.5 Conclusion

In Chapter Three, I discussed the current literature available on church interpreting, as well as the current interpreting situation at Mosaïek Church. Chapter Four contains the theoretical framework, methodology and ethical considerations of this study.
Chapter 4 Theoretical framework and methodology

4.1 Introduction

In Chapter Four I shall discuss the manner in which the study was undertaken, the method of data collection, how the participants were chosen and ensured of their anonymity, the institutional factors to be considered in this specific context, the interpreting set-up at the church used in the study and so forth, thus providing the theoretical framework and the methodology.

4.2 Theoretical framework and research tools

This study is based on the work of researchers such as Dam (2002) and Larson (1998). Dam discusses meaning-based and form-based strategies and states that certain strategies may lead to output that is more meaning-based, whilst other strategies lead to more form-based output. Form-based strategies are defined as strategies that have more lexical similarity between the source text and the target text, whilst meaning-based strategies display more lexical dissimilarity between the source and target text. Larson states that form and meaning are of utmost importance in translation and interpreting as meaning is transferred via language. He also considers meaning-based and form-based strategies and states that form-based translations (and interpretations) “attempt to follow the form of the source language” and meaning-based translations and interpretations “make every effort to communicate the meaning of the source language” (Larson, 1998:3). It is expected that the participants in this study will use meaning-based strategies during interpreting, as interpreting involves transferring the meaning and keeping this constant. (Larson, 1998:3). However, there may be differences between the approaches of the professional and non-professional interpreters. I’ll also refer to Wadensjö’s (1998) work, which discusses the role of the interpreter as not being a mere conduit, but an active participant in the interpreting process, and mentions that these interpreters should have knowledge of both languages and also consider the sociocultural aspects of the languages involved, as they are mediators between two different sociocultural groups.

In this study two questionnaires are used, one for professional interpreters and one for non-professional (church) interpreters. There are subtle differences in these questionnaires. For instance, professional interpreters are asked how long they have been interpreting and church interpreters are asked how long they have been interpreting at the church. My questionnaires are based on the work of Hale & Napier (2013). Dörneyi (2007, in Hale & Napier, 2013: 51) state that questionnaires are popular because “they are relatively easy to construct [and are] extremely versatile”. Hale and Napier (2013) further state that
Questions should attempt to ask respondents questions that they are able to accurately respond to;

The content of questions should be appropriate for the respondents;

People are more likely to answer closed questions, rather than give detailed answers to open-ended questions;

The questionnaire’s structure must be visually appealing, unambiguous, and professional;

Questions must be understood easily and respondents should be able to answer questions quickly (which will strengthen the quality of the answers) This means that difficult concepts and jargon should be avoided, unless it is expressly understood by the respondents;

The questionnaire must not take too long to complete. The ideal time for completion is 10 to 15 minutes;

The types of questions are usually factual (e.g. age, gender), behavioural (e.g. what the respondent does) and attitudinal (e.g. the respondent’s opinion);

There should be a logical sequence of questions, as well as coherence between the questions;

It is beneficial to have a final open-ended question; and

The respondents must be thanked for completing the questionnaire.

The transcription programme that was used is ELAN. This programme is a multimodal corpus tool that aligns a recording with a transcript. This allows the user to exemplify the constraints of simultaneous interpreting. ELAN automatically records time stamps, which are beneficial, as the lagtime between the speaker and the interpreter can then be analysed. This programme also contains a sound bar, making it easier for the transcriber to pinpoint exactly where an utterance begins and ends. The method of transcription is based on the work of Hale & Napier (2013) who refer to Jefferson’s (1974) use of symbols to indicate, for instance, pauses, pitch and so forth. Hale & Napier (2013) affirms that symbols to be used should be clearly indicated to the reader. The transcriptions of the source text and target text were compared and analysed.

4.3 Methodology

This study is based on data collected at the Mosaïek Church, in Fairland, Johannesburg. Professional interpreters (with experience ranging from court interpreting to educational interpreting) and non-professional interpreters who are currently interpreting at Mosaïek Church, were contacted and invited to participate in the study. Four non-professional interpreters and 4 professional interpreters took part in this study.
The sermon used as a source text is “Die soeke na geluk ... wat as” (Geyser, 2015). This is an actual sermon that was delivered in December, 2015. This sermon was recorded and placed on the church's website. This particular sermon was chosen because it contains some technical language, the preacher tends to talk at a rapid rate and not finish his sentences, one or two narratives are included (which are generally seen as easy to interpret) and it contains a poem, something that can be difficult to interpret (literary texts are difficult to translate, as they often have multiple meanings and the meaning is not always immediately clear), but that participants received beforehand as part of the sermon notes. The participants were also not given much time to prepare, in order to stay as true to the actual interpreting situation as possible. Thus, they had limited time to translate the poem and look up the scripture. This sermon was also chosen because of the quality of the recording, both visual and audio, as it is important for the interpreter to be able to see the speaker whilst interpreting.

Dates were arranged to record the participants. Each participant received a specific time to be at the church and was asked not to speak to any other participant in the study on the day of the recording, so as to avoid any participant being unfairly advantaged by knowing what the topic of the sermon to be interpreted will be. On said dates, each participant in turn was taken to a room in the church and were given a short, verbal summary of the sermon (as is usually given to the interpreter by the preacher before a sermon), a copy of the poem, the sermon notes (which includes the Bible verses used in the sermon), (all included as appendixes) and then told that they have ten minutes to prepare. The participants were furnished with an English Bible and a pocket dictionary (as is made available in the real situation). It was explained to the participant that the audience is the congregation members of Mosaïek Church and that the purpose of the study is not to serve as a fault-finding exercise, but to identify training needs as well as the possibility of using recordings of interpretation for the church’s website. The interpreters were then taken to the interpreting room (behind the stage of the Teatro, where services are held), where interpreting is done during sermons (which means that the interpreter does not have a direct view of the speaker) and asked to interpret the recorded sermon. This room contains a desk with a small television (serving as a monitor), and a sound console (with a microphone and earphones). After interpreting, interpreters proceeded to another room to complete the questionnaire, not having any contact with any other participants. There are two separate, but similar questionnaires. The reason for the subtle differences is because of the types of participants, professional and non-professional interpreters. Each questionnaire contains general questions, such as the age of the participant. It also asks whether the participant has any interpreting training and / or experience. The main difference between the two questionnaires is that the professional interpreter questionnaire asks the participant to indicate the training in interpreting that they
received, as well as their experience, whereas the church interpreter questionnaire asks the participant how long they have interpreted at the church and what his / her profession is.

The diagram below, created by Schulz (2017), the Head of Technical Arts at Mosaïek Church, illustrates the recording system used for the recording of the interpreters’ input:

Diagram 1: Interpreter study recording solution

Schulz (2017) describes the recording system as follows:

The video for the study [the source text] was loaded onto a laptop. The video feed was sent from the laptop to the interpreter’s television using a VGA output that ran to a video converter; VGA to standard definition analogue coaxial cable; into the television directly on the AV channel. With the Audio, it was outputted on the headphone output on the laptop, and injected directly into the interpreter’s audio desk via a balanced XLR cable. On the interpreter’s audio desk, the voice was captured with a gooseneck microphone, this was then sent via the main output to a UAD Apollo audio input card connected to ProTools audio recording suite. In the suite, the voice was recorded @ 48 kHz – 24bit WAV formatted audio which is a universal standard recording format. When recording was completed, the files were uploaded to Google Drive and also handed to the researcher on a USB memory drive. Gear used: Behringer Xenyx 502 – Interpreter Audio Desk; Kramer 501XL Converter – VGA to SD Coax; UAD Apollo Audio Card – Digital audio interface; Gigabyte Laptop – The [source text] was played on this laptop.

The source text (the Afrikaans sermon) and the target text (the participants’ recordings) were transcribed and these transcripts were assessed for omissions, shifts in meaning, compensation, accuracy and so forth. The target text transcripts identified coping strategies (for instance, conscious and unconscious strategies [Sindoh, 2014]); general coping strategies versus emergency coping strategies) used by the interpreters. The lagtime of the participants were determined by transferring the time stamp data (shown in the screenshot below) from ELAN into an Excel worksheet and then calculating the average lagtime per participant and per group. ELAN made this process easy by being user-friendly. The user can easily see and
note the time lapse between the source text and the target text. Lagtime is further discussed in 5.4.7.

**Screenshot of ELAN (Source text’s and Church Interpreter A’s transcript)**

From this analysis areas for training were identified, in order to create a training programme to suit this specific church’s interpreting needs (discussed in Chapter Six). The institutional factors inherent to this specific context were also considered, for instance, that very little is known about the interpreting profession at the Church. Therefore, the benefits of the interpreter being able to see the speaker and vice versa, as well as something as simple as providing the interpreter with water or a mute button, was not considered in this environment. The Church also does not consider the benefit of using skilled interpreters, as the misconception that any bilingual person can interpret, exists. Lastly, the users of the service have never been asked, until now, for feedback since the service’s conception, ten years ago.

### 4.4 Ethical considerations

The participants were assured that their participation in the study would not benefit or be detrimental to them. They were also given the assurance that anonymity would be respected, their names only appearing on their consent forms. The rest of the documentation uses codes, such as IA (Interpreter A) and CI B (Church Interpreter B). The questionnaires, recordings and transcriptions were also labelled as such, thus ensuring the participants’ anonymity.

### 4.5 Conclusion

This chapter discussed the manner in which the study was undertaken, the method of data collection, how the participants were chosen and ensured of their anonymity, the institutional
factors to be considered in this specific context, the interpreting set-up at the church used in the study and so forth. Chapter Five will discuss the findings and recommendations of this study.
Chapter 5 Findings and Recommendations

5.1 Introduction

In this chapter, I shall discuss the findings of the study. This chapter will include a profile of each participant as well as participant feedback. As mentioned earlier, this study is not a fault-finding expedition, yet attention is paid to errors, because through identifying errors made, one can identify ways to improve the interpreting rendered. An overall impression of the participant’s interpretation will be given. Thereafter, specific examples from the text will be given to illustrate, for instance, omissions, misinterpreting, source language interference, and so forth, of which some will include coping mechanisms.

Each participant was given a questionnaire (Appendix D) and the information given by the participants are given below. Each participant was given a code, for example, CIA for Church Interpreter A, which will be used in the examples, later in this chapter.

5.2 Participant profiles

5.2.1 Church interpreter profiles

Church Interpreter A (CIA)

Church Interpreter A is a twenty-four-year-old writer. She has interpreted at Mosaïek three times. She does not have any interpreting experience or training. She is an Afrikaans mother-tongue speaker, with English as second language.

Church Interpreter B (CIB)

Church Interpreter B is a forty-six-year-old operational manager. He is an Afrikaans mother-tongue speaker, with English as second language and has interpreted at Mosaïek approximately once a month for the past six years. He has no interpreter training and no experience other than interpreting at the church.

Church Interpreter C (CIC)

Church Interpreter C is a sixty-one-year-old attorney. He is an Afrikaans mother-tongue speaker, with English as second language. He has no interpreting training or experience and has only interpreted at the church on one occasion. He does have some background knowledge on interpreting, having come across it in his career: “I started my career at the Department of Justice: as prosecutor, I participated in the interpreting process in a subjective
manner: listening to what the interpreter and the accused says and answers."

**Church Interpreter D (CI D)**

Church Interpreter D is a fifty-four-year-old retired teacher. She is an Afrikaans mother-tongue speaker, with English as second language and has interpreted at the church four times. She has no interpreting experience and has had no training.

**5.2.2 Professional interpreter profiles**

**Interpreter A (IA)**

Interpreter A is fifty years old and she has been interpreting for fifteen years. Her working languages are Afrikaans and English in both directions and she is a mother-tongue Afrikaans speaker. She has interpreted at municipal meetings (including legislature and metro council meetings), educational institutions and conferences in a wide range of fields. She does not have any formal interpreting training, but holds a doctorate in literature and philosophy, is a professor in Afrikaans and is a SATI-accredited (South African Translator's Institute) interpreter. She has developed and presented interpreting programs for the University of Johannesburg, the Limpopo Legislature and the Tshwane University of Technology.

**Interpreter B (IB)**

Interpreter B is fifty-seven years old and she has been interpreting for eleven years. Her working languages are Afrikaans and English in both directions and she is a mother-tongue Afrikaans speaker. She has interpreted at municipal meetings (including legislature and metro council meetings), educational institutions, conferences on agriculture and land rights and disciplinary hearings. She holds a master's degree in educational interpreting.

**Interpreter C (IC)**

Interpreter C is twenty-three years old and has been interpreting for three years and five months. Her working languages are Afrikaans and English in both directions and she is a mother-tongue Afrikaans speaker. She has interpreted in legal proceedings, depositions, disciplinary hearings, municipal meetings (including legislature and metro meetings) and conferences on agriculture and land reform. She holds an honours degree in interpreting at the University of Witwatersrand, which included practical interpreting courses.

**Interpreter D (ID)**

Interpreter D is 33 years old and he has been interpreting for thirteen years. His working
languages are Afrikaans and English in both directions and he is a mother-tongue Afrikaans speaker. He has interpreted in the fields of law, medicine, engineering and economics, at church synods, child abuse cases, municipal meetings (including legislature and metro council meetings), congresses, disciplinary hearings and at educational institutions. He holds a degree in applied linguistics from the North West University and has completed post-graduate interpreting courses plus a research report at the University of the Witwatersrand, leading to the completion of a master’s degree.

5.3 Participant feedback

5.3.1 Feedback from church interpreters

Two of the four church interpreters found the pace to be somewhat fast (Church Interpreter A stating that the pace sped up, “becoming difficult to follow”) (Church Interpreter B, the church interpreter who has been interpreting at the church the longest, described the pace as “comfortable” and Church Interpreter D described the pace as “reasonable”. All the church interpreters found the register and terminology manageable with a few exceptions and challenges. Church Interpreter C states that there are “words that need attention and it results in me having to say a sentence or two later.” This may be because this participant has not interpreted much before taking part in the study, thus not having developed any coping mechanisms and not being used to interpreting yet. When asked about challenges experienced during the interpretation of the sermon, church interpreters stated that the preacher not finishing his sentences was a challenge. Other challenges were having a good tone of voice when talking fast, the pace of the source text being very fast at times, staying focused, throat clearing without making a noise (as there is no mute button), having trouble with terminology and starting to mumble when not hearing themselves clearly enough.

Participants were also asked for suggestions to enhance the interpreting service at the church. Church Interpreter A replied that “I would like some tools on what can be done when I really don’t know a word in English or struggle to keep up, as well as when they talk in half sentences”. Church Interpreter B asked for new headphones, which has been since provided. Church Interpreter C declined to answer, as he is new to the service and feels that he cannot comment about it, and Church Interpreter D asked for more information on the sermon itself, such as terminology. She also asked for feedback: “I don’t know how I sound – clear, loud enough?”

5.3.2 Feedback from professional interpreters

The professional interpreters experienced the pace of the source text as “interpretable”,
comfortable and easy. Overall, they did not find the terminology difficult, but all the interpreters identified some words that they could not immediately find the English equivalent for. Interpreter B stated that the terminology “was specific to faith at times and I struggled to find correct words, e.g. ‘berou’ (repent) and ‘verlossing’ (redemption)”. Interpreter D also mentioned the word “bof” (tee). When asked what they used instead of the English equivalent, all of the interpreters stated that they either used a synonym, or described the term. When asked about difficulties experienced during the interpreting, Interpreter C indicated that she would have liked to have more time to prepare the poem.

The interpreting session for this study was kept as close to the real-life interpreting at Mosaïek as possible. When asked for suggestions to enhance this service, the interpreters suggested more information before the service (such as more elaborate sermon notes and the structure of the sermon and the typed sermon) and enough time to prepare, a mute button, the interpreter being visible to the congregation as, as stated by Interpreter A, “visibility of the interpreter always enhances interpreting quality”, two interpreters per session, the translation of the poem, being able to hear the source text in both ears, and a suggestion that the fan in the room may create a noise during interpreting.

5.4. Errors and coping mechanisms

As indicated in Chapter Four this study identifies the coping strategies used by the participants, such as omission and transliteration. The study also identifies errors in the target text, such as misinterpretation and grammatical errors. In many instances, omission was used as a coping strategy, but it was not a successful strategy, as the omitted information is not always unimportant information. From the analysis of the target texts, areas for training can be identified, in order to create a training programme to suit this specific church’s interpreting needs.

The recordings of the participants were all transcribed, using ELAN (the full transcripts can be found in Appendix B). Technical difficulties were experienced during the recording of CI B; thus, his interpretation is only partly recorded and therefore only partly transcribed. These transcripts were then analysed to identify errors and coping mechanisms or strategies, such as misinterpreting, direct translation / source language interference and correction. Some of these categories can be seen as either an error or a strategy, for example omission (the interpreter can choose to omit something, thus using omission as a coping strategy, or something can be omitted because it was missed). Seventeen words / phrases were chosen from the source text for discussion. The tables below indicate where the abovementioned took place in this selection. Further examples will also be given and discussed.
### Table A: Misinterpretation (error)

<table>
<thead>
<tr>
<th>Source text and back translation into English</th>
<th>Participant</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>bedwing my [restrain me]</td>
<td>Interpreter C</td>
<td>force me</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter A</td>
<td>convict me</td>
</tr>
<tr>
<td>… soeke na geluk [search for happiness]</td>
<td>Church Interpreter A, C</td>
<td>seeking for happiness</td>
</tr>
<tr>
<td>Paulus [Paul]</td>
<td>Interpreter C</td>
<td>Peter</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter C</td>
<td>Paulus</td>
</tr>
<tr>
<td>DNS [DNA]</td>
<td>Interpreter A, Church Interpreter C, D</td>
<td>DNS</td>
</tr>
<tr>
<td>volmaakte opvoeding [perfect upbringing]</td>
<td>Interpreter D</td>
<td>perfect education</td>
</tr>
<tr>
<td>Liggaamsgebed [physical prayer]</td>
<td>Church Interpreter C</td>
<td>life prayer</td>
</tr>
<tr>
<td>voor ek myself kan kry… [before I know it]</td>
<td>Interpreter B</td>
<td>before I can choose</td>
</tr>
</tbody>
</table>

### Table B: Incorrectly translated for the context (error)

<table>
<thead>
<tr>
<th>Source text and back translation into English</th>
<th>Participant</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>bedwing my [restrain me]</td>
<td>Church Interpreter C</td>
<td>suppress me</td>
</tr>
<tr>
<td>Spore [footprints]</td>
<td>Interpreter A &amp; D</td>
<td>Tracks</td>
</tr>
<tr>
<td></td>
<td>Interpreter C</td>
<td>Steps</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter A &amp; B</td>
<td>Tracks</td>
</tr>
<tr>
<td>volmaakte opvoeding [perfect upbringing]</td>
<td>Interpreter D</td>
<td>perfect education</td>
</tr>
</tbody>
</table>
**Table C: Grammatical error (error)**

<table>
<thead>
<tr>
<th>Source text and back translation into English</th>
<th>Participant</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hebreërs [Hebrews]</td>
<td>Interpreter B, Church Interpreter C</td>
<td>Hebrew</td>
</tr>
</tbody>
</table>

**Table D: Direct translation and Source language interference (strategy / error)**

A direct translation requires less memory effort than a grammatically correct translation, yet it is not ideal, can be confusing and can therefore also be perceived as an error.

<table>
<thead>
<tr>
<th>Source text and back translation into English</th>
<th>Participant</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>... soeke na geluk [search for happiness]</td>
<td>Church Interpreter A</td>
<td>seeking for happiness</td>
</tr>
<tr>
<td>Laat my dink aan [ Let's me think of / reminds me of]</td>
<td>Interpreter A</td>
<td>Let me thinks of ...</td>
</tr>
<tr>
<td></td>
<td>Interpreter D</td>
<td>This makes me think of</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter A</td>
<td>Let's me think about</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter C</td>
<td>Remembers me about</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter D</td>
<td>Makes me think</td>
</tr>
<tr>
<td>die offer van Christus was genoeg vir die Vader... [the offering of God was enough for the Father]</td>
<td>Interpreter B</td>
<td>the offer of Christ was enough for the Father</td>
</tr>
<tr>
<td></td>
<td>Interpreter D</td>
<td>the offer of Christ was good enough for the Father</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter A</td>
<td>the offer for God is enough for Him</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter C</td>
<td>the offer for God is enough for Him</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter D</td>
<td>the offer of God was enough for the Father</td>
</tr>
<tr>
<td>afmaak as nie te sleg nie [downplay it as not too bad]</td>
<td>Interpreter B</td>
<td>make an off as not too bad</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter A</td>
<td>make it off as being not too bad</td>
</tr>
</tbody>
</table>
Table E: Omission (strategy / error)

<table>
<thead>
<tr>
<th>Source text and back translation into English</th>
<th>Participant</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geheueverlies [memory loss / amnesia]</td>
<td>Church Interpreter D</td>
<td>Omitted</td>
</tr>
<tr>
<td>Spreekwoordelik [proverbial]</td>
<td>Interpreter B, C, D, Church Interpreter B, C D</td>
<td>Omitted</td>
</tr>
<tr>
<td>Bof [tee]</td>
<td>Church Interpreter B</td>
<td>Omitted</td>
</tr>
<tr>
<td>afmaak as nie te sleg nie [downplay it as not too bad]</td>
<td>Interpreter A</td>
<td>Omitted</td>
</tr>
<tr>
<td>Hebreërs [Hebrews]</td>
<td>Interpreter A, Church Interpreter A, D</td>
<td>Omitted</td>
</tr>
<tr>
<td>Ouerhuis [parental home]</td>
<td>Interpreter C, Church Interpreter C, D</td>
<td>Omitted</td>
</tr>
<tr>
<td>aan die begin en die einde van 'n jaar aan die begin van 'n nuwe jaar [at the beginning and the end of a year at the beginning of a new year.]</td>
<td>Church Interpreter A</td>
<td>in the beginning and ending of a year</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter C</td>
<td>at the beginning and the end of a year</td>
</tr>
<tr>
<td></td>
<td>Interpreter A, Church Interpreter D</td>
<td>in the beginning and the end of a year</td>
</tr>
</tbody>
</table>

Table F: Substitution (strategy)
<table>
<thead>
<tr>
<th>Source text and back translation into English</th>
<th>Participant</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>bedwing my [restrain me]</td>
<td>Interpreter D</td>
<td>command me</td>
</tr>
<tr>
<td>Filippense [Philippians]</td>
<td>Church Interpreter C</td>
<td>book of Philippi</td>
</tr>
<tr>
<td>Geheueverlies [memory loss / amnesia]</td>
<td>Interpreter B</td>
<td>lack of consciousness</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter C</td>
<td>no memory</td>
</tr>
<tr>
<td>Spreekwoordelik [proverbial]</td>
<td>Interpreter A</td>
<td>metaphorical</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter</td>
<td>metaphorically</td>
</tr>
<tr>
<td>Bof [tee]</td>
<td>Interpreter A, B, C, D, Church Interpreter C, D</td>
<td>hole</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter A</td>
<td>one</td>
</tr>
<tr>
<td>die offer van Christus was genoeg vir die Vader... [the offering of God was enough for the Father]</td>
<td>Interpreter A</td>
<td>what Jesus did was good enough for God</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter B</td>
<td>the price that Christ paid is good enough for the Father</td>
</tr>
<tr>
<td>Ouerhuis [parental home]</td>
<td>Interpreter A, Church Interpreter A</td>
<td>the house in which you grew up in</td>
</tr>
<tr>
<td></td>
<td>Interpreter B, Church Interpreter A</td>
<td>parent's house</td>
</tr>
<tr>
<td>Bynaam [nickname]</td>
<td>Interpreter B, Church Interpreter D</td>
<td>name</td>
</tr>
<tr>
<td></td>
<td>Interpreter D</td>
<td>Substitution and addition: pseudonym, nom de plume</td>
</tr>
<tr>
<td>Liggaamsgebed [physical prayer]</td>
<td>Interpreter A, Church Interpreter A</td>
<td>bodily prayer</td>
</tr>
<tr>
<td></td>
<td>Interpreter B</td>
<td>body prayer</td>
</tr>
<tr>
<td></td>
<td>Interpreter C</td>
<td>prayer for the body</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter D</td>
<td>physical prayer</td>
</tr>
<tr>
<td></td>
<td>Church Interpreter D</td>
<td>body prayer</td>
</tr>
</tbody>
</table>

*Table G: Correction (strategy)*
### Table H: Overall table

<table>
<thead>
<tr>
<th>Source text and back translation into English</th>
<th>Participant</th>
<th>Target text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paulus [Paul]</td>
<td>Interpreter B</td>
<td>Peter / Paul</td>
</tr>
<tr>
<td>Church Interpreter C</td>
<td>Paulus / Paul / Paulus</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Participants</th>
<th>Misinterpretation</th>
<th>Incorrect context</th>
<th>Direct translation / Source language interference</th>
<th>Omission</th>
<th>Substitution</th>
<th>Grammatical error</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpreters</td>
<td>6</td>
<td>4</td>
<td>7</td>
<td>7</td>
<td>16</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Church interpreters</td>
<td>7</td>
<td>5</td>
<td>11</td>
<td>11</td>
<td>11</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>9</td>
<td>18</td>
<td>18</td>
<td>27</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

From the table above it can be seen that the church interpreters misinterpreted more and had more incorrect context interpretations than the professional interpreters. The church interpreters also omitted more of the message and made more grammatical errors. However, both church interpreters and professional interpreters made errors in all categories.

In the examples below, the source text is referred to as ST. The target text of a certain participant, for instance Interpreter A, is shown as TT IA. Further examples of misinterpretations and corrections are also given in Appendix A.

#### 5.4.1 Misinterpretations

Misinterpretations occur when the meaning of the source text is changed in the target text. This section contains misinterpretations identified in the target texts.

1

ST 00:09:48.127 Ons het almal, 'n patroon, 'n spesifieke ding waaraan ons vashou. [We all have a pattern, a specific thing that we hold on to.]

TT IA 00:09:52.979 We all have a **throne**, something that we are s- that we are…
The word *patroon* [pattern] is mistranslated as throne. One can assume that the participant heard the word *troon* [throne].

2

ST 00:13:52.468 Hulle het arm groot geword aan die verkeerde kant van die treinspoor. [They grew up poor on the wrong side of the train tracks.]

TT IA 00:13:55.587 They grew up **poorly** on the wrong side of the railway line.

TT IB 00:13:55.406 ...they grew up **poorly** at the wrong side of the tracks …

TT ID 00:13:49.510 They grew up poorly on the wrong side of the tracks…

The translation of poorly is *armoedig, sleg, swak*. The translation of *arm* is poor.

3

ST 00:06:03.691 Wat as ek dit nie gedoen het nie, hoe anders sou my lewe nie gewees het nie." Hoe kan ek dit vergeet? Hier is 'n wonderlike resep. Hier is 'n wonderlike resep: [What if I did not do it, how different my life would have been." How can I forget it? Here is a wonderful recipe. Here is a wonderful recipe:]

TT IC 00:06:07.767 …what if I didn’t do it, how different would my life not have been, how can I forget this, **and this is a wonderful recipe**…

It seems that what is previously mentioned is the wonderful recipe and not what comes after.

4

ST 00:08:56.660 ... is daar enige weg van smart in my. Wys my my sonde … […is there any path of grief / sorrow / affliction in me. Show me my sin…]

TT ID 00:09:10.912 … is there any **way of penance for me**, show me my sins”.

*Smart* [grief / sorrow] is mistranslated as penance.

5

ST 00:12:49.287 Nie een van ons, kon by enigiemand die liefde kry, deur die lewe, wat ons altyd nodig gehad het nie. [Not one of us, could get the love from anyone, in life, that we always needed.]
None of us here could have received the love that we’ve all always received and needed.

The source text states that we never received the love that we needed, whereas the target text stated that we never received the love that we received. Thus, the word received was added, causing a misinterpretation.

6
ST 00:06:28.234 en jy aanvaar dat God jou vergewe want hy sê … [and you accept that God has forgiven you because he says …]

TT CI B 00:06:32.010 … and you accept that God forgives you for what you said

The target text states that you are forgiven for what you said because you will be forgiven if you acknowledge your sins, whereas the source text states that you are forgiven because God says that if you confess your sins, you will be forgiven.

7
ST 00:08:17.531 Daardie patrone kan herhaal word in jou lewe. Jy gaan in verhoudings sien: my tweede huwelik lyk nou baie dieselfde as my eerste huwelik. Dis nie verby nie. [Those patterns can be repeated in your life. You will see in relationships: my second marriage looks much the same as / similar to my first marriage. It is not past / finished / done.]

TT CI B 00:08:29.090 That patterns can be re- repeated in our lives. You’ll see in relationships this… this second- marriage looks a lot like the first one ‘cause it hasn’t been finished.

The message is not accurately conveyed as it seems that the marriage is not finished, whereas in the source text, the patterns are not finished.

8
ST 00:01:42.297 Dink ons nie aan ons toekoms, aan wat ons wil doen, met wie ons wil hande vat … [Don’t we think about the future, about what we want to do, with whom we want to take hands…]

TT CI C 00:01:43.980 Don’t we just think about our future, to what we want to do, to who we will touch…

To take hands with someone is to work with someone. To touch someone is to be involved with that person, to help her / him, but not necessarily to work with that person.
Paul also has ideas, about what will bring happiness into our lives …

Paul doesn’t give a definition in the source text of happiness, he states what we need to do to get happiness. The target text states that Paul defines happiness.

And to forget does not mean suffering from memory loss / amnesia. He does not say every good Christian suffers from memory loss / amnesia.

The target text states that you have to recognise something. This is not mentioned in the source text and the target text never mentions what it is that should be recognised.

Those patterns can be repeated in your life.

This is also an example of Source Language interference as the Afrikaans word for pattern is patroon. The participant later corrected patroon to pattern.

May we see it, may we realise it, may we take responsibility for it…

Agterkom [realise / discover] is mistranslated as recognise.
ST 00:10:40.446 Dieselfde pad wat jy moet stap vir jou eie dade, is dit wat jy moet stap saam met ander, en dit beteken dat jy jou reg, tot straf, tot beheer in hierdie situasie laat gaan. [The same path that you must take for your own deeds, is the path that you must take with others and it means that you let go of your right to punishment, to control in this situation.]

TT CI C 00:10:42.701 The same way for your own deeds you have to walk with other people, and it’s your right to punishment and your control of the situation to let go.

The target text message is changed because of omission. The target text states that your right to control and punishment causes you to let go, whereas the source text states that you lose your right to control and punishment.

14

ST 00:11:42.989 … daai memory gaan sit in jou neurone, dit gaan sit in jou sinapses, dit gaan lê in jou spiere, en die rede hoekom jy moet vergeet is, vir jou onthalwe … [that memory settles in your neurons, it settles in your synapses, it settles in your muscles, and the reason why you must forget, is for your sake…]

TT CI C 00:11:44.116 … the memory would sit- would sit everywhere in your sp- and the reason to forget is for your own reason.

Vir jou eie onthalwe [for your own good] is mistranslated as for your own reason.

15

ST 00:12:26.755 … om, dit wat jou ouers aan jou gedoen het, te erken. [...] to admit that which your parents did to you. But then also, to accept, what they gave to you.]

TT CI C 00:12:29.558 … what your parents did to you to recognise...

Erken [admit] is mistranslated as recognised. The Afrikaans words are very similar (erken and herken). This may be the reason for the misinterpretation.

16

ST 00:14:01.797 … is hulle altwee op totaal ander plekke. Maar die manier waarop hulle kyk, en die verhouding wat hulle het met hulle verlede en die plek waar hulle vandaan kom, verskil radikaal van mekaar. [they are both in completely different places. But the manner in which
they view / look at, and the relationship that they have with their past and the place where they come from, radically differs from each other.

The source text states that their relationships with their past radically differs from each other, whereas the target text states that their relationships with their past radically changes.

ST 00:15:59.191 … En en dis iets wat baie, baie later in baie van ons se lewens eers kom. Ek, ek het ’n paar persone gekry wat vir my moedeloos al gesê het: “Ek het gedink ek het ’n volmaakte opvoeding gehad … [and it is something that only comes much, much later in many of our lives. I, I had a few people who dejectedly told me: “I thought that I had a perfect upbringing…”]

TT CI C 00:16:03.140 And this happened a lot later in our lives, I thought I had a perfect upbringing…

According to the target text it happened in everyone’s lives, but according to the source text it can happen to some of us.

ST 00:17:31.191 Miskien is jy nou net op hierdie plek waar jy sê: “Dis buite my beheer, dit was net die omstandighede … [Perhaps you are somewhere now where you say: “It is not of my control, it was just the circumstances…”]

TT CI C 00:17:32.658 Maybe it’s outside my control, it’s all my condition…

Omstandighede [circumstances] are mistranslated as condition.

ST 00:21:00.000 Ons dank U daarvoor Vader … [We thank you for this Father…]

TT CI C 00:21:01.670 We thank You therefore, God…

The source text states that we thank God for what was said before, whereas the target text states that we consequently thank God.
ST 00:03:45.436 Wanneer hy die woord vergeet gebruik is dit spreekwoordelik, want in die brief self onthou hy alles wat gebeur het en hy onthou selfs lelike en slegte dinge wat gebeur het … [When he uses the word forget, it is proverbial, because in the letter itself he remembers everything that happens and he even remembers ugly and bad things that happened…]

TT CI D 00:03:47.160 If you use the word forgets then he remembers ugly things that happens…

In the source text Paul uses the word forget, whereas in the target text you use the word forget.

21

ST 00:10:33.680 En Paulus sê net soos wat jy vergewe is deur God, vergewe mekaar. [And Paul says just as you are forgiven by God, forgive each other.]

TT CI D 00:10:34.240 And Paul says just as we forgive, we have to also forgive each other.

According to the source text we have to forgive as we are forgiven. According to the target text we have to forgive as we forgive.

22

ST 00:13:00.106 Ons ouers is nie volmaak nie. En ek het nie ’n keuse gehad vir wie hulle was nie, en ek moet die lewe herken wat aan my gegee is, en ook die goeie … [Our parents are not perfect. And I did not have a choice of who they were and I must recognise the life that was given to me, and also the good…]

TT CI D 00:13:01.800 Our parents are not perfect and they didn’t have a choice, and also the good…

The source text states that we did not have a choice, whereas the target text states that our parents did not have a choice.

22

ST 00:16:50.957 Die uitnodiging is om, te vergeet, te vergeet deur, te erken, te bely, te aanvaar. Dit is nou verby. [The invitation is to, to forget, to forget by, by admitting, by confessing, by accepting. It is finished / past now.]

TT CI D 00:16:50.520 The invitation is to forget, to forget by acknowledging, repenting, accepting it is gone now.
Bely [confess] is mistranslated as repent.

23
ST 00:18:17.935 … dat jy dit hard doen, dat jy die pyn kan voel in jou hande, en dan, as ’n simbool van, dit te laat gaan dit te laat gaan, dit te vergewe, jou hande oop te maak … [that you will do it hard / with force, so that you can feel the pain in your hands, and then, as a symbol of letting it go, forgiving it, to open your hands…]

TT CI D 00:18:21.070 … you do it hard, so you can feel the pail and then like a symbol, to let it go…

The word pain is mispronounced as pail. According to the source text the pain is a symbol of letting go, whereas the target text states that, like a symbol, you should let it go.

24
ST 00:20:05.857 … ons wil nie met hierdie gewete, en met hierdie dooie gewig die toekoms ingaan nie. […we do not want to go into the future with this conscience and this dead weight.]

TT IC 00:20:11.550 … live with this- this knowledge and this conscience of this dead weight.

It would seem that you are not able to live with the conscience of the dead weight and not, as in the source text with the conscience and the dead weight.

5.4.2 Correction
Participants backtracked and corrected their interpretations, in order to render an accurate message. This section contains corrections identified in the target texts.

1
ST 00:12:39.393 En selfs dit wat jy nie wou gehad het nie, jou DNS. En hulle dan ook te vergewe van dit wat hulle aan jou gedoen het. [And even that which you did not want, your DNA. And then to also forgive them for that which they had done to you.]

TT IA 00:12:42.442 … and even that which maybe you didn’t want, your DNS and then to forgive them which tha- for that which they did to you.

2
ST 00:15:19.531 Hy soek die vriende en die familie op wat daar gebly het en hy, hy behou
kontak met die wat hy kon en hy, hy vat geskenke en hulle praat oor die goeie ou dae. [He looks up the friends and family that lived there and he, he keeps contact with those that he can reach / he keeps contact with them, where possible and he, he takes presents and talks to them about the good old days.]

3

ST 00:13:00.106 Ons ouers is nie volmaak nie. [Our parents are not perfect.]

TT IA 00:15:23.201 He's look- he looks up the friends and the family that grew- that lived there, and he takes presents, they talk about the good old days.

4

ST 00:18:17.935 … dat jy dit hard doen, dat jy die pyn kan voel in jou hande … [that you will do it hard / with force, so that you can feel the pain in your hands]

TT IB 00:18:21.041 … that you do this out loud- that you can f- ag that you do it hard, that you can feel the pain in your hands…

The misinterpreting of hard, which can be loud (sound) and hard (surface of clenching of hands) was corrected.

5

ST 00:02:45.542 Hy sê: "Dis die een ding wat ek doen, dan strek ek uit na die dinge wat voorlê." [He says: “This is the one thing that I do, then reach out to the things that lie ahead.”]

TT IC 00:02:49.810 … it is the one thing that I do, and then I reach towards the thing that lie ahead- the things that lie ahead.”

6

ST 00:03:05.872 As jy met bitterheid, verwyt en goed van die verlede sit, en met vrees vir die toekoms … [If you live with bitterness, reproach and things from the past, and with fear for the future…]

TT IC 00:03:11.183 If you live with bitterness and resentment and with f- of the past and fear for the future…
7

ST 00:03:41.000 Of jy vermy jou verlede, of jy ontken jou verlede nie. [You either avoid your past, or you do not deny your past.]

TT IC 00:03:47.510 … you do not- don’t avoid or- uhm, your fut- your past

The participant wanted to say future, but corrected it to past.

8

ST 00:04:46.723 …toe kry Gert, die ou teen wie ek speel, ’n hartaanval. [Gert, the guy who I am playing against, gets a heart attack.]

TT IC 00:04:50.600 …Gert got a- a- a heart- a heart attack, he suffered a heart attack…

It is quite acceptable to use “got a heart attack”, but the participant corrected it to the more formal “suffered”.

9

ST 00:12:39.393 En selfs dit wat jy nie wou gehad het nie, jou DNS. En hulle dan ook te vergewe van dit wat hulle aan jou gedoen het. [And even that which you did not want, your DNA. And then to also forgive them for that which they had done to you.]

TT ID 00:12:40.422 And even those things you didn’t want, your DNA, and to forgive them for that that they’ve done with- to you.

10

ST 00:00:08.864 gee ek my oor aan U [I give myself over to you]

TT CI A 00:00:44.260 … I give- I surrender.

This error may be because the participant follows the speaker very closely, as the beginning of the phrase Ek gee is translated as “I give”, but the phrase ek my oor is translated as “I surrender myself”.

11

ST 00:15:09.829 Hy herken sy wortels. Hy vat sy kinders terug met trots en hy sê vir hulle:
"Kyk hierdie ou pondokkie waarin jou pa grootgeword het." [He recognises his roots. He takes his children back with pride and says to them: “Look at this little old shack / hut / shanty / hovel where your dad grew up.”]

This is also an example of source language interference as the participant uses the Afrikaans word for children [kinders] and then corrects is.

12

ST 00:12:49.287 Nie een van ons, kon by enigiemand die liefde kry, deur die lewe, wat ons altyd nodig gehad nie. [Not one of us, could get the love from anyone, in life, that we always needed.]

TT CI A 00:12:54.321 Not one of us could have gotten the love from our pa- that we needed in life…

The participant anticipated that the word ouers [parents] will be used and then corrected the utterance.

13

ST 00:14:54.712 Die ander persoon, buurman … [The other person, neighbour…]

TT CI A 00:14:58.931 The other place- person, the neighbour…

14

ST 00:03:21.670 maar dan onteem ek my ook van ’n lewe van geluk. [but then I also deprive myself of a life of happiness.]

TT CI B 00:03:30.580 … ’cause then I forget my- I deny a f- a happy future…

15

ST 00:03:45.436 Wanneer hy die woord vergeet gebruik is dit spreekwoordelik, want in die brief self onthou hy alles wat gebeur het en hy onthou selfs lelike en slegte dinge wat gebeur het en herinner hulle daaraan. [When he uses the word forget, it is proverbial, because in the letter itself he remembers everything that happens and he even remembers ugly and bad
things that happened and reminds them of it.]

TT CI B 00:03:50.280 When he says forget in his bri- **in his letter** remem- he remembers everything even the bad things that's happening and he reminds them about it.

This is also an example of source language interference, as the participant started saying the Afrikaans word *brief* [letter] and the corrected it to *letter*.

16

ST 00:05:50.619 Dink vir 'n oomblik aan die goed, wat jy gedoen het. [Think for a moment about the things, that you did.]

TT CI B 00:05:53.254 Think for a moment **to the good** that you did, for **the things you did** (...)

17

ST 00:11:03.010 Hy verdien dit nie, net soos wat jy nie jou vergifnis bedien nie … [He does not deserve it, just as you do not deserve your forgiveness]

TT CI B 00:11:06.502 He doesn’t deserve it, not like you- forgive- he doesn't deserve his forgiveness just like you’re don’t forgive your- deserve your forgiveness.

18

ST 00:02:55.085 Jou geluk, is direk gekoppel aan jou verhouding met jou verlede, en die toekoms. [Your happiness, is directly linked to your relationship with your past and the future.]

TT CI C 00:02:55.970 Your happiness is directly linked to your past and your present- **oh sorry, the future.**

This participant even apologises for the error before correcting the utterance.

19

ST 00:06:15.202 Hier is ’n wonderlike resep: Erken dit wat jy gedoen het. [Here is a wonderful recipe: Admit what you have done.]

TT CI C 00:06:16.220 Here’s a wonderful recipe, know- **a- I** admit what I've done…
Later, the participant uses *pattern* (00:09:51.113). The participant wanted to say *verhouding* [relationship], but corrected it to relationship. The latter is an example of source language interference.

This example also contains the omission of the word blessed.

The participant corrects the tense from present to past. Because the participant followed the speaker quite closely, she did not have time to determine the tense before speaking, hence the correction.

5.4.3 Direct translation / Source language interference

This section contains direct translations from the source text. In some of the examples source language interference also becomes evident. For instance, using the source language sentence structure and directly translated words, such as offer instead of offering for *offer*. This section contains direct translations and source text interference identified in the target texts.
ST 00:18:57.129 Want voor ek myself kan kry … [Because before I know it…]

TT IA 00:18:51.536 He chooses to do that, but he says once you’ve done it, why do you say I do it again, and again, and again because **before I can get myself**, I’m back, to, where, I doubt, grace…

2

IB 00:06:11.022 **Ha-** Can I then forget these things? **Ja**…

3

ST 00:07:50.000 Dan sê ons die offer van Christus was genoeg vir die Vader; dis nie genoeg vir my nie. [Then we say the offering of God was enough for the Father, it is not enough for me.]

TT IB 00:07:49.766 We say the **offer** of Christ was enough for the Father but it’s not enough for me.

TT ID 00:07:50.577 We tell ourselves the **offer** of Christ was good enough for the Father but it isn’t good enough for me.

TT CI A 00:07:50.140 … and what do we do when we don’t forgive ourselves, then we say the **offer** of Christ was enough for the Father, it wasn’t enough for me.

TT CI C 00:07:40.363 … and we say the **offer** for God is enough for Him but not for us…

TT CI D 00:07:50.670 … then we say the **offer** of God was enough for the Father but it’s not enough for me.

4

ST 00:00:31.113 … En as nog ‘n jaar soos dou verdamp het en geskiedenis is … […and when another year has evaporated like dew and is history…]

TT CI A 00:00:33.350 And when another year **and history** is…

5

ST 00:02:22.793 Paulus het ook idees, oor wat geluk in ons lewe sal bring en jare gelede skryf
Paul also has ideas, about what will bring happiness into our lives and years ago he writes to the congregation of Philippians and he does not only give an answer, but he gives a bunch of answers about what can bring happiness to our lives and he says…

Paul also had ideas about what will bring happiness into our lives and years ago he writes to the congregation of Philippians and he does not only give an answer and a lot of answers over what happiness in our lives can bring.

Paulus also had an idea about what happiness is what years ago happened in the book of Philippi and he gave a lot of answers over what happiness in our life is…

As long as you are still bragging with the things that you have done in the past and downplay it as not too bad, that is how long it will stay with you and you will not be able to forget it.

I know of two people who come from the same environment…

He takes his kids there with pride and he says “look at
this little house where your dad grew up.”

9

ST 00:17:04.159 Al is dit hoe sleg wat jy gedoen het en wat met jou gebeur het. [No matter how bad it is, what you have done and what happened to you.]

TT CI A 00:17:07.680 Even **however bad it was** what you did, maybe you are there now.

10

ST 00:02:22.793 … wat geluk in ons lewe sal bring en jare gelede skryf hy vir die gemeente van Filippense en hy gee nie net ‘n antwoord nie, maar hy gooi ‘n klomp antwoorde oor wat geluk in ons lewens kan meebring en hy sê … […what will bring happiness into our lives and years ago he writes to the congregation of Philippians and he does not only give an answer, but he gives a bunch of answers about what can bring happiness to our lives and he says…]

TT CI B 00:02:28.380 … what happiness brings in our- he writes to Philippians and he doesn’t just give them a- answer but he gives them **about what happiness in their lives could be**.

11

TT CI B 00:03:50.280 When he says forget in his **brief** in his letter…

Before using the Afrikaans word, brief, the participant corrected it to letter.

12

ST 00:05:38.255 Daar’s goed wat jy gedoen het wat jy moet vergeet. Daar’s goed wat ander mense aan jou gedoen het wat jy moet vergeet. Daar’s net goed wat met jou gebeur het … [There’re things that you did that you must forget. There’re things that other people did to you that you must forget. There’re just things that happened to you…]

TT CI B 00:05:40.850 **There’s** things that you’ve done that you have to forget, **there’s** things that was done to you that you have to forget, and **there’s** things that happened to you…

13

ST 00:05:50.619 Dink vir ‘n oomblik aan die goed, wat jy gedoen het. [Think for a moment about the things, that you did.]
Think for a moment to the good that you did, for the things you did…

Ons het almal, ’n patroon, ’n spesifieke ding waaraan ons vashou. Die ou King James Bybel praat van a besetting sin, Hebreërs 12 vers 1. Daardie, verleidende patroon manier … We all have a pattern, a specific thing that we hold on to. The old King James Bible talks of a besetting sin, Hebrews 12 verse 1. That, enticing / alluring / tempting pattern…

We all have a pattern, a specific thing that we hold on to. The old King James talks about a besetting sin in Hebrews 12:10 that tempting pattern way…

It means that you can’t- you don’t want any more that the other person has to pay for what they did.

… and if another year as dou vaporise…

There’s a school in psychology which says that our seeking for happiness and pleasure, the deepest motivation of every action, with other words, if I want to understand why someone does something, then I will find behind this the motivation that he thinks that, through this behaviour, he will be better of, happier.
understand I find the motivation.

The verb is omitted in the target text and this is also an example of source language interference.

18

TT CI C 00:03:15.933 …and therefore Paulus says

19

ST 00:04:33.521 Laat my dink aan die man wat die aand by die huis gekom het nadat hy gholf gespeel het en sy vrou vra vir hom hoe't dit gegaan en hy sê: "Sleg". Sê: "wat het gebeur?" “Is man, is hier op die tiende bof toe kry Gert, die ou teen wie ek speel, 'n hartaanval. En van toe af, dubbele handicap. Toe's'it, sleep hom, slaan 'n hou, sleep hom, slaan 'n hou....” [Let's me think / reminds me of the man who got home in the evening after he played golf and his wife asks him how it went and he says: “Bad”. Says: “what happened?” “Is, man, here on the tenth tee Gert, the guy who I am playing against, gets a heart attack. And from then, double handicap. Then it was, drag him, hit a shot, drag him, hit a shot…]

TT CI C 00:04:34.870 Remembers me about the man although- when he played golf and he said and then it was double handicap, and then it was double handicap, drag it, hit a hou, drag it, hit a shot.

TT CI D 00:04:34.980 Makes me think about the man that got home after he played holf, and his wife ask him…

20

TT CI C 00:08:14.893 … when it will stay with us, and you will never forget it, that patroon, will just repeat itself in your life. You will see in your ver- in your relationship,

The Afrikaans word is patroon, the English word is pattern. The participant wanted to use the word verhouding, but corrected to the English relationship.

21

ST 00:12:26.755 … wat hulle vir jou gegee het. En selfs dit wat jy nie wou gehad het nie, jou DNS. [...]what they gave to you. And even that which you did not want, your DNA.
TT IA 00:12:40.004 … to admit those things that your parents did to you but then at the same time to accept and even that which maybe you didn’t want, your DNS…

TT CI C 00:12:41.013 …a- and self- self the DNS that they gave you…

22

ST 00:18:27.194 …jou hande oop te maak, en dit net vir die Here te gee. En op hierdie manier laat gaan ons dit. […]to open your hands, and to just give it to the Lord. And in this manner / way we let it go.]

TT CI C 00:18:28.120 … and then open your hands and let it go, and on this manner we will let it go.

23

ST 00:18:57.129 Want voor ek myself kan kry … [Because before I know it…]

TT CI C 00:18:58.640 Before I get myself I go to the place where I don’t see it…

24

ST 00:07:13.563 En na ’n gesprek ontdek ons saam dat hy eintlik vashaak by die plek van aanvaarding. [And after a conversation we realise together that he is actually getting stuck at the place of acceptance.]

TT CI D 00:07:15.000 … and after we had a conversation we discovered that he actually is stuck by the place of acceptance.

25

ST 00:12:26.755 En selfs dit wat jy nie wou gehad het nie, jou DNS. [And even that which you did not want, your DNA.]

TT CI D 00:12:40.392 … and even that what you didn’t want, your DNS…

5.4.4 Grammatical errors
This section contains grammatical errors made by the participants. It should be noted not all grammatical errors made by Church Interpreter C and D is included.
Interpreter A

00:00:05.910 Here, before the year rushes in and captivate my inner self and lead me away…

00:00:36.608 … vaporates like dew…

00:01:59.117 There is a school in psychology that say…

00:02:10.491 If we want to understand why somebody want do something we have to look behind it…

00:10:38.068 And Paul says just like you have been forgiben-…

Interpreter B

00:08:29.488 … marriage will look very much the same as the first one, it's not over, it's not done with…

00:13:06.193 … people- are not perfect where I don't have no choice, I have to acknowledge what have been given to me the life…

Interpreter C

00:10:17.760 … prevents you from living the life that you need to live and that God has in plan for you.

Interpreter D

00:05:08.832 … like a committed golfer…

00:07:10.106 … but I keep on remember these things, I can’t forget it, it- it haunts me”

00:07:28.248 He wants to control for this.

00:10:56.812 It means that you should no longer want another person to pay for what he’ve do- what he’s done.

00:11:20.986 … this idea, this consistent thoughts of what happened to you…

00:16:08.953 … completely depressed thinking that I had a completely perfect education and it became clearer and clearer, as I grew older…
Church Interpreter A

00:05:30.840 … holding onto and dragging this things along.

00:05:48.150 … there is some things that happened just to you that you need to forget.

00:17:25.780 … and I sit with these stuff, and I can’t go there.

00:05:40.850 There’s things that you’ve done that you have to forget, there’s things that was done to you that you have to forget, and there’s things that happened to you

00:06:38.050 … ‘cause he says if you’ve- acknowledgment your sins he will forgive you…

00:08:20.489 That patterns can be re- repeated in our lives.

Church Interpreter C

00:02:42.150 … and he says “I forget the things that is behind me…

00:03:18.948 … the one thing I do, I forget the things that’s behind me…

00:03:29.360 … then I also withhold me of a life of happiness.

00:05:05.688 This is how a lot of us go through life, like an committed golf player…

00:05:40.012 There’s things that you have done that you have to let go, and there’s things that other people did against you you have to let go…

00:07:11.701 I just keep on thinking about this and he- and he comes back to me, and after n- conversation he was stagnant about or at the place where he had to accept it.

00:08:36.441 I- it’s at where I was, it’s not been taken care of, I have no remorse about that.

00:09:23.610 …what you thought, what you- what you see, and what your intentions was…

00:10:04.350 … it’s like a pattern which is something that draw you close …

00:12:06.935 You have to forget what other did to you and it takes us back to our parents and the place where we grown up…

00:14:42.000 He is so ashamed where he grow up and where he came from.
00:15:11.194 He **recognise** his roots, he **take** his children back to where he stayed and look at this little small home that I stayed in.

00:16:25.100 I could never **thought** that.

00:19:41.420 **May the God** help me.

*Church Interpreter D*

00:03:52.856 … he remembers ugly things that happens and to **reminds them** what he means is metaphorically.

00:04:13.620 Somebody **summarised** it well once…

00:06:48.220 It’s so simple, but it be, for many of us, take years to get to that place where we can acknowledge, we can take responsibility, and we can repent and accept that we are forgiven.

00:07:30.820 … that it’s only grace and that he **have** to accept that God already paid the price for it…

00:13:41.420 … we can go to a place where it **bless** us.

00:14:29.320 He **change** his name.

00:15:21.370 And he goes and **look** and **see** where his old friends are and he chats to the people about the good old days.

5.4.5 **Substitution**

Participants used substitution of certain words and phrases, in order to accurately convey the message. Substitution may be used when a target language equivalent is not available to the interpreter. This section contains substitutions identified in the target texts.

1

ST 00:13:20.541 … waar, wt-, waar jy met groot pyn sit, weens verwaarlosing, verwerping, of selfs misbruik, in jou ouerhuis. [where, where you sit with great pain, because of neglect, rejection or even abuse, in your **parental home**.]
due to rejection or even abuse in your- in your- **in the house in which you grew up** in…

"Is man, is hier op die tiende bof … ["Is, man, here on the tenth tee]

And this- a- here by the ten- here by the tenth **hole**…

TT IC 00:04:46.442 He says "you know here at the tenth **hole**…

TT ID 00:04:43.926 He says "you know here at the tenth **hole**…

TT CI C 00:04:42.051 … what happened, here on the tenth **hole**…

TT CI D 00:04:44.380 And he says “here on the ten **hole**…

**bynaam** [nickname] was substituted with **naam** [name].

"Kyk hierdie ou pondokkie waarin jou pa grootgeword het." [He recognises his roots. He takes his children back with pride and says to them: “Look at this little old **shack** / **hut** / **shanty** / **hovel** where your dad grew up.”]

He takes his kinders there- kids there with pride and he says “look at this **little house** where your dad grew up.”

TT CI C 00:15:13.427 …he take his children back to where he stayed and look at this **little small home** that I stayed in.

TT CI D 00:15:13.790 He takes his children back there, proudly and show them **where he**
grew up and he wasn’t shy about it.

5

ST 00:09:32.319 En dan wanneer jy dit sien, erken jy dit, en met berou vat jy dit na Hom toe en jy vra vir Hom dat hy jou sal vergewe … [And then when you see it, you admit it, and you take it to Him with remorse and you ask Him to forgive you…]

TT CI C 00:09:33.818 And when you see it and then you recognise it, and you have feelings about it, and you take that to God and please forgive me …

6

ST 00:11:39.180 En vandag weet ons, daai, daai memory gaan sit in jou neurone, dit gaan sit in jou sinapses, dit gaan lê in jou spiere, en die rede hoekom jy moet vergeet is, vir jou onthalwe … [And today we know, that, that memory settles in your neurons, it settles in your synapses, it settles in your muscles, and the reason why you must forget, is for your sake…]

TT CI C 00:11:38.187 … and today we know he memory would sit- would sit everywhere in your sp-and the reason to forget is for your own reason.

7

ST 00:05:13.393 Maar ons het hierdie ekstra dooie gewig wat ons saam vat. [But we have this extra dead weight that we carry with us.]

TT CI D 00:05:16.930 It’s these extra death things that we take with us.

8

ST 00:14:13.797 Maar die manier waarop hulle kyk, en die verhouding wat hulle het met hulle verlede en die plek waar hulle vandaan kom, verskil radikaal van mekaar. [But the manner in which they view / look at, and the relationship that they have with their past and the place where they come from, radically differs from each other.]

TT CI D 00:14:13.080 …but the way that they looked and the relationship that they had with their past was very different.
...en as hy daaroor praat is dit neerhalend. [... and if / when he talks about it, it is disdainful.]

The word neerhalend [disdainful / derogatory] is translated as slandering.

Die uitnodiging is om, te vergeet, te vergeet deur, te erken, te bely, te aanvaar. Dit is nou verby. [The invitation is to, to forget, to forget by, by admitting, by confessing, by accepting. It is finished / past now.]

Bely [confess] is substituted with repent.

5.4.6 Omission
In some instances, the mission does not negatively affect the target message. However, there are also examples of the omission of important information that negatively affects the target message. This section contains omissions identified in the target texts.

...en die rede hoekom jy moet vergeet is, vir jou onthalwe, want jy kan nie gif drink en dink iemand anderster gaan siek word daarvan nie. Dis vir jou onthalwe dat jy moet laat gaan, dat jy moet vergewe. [...and the reason why you must forget, is for your sake, because you cannot drink poison and think someone else will become sick. It is for your sake that you must let go, that you must forgive.]

The target text does not state what one will become ill of, as it is omitted, thus the message is not fully conveyed.
2

ST 00:04:41.361 ... dubbele handicap. Toe's'it, sleep hom, slaan 'n hou, sleep hom, slaan 'n hou tot op die einde." [ ... double handicap. Then it was, drag him, hit a shot, drag him, hit a shot, up until the end."

TT ID 00:04:53.228 ... double handicap, and then it's pull him, hit a ball, pull him, drag him, right until the end".

Some of the message is omitted in the target text, but it does not have such an adverse effect on the overall message.

3

ST 00:06:03.691 Hier is 'n wonderlike resep. Hier is 'n wonderlike resep: [Here is a wonderful recipe. Here is a wonderful recipe:]

TT ID 00:06:13.436 Here is a wonderful recipe for that...

The repetition is omitted. It does not have any effect on the message. The interpreter chose to omit the repetition, because it is not important, thus using omission as a strategy.

4

ST 00:06:49 ...maar dit kan baie van ons jare vat om op daai plek te kom waar ons erken, verantwoordelikheid vat, met berou bely en aanvaar, dat ons vergewe is.

TT ID 00:06:53.671 ... it can take us years to get to that point where we have to acknowledge, confess, acknowledge and accept that we are forgiven.

Acknowledge is repeated in the target text, and verantwoordelikheid aanvaar (to take responsibility) is omitted. This negatively affects the message.

5

ST 00:18:47.155 ... maar Paulus sê as jy dit gedoen het, hoekom- sê dit dit nou je- je- ek doen dit weer ... [...]but Paul says that if you have done it, why- say it it now- I do it again

TT CI A 00:18:53.384 But Paul when you've done it, why do you say you do it again...

It sounds, in the target text, like the preacher is asking Paul why he does something again and again.
“Is man, is hier op die tiende bof toe kry Gert, die ou teen wie ek speel, 'n hartaanval [Let's me think / reminds me of the man who got home in the evening after he played golf and his wife asks him how it went and he says: “Bad”. Says: “what happened?” “Is, man, here on the tenth tee Gert, the guy who I am playing against, gets a heart attack.]”

She says: “what happened?” He says: “here on the- tenth, my friend Gert, playing with me, had a heart attack.

In the target text, the participant refers to “my friend”, something which is not mentioned in the source text (Gert is referred to as “the guy against whom I was playing”). In this way, the participant saves time by using a more general term, thus condensing the phrase.

And that is why in the early church they had this version of prayer, in which you often stand aside, from time to time in your life, stand and just look back and ask the Lord: “Show me is there any path of grief / sorrow / affliction in me.”

The same way for your own deeds you have to walk with other people, and it’s your right to punishment and your control of the situation to let go.

The source text states that you let go of your right to punish and control the situation. The target text does not convey the same message.
En dit lyk asof dit een van die groot, universele, menslike uitdagings is: om, dit wat jou ouers aan jou gedoen het, te erken. [And it seems like it is one of the great / big, universal, human challenges: To admit that which your parents did to you.]

And it looks like- like the universal human- what your parents did to you, to recognise.

... and it looks like the universal human- what your parents did to you, to recognise, but also what they've given you, a- and self- self the DNS that they gave you...

And this happened a lot later in our lives, I thought I had a perfect upbringing...

Because of the omission, misinterpreting takes place and the message is not accurately conveyed. For instance, in the target text something happens to everyone, in the source text happens to a lot of people.

Miskien lê hier vanaand groot pyn in jou lewe, dat jy sit op 'n plek, waar, wt-, waar jy met groot pyn sit, weens verwaarlosig, verwerping, of selfs misbruik, in jou ouerhuis.

En die uitnodiging is: laat dit gaan. [Perhaps there is great pain in your life tonight, that you are at a place, where, where you sit with great pain, because of neglect, rejection or even
abuse, in your parental home. And the invitation is: let it go]

TT IC 00:13:16.270 Perhaps there is a lot of pain in your life tonight, and that you are in a place where you have immense pain due to, uhm, abuse, rejection **and, uhm**, the whole point is that you should let it go.

TT CI C 00:13:16.103 Perhaps tonight something of pain is in your life where you’re at the place where you have a large pain, **where you si- where you have- where you have a lot of items, and the invitation is let it go.**

13

ST 00:14:01.797 … is hulle altwee op totaal ander plekke. Maar die manier waarop hulle kyk, en die verhouding wat hulle het met hulle verlede en die plek waar hulle vandaan kom, verskil radikaal van mekaar. [they are both in completely different places. But the manner in which they view / look at, and the relationship that they have with their past and the place where they come from, radically differs from each other.

TT CI C 00:14:12.532 … they are both at different places, but the manner they look at and the relationship they have with their past changes radically from each other.

14

ST 00:15:49.606 Die persoon wat dit omhels, kan vergeet, en hy word geseën, deur sy verlede. [The person who embraces it, can forget, and he is blessed, by his past.]

TT CI C 00:15:52.040 The person who embraces this, he can forget it **and he is being- with his- with his present- or the past.**

15

ST 00:00:02.612 Hier, voor die jaar instorm en my binneste oorval en weglok [Here, before the year storms in and takes my core by surprise and lures it away]

TT CI D 00:00:05.250 Here, before the year storms in and conquer my **inner most**, and lure it away …

16

ST 00:03:45.436 Wanneer hy die woord vergeet gebruik is dit spreekwoordelik, want in die brief self onthou hy alles wat gebeur het en hy onthou selfs lelike en slegte dinge wat gebeur
het … [When he uses the word forget, it is proverbial, because in the letter itself he remembers everything that happens and he even remembers ugly and bad things that happened…]

TT Cl D 00:03:47.160 If you use the word forgets then he remembers ugly things that happens…

In the source text Paul uses the word forget, in the target text, the listener uses the word forget. Thus, because of the omission, misinterpreting takes place.

17

ST 00:03:31.702 En om te vergeet beteken nie om aan geheueverlies te lei nie. Hy sê nie elke goeie Christen lei aan geheueverlies nie. Of jy vermy jou verlede, of jy ontken jou verlede nie. [And to forget does not mean suffering from memory loss / amnesia. He does not say every good Christian suffers from memory loss / amnesia. And to forget does not mean suffering from memory loss / amnesia. He does not say every good Christian suffers from memory loss / amnesia.]

TT Cl D 00:03:33.340 To forget is not to, uhm, have- he doesn’t say that each good Christian has- maybe you deny your past.

The message is partly lost because of the omission.

18

ST 00:06:17.585 Erken dit wat jy gedoen het. Vat verantwoordelikheid vir wat jy gedoen het. Dan bely jy dit, met berou, en jy aanvaar dat God jou vergewe … [Admit what you have done. Take responsibility for what you have done. Then you confess it, with remorse, and you accept that God has forgiven you…]

TT Cl D 00:06:18.997 Acknowledge what you did, take responsibility for what you did, and then you can f- and you can accept that God forgives you…

The message is partly lost because of the omission.

19

ST 00:07:05.265 Ek sit eenkeer met iemand wat sê: "Ek het dit al gedoen, maar ek hou aan, ek kan dit nie vergeet nie … [I once sat with someone who said: “I have done it already, but I continue / hold on, I cannot forget it…]
TT CI D 00:07:06.460 One day I sit with somebody, I have done but I carry on thinking about it, I can’t forget it…

The message is partly lost because of the omission.

20

Ons het almal, 'n patroon, 'n spesifieke ding waaraan ons vashou. Die ou King James Bybel praat van een besetting sin, Hebreërs 12 vers 1. Daardie, verleidende patroon manier, wat, wat jou so aantrek … [We all have a pattern, a specific thing that we hold on to. The old King James Bible talks of a besetting sin, Hebrews 12 verse 1. That, enticing / alluring / tempting pattern that attracts you so…]

The reference to the King James Bible and Hebrews is omitted, but it does not negatively affect the meaning. Omission is thus used as a coping strategy.

21

Dit beteken dat jy nie meer, wil hê dat die ander persoon moet betaal vir wat hy gedoen het nie. Hy verdien dit nie, net soos wat jy nie jou vergifnis bedien nie, maar jy laat dit gaan. [It means that you no longer, want the other person to pay for what he has done. He does not deserve it, just as you do not deserve your forgiveness, but you let it go. You write it off.]

I don’t want any more that the other person has to pay he doesn’t- I don’t but I let it go, I write it off.

22

...weens verwaarlosig, verwerping, of selfs misbruik, in jou ouerhuis. En die uitnodiging is: laat dit gaan. [...because of neglect, rejection or even abuse, in your parental home. And the invitation is: let it go.]

Maybe here tonight there’s pain in your life and you sit in a place where you have huge pain because of neg- negligence and abuse in your- and you have to let it go…
The source text refers to *intriges* [intrigues] and *dinge* [things]. The target text omits the part about intrigues.

### 5.4.7 Lagtime

In order to determine the lagtime of the participants, the source text and target texts were divided into the same 50 units of meaning (See Appendix C). This data (start time of each unit for source and target texts, target and source text for each unit) was transferred to an Excel worksheet from ELAN. The original format in ELAN is shown below:
Individual lagtimes were calculated by subtracting the target text start time from the source text start time of each unit. Then, the average lagtime was calculated for each participant, which is shown in the table below. There were some omissions in the target texts of Church Interpreter B (with 18 units) and Church Interpreter C (with 48 units), which were excluded from the lagtime table. The average lagtime for professional interpreters is 3 seconds, 48 milliseconds and the average lagtime for church interpreters is 2 seconds, 609 milliseconds.

<table>
<thead>
<tr>
<th>Participant</th>
<th>Average lagtime (seconds, milliseconds)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpreter A</td>
<td>3,470</td>
</tr>
<tr>
<td>Interpreter B</td>
<td>3,189</td>
</tr>
<tr>
<td>Interpreter C</td>
<td>4,150</td>
</tr>
<tr>
<td>Interpreter D</td>
<td>1,383</td>
</tr>
<tr>
<td>Church Interpreter A</td>
<td>3,911</td>
</tr>
<tr>
<td>Church Interpreter B</td>
<td>3,246</td>
</tr>
<tr>
<td>Church Interpreter C</td>
<td>1,879</td>
</tr>
<tr>
<td>Church Interpreter D</td>
<td>1,399</td>
</tr>
</tbody>
</table>

Church Interpreter C and D followed the speaker very closely and it became evident that they do not wait for meaning before interpreting, thus these two participants have many direct translations and corrections, as can be seen earlier in this chapter. Interpreter D’s lagtime is also barely more than one second, yet he does not have as many corrections and direct translations as Church Interpreters C and D. Thus, although his lagtime is very short, he does interpret for meaning, and does this very efficiently in the shortest time possible.
5.5 Conclusion

Chapter Five discussed the findings of the study and made recommendations. This chapter included participant profiles and feedback, as well as examples from the transcripts of omissions, misinterpreting, source language interference, grammatical errors, correction and substitution. In the next chapter, the data from this study will be analysed. Adult learning will be discussed as well as a proposed structure for the training programme at Mosaïek Church.
Chapter 6

6.1 Introduction

In Chapter Six, I shall give an overall analysis of the data obtained in this study. Adult learning and the design of the training programme at Mosaïek Church are also discussed. The overall analysis of the data follows.

6.2 Overall analysis of data

From the examples in Chapter Five, it would seem that the church interpreters often use omission as a coping mechanism. Unfortunately, they do not always omit unimportant information, and thus it is not always an effective coping strategy. Professional interpreters often omit either to compensate at another point or because they feel that the information is redundant (Shlesinger, 1995). Another strategy that is often used by the interpreters in this study is direct translation. The message is still conveyed, yet not in a grammatically correct manner and the interpreted message does not always make sense in the target language. Correction and backtracking are also often used by the church interpreters. The problem is that, whilst correcting, or searching for the correct word, the church interpreter loses part of the message, at times, vital parts of the message. Overall the professional interpreters better convey the message in a more complete and coherent manner. The shorter lagtime of the church interpreters adds to the pressure that they experience, as they do not afford themselves enough time to think about the message before interpreting. It may also be the reason why the use more form-based strategies.

After analysing the data, the following conclusions can be made about the church interpreters at this particular church: church interpreters do use coping mechanisms to deal with difficult terminology, rapid source text rate, etc., but these mechanisms or strategies are not always adequate and need to be honed\(^8\). They also tend to use more form-based strategies. It is advisable that proper training be developed for the church interpreters, concentrating on the specific situation and needs of these church interpreters. This will be training for adult learners and therefore the principles of adult training should be employed.

6.3 Adult training

According to Bean (2017), a senior lecturer at the Department of Higher Education and Training, Technical Vocational Education and Training at Central Johannesburg College “[t]he

\(^{8}\) The church interpreters also have more misinterpretations and grammatical errors than the professional interpreters. Therefore, language enhancement should also be included in their training.
person giving the training or educating the adult student should first of all make a mental change in order to not ‘teach’ but to ‘lecture’”, stating that when lecturing adults “an active discussion on the topic is not only possible but encourages the student to find out more about a topic that they might already know a lot about”. Bean further states that the students are incorporated into the lesson. According to Bean (2017) a trainer / teacher should not assume any prior learning, but rather ascertain what prior learning is in place, by, for instance, requesting a CV at the start of a module. It is also important to remember that adult students are mature students, with some level of prior learning, who have “passed the developing stage and are now in the self-actualisation stage [which] means that they do not need to be entertained or protected but rather stimulated and guided”. They are in the classroom because they want to learn, making them “keen on taking in any and all information” (Bean, 2017).

Kiraly states that “[t]ranslators [and interpreters] are embedded in a complex network of social and professional activity” (Kiraly, 2000). His approach has necessary implications for the way that translation and interpreting is taught, in order to fully prepare the student for real-world situations. The translation and interpreting classroom should not be only an academic classroom. It should contain situations that the student will find in reality, based on “authentic situated action, the collaborative construction of knowledge, and personal experience” (Kiraly, 2000). When teaching translation and interpreting, one should scaffold the skills being taught. Kiraly (2000) defines scaffolding as “a flexible structure that emerges within the ZPD [Zones of Proximal Development] as a function of ongoing negotiations between the teachers and the learners”. The student is gradually empowered to autonomy. This scaffolding thus affords the student the possibility of creating a strong foundation of skills which can be applied to the real world, thus preparing her / him sufficiently, enabling her / him to function autonomously in their profession. In the social constructivist approach the teacher assumes the role of someone who guides when needed, also stated by Bean (2017). Furthermore, Kiraly (2000) discusses the value of technology in the classroom and that it can be a valuable teaching tool.

This classroom is not the conventional teacher standing in front of the blackboard giving answers. This is an interactive classroom. The students are active participants in the teaching process. The students, whilst interacting in the classroom, develop their professional skills and raise “their awareness of their responsibility as active participants in a complex communicative process the importance of which, following globalization, is being increasingly acknowledged.” (Malena, 2003). The social constructivist approach to teaching entails situating the learning experiences, in order to authenticate these experiences. Teachers and students are both

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99 Vygotsky’s notion that the learning process precedes the developmental process in creating Zones of Proximal Development. (Malena, 2003)
perceived as active participants and collaborators (also stated by Bean [2017]). Teachers are
guides who scaffold the skills that the students learn and the classes are interactive. Kiraly
(2000) also emphasises that trainers / teachers should be active translators / interpreters,
ensuring them to not only teach from an academic viewpoint, but also from a practical, real-
world viewpoint, thus enabling them to adequately prepare the students for the profession.

6.4 Training programme
When creating a training programme for this church and its volunteer interpreters the following
must be kept in mind: this training will have to take place after hours, as all the volunteer
interpreters have careers and will therefore not be available for training during business hours.
The training does not have to take place over only one or a couple of days; it can span over a
year as skills acquisition takes place over a period of time and with practice. The training will
have to be quite practical, because of time constraints, thus teaching coping strategies and
including practical interpreting sessions (from Afrikaans into English only). Another reason
why this training should focus on the act of interpreting, is because these students will already
be interpreting at the church whilst completing their training. Students should be given
assignments, but the time constraint should be kept in mind. The trainer should also keep in
mind that “adults [have] more responsibility and stress at home than a child [learner]” (Bean,
2017). Firstly, this programme or module will have to be offered on a part-time basis. The ideal
will be that this training be offered as a module at the Academi, discussed below, over a period
of a year, including theory, but mostly concentrating on practice (interpreting). There will also
be theoretical and practical assignments. Although the module will focus on teaching the
practical skills needed for church interpreting, some theory of interpreting should also be
included, in order to provide a strong foundation for the practical aspect.

When designing a training programme for Mosaïek Church, one should consider that skills
need to be scaffolded and bad habits should be undone (this may prove to be difficult, but it is
necessary). One should also keep in mind, as mentioned, that the students of this training will
be working adults and that they will be interpreting at the church whilst completing the training.
The training programme should start by analysing a text and then paraphrasing this text (no
translation). Once this skill is mastered, the students move on to short consecutive
interpreting, note-taking and long consecutive interpreting. This is done in order to move the
students away from the text, allowing them to see the bigger picture and not only translate
word-for-word, something which is often done by the church interpreters in this study. Once
the students can do both short consecutive interpreting and long consecutive interpreting with
notes, the training can move to simultaneous interpreting, the only interpreting that will be
used at the church for the foreseeable future. However, both simultaneous and consecutive
will be practised in the classroom, so that long consecutive is not lost as a skill, and also to retain the attention of students who are waiting to interpret in the booth under the lecturer’s supervision. 

At first, this training will probably take place over a period over 2 Saturdays, but it will be necessary to lengthen this period to a year, and to incorporate the training as a model into the Academi. It is envisioned by the church that this module will be available from 2019. There will be at least three classes of four hours each per term (48 hours contact time in total). Students will be given assignments, focussing on practical interpreting from Afrikaans into English). Students will have an exam at the end of the module, consisting of the interpretation of a sermon and the final mark will comprise of the assignments and exam.

In order to have this module accredited, the South African Theological Seminary will be approached and SAQA (South African Qualifications Authority) requirements will have to be adhered to. This module can possibly be included as a module for the B.Th. degree in Theology offered at the Academi and it will be based on the National Diploma for Liaison Interpreting, which is a NQF level 5 qualification (SAQA, 2015), but it should be noted that this module will be tailored specifically and only for church interpreting as a particular form of liaison interpreting. Therefore, students will not obtain a diploma in liaison interpreting after completion of this module.

Liaison interpreting is defined as interpreting occurring in various settings, where two or more interlocutors do not share language and where the interpreter must be present in order to bridge the communication gap (Gentile, Ozolins, & Vasilakakos, 1996, in SAQA, 2015). This qualification trains the students to achieve the following (SAQA, 2015):

> “[Interpret] dialogue from source language to target language and vice versa means that qualified learners will be capable of, [select] interpreting modes according to specific interpreting contexts, [listen] to source messages (both auditory and visually), [understand] source messages, analyse source messages, [take and read] notes for analysis of and reformulating source message (Range: for short consecutive interpreting), [access] short term memory for message recall, access long term memory for background / general / world and linguistic knowledge, [reformulate / produce] messages, [manage] interpreting situations (politeness strategies, conversational principles), [mediate] between cultures, manage power and status differences when interpreting.”

Qualified students will be able to serve the public, “thereby contributing to the community in which they operate” (SAQA, 2015). It is assumed that the students are proficient in their first and second language within the context of their community, are able to convey information

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10 This model follows the Heidelberg method of training.
between language groups, perceive interpreting as a professional activity and act accordingly. The core exit level outcomes for this qualification are to select interpreting modes based on the specific interpreting context, to be able to understand and analyse source messages, take notes and to reformulate the source message, recall messages and have world linguistic knowledge, reformulate and produce messages, manage interpreting situations and mediate between cultures (SAQA, 2015).

The associated core assessment criteria for this qualification are to select a mode that is appropriate for the specific interpreting context, to ensure that aforesaid selection is justified in terms of type and context, to understand the content and to confirm that it is correct, to ensure that the context of the content is conveyed accurately, institutional procedures are adhered to and uncertainties are resolved. Furthermore, students are expected to ensure that the content is accurately and logically conveyed and appropriately reformulated or produced (SAQA, 2015). Students are also expected to be able to recall messages accurately to represent all aspects of the source message, recall the relevant world-knowledge and adequately understand the source language. Even though interpreting at Mosaïek takes place in simultaneous mode, note-taking will be taught (as part of scaffolding skills) and students will be expected to be able to take adequate notes that are accessible to themselves, that will add value to the interpreting process and will contain information that is organised in an appropriate manner for the context (SAQA, 2015). Students are further expected to ensure that the produced message is appropriate in terms of the given brief, accurate in terms of the target language norms, is relevant to the specific audience and that it corresponds to the source message meaning (SAQA, 2015). Furthermore, students are expected to be able to use decision-making strategies resulting in accuracy, fluency and compensation and to ensure that lagtime is appropriate for the complexity and tempo of the message (SAQA, 2015). Lastly, students are expected to be able to manipulate the variables that has an impact on auditory listening, to ensure effective listening, that all parties are informed when problems arise during interpreting, to know their own limitations, to ensure that the strategies selected to mediate between cultures are appropriate and to use the correct cultural elements relevant to the specific context (SAQA, 2015).

In order to obtain this qualification, the students are expected to demonstrate that they are competent, including interpreting between two languages in a practical scenario and to provide evidence that they have acquired embedded knowledge and specific outcomes, as stated in the specific unit standards of this qualification (SAQA, 2015).
Even though the Academi is accredited by the South African Theological Seminary, it will also have to be an accredited ETQA (Education and Training Quality Assurance) institution in order to have this module accredited by SAQA, which is not currently the case.

6.5 Conclusion

In Chapter Six, I discussed the findings of this study. I also discussed adult training and the proposed training module at Mosaïek Church. Chapter Seven will conclude this study.
Chapter 7 Conclusion

7.1 Introduction

Chapter Seven concludes the study, summarising the findings and discussing the limitations of the study. Recommendations for further research are also given.

7.2 Summary of research conducted

This study focused on simultaneous church interpreting at a specific church in Johannesburg. The participants were recorded, their interpreting transcribed and then analysed to identify coping strategies and interpreting errors. The analysis of the target texts found that the church interpreters who took part in the study tended to make more grammatical errors, used more direct translations, omitted more information (often important information), experienced more source language interference, used more direct translation and substituted less. The analyses also found that, even though the church interpreters employ coping strategies that were self-taught and learned through interpreting, these strategies were not always successful. Therefore, it was established that there is a need for these church interpreters to be trained, including language enhancement, in order to render the best possible service to congregation members.

Research for this study included interpreting in Africa, different modes of interpreting, the role of the interpreter, norms in interpreting, coping strategies, effort, cognitive overload and transliteration, assessing interpreting expertise, religious and church interpreting. I also collected data at Mosafek Church.

Interpretations of a sermon from Afrikaans into English were recorded and transcribed, using ELAN, a multimodal corpus tool that aligns a recording with a transcript and allows the user to exemplify the constraints of simultaneous interpreting. ELAN automatically records time stamps, which are beneficial, as the lagtime between the speaker and the interpreter can then be analysed. These transcriptions were analysed to identify coping strategies and errors. The lagtime was determined by dividing the source text into 50 units and dividing the target texts into the same units. This data (start time of each unit, target and source text for each unit) was transferred to an Excel worksheet. Individual lagtimes were calculated by subtracting the target text start time from the source text start time of each unit. Then, the average lagtime was calculated for each participant.

The analysis of the data found that church interpreters use coping mechanisms to deal with difficult terminology, rapid source text rate, etc., but they do not convey the message as accurately as professional interpreters. Therefore, these mechanisms or strategies are not
always adequate and need to be honed. This study also found that the church interpreters have more misinterpretations and grammatical errors than professional interpreters. Therefore, professional language enhancement will have to be included in their training.

The following research questions can now be answered: Are there differences between the coping mechanisms used by professional and non-professional interpreters in the church interpreting context? Even though the two groups use similar coping mechanisms, there are marked differences, for instance, church interpreters use omission as a coping strategy, but it is often a failed strategy, as important information is omitted. Both groups use direct translation as a coping mechanism, but this is something that is more often used by church interpreters, which may indicate that this group tends to interpret word-for-word and not semantically.

What are the main coping mechanisms / strategies are used by non-professional and professional interpreters respectively, if strategies are used? The main strategies identified were omission, substitution and direct translation.

Do the non-professional interpreters render an acceptable interpretation of the source text, in this particular church? For the most part, the church interpreters’ rendition is understandable, but not always acceptable or correct in the target language.

This study was undertaken in order to provide evidence for the hypothesis that the church interpreters at this specific church will benefit from interpreting training. I believe that this point was well made.

7. 2 Limitations of the study

The scope of this study is limited, since this is a research report of limited scope, in partial fulfilment of a master’s degree. This study was only conducted at one church, with limited participants. Therefore, the results are limited. Mosaïek Church is an interdenominational church and the sermons are more informal and not as formulaic as in many other churches, for instance Reformed and Dutch Reformed churches. Therefore, even though the type of interpreting that takes place at this church is church interpreting, it does not contain as much religious terminology as many other churches would use. This study also focused on only one language combination, namely Afrikaans and English. These are both Germanic languages and have many similarities, as they are part of the same language group. For instance, in interpreting, although it is not ideal for the Afrikaans sentence structure to be used in the English text, it would still be understandable. There are also many similar words and phrases and established terminology for different fields, including religious contexts. Lastly, it should be noted that not all coping strategies and errors were identified in the target text, because of the limited length of this study.
7.3 Recommendations and suggestions for further study

Relatively little research has been done to date on religious interpreting, especially in South Africa. Further studies on religious and church interpreting, involving different churches of different denominations should be undertaken, including churches that use more formulaic and formal language, religious terminology and a faster pace, in order to determine how the volunteer interpreters fare, compared to professional interpreters. Other language combinations should also be researched, such as the African languages\textsuperscript{11} and English, and how volunteer interpreters fare, compared to professional interpreters. The study could also be extended to other religious settings for faiths other than Christianity.

7.4 Conclusion

In conclusion, the saying holds true that knowing how to speak two languages doesn't make you a translator or an interpreter, just as having ten fingers doesn't make you a pianist (BDÜ, 2016). It is hoped that this study will highlight the importance and complexity of the interpreting profession, as well as the importance of interpreter training, also in the field of religious interpreting, in order to be the best possible interpreter and conveyer of a message.

\textsuperscript{11} African languages are budding languages in the sense that they do not yet have established terminology in all fields. In religious interpreting, however, African languages have extensive terminology, as illustrated by Masubelele (2009) and others. Therefore, most religious terminology is already created and standardised.
Chapter 8 List of sources


SAQA, 2015. www.saqa.co.za. [Online]. Available at:
[Accessed 12 01 2017].


Appendix A: Examples from transcriptions

1. Misinterpreting

1

ST 00:02:22.793 Paulus het ook idees, oor wat geluk in ons lewe sal bring en jare gelede skryf hy vir die gemeente van Filippense en hy gee nie 'n antwoord nie, maar hy gooi 'n klomp antwoorde oor wat geluk in ons lewens kan meebring … [Paul also has ideas, about what will bring happiness into our lives and years ago he writes to the congregation of Philippians and he does not only give an answer, but he gives a bunch of answers about what can bring happiness to our lives…]

TT CI A 00:02:26.390 Paul also had ideas—about what—happiness in our lives brings and years ago he writes to the congregation of—Philippians and he does not only give an answer and a lot of answers over what—happiness—in our lives can bring.

The word *bring* was mispronounced.

2

ST 00:19:05.896 …gaan ek terug na die plek toe waar ek voel ek moet beheer, gaan ek terug na die plek toe waar ek voel ek moet iets doen ek moet myself red … [go back to the place where I feel that I must control, go back to the place where I feel that I must do something I must save myself…]

TT CI A 00:19:09.064 … where I go *black* to the place where I feel like I need to be in control, and I need to do something, and I need to save myself...

The word *black* was mispronounced.

3

ST 00:03:12.063 As jy met bitterheid, verwyt en goed van die verlede sit, en met vrees vir die toekoms, geen geluk nie. [If you live with bitterness, reproach and things from the past, and with fear for the future, no happiness.]

TT CI B 00:03:10.790 … live with bitterness and regrets of the past and have fear of the future *node* joy...

The word *no* was mispronounced.
4

ST 00:04:33.521 Laat my dink aan die man wat die aand by die huis gekom het nadat hy gholf gespeel het … [Let's me think / reminds me of the man who got home in the evening after he played golf…]

TT CI D 00:04:34.980 Makes me think about the man that got home after he played **holf**, and his wife ask him…

The word *golf* was mispronounced.

5

ST 00:05:50.619 Dink vir 'n oomblik aan die goed, wat jy gedoen het. [Think for a moment about the things, that you did.]

TT CI B 00:05:53.254 Think for a moment **to** the good that you did, for the things you did…

6

ST 00:13:00.106 Ons ouers is nie volmaak nie. [Our parents are not perfect]

TT IC 00:13:02.217 … **our parents are not complete**…

7

ST 00:00:25.613 …as ek weg wil dwaal help my buig en oorgee en as nog 'n jaar soos dou verdamp het … […] if I want to wander away help me to bow and surrender and when another year has evaporated like dew…]

TT CI C 00:00:34.540 If I want to stray help me stoop and surrender and if another year as **dou** vaporise…

This is also an example of source language interference.

8

ST 00:20:05.857 …ons wil nie met hierdie gewete, en met hierdie dooie gewig die toekoms ingaan nie. [we do not want to go into the future with this conscience and this dead weight.]

TT IA 00:20:09.343 …we don't want to take this **conscious** and this dead weight into the
future.

TT CI D 00:20:03.929 ... we don't want to sit with this **conscious** and with this dead weight, we don't want to carry this dead weight into the future.

9

ST 00:10:10.404 ... En wat jou weerhou dat jy heeltemal jy kan word en kan instap in alles wat die Here vir jou het [and that keeps you from becoming the complete you who can walk into everything that the Lord has for you.]

TT IC 00:10:17.760 ... prevents you from living the life that you need to live and that God **has in plan for you**.

10

ST 00:03:14.734 Daarom sê Paulus ... [That is why Paul says...]

TT CI C 00:03:15.933 ... and therefore Paulus says...

The correct translation would be that is why Paul says...

11

ST 00:17:47.734 En ek wil verder gaan, dat my wortels my seën. [And I want to go further, so that my roots can bless me.]

TT CI C 00:17:50.272 ... and I want to go further and my roots must **put grace on me**.

Seën [blessing] is mistranslated as grace.

12

ST 00:14:35.553 Hy, hy wil nie herinner word nie. Hy sal nooit sy kinders soontoe vat nie. [He, he does not want to be reminded. He will never take his children there.]

TT CI D 00:14:38.660 He didn’t want to be reminded of it. He never **took** his children there.

The St states that he will never take his children, whereas the TT states that he never took his children.
...it keeps on with me, I can't let go, it keeps haunting me, and we actually came to the realisation that he is stuck to the point of accepting it...

It can take us years to get to that point where we have to acknowledge, confess, acknowledge and accept that we are forgiven.

Our parents are not perfect and I had no choice over who they would have been, and I have to admit what was given to me...

The target text states that he was pulled at the end, not throughout, as stated in the ST.
ST 00:09:18.585 ... En dan word jy uitgenooi om te dink oor wat jy gedoen het, wat jy gedink het, wat jy gevoel het ... [and then you are invited to think about what you did, what you thought, what you felt...]

TT CI C 00:09:17.714 ... and then you are invited to do it, what you thought, what you- what you see...

According to the target text you are invited to see your sins, what you thought, saw, etc., whereas in the source text you are invited to ask God to show you your sins and to think about what you did, thought and felt.

18

ST 00:11:25.212 Dit word bitterheid, dit word 'n woede, dit word 'n verwyt ... [It becomes bitterness, it becomes a rage, it becomes reproach / blame...]

TT CI C 00:11:28.064 ... and it's bitterness, it's like anger, it's like remorse.

The source text states that it becomes bitterness, rage and reproach, not, as stated in the target text, that is becomes bitterness that is like rage and remorse.

19

ST 00:09:48.127 Ons het almal, 'n patroon, 'n spesifieke ding waaraan ons vashou. Die ou King James Bybel praat van a besetting sin, Hebreërs 12 vers 1. Daardie, verleidende patroon manier, wat, wat jou so aantrek ...

The old King James Bible talks of a besetting sin, Hebrews 12 verse 1. That, enticing / alluring / tempting pattern that attracts you so...

TT CI D 00:09:49.390 We all sit with a pattern, a specific thing we hold on to, a besetting sin, that pattern, that way that- that tracks me...

Aantrek [attracts] is mistranslated as tracks. The reference to the King James Bible and Hebrews is omitted, but this omission does not affect the meaning of the message.
2. Correction

1

ST 00:01:55.440 Daar’s ‘n skool in die sielkunde wat beweer dat ons soeke na geluk, na plesier, ten diepste die motivering is agter … [There is a school in psychology that alleges that our search for happiness, for pleasure, is the deepest motivation behind…]

TT IB 00:01:58.065 There’s a school in psychology that s- says that the- looking of- for happiness and pleasure as the deepest motivation behind...

2

ST 00:02:22.793 Paulus het ook idees, oor wat geluk in ons lewe sal bring en jare gelede skryf hy vir die gemeente van Filippense … [Paul also has ideas, about what will bring happiness into our lives and years ago he writes to the congregation of Philippians…]

TT IC 00:02:32.662 Peter [pages rustling] years ago Paul wrote in Philippians…

3

ST 00:14:23.585 Die een persoon, wil glad nie soontoe gaan nie. Hy’t sy naam verander. Hy’t ‘n bynaam gehad … [The one person does not want to go there at all. He changed his name. He had a nickname…]

TT IC 00:14:27.620 The one person doesn’t want to go there at all, he changed his name, he took a nickname- or he had a nickname …

4

ST 00:13:20.541 … waar, wt-, waar jy met groot pyn sit, weens verwaarlossing, verwerping, of selfs misbruik, in jou ouerhuis. [… where, where you sit with great pain, because of neglect, rejection or even abuse, in your parental home.]

TT ID 00:13:23.597 … where you are really suffering of great pain due to neglect, rejection or even abuse in your parent's- in your parental house…

The participant could also have used “parent's house” but chose to correct it as “parental house”.

104
Paul also has ideas, about what will bring happiness into our lives ...

Financially, this pattern repeats itself.

...this idea, this continuous thoughts of what happened to me...

He had a nickname, you may not name him or call him that.

...and that keeps you from becoming the complete you who can walk into everything that the Lord has for you.
dooie gewig die toekoms ingaan nie. [we- realise tonight, we do not want to go into the future with this conscience and this dead weight.]

TT IB 00:19:59.060 … and we realise tonight we don’t want to go with this **conscience**, this dead weight.
Appendix B: Transcripts

Source text

00:00:02.612 00:00:07.716 00:00:05.104  Hier, voor die jaar instorm en my binneste oorval en weglok
00:00:08.864 00:00:10.405 00:00:01.541  gee ek my oor aan U
00:00:12.432 00:00:15.500 00:00:03.068  voor die geraas my siel kom betrek, word ek stil
00:00:16.716 00:00:17.163 00:00:00.447  by U
00:00:18.632 00:00:19.275 00:00:06.643  besit my
00:00:20.824 00:00:21.561 00:00:00.737  beheer my
00:00:22.840 00:00:23.448 00:00:06.008  bedwing my
00:00:25.613 00:00:26.785 00:00:01.172  as ek weg wil dwaal
00:00:27.785 00:00:29.397 00:00:01.612  help my buig en oorgee
00:00:31.113 00:00:33.316 00:00:02.203  en as nog 'n jaar soos dor verdamp het
00:00:35.160 00:00:36.408 00:00:01.248  en geskiedenis is
00:00:37.686 00:00:40.561 00:00:02.875  mag U kronieke oor my spore geskryf staan
00:00:41.795 00:00:42.234 00:00:00.439  hier
00:00:44.571 00:00:46.520 00:00:01.949  voor nog 'n jaar instorm
00:00:48.193 00:00:49.469 00:00:01.276  gee ek my oor
00:01:12.063 00:01:13.510 00:00:01.447  Maar een ding doen ek,
00:01:14.340 00:01:16.488 00:00:02.128  ek vergeet die dinge wat agter is
00:01:17.042 00:01:19.765 00:00:02.723  en strek my uit na wat voorlê.
00:01:20.361 00:01:22.000 00:00:01.639  Ek jaag die doel na
00:01:22.553 00:01:28.276 00:00:05.723  om die prys van God se Hemelse roeping in Christus
Jesus, te bekom.
00:01:37.510 00:01:40.680 00:00:03.170  Wil ons nie maar net almal gelukkig wees nie?
00:01:42.297 00:01:44.404 00:00:02.107  Dink ons nie aan ons toekoms,
00:01:46.276 00:01:48.063 00:00:01.787  aan wat ons wil doen,
00:01:48.566 00:01:51.586 00:00:03.020  met wie ons wil hande vat, wat ons wil kry
00:01:52.080 00:01:54.326 00:00:02.246  om net gelukkig te wees nie?
00:01:55.440 00:01:59.993 00:00:04.553  Daar's 'n skool in die sielkunde wat beweer dat ons
soekte na geluk,
00:02:00.733 00:02:01.793 00:00:01.060  na plesier,
00:02:02.386 00:02:07.180 00:00:04.794  ten diepste die motivering is agter elke gedrag, met
ander woorde,
00:02:08.138 00:02:21.453 00:00:13.315  as ek wil verstaan hoekom iemand iets doen, dan sal
ek agter dit die motivering kry dat hy dink deur hierdie gedrag beter sal af wees, gelukkiger sal wees.
00:02:22.793 00:02:24.100 00:00:01.307  Paulus het ook idees,
00:02:25.060 00:02:39.202 00:00:14.142  oor wat geluk in ons lewe sal bring en jare gelede skryf
hy vir die gemeente van Filippense en hy gee nie net 'n antwoord nie, maar hy gooi 'n klomp antwoorde
oor wat geluk in ons lewens kan meebreng en hy sê:
00:02:40.648 00:02:44.563 00:00:03.915  "Ek vergeet die dinge wat agter is."
00:02:45.542 00:02:52.042 00:00:06.500  Hy sê: "Dis die een ding wat ek doen, dan strek ek uit
na die dinge wat voorlê."
00:02:55.085 00:02:55.680 00:00:00.595  Jou geluk,
00:02:58.106 00:03:03.861 00:00:05.755  is direk gekoppel aan jou verhouding met jou verlede,
en die toekoms.
00:03:05.872 00:03:12.063 00:00:06.191  As jy met bitterheid, verwyt en goed van die verlede
sit, en met vrees vir die toekoms,
00:03:12.542 00:03:13.574 00:00:01.032  geen geluk nie.
00:03:14.734 00:03:21.357 00:00:06.623  Daarom sê Paulus: "Die een ding doen ek, ek vergeet
die dinge wat agter is."
00:03:21.670 00:03:30.234 00:00:08.564  As ek dit nie vergeet nie, dan kan ek nie uitstrek na
die toekoms toe nie, maar dan onteem ek my ook van 'n lewe van geluk.
00:03:31.702 00:03:34.659 00:00:02.957  En om te vergeet beteken nie om aan geheueverlies
te lei nie.
Wanneer hy die woord vergeet gebruik is dit spreekwoordelik, want in die brief self onthou hy alles wat gebeur het en hy onthou selfs lelike en slegte dinge wat gebeur het en herinner hulle daaraan.

Ek ondeneem nou, om nie weer daaroor te praat nie; nie met jou nie, ook nie weer met myself nie.

Spreekwoordelik, want in die brief self onthou hy alles wat gebeur het en hy onthou selfs lelike en slegte nie.
Ek sit een keer met iemand wat sê: "Ek het dit al
gedoen,
maar ek hou aan, ek kan dit nie vergeet nie, dit spook
by my".
En na 'n gesprek onteuk ons saam dat hy eintlik
vashaak by die plek van aanvaarding.
Ek voel dit kan nie so eenvoudig wees nie,
"Ek moet iets doen, ek moet betaal vir die verlede."
Hy wil beheer neem. Hy kan nie dink dat dit net
genade is en dat hy net moet aanvaar dat God klaar die prys betaal het daarvoor nie.
En na 'n gesprek ontdek ons saam dat hy eintlik
vashaak by die plek van aanvaarding.
Hy voel dit kan nie so eenvoudig wees nie,
"Ek moet iets doen, ek moet betaal vir die verlede."
En na 'n gesprek ontdek ons saam dat hy eintlik
vashaak by die plek van aanvaarding.
Hy voel dit kan nie so eenvoudig wees nie,
"Ek moet iets doen, ek moet betaal vir die verlede."
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En na 'n gesprek ontdek ons saam dat hy eintlik
vashaak by die plek van aanvaarding.
Hy voel dit kan nie so eenvoudig wees nie,
"Ek moet iets doen, ek moet betaal vir die verlede."
En na 'n gesprek ontdek ons saam dat hy eintlik
vashaak by die plek van aanvaarding.
Die selfde pad wat jy moet stap vir jou eie dade, is dit wat jy moet stap saam met ander, en dit beteken dat jy jou reg, tot straf, tot beheer in hierdie situasie laat gaan.

Dit beteken dat jy nie meer, wil hê dat die ander persoon moet betaal vir wat hy gedoen het nie.

00:11:03.010
00:11:06.617
00:00:03.607
Hy verdien dit nie, net soos wat jy nie jou vergifnis bedien nie.

00:11:07.883
00:11:14.191
00:00:06.308
maar jy laat dit gaan. Jy skryf dit af. As jy dit nie doen nie, dan hou jy dit, dit word 'n woede, dit word 'n verwyt: as hy dit net nie gedoen het nie, as dit net nie met my gebeur het nie, hoe anderter sou dit nie gewees het nie.

00:11:39.180
00:11:40.404
00:00:01.224
En vandag weet ons,

00:11:41.120
00:11:42.074
00:00:09.564
daai,

00:11:42.989
00:11:49.545
00:00:06.556
daai memory gaan sit in jou neurone, dit gaan sit in jou sinapses, dit gaan lê in jou spiere,

00:11:50.074
00:11:53.734
00:00:03.660
en die rede hoekom jy moet vergeet is, vir jou onthalte,

00:11:54.638
00:11:58.510
00:00:03.872
want jy kan nie gif drink en dink iemand anderster gaan siek word daarvan nie.

00:11:59.351
00:12:01.744
00:00:02.393
Dis vir jou onthalte by dat jy moet laat gaan,

00:12:02.287
00:12:03.446
00:00:01.159
dat jy moet vergewe.

00:12:04.595
00:12:07.276
00:00:02.681
Ons moet vergeet wat ander aan ons gedoen het.

00:12:08.329
00:12:11.191
00:00:02.862
En dan moet ons vergeet wat met ons gebeur het.

00:12:17.444
00:12:18.372
00:00:05.628
En dikwels neem dit ons terug na ons ouers toe en die plek waar ons grootgeword het.

00:12:19.457
00:12:25.223
00:00:05.766
En dit lyk asof dit een van die groot, universele, menslike uitdaginge is:

00:12:26.755
00:12:32.585
00:00:05.830
om, dit wat jou ouers aan jou gedoen het, te erken.

00:12:34.266
00:12:38.223
00:00:03.957
Maar dan ook, te aanvaar, wat hulle vir jou gegee het.

00:12:39.393
00:12:42.404
00:00:03.011
En selfs dit wat jy nie wou gehad het nie, jou DNS.

00:12:44.031
00:12:48.223
00:00:04.192
En hulle dan ook te vergewe van dit wat hulle aan jou gedoen het.

00:12:49.287
00:12:57.372
00:00:08.085
Nee een van ons, kon by enigiemand die liefde kry,
deur die lewe, wat ons altyd nodig gehad het nie.

00:12:58.244
00:12:59.648
00:00:01.404
Daarom moet ons vergewe.

00:13:00.106
00:13:01.744
00:00:01.638
Ons ouers is nie volmaak nie.

00:13:02.542
00:13:04.893
00:00:02.351
En ek het nie 'n keuse gehad vir wie hulle was nie,

00:13:05.372
00:13:08.053
00:00:02.681
en ek moet die lewe herken wat aan my gegee is,

00:13:08.563
00:13:11.212
00:00:02.649
en ook die goeie, wat daar was,

00:13:11.574
00:13:12.702
00:00:01.128
en opgesluit is.

00:13:13.425
00:13:16.393
00:00:02.968
Miskien là hier vanaand groot pyn in jou lewe,
dat jy sit op 'n plek,

00:13:17.266
00:13:19.063
00:00:01.797
waar, wt-, waar jy met groot pyn sit,

00:13:20.541
00:13:23.904
00:00:03.363
weens verwaarlosig, verwerping, of selfs misbruik,
in jou ouerhuis.

00:13:31.968
00:13:34.766
00:00:02.798
En die uittondiging is: laat dit gaan.

00:13:35.819
00:13:38.263
00:00:02.444
En ons kan verder gaan as net vergifnis:

00:13:38.648
00:13:41.393
00:00:02.745
Ons kan na 'n plek toe gaan waar dit ons kan seën.

00:13:43.000
00:13:44.053
00:00:01.053
Ek wil 'n storie vertel,

00:13:44.840
00:13:46.851
00:00:02.011
waar j-waarmee jy dalk kan identifiseer.

00:13:48.574
00:13:51.797
00:00:03.223
Ek weet van twee persone wat van dieselle omgewing af kom.
Hulle het arm groot geword aan die verkeerde kant van die treinspoor.
Maar na jare, bevind hulle hulle altwoe op 'n totaal ander plek.
Al twee verwyderd, van die situasie waarin hulle grootgeword het, ekonomies, sosiaal, geografies, is hulle altwoe op totaal ander plekke.
Maar die manier waarop hulle kyk, en die verhouding wat hulle het met hulle verlede en die plek waar hy grootgeword het, maar jy mag hom dit nie meer noem nie.
Maar na jare, bevind hulle hulle altwee op 'n totaal ander plek.
Altwee verwyderd, van die situasie waarin hulle grootgeword het, ekonomies, sosiaal, geografies, is hulle altwoe op totaal ander plekke.
Die een persoon, wil glad nie soontoe gaan nie.
Hy's skaam oor wa hy grootgeword het en waar hy vandaan kom.
Hy vermy dit heeltemal en as hy daaroor praat is dit neerhalend. Hy verwyys sef na die godverlate plek waar hy vandaan kom.
Maar die manier waarop hulle kyk, en die verhouding wat hulle het met hulle verlede en die plek waar hy grootgeword het, maar jy mag hom dit nie meer noem nie.
Maar die manier waarop hulle kyk, en die verhouding wat hulle het met hulle verlede en die plek waar hy grootgeword het, maar jy mag hom dit nie meer noem nie.
00:16:59.925 00:17:00.734 00:00:00.809 te aanvaar.
00:17:01.617 00:17:02.904 00:00:01.287 Dit is nou verby.
00:17:04.159 00:17:07.521 00:00:03.362 Al is dit hoe sleg wat jy gedoen het en wat met jou
gebeur het.
00:17:08.372 00:17:09.383 00:00:01.111 Miskien is jy op die plek,
00:17:10.202 00:17:11.819 00:00:01.617 voordat jy in 'n nuwe jaar ingaan,
00:17:12.734 00:17:15.276 00:00:02.542 voordat ons wil omhels en wil vorentoe kyk,
00:17:16.414 00:17:23.255 00:00:06.841 om net te sê: "Daar is soveel goed wat met my gebeur
het, miskien in 'n verhouding en besigheid en ek sit met hierdie goed.
00:17:23.957 00:17:25.531 00:00:01.574 en ek kan nie soontoë gaan nie".
00:17:27.021 00:17:29.319 00:00:02.298 Vergewe, en dit te laat gaan.
00:17:31.191 00:17:39.330 00:00:08.139 Miskien is jy nou net op hierdie plek waar jy sê: "Dis
buite my beheer, dit was net die omstandighede, dis-dis goed wat ek nooit vir myself wou kies nie,
00:17:40.031 00:17:42.332 00:00:02.301 maar dit het iets sleg gelaat op my lewe.
00:17:43.585 00:17:45.074 00:00:01.489 Ek wil dit vanaand aanvaar.
00:17:45.755 00:17:46.978 00:00:01.223 Ek wil hulle vryspreek.
00:17:47.734 00:17:51.514 00:00:03.780 En ek wil verder gaan, dat my wortels my seën.
00:17:52.393 00:17:53.446 00:00:01.053 En ek wil dit herken."
00:17:55.149 00:17:58.489 00:00:03.340 Ek gaan jou uitnooi, om 'n gebed saam te bid.
00:17:59.404 00:18.00.638 00:00:01.234 'is 'n liggaamsgebied
00:18.01.787 00:18.11.844 00:00:10.057 is-is- ons gaan dink aan ons verlede ons gaan dink
aan die goed wat ek gedoen het aan my gedoen is of wat net met my gebeur het en dan gaan ek my
vuieste bal,
00:18.12.428 00:18.17.064 00:00:04.636 en ek gaan jou uitnooi dat wanneer ons dit doen in die
gebed en ons dink ons verlede,
00:18.17.935 00:18.21.415 00:00:03.480 dat jy dit hard doen, dat jy die pyn kan voel in jou
hande,
00:18.22.337 00:18.26.623 00:00:04.286 en dan, as 'n simbool van, dit te laat gaan, dit te
geweke,
00:18.27.194 00:18.28.402 00:00:01.208 jou hande oop te maak,
00:18.29.376 00:18.30.597 00:00:01.221 en dit net vir die Here te gee.
00:18.31.507 00:18.33.935 00:00:02.428 En op hierdie manier laat gaan ons dit.
00:18.34.987 00:18.42.478 00:00:07.491 Nou hierdie is 'n gebed wat net een keer gebid word,
en dan handel dit eens en vir altyd alles af nie.
00:18.43.584 00:18.46.241 00:00:02.657 en ek gaan jou uitnooi dat wanneer ons dit doen in die
gebed en ons dink ons verlede,
00:18.47.155 00:18.56.233 00:00:09.078 Paulus sê: "Een ding doen ek.
00:18.57.129 00:19.05.241 00:00:08.112 Want voor ek my self kan kry, dan gaan ek terug na die
plek toe, waar ek genade betwyf, waar ek vryspreek betwyfel,
00:19.05.896 00:19.14.818 00:00:08.922 gaan ek terug na die plek toe waar ek voel ek moet
beheer, gaan ek terug na die plek toe waar ek voel ek moet iets doen ek moet myself red ek moet
myself verlos ek moet myself regverdig,
00:19.16.013 00:19.18.280 00:00:02.267 dan moet ek dit net weer laat gaan.
00:19.19.090 00:19.21.584 00:00:02.494 Een ding doen ek, ek vergeet.
00:19.22.298 00:19.25.792 00:00:03.494 En dis in daai oomblikke wat jy weer net jou vuieste kan
bal,
00:19.26.506 00:19.30.210 00:00:03.704 en dan sê: "Nou sleep ek weer hierdie gedooie gewig
saam met my,
00:19.31.623 00:19.33.039 00:00:01.416 maar ek laat dit gaan.
00:19.34.362 00:19.36.194 00:00:01.832 Ek kies om te vergewe.
00:19.37.103 00:19.38.750 00:00:01.647 Ek gee dit nie meer energie nie.
00:19.40.337 00:19.42.938 00:00:02.601 Mag die Here my help daarmee". Kom ons bid saam.
00:19.43.207 00:19.44.376 00:00:01.169 Hemelse Vader,
00:19.46.714 00:19.53.181 00:00:06.467 ons kom nou, na U toe aan die begin en die einde van
'n jaar aan die begin van 'n nuwe jaar.
00:19.56.311 00:19.58.831 00:00:02.520 En ons dink terug aan dinge wat ons gedoen het
00:20.02.259 00:20.02.740 00:00:00.481 ons-
00:20.03.519 00:20.04.675 00:00:01.156 besef vanaand,
00:20.05.857 00:20.07.454 00:00:01.597 ons wil nie met hierdie gewete,
00:20.10.103 00:20.13.753 00:00:03.650 en met hierdie dooie gewig die toekoms ingaan nie.
Ons dink aan dinge wat ander aan ons gedoen het.
Ons bring dit nou na U toe, en ons gee dit vir U en ons laat dit gaan.
Ons vra u Here om ons te help, om op hierdie manier te vergeet,
En ons vra u Here om ons te help, om op hierdie manier te vergeet,
En ons vra u Here om ons te help, om op hierdie manier te vergeet,
En ons vra u Here om ons te help, om op hierdie manier te vergeet,
if I want to understand why someone does something, then I will find behind this the motivation that he thinks that, through this behaviour, he will be better off, happier.

Paul also has ideas, about what will bring happiness into our lives and years ago he writes to the congregation of Philippians and he does not only give an answer, but he gives a bunch of answers about what can bring happiness to our lives and he says:

"I forget the things that are behind."  
"This is the one thing that I do, then reach out to the things that lie ahead."  
"He says:  
"This is the one thing that I do, then reach out to the things that lie ahead."

Your happiness, is directly linked to your relationship with your past and the future. If you live with bitterness, reproach and things from the past, and with fear for the future, no happiness.

That is why Paul says:  
"The one thing that I do, I forget the things that are behind me."  
"Then I cannot reach out to the future, but then I also deprive myself of a life of happiness."

Forget does not mean suffering from memory loss / amnesia. He does not say every good Christian suffers from memory loss / amnesia. You either avoid your past, or you do not deny your past. When he uses the word forget, it is proverbial, because in the letter itself he remembers everything that happens and he even remembers ugly and bad things that happened and reminds them of it.

I undertake now, to not talk about it again; not with you, also not again with myself. I choose to do this. Someone

Let's me think / reminds me of the man who got home in the evening after he played golf and his wife asks him how it went and he says: "Bad."

Says: "what happened?"  
"Is, man, here on the tenth tee  
the guy who I am playing against, gets a heart attack."
Then it was, double handicap.

Drag him, hit a shot, drag him, hit a shot. Anything get my off my game.

Now, what is it? There are things that you must forget. There are things that other people did to you that you must forget. There are just things that happened to you, that you must forget.

Admit what you have done.

Take responsibility for what you have done.

Confess it, with remorse, and you accept that God has forgiven you because He says: if you confess your sins, then He will forgive you.

It is past / done.

It is that simple, but it can take many of us years to get to that place where we admit, take responsibility, confess with remorse and accept, that we are forgiven.

I once sat with someone who said: "I have done it already, but we have this extra dead weight that we carry with us. Get up, go to work."

This is how many of us go through life. Like a committed golf player: do not let anything get my off my game. But we have this extra dead weight that we carry with us.

In a meeting, take this past. In a relationship, take this past. I go through my whole life, holding onto and dragging these things.

What are those things that you must let go of, what are the things that you must forget? There're things that you did that you must forget. There're things that other people did to you that you must forget. There're just things that happened to you, that you must forget.

Maybe it comes to mind immediately and you're immediately taken to the place where you say: Oh, if I just did not do this. How can I forget it? Here is a wonderful recipe: Here is a wonderful recipe:

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Take responsibility for what you have done.

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Maybe it comes to mind immediately and you're immediately taken to the place where you say: Oh, if I just did not do this.

What if I did not do it, how different my life would have been."

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Admit what you have done.

Take responsibility for what you have done.

Confess it, with remorse, and you accept that God has forgiven you because He says: if you confess your sins, then He will forgive you.

It is past / done.

It is that simple, but it can take many of us years to get to that place where we admit, take responsibility, confess with remorse and accept, that we are forgiven.

I once sat with someone who said: "I have done it already,
00:07:09.265 429.265 00:07:12.797 432.797 00:00:03.532 3.532 but I continue / hold on, I cannot forget it, it haunts me”.

00:07:13.563 433.563 00:07:19.670 439.67 00:00:06.107 6.107 And after a conversation we realise together that he is actually getting stuck at the place of acceptance.
00:07:20.542 440.542 00:07:22.372 442.372 00:00:01.830 1.83 He feels that it cannot be that simple.
00:07:23.468 443.468 00:07:26.031 446.031 00:00:02.563 2.563 “I must do something, I must pay for the past.”
00:07:26.617 446.617 00:07:36.042 456.042 00:00:09.425 9.425 He wants to take control. He cannot think that it is only grace / mercy and that he must just accept that God already paid the price for it.
00:07:37.957 457.957 00:07:46.170 466.17 00:00:08.213 8.213 And so it is, that many of us cannot accept. We cannot forgive ourselves because we cannot believe and accept that He has forgiven you.
00:07:46.712 466.712 00:07:49.457 469.457 00:00:02.745 2.745 And what do we do, if we cannot forgive ourselves.
00:07:50.000 470.0 00:07:54.786 474.786 00:00:04.786 4.786 Then we say the offering of God was enough for the Father, it is not enough for me.
00:07:56.234 476.234 00:07:57.734 477.734 00:00:01.500 1.5 To just be able to accept,
00:07:59.148 479.148 00:08:01.063 481.063 00:00:01.915 1.915 to have remorse about it.
00:08:02.383 482.383 00:08:06.319 486.319 00:00:03.936 3.936 as long as you are still bragging with the things that you have done in the past.
00:08:07.276 487.276 00:08:08.819 488.819 00:00:01.543 1.543 and downplay it as not too bad,
00:08:10.180 490.18 00:08:16.010 496.01 00:00:05.830 5.83 that is how long it will stay with you and you will not be able to forget it.
00:08:17.531 497.531 00:08:21.106 501.106 00:00:03.575 3.575 Those patterns can be repeated in your life.
00:08:21.883 501.883 00:08:27.234 507.234 00:00:05.351 5.351 You will see in relationships: my second marriage looks much the same as / similar to my first marriage.
00:08:28.308 508.308 00:08:33.372 513.372 00:00:05.064 5.064 It is not past / finished / done. It is not concluded. Financially, this pattern repeats itself.
00:08:34.170 514.17 00:08:36.839 516.839 00:00:02.669 2.669 I see that I am at the same place as where I was again.
00:08:37.122 517.122 00:08:37.133 517.133 00:00:00.011 0.011
00:08:37.925 517.925 00:08:40.574 520.574 00:00:02.649 2.649 because, it is not concluded.
00:08:41.946 521.946 00:08:43.819 523.819 00:00:01.873 1.873 I do not have remorse about it / I do not repent it.
00:08:44.670 524.67 00:08:46.560 526.56 00:00:01.890 1.89 Here is a big problem that we have:
00:08:47.141 527.141 00:08:55.500 535.5 00:00:08.359 8.359 Often we cannot admit, because we are not even aware of the wrong and scathing / destructive actions that we did.
00:08:56.660 536.66 00:09:11.744 551.744 00:00:15.084 15.084 And that is why in the early church they had this version of prayer, in which you often stand aside, from time to time in your life, stand and just look back and ask the Lord: “Show me is there any path of grief / sorrow / affliction in me.
00:09:12.595 552.595 00:09:14.297 554.297 00:00:01.702 1.702 Show me my sin,
00:09:15.297 555.297 00:09:17.957 557.957 00:00:02.660 2.66 so that I can see, so that I can realise”
00:09:18.585 558.585 00:09:21.054 561.054 00:00:02.469 2.469 and then you are invited to think about what you did,
00:09:21.638 561.638 00:09:24.180 564.18 00:00:02.542 2.542 what you thought,
00:09:24.542 564.542 00:09:27.031 567.031 00:00:02.489 2.489 what your attitude / demeanour and your attitude / disposition / inclination / view was,
And Paul says just as you are forgiven by God, you do not want the other person to pay for what he has done.

That, enticing / alluring / tempting pattern that attracts you so, that is so peculiar / unique to your way of life keeps you from becoming the complete you who can walk into everything that the Lord has for you. The same path that you must take for your own deeds, is the path that you must take with others and it means that you let go of your right to punishment, to control in this situation. If you do not do this, then you keep it, you let it go. It means that you no longer, want the other person to pay for what he has done.

He does not deserve it, just as you do not deserve your forgiveness, you let it go. You write it off. If you do not do this, then you keep it, it becomes bitterness, it becomes reproach / blame: if he just did not do it, if it just did not happen to me, how different things that other people did to us.

We all have a pattern, a specific thing that we hold on to. The old King James Bible talks of a besetting sin, Hebrews 12 verse 1.

And today we know, that, memory settles in your neurons, it settles in your synapses, it settles in your muscles, and the reason why you must forgive, is for your sake, because you cannot drink poison and think someone else will become sick.
It is for your sake that you must let go, must forgive. We must forget what other have done to us. And then we must forget what happened to us. And this often takes us back to our parents and the place where we grew up. To admit that which your parents did to you. But then also, to accept, what they gave to you. And I did not have a choice of who they were, and I must recognise the life that was given to me, and also the good, that was there, and is inherent. Perhaps there is great pain in your life tonight, at a place, where you sit with great pain, because of neglect, rejection or even abuse, in your parental home. And the invitation is: let it go. And we can go further than mere / just forgiveness: We can go to a place where it can bless us. I want to tell a story, that you may be able to identify with. I know of two people who come from the same place. They grew up poor on the wrong side of the train tracks. But after years, they both find themselves in a completely different place.
Both removed of the situation in which they grew up, economically, socially, geographically, they are both in completely different places.

00:00:14:13.797 853.979 00:00:14:15.893 855.893 00:00:02.096 2.096 But the manner in which they view / look at

00:14:16.617 856.617 00:14:20.308 860.308 00:00:03.691 3.691 and the relationship that they have with their past and the place where they come from,

00:14:20.648 860.648 00:14:22.808 862.808 00:00:02.160 2.16 radically differs from each other.

00:14:23.585 863.585 00:14:26.648 866.648 00:00:03.063 3.063 The one person does not want to go there at all.

00:14:27.819 867.819 00:14:34.569 874.569 00:00:06.750 6.75 He changed his name. He had a nickname where he grew up, but you are not allowed to call him that anymore / you may not call him that anymore.

00:14:35.553 875.553 00:14:40.042 880.042 00:00:04.489 4.489 He, he does not want to be reminded. He will never take his children there.

00:14:40.808 880.808 00:14:44.510 884.51 00:00:03.702 3.702 He is ashamed of where he grew up and where he comes from.

00:14:45.627 885.627 00:14:53.553 893.553 00:00:07.926 7.926 He completely avoids it and when he talks about it, it is disdainful. He even refers to the godforsaken place where he comes from.

00:14:54.712 894.712 00:14:59.053 899.053 00:00:04.341 4.341 The other person, neighbour, has a completely different attitude.

00:14:59.872 899.872 00:15:05.446 905.446 00:00:05.574 5.574 When he looks back to his past, then, then, he is grateful,

00:15:05.914 905.914 00:15:09.053 909.053 00:00:03.139 3.139 for all the good things that he received / got.

00:15:09.829 909.829 00:15:17.085 917.085 00:00:07.256 7.256 He recognises his roots. He takes his children back with pride and says to them: “Look at this little old shack / hut / shanty / hovel where your dad grew up.”

00:15:17.861 917.861 00:15:19.170 919.17 00:00:01.309 1.309 And he is not ashamed of it.

00:15:19.531 919.531 00:15:27.351 927.351 00:00:07.820 7.82 He looks up his the friends and family that lived there and he, he keeps contact with those that he can reach / he keeps contact with them, where possible and he, he takes presents and talks to them about the good old days.

00:15:28.148 928.148 00:15:31.468 931.468 00:00:03.320 3.32 He lets his past, bless him.

00:15:32.468 932.468 00:15:35.489 935.489 00:00:03.021 3.021 The other person tries to avoid it,

00:15:36.053 936.053 00:15:38.180 938.18 00:00:02.127 2.127 brea- tries to deny it.

00:15:39.234 939.234 00:15:48.364 948.364 00:00:09.130 9.13 And in this way, this strange thing takes place, he is, in this way, still attached to his past, he cannot forget.

00:15:49.606 949.606 00:15:51.187 951.187 00:00:01.581 1.581 The person who embraces it,

00:15:51.574 951.574 00:15:52.127 952.127 00:00:00.553 0.553 can forget,

00:15:53.000 953.0 00:15:55.648 955.648 00:00:02.648 2.648 And he is blessed, by his past.

00:15:56.351 956.351 00:15:58.085 958.085 00:00:01.734 1.734 So here is the invitation for you,

00:15:59.191 959.191 00:16:04.010 964.01 00:00:04.819 4.819 and and it is something that only comes much, much later in many of our lives.

00:16:04.595 964.595 00:16:10.446 970.446 00:00:05.851 5.851 I, I had a few people who dejectedly told me: “I thought that I had a perfect upbringing,

00:16:11.234 971.234 00:16:14.188 974.188 00:00:02.954 2.954 but it became ever more clear to me as I became older,

00:16:15.361 975.361 00:16:17.563 977.563 00:00:02.202 2.202 that there were many intrigues in my family,

00:16:18.329 978.329 00:16:24.978 984.978 00:00:06.649 6.649 and that I- that there where big things happening that I could never lay my finger on and now I’m disillusioned.”
We are all taken to that place.

Admit, and accept, and let go,

grew up with.

So here is the invitation:

you in your life, are you perhaps somewhere where you did things,

It is finished

/ past now.

It is not of my control, it was just the circumstances, it's

where we must

where, before you go into the new year, before you go into the n

/ / break where you did things,

To forgive means that you are somewhere now where you say: "It is not of my control, it was just the circumstances, it's- it's the things that I never wanted to choose for myself.

Forget, and let it go.

Perhaps you are somewhere now where you say: "It is not of my control, it was just the circumstances, it's- it's the things that I never wanted to choose for myself.

I want to accept it tonight.

And I want to go further, so that my roots can bless me.

So here is

I am going to invite you to pray a prayer together / with me.

/ / 2 physical prayer

for the body / a physical prayer

/ / / / 2 is-is-is- we

We are going to think about our past and we are going to think about the things that I did and that was done to me or that happened to me and then I am going to ball my fists,
00:20:17.464 I am going to invite you that when we do this in the prayer and we think about our past, 
00:20:17.464 do it hard / with force, so that you can feel the pain in your hands, 
00:20:23.197 a symbol of letting it go, forgiving it, 
00:20:27.194 to open your hands, 
00:20:29.376 give it to the Lord. 
00:20:31.507 And in this manner / way we let it go. 
00:20:34.987 Now this is a prayer that is not only prayed once and it settles everything once and for all. 
00:19:58.831 Father, 
00:19:58.831 Heavenly Father, 
00:18:43.584 Let us pray together. 
00:19:16.013 and I must just let it go again. 
00:19:19.090 and I forget. 
00:19:22.298 and then I must do it again. 
00:19:26.506 and those moments when you can ball your fists again, 
00:19:31.623 and then say: "Now I am dragging this dead weight with me again, 
00:19:34.362 and then I must forgive. 
00:19:37.103 and I no longer give it any more energy. 
00:19:40.337 and the Lord help me with it. Let us pray together. 
00:19:43.207 and I am I no longer realise tonight. 
00:20:05.857 and I do not want to go into the future with this conscience and this dead weight. 
00:20:15.704 and then, as we think about the things that others have done to us. 
00:20:21.675 and to just open your hands, 
00:20:27.194 and we let it go. 
00:20:30.701 and we ask u Lord to help us, to forget in this way / manner, 
00:18:12.428 going to invite you that when we do this in the prayer and we think about our past, 
00:18:17.935 do it hard / with force, so that you can feel the pain in your hands, 
00:18:22.337 a symbol of letting it go, forgiving it, 
00:18:27.194 to open your hands, 
00:18:29.376 give it to the Lord. 
00:18:31.507 And in this manner / way we let it go. 
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00:19:31.623 and then say: "Now I am dragging this dead weight with me again, 
00:19:34.362 and then I must forgive. 
00:19:37.103 and I no longer give it any more energy. 
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00:19:43.207 and I am I no longer realise tonight. 
00:20:05.857 and I do not want to go into the future with this conscience and this dead weight. 
00:20:15.704 and then, as we think about the things that others have done to us. 
00:20:21.675 and to just open your hands, 
00:20:27.194 and we let it go. 
00:20:30.701 and we ask u Lord to help us, to forget in this way / manner,
so that we can reach out to the future, can go into the future, Father, in the name of Jesus, We thank you for this

Amen.
Interpreter A

00:00:05.910 00:00:15.067 00:00:09.157 Here, before the year rushes in and captivate my inner self and lead me away
IA 00:00:16.472 00:00:17.608 00:00:02.973 I surrender to you.
IA 00:00:18.378 00:00:21.351 00:00:02.973 Before the noise moves into my soul
IA 00:00:22.891 00:00:24.445 00:00:01.554 I become still before you,
IA 00:00:25.621 00:00:26.081 00:00:00.460 own me,
IA 00:00:26.378 00:00:27.054 00:00:00.676 control me,
IA 00:00:27.540 00:00:28.378 00:00:00.838 restrain me.
IA 00:00:29.513 00:00:30.608 00:00:01.095 If I want to wander
IA 00:00:31.040 00:00:33.283 00:00:02.243 help me bow and surrender.
IA 00:00:34.662 00:00:35.891 00:00:01.229 the mark of the price of the high calling
IA 00:00:36.608 00:00:37.905 00:00:01.297 of God in Jesus Christ.
IA 00:00:38.486 00:00:39.675 00:00:01.189 and becomes history
IA 00:00:41.662 00:00:44.364 00:00:02.702 may your chronicles be written over my tracks.
00:00:44.932 00:00:45.229 00:00:00.297 Here,
00:00:48.162 00:00:50.597 00:00:02.435 before the storm rushes in,
00:00:52.108 00:00:53.229 00:00:01.121 I surrender myself
00:01:15.648 00:01:17.824 00:00:02.176 But one thing I do breathen,
IA 00:01:18.864 00:01:23.013 00:00:04.149 I count not myself to have apprehended but there is one thing I do,
00:01:24.013 00:01:26.554 00:00:02.541 forgetting those things which are behind
00:01:27.337 00:01:30.554 00:00:03.217 and reaching forth unto those things which are before.
00:01:31.229 00:01:32.475 00:00:01.243 I press towards
00:01:32.918 00:01:35.391 00:00:02.473 the mark of the price of the high calling
IA 00:01:35.797 00:01:37.662 00:00:01.865 of God in Jesus Christ.
00:01:42.162 00:01:43.905 00:00:01.743 Don't we just all want to be happy.
00:01:46.164 00:01:48.118 00:00:01.954 Don't we think about our future
00:01:50.054 00:01:51.432 00:00:01.378 about what we want to do,
00:01:52.742 00:01:55.779 00:00:03.037 who we want to take hands with, and what we want,
IA 00:01:56.176 00:01:57.169 00:00:00.993 just to be happy?
00:01:59.117 00:02:11.7 00:00:03.000 There is a school in psychology that say
00:02:02.720 00:02:02.963 00:00:00.243 that
00:02:03.441 00:02:03.933 00:00:00.492 our
00:02:04.235 00:02:06.441 00:00:02.206 search for happiness and pleasure
IA 00:02:07.338 00:02:07.875 00:00:00.537 is the
00:02:08.875 00:02:11.992 00:00:03.117 basic motivation for each kind of
00:02:12.911 00:02:19.169 00:00:06.258 action, in other words you want to understand why
somebody do- is doing something
00:02:19.735 00:02:26.080 00:00:06.345 then behind that the motivation will be that that person
thinks that by doing IA this particular thing he or she will be happier.
00:02:27.125 00:02:28.242 00:00:01.117 Paul also
00:02:28.882 00:02:33.463 00:00:04.581 has certain ideas as to what bring happiness into our life.
00:02:34.044 00:02:37.720 00:00:03.676 Years and years ago he wr- wrote to the
00:02:38.382 00:02:44.661 00:00:06.279 congregation of Philippians and he didn't only ask
questions he also gave IA answers
00:02:45.875 00:02:56.948 00:00:11.073 and tells us how to become happy. He says: “forget
the things in the past” he says that’s the one thing that I do, and then I reach out towards things that lie be- in front of me.
00:02:58.183 00:02:59.154 00:00:00.971 Your happiness
00:03:01.735 00:03:02.705 00:00:00.970 is directly
IA 00:03:03.088 00:03:03.536 00:00:00.448 linked
00:03:04.404 00:03:07.080 00:00:02.676 with your relationship to your past and the future.
If you walk around with bitterness about the past, and with fear for the future, no happiness.

Therefore Paul says

If I forget the things that are behind, if I don’t forget it then I cannot reach towards the future but then I also stand in the way of my own happiness, and to forget doesn’t mean sort of to suffer from memory loss, it doesn’t say that every good Christian suffers - or that you just deny it.

Metaphorically speaking, I let certain things of the past go, I leave it, I don’t give it any energy, I’m free of that.

That’s how many of us go through life, like a committed golf player, uh, nothing is going to stand in the way of my game but I- we’ve got this dead weight that we’re dragging along. We stand up we go to work and we drag it to- to work, and we drag it into a meeting, into a relationship. I go through my entire life by dragging this dead weight with me, but now what is that? What are those things that you have to let go? What are the things that you have to forget?
There are certain things that you’ve done that you have to forget,
there are certain things that other people did to you that you have to forget,
you’re in that space and you just think to yourself, if I just haven’t done it, if I just haven’t done it how different would my life not have been.
How can I forget that?
I got a wonderful recipe.
I know what you’ve done, take responsibility for what you’ve done
and then
you really ask for forgiveness and you accept
that God has forgiven you because he says
if you bring your sins to me then he will forgive you he will never ever think about it again.
It is so simple but it can take many of us years to get to that point where we admit, take responsibility, confess , and accept that we have been forgiven.
I sat once with somebody who said I have done that, I can’t forget it, it’s-it’s- it comes back to me the whole time and then after the conversation we realised that the person is actually sticking to the point of acceptance, he feels it cannot be that- it cannot be that easy. I want to do something, I want to take control. The person couldn’t think that it was simply grace and that what Jesus did was good enough for God but it was not good enough for me,
and that’s the way it is, many of us cannot forgive ourselves because we cannot accept that he has forgiven us.
And what do we do if we don’t forgive ourselves, then we say that the...
to really be sorry about it. If you are still bragging about the things you've done in the past, it will stay with you and you will not be able to forget it. Those patterns can- will be repeated in your life. You will see in a relationship, this marriage looks very much like my first one, but this marriage looks very much like my first one, it’s not over, financially. I can see it, I’m- I’m exactly where I was, it’s not dealt with. I- I don’t have any sorrow about that. This is a big problem that we’re dealing with.

Very often we cannot admit because we’re not even aware of the wrong things that we did, and that’s why in the early church they had this form of prayer where very often you just had to look back to your life and just ask God help me. Are there any part of sorrow in my life, sh-point me out my sins to me so that I can see it and I can become aware of it. And with sorrow you take it with Him that He will forgive you, so that you can let it go, so that you can forget. We all have a throne, something that we are holding on to, that pattern that- that keeps on drawing us in, it’s so typical of your way of doing but it prevents you from really becoming you and can walk into everything that God has for you, may we see it, may we become aware of it, may we take responsibility for it so that we can let it go.

There are those things that other people did to us, that we have to forget. And Paul says just like you have been forgiben- forgiven by God one has to forgive one another.
The road that you have to walk for your own deeds would also be the road that you have to walk with others, and that means that you take your right to control in the situation, that you give it up. It means that you do not want that the other person deserves your forgiveness but you let it go, you write it off, just as you do not deserve your forgiveness but you let it go, you write it off, if you don’t do it, then you keep it, you live with it.

And this pain, this idea, this constant feelings and ideas about what happened to you finds a palace within you and it becomes bitterness, it becomes a regret, it becomes a regret, it becomes a regret, it becomes a regret, and very often it takes us back to our parents and then to forgive them which that which they did to you. Not one of us could've gotten the love from anyone that we always needed, therefore we have to forgive. Our parents aren't perfect and I don’t ha- I don’t have a choice, I didn’t choose them, and I have to admit the life that was given to me, it's for your own benefit that you have to let things go, that you have to forgive, We have to forget what other did to us and then we have to forget what happened to us and very often it takes us back to our parents and the place where we grew up, and very often it seems to be one of the one universal human challenges to admit those things that your parents did to you but then at the same time to accept and even that which maybe you didn’t want, your DNS, and then to forgive them which that which they did to you.

00:10:46.038 00:10:52.344 00:00:06.306 The road that you have to walk for your own deeds would also be the road that you have to walk with others, and that means that you take your right to control in the situation, that you give it up. It means that you do not want that the other person deserves your forgiveness but you let it go, you write it off, if you don’t do it, then you keep it, you live with it.

And this pain, this idea, this constant feelings and ideas about what happened to you finds a palace within you and it becomes bitterness, it becomes a regret, it becomes a regret, it becomes a regret, and very often it takes us back to our parents and then to forgive them which that which they did to you. Not one of us could've gotten the love from anyone that we always needed, therefore we have to forgive. Our parents aren't perfect and I don’t ha- I don’t have a choice, I didn’t choose them, and I have to admit the life that was given to me,
and acknowledge it, and I also have to acknowledge
the good things that was part of that.

Maybe you are suffering pain tonight, maybe you are
finding yourself in a place

and you really have

incredible pain

due to rejection

or even abuse

in your-

in the house in which you grew up in,

and the invite is,

let it go.

And we can go further than that

[coarse]

one can go to a place where it can actually be a
blessing. I want to tell you a story,

one with which you might identify.

I know of two people

that came from exactly the same area.

They grew up poorly on the wrong side of the railway
line. After years

both of them far removed from the situation in which they grew up in,

economically, socially,

geographically,

they both find themselves in completely different
space but the way in which they look and the relationship that they have with their past where they
come from, differ completely.

The one person

refuses to go there,

he changed his name.

He had a nickname in the place where he grew up but
you are not allowed to call him that any longer.

He doesn't want to be reminded.

He will never take his children there.

he is ashamed of where he grew up and where he
comes from, he ignores it, he

He is thankful

for many good things that he got.

He admits his roots. He takes his children with pride

and say just look at this little old house in which your father grew up in, and he is not ashamed of it.

He's look- he looks up the friends and the family that
grew- that lived there, and he takes presents, they talk about the good old days. He
allows his past to bless him.

The other person tries to-

to get away from it,

and that way a very stri- strange thing happens, he
remains stuck in the past, he cannot forget it.
What happened to you, maybe you're
the person who embraces it, and he is blessed by his past.

The person who embraces it can forget,
and it's something that happens much later in many of our lives.

I have quite a few people that said to me I thought I had a perfect upbringing,
but it became disillusioned.

I'm stuck with these things and I cannot go the things?

We all are taken to that space where we have to admit, and accept, and let go
that which we grew up with
where are you in your life?
Are you finding yourself in a space where you did things?

It's quite clear.

It- its- it haunts you,
you hate yourself.
The invitation is
to forget
to forget
by admitting
[cough] and confessing
that
it is now something of the past.
Irrespective how bad it was what you did or what happened to you, maybe you're
in this space.
Before we go into a new year, before we embrace the new year and look into the future, just to say there are so many things that happened to me in business, in relationship, I'm stuck with these things and I cannot go there,
forget it and let it go.
Maybe you are exactly at that point where you want to say it's out of my control, it was circumstances, it's things that I never would have chosen for myself,
but it really sort of-
it hurt me.
I want to accept them and I want to let it go.
I want my past to bless me and I want to admit it.
I'm going to invite you
to do the following prayer with me, it's a bodily prayer.
We are going to think about our past.
We are going to think about the things that I did, that was done to me, what happened to me,
and then I'm going to put my hand in fists
and when we think about our past in the prayer
I want you to really sort of press your fists that you can feel the pain in your hands and then as a symbol of letting it go of- of- forgetting it, to open your hands and to give it
to God,
and in this way we let it go.
Now, this is a prayer

Now, this is a prayer
that is not only prayed once and then it
deals with everything for once and for all, Paul says
one thing I do,
but he says once you've done it
why do you say I do it again, and again, and again
because before I can get myself,
and then I go back to the place where I feel
that I have to
I choose to for
- we are coming to you
in the beginning and the end of a year, and the beginning of a new year,
and we are bringing it to you,
and we give it to you, and we let it go,
and we ask you God to help us
We think of
things that we didn’t ask for that just happened,
circumstances in which we grew up in,
and we are bringing it to you,
and we give it to you, and we let it go,
and we ask you God to help us
to forgive in this way,
so that we can reach out to the future,
so that we can enter the future
with you.
We thank you for that
in the name of Jesus
Amen.
Here
before the year storms in and
conquers the inner me and lures me away
I surrender myself to you,
Before the noise invades my soul,
I become quiet with you,
Before another year evaporates like dew
and is history,
may your chronicles be written over my footprints.

Do we not all want to be happy?
Don’t we think about our future
and what we want to do,
with who we want to take hands, what we want to get
just to be happy?
There’s a school in psychology that says that the looking of
happiness and pleasure as the deepest motivation
behind every-
thing we do. If we want to understand why somebody
want do something we have to look behind it, we look for the motivation, we will find it there, that he thinks it’s because of what he is doing there, he will be better off, he will be happier.

Paul also had ideas
about what happiness brings into our live and years
ago he wrote to the
people from Philippians and he said- he-
only give an answer but he also gives a lot of answers
about happiness will bring into our lives and he says:
“I forget the things that are behind me.”
He says that is the o- one thing that I do- that I do,
if you are- feel bitterness and you’re sitting with things
from the past, and you are afraid of the future, there is no happiness. That’s why Paul says: “the one thing I do, I forget the things that are behind me, if I do not forget those then I cannot reach out to the future where-
It will then devoid myself of a life of happiness," and to forget, don’t beli- don’t think that you are now suffering from a lack of consciousness but his- he- he doesn’t say every good Christn suffers from this or you avoid your past, or you
say that it is not there. When he use the word
forget
he remembers everything that happens, even bad and- and horrible things, and- and he reminds people about this. What he means is a metaphor,
I- I- certain things of the past I let go,
I leave them.
I don’t give it any energy any longer,
I am free of those things.
Somebody once summarised this very well when he said,
I undertake now to never talk about that ever again, not with you
and also not again with myself.
This is how you forget and let go.
It reminds me of a man that comes at home from a-
golf, and his wife asks him how it went and he said bad,
and she says "what happened?"
And this- a- here by the ten-
here by the tenth hole
Gert, the guy I play against, he had a heart attack and ever since then
ta- take him a bit further and then hit the ball again
until the end and that is how many of us go through life,
da double handicap
then it was, you know, take it
then hit the ball,
then
then
then hit the ball again
and nothing will take me of my game.
But then we have these- this extra dead weight that we’re carrying with us. Get up go to work, in a meeting,
take the past, in any relationship take this past, I will
go through my entire life
to- by holding on to these things and taking it away.
What is this, what is this that I am carrying with me? What is it that I have to let go, that I must forget?
There are things that you have done, that you have to forget. There are things that other people did to you that you have to forget. There are things that happened to you
that you have to forget.
Think, for a moment, about these things
that you have done.
and also not again with myself.
then
then hit the ball,
then
then
then hit the ball again
and nothing will take me of my game.
But then we have these- this extra dead weight that we’re carrying with us. Get up go to work, in a meeting,
take the past, in any relationship take this past, I will
go through my entire life
to- by holding on to these things and taking it away.
What is this, what is this that I am carrying with me? What is it that I have to let go, that I must forget?

I shouldn’t have done this, what if I haven’t done that,
, how different would my life have been.
Ha- Can I then forget these things? Ja,
this is a wonderful recipe.
Here’s a- here’s a wonderful recipe.
Acknowledg what you’ve done,
take responsibility for what you have done,
then you give them to God and you- you
feel s-

God will forgive you, you'll never think about it again, it's over, it's gone.

And it's really simple but it-

many of us can be-

It can take us years to go to that place where we recognise-

we take responsili-ty, you're really, really sorry about it and then we accept that we have been forgiven.

One day I sat with somebody who said I done it before, but I keep on- I cannot forget this and something that haunts me and after this conversation we realised, together,

that actually he keeps going back to the place of acceptance. He feels it cannot be this simple, I have to do something, I have to pay for the past.

He wants to take control, he does- he can't think that it is just only grace and that he has to accept that God has already paid the price for that and that's how it is. Many of us cannot accept, we cannot forgive ourselves because we cannot believe and accept that he has forgiven you.

What do we do when we cannot forgive ourselves?

We say t

the offer of Christ was enough for the Father but it's not enough for me.

I just accept

to

show

sorrow, and-

as long as you brag about the things that you've done in the past

a- you know, you make an off as not too bad as long as that takes that will stay with you and you will not be able to forget it.

That- those patterns can be repeated in your life, and then you're going to see a relationship, second marriage will look very much the same as the first one, it's not over, it's not been taken care of, I really did not have sorrow about it-

it's a big problem that we sat- sit with.

Of- we cannot recognise because we're not even aware of the wrong and things that we have done in the past because in the early church

the form of prayer they ha- they had a form of prayer that you could from time to time go a- lone, you separate yourself and you stand back, and you ask the Lord show me

is there any way

of sorrow in me? Show me my sins

that I can see them, that I can realise what they are, and then you are invited to go and think about what you've done,

what you thought, how you felt,
what your attitude was,
there
past time that you're looking at.
And then
when you see this and you acknowledge it,
and then you really take it to him in sorrow and you
ask him to forgive you
so that you can let go of it,
so that you can forgive and forget.
We all
have a pattern,
the specific thing that we hold on to. In the old King
James speak about the besetting sin in He-known Hebrew 12 versus 1. That
pattern that keeps
us going back to it, this way of- that s-
that just
draws you and it's so-
It's so part of you but it also keeps you away from
becoming completely you and walk in to whatever God has waiting for you. May we see this.
May we realise that. May we take responsibility for
so that we can let go of it.
There are these things that other people did to us
that we have to forget,
en Paul says just as you forgive-
were forgiven by God you have to forgive each other.
It means
that no more
you want the other person to pay for what he or she
has done.
He doesn't deserve that just as you do not deserve
your forgiveness
but you let go, you write it off, if you don't do it
then you keep it, you live with it
and
the pain,
this idea, this
continual thoughts of what happened to you, it will sit
inside of you, and it becomes bitterness, it becomes a anger, it becomes
this thing of if I hadn't done it, if it didn't happen to me,
that person didn't do it, how different would it have been.
Today we know
that memory sits in your neurons, it go sits in your
synapse,
it lie in your
muscles and the reason
why you have to for-get is for your
for your own sake.
So you cannot drink poison and think someone else
will become sick with this, it's for your sake that you have to let go of this, that you have to forgive.
We have to forget what others did to us,
and then we have to forget what happened to us,
and very often it takes us back to our parents and the
place we have- we- we grew up
and it seems as if this is one of the big universal human challenges, to
done to you.
that which your parents did to you.
and- but also to accept
that what they have given you and even that which you didn’t want, your DNA,
and then to forgive them also for that which they have
Not one of us could get from anybody else the love throughout life that we always needed,
that’s why we have to forgive,
that’s why our parents are not people- are not perfect where I don’t have no choice,
that was there and was locked inside there. Maybe tonight there’s huge pain in your life
that just sits at a- in a place
where-
where with-
you sit with huge pain because of neglect, rejection, maybe somebody misused you or abused
you in your-
in your
parent’s house,
I invite you to let it go. It can even go further than just forgiveness. We go to a place
where it can bless us.
I want to tell a story,
maybe you can identify with this.
I know two people who come from the same environment,
they grew up poorly at the wrong side of the tracks,
and after years they find themselves in a totally completely different place, both of them way far back from the situation in which they grew up economical, socially,
both of them are on different places- in different places but the way in which they look at these things and the relationship that they have are radically different from one another. The one person does never wants to go back to that place again, never wants to go back to that place again, an- he used to have a- a name but you cannot- you cannot call him that name anymore. He doesn’t want to be reminded. He will never take his children there. He is shamed of where he grew up and where he comes from. He avoids it completely and if he talks about it, it is-
he says it is really a godforsaken place. The other person, his neighbour,
00:15:00.758 00:15:05.606 00:00:04.848 had a completely different attitude towards that. If he looks back at his past he then-
00:15:07.462 00:15:12.045 00:00:04.583 is thankful for many good things that he received.
00:15:13.041 00:15:22.186 00:00:09.145 He recognises his roots, he takes his children back, he's proud, he tells them look at this little place that I grew up in and he isn't shamed of it.
00:15:22.813 00:15:30.820 00:00:08.007 He wants- he looks for friends and family who live there and he keeps in contact with them. He takes gifts, they talk about the good old days.
00:15:31.572 00:15:33.282 00:00:01.710 He lets his past
00:15:33.923 00:15:34.931 00:00:01.008 bless him.
00:15:35.234 00:15:36.365 00:00:01.131 The other person
00:15:37.026 00:15:38.456 00:00:01.430 tries to avoid it.
00:15:39.427 00:15:43.951 00:00:04.524 he tries to say that it had never happened. That- in that way
00:15:44.898 00:15:48.206 00:00:03.308 the strange thing is happening, in a way he is still-
00:15:48.620 00:15:51.344 00:00:02.724 he is still clinging to his past, he cannot forget.
00:15:52.427 00:15:53.786 00:00:01.359 The person who-
00:15:55.313 00:16:01.586 00:00:06.273 that person who can forget is the one that remembers and he’s blessed by his past. Here I am inviting you today,
00:16:02.164 00:16:08.179 00:00:06.015 it is something that- that very much later happens in our lives. I have-
00:16:08.550 00:16:11.090 00:00:02.540 a few persons who were really disa-
00:16:11.344 00:16:15.406 00:00:04.062 ppointed and said I- I thought I had the perfect, perfect upbringing but it became-
00:16:15.993 00:16:22.062 00:00:06.069 as I grow older it became very clear to me that there were many intrigues in my family, and-
00:16:23.165 00:16:25.800 00:00:02.635 and they are hu- they were huge things that I could never put-
00:16:26.758 00:16:28.013 00:00:01.255 say in words and now
00:16:28.662 00:16:29.248 00:00:00.586 I’m this
00:16:29.728 00:16:34.158 00:00:04.430 illusion because we’re all been taken to that place where we have to recognise and
00:16:34.765 00:16:44.206 00:00:09.441 accept and let go that which we have been, uhm, brought up with. Here is the invitation, where are you in your life, are you sitting at a place probably
00:16:44.813 00:16:45.793 00:00:00.980 where you did things,
00:16:46.855 00:16:47.724 00:00:00.869 it’s clear,
00:16:48.606 00:16:50.579 00:00:01.973 it’s something that’s haunting you,
00:16:51.510 00:16:53.227 00:00:01.717 you just wish you never did this
00:16:55.000 00:16:56.586 00:00:01.586 The invitation is to forget,
00:16:57.774 00:16:59.411 00:00:01.637 to forget by
00:16:59.951 00:17:00.862 00:00:00.911 acknowledging,
00:17:01.806 00:17:02.041 00:00:00.235 to
00:17:02.641 00:17:06.241 00:00:03.600 tell God that you’ve done it, to accept that it is over,
00:17:07.751 00:17:13.103 00:00:05.352 even if it’s- even if it’s the worst thing which you’ve done in your life, what happened to you maybe at that place
00:17:13.806 00:17:16.462 00:00:02.656 before you go into a new year. Before
00:17:17.469 00:17:18.172 00:00:00.703 we look f-
00:17:19.048 00:17:20.620 00:00:01.572 ahead at the future there are s-
00:17:20.848 00:17:24.875 00:00:04.027 just say there are so many things that happened to me, maybe in a relationship, in business,
00:17:25.351 00:17:26.324 00:00:00.973 I sit with these things
00:17:27.089 00:17:28.227 00:00:01.138 and I cannot go there,
00:17:30.317 00:17:30.827 00:00:00.510 forgive
00:17:31.289 00:17:32.089 00:00:00.800 and let go.
00:17:33.979 00:17:42.820 00:00:08.841 Maybe you- at this place right now it's out of my control, it was just the environment, it's something I would never have chosen for myself
00:17:43.551 00:17:44.972 00:00:01.421 but it left some
We are going to think about our past, we are going to think about the things I've done, or that have been done to me, or things that happened to me, and then I am going to make fists, and I am going to invite you, when you do this in this prayer and you think about your past, to pray with me, to pray with me, to pray with me, and try, in this way, to let go of it. I choose to forget, I choose to forget, I choose to forget, because before I pray only once and then you and it’s over and done with, I have to have control, I feel I have to do something, I have to save myself, I must say that I have to let go of it. One thing I do, I forget and it’s over and it’s over and it’s over. Heavenly Father, we’re coming now to you in the beginning and the end of the year and the beginning of a new year, and we think back on things that we’ve done, and we don’t want to go with this conscious conscience, this dead weight.
We don’t want to go with that to our futures. We want a future where we think of things that others have done to us, we think of maybe things that we did not ask for them, it just happened to us because of the places we grew up in, the environment we grew up in.

We bring this to you, and we let go of them. And we ask you Lord to help us to in this way forget so that we could reach out to the future and then go into the future together with you. We thank you for this Father, in the name of Jesus. Amen.
Before the year storms in and
attacks me inside, and draws me away, I
hand myself over to you, Lord. Before the noise
draws my soul I become still in front of you, Lord
own me
control me
force me
if I
wander away,
help me and bend me, and help me to give myself
over, and if the year should evaporate
and is history
may you-
uhm may your chronicles leave
steps, uhm,
in my life,
here, before the year storms in, I give myself over
But one thing I do,
I forget things that are left behind
and I reach to what lies before me.
I
chase the- the goal
to
achieves
God's, uhm,
calling, in Jesus name.
Don't we all just want to be happy
Don't we think about our future
about what we want to do,
who we want to take hands with, and what we want to
get and- what we want to do to just be happy.
There is a school of thought in psychology that thinks our
search for happiness and pleasure is the deepest
motivation for our,
behaviour so if we want to understand why someone
does something
I would have to go
look at the motivation that he would might
be- better off- due to his behaviour, maybe even be
happier,
but years ago,
Peter
years ago Paul wrote in Philippians
about what- happiness could bring in our lives,
says: "I forget the- the things that are behind,
it is the one thing that I do,
and then I
reach towards the thing that lie ahead- the things that
lie ahead."
your happiness
is directly linked to your relationship with your past
and fear for the future
If you live with bitterness and resentment and with f-
you will not have happiness. That is why Paul says

if I do not forget them

I cannot reach towards the future

because then I

uhm, take away a life of happiness,

but to for- to forgive and forget it does not mean to

suffer of, uhm,

amnesia,

you either

you do not- don’t avoid or-

I let certain things of the past go,

I let it go,

I am free of it*

Someone summed it up so perfectly when he said:

“I undertake to never speak about it again,

not with you,

and not to discuss it with myself,

I choose to do that.”

That is what it means to forget it and to let it go.

It also reminds me of the man who came home after

playing golf and his wife inquired how it was and he says ow it was terrible, and she says “what

happened?”,

he says well, you know at the tenth hole

Gert got a- a- a heart- a heart attack, he suffered a

heart attack,

we had to drag him and hit, and drag and hit, right until the end.

That is how many of us go through life,

like a committed golfer,

nothing detracts of our game,

but we have this extra dead weight that we carry

along,

we get up, we go to work, we are in a meeting,

we take it along,

in a relationship we take it along,

we go through our entire life and we- we drag it along.

So what is

the stuff that you need to let go off, what do you need to forget?

There are things that you have done that you need to forget, there are things that other people have done that you need to forget,

there are stuff that happened to you that you just have to forget.

Think about the things that you have done,
maybe they
suddenly rise up and- and you remember them, and
what if I didn't do it, how different would my life not
have been,
how can I forget this,
and this is a wonderful recipe,
this is a wonderful, wonderful recipe,
adm...admit to what you have done.
Take responsibility to what you have done,
and then
you admit it to God,
and you
feel sorry for it, and you accept that God has forgiven
you,
because God says if you admit to your sins he will
never think about it ever again, it is in the past.
It is that simple.
But, it can take us years to get to
that point
where we admit
and take responsibility,
and that we
feel sorry about what we've done.
I have sat with someone who once said but I have
done it,
it keeps on with me, I can't
haunting me,
and
we actually came- to the realisation that he is stuck
to the point of accepting it,
he feels that he has to pay for the- for the past, he
wants to take control, he can't just think that it is
that
God has already paid the pre, that he's already
and that is how it is, that many of us cannot unders-
accept it
because we cannot believe and accept that he has
forgiven us
and what do we do if we do not forgive ourselves?
Then we say the
offering of- of Christ was enough for- for God, for the
Father, but it is not enough for us
to just accept,
to feel s- sorry about what we have done.
As long as you brag about the things you've done in
the past
and you say that wasn't too bad, that's how long
it will stay with you and you will not be able to forget
it.
Those
patterns can be repeated in your life.
You will see in a relationship but
your marriage looks pretty much the same as the first one, it's not over, it's
not in the past, it's not
00:08:35.796 handled.
00:08:38.400 to the same thing, I'm-
00:08:41.444 it repeats itself, I'm at the same point where I was
00:08:44.450 because it is not been dealt with.
00:08:49.290 . I do not have regret, and I do not feel sorry about it.
00:08:51.120 We can
00:08:55.000 often not admit to it because we are not
00:08:58.680 aware of the wrong and, uhm,
00:09:00.960 pain that- that I can see and
00:09:05.570 show me what I- what I've done, and then you
00:09:13.600 think about your life,
00:09:25.120 and when you see it you
realise it and you admit it,
00:09:30.680 in the- in the past
00:09:31.770 period that you
00:09:32.105 are thinking about
00:09:33.730 and when you see it you- realise it and you admit it,
00:09:36.180 any way
00:09:40.006 deceives you and
00:09:42.600 you take it to God, and you
00:09:46.150 take it with, uh, sorrow and
00:09:51.780 regret and you ask him to help you to let it go so that
00:09:57.120 you can be free.
00:09:53.440 We all have a pattern, a certain thing that we cling to.
00:09:59.480 The old King James translation
00:10:02.650 speaks of a besetting sin in Hebrews 12,
00:10:04.130 that
00:10:05.850 uh
00:10:07.160 pattern that
00:10:09.320 deceives you and
00:10:13.760 it- it lures you and it shows your way of life
00:10:17.450 that you like, but it- it takes you, it- it-
00:10:22.040 prevents you from living the life that you need to live
and that God has in plan for you.
00:10:27.590 May we see it, may we realise it, may we take
responsibility for it
00:10:30.380 so that we can let go of it.
00:10:35.180 There are things that other people have done to us
that we need to forget,
00:10:36.350 and Paul says:
00:10:37.990 “just as you are forgiven by God
00:10:40.620 we should forgive each other”
00:10:43.050 the same way- or road that you should walk for your
own deeds are- is the same route that you need to walk with others,
so that you should stop wanting the other person to pay for what he's done, he doesn't deserve it, just as you don't deserve your forgiveness, but you let it go,

so that you should stop wanting the other person to pay for what he's done, he doesn't deserve it, just as you don't deserve your forgiveness, but you let it go,

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so that you should stop wanting the other person to pay for what he's done, he doesn't deserve it, just as you don't deserve your forgiveness, but you let it go,

so that you should stop wanting the other person to pay for what he's done, he doesn't deserve it, just as you don't deserve your forgiveness, but you let it go,
two people who came from the same area, they grew up poor,
they grew up on the wrong side of the train tracks,
but after years they both found themselves in different places,
both removed from the situation in which they grew up,
economically, socially, geographically, everything is different, they are both in different places,
because they grew up poor, they grew up on the wrong side of the train tracks,
but after years they both found themselves in different places,
both removed from the situation in which they grew up,
economically, socially, geographically, everything is different, they are both in different places,
and the place where they come from is radically different.
The one person doesn't want to go there at all, he changed his name,
he had a nickname at the place where he grew up but you are not allowed to call him that anymore, he will never take his children back there again.
He is ashamed of where he grew up and where he comes from.
He avoids it totally, and if he speaks about it he always downplays it, he always calls it a Godforsaken place. And then there is the other person, a neighbour, he has a total different view of it. If he looks back at his past he's grateful for a lot of good things that he got.
He admits to his roots, he takes his children back with pride and he says ah look at this little shack where your father grew up and he is not ashamed about it, he takes- he looks up the friends and family who live there, he keeps contact with them, he takes them gifts, they talk about the good old days, he allows his past, and he can't forget it.
The person who embraces it, can forget ah I thought I had the perfect upbringing but it became clearer to me, the older I got, that there was a lot of intricate things in my- in my family, and that a lot of things were happening and I could never put a finger on it, and now I'm aware of it, but we all are taken to this place where we have to admit, and accept, and let go of.
the things that we have grown up with.
So the invitation to you is where are you in your life, are you at a place where you’ve done things, it’s very clear to you, it haunts you, you resent yourself, and- the invitation is to forget, to forget by admitting by admitting to Christ that it is over no matter how bad it is what you’ve done, or what happened to you.

Maybe you are at a place before you even go into the new year, before you are going to embrace it and look forward to-

and- and say there is so many things that happened to me, maybe in a relationship or business and I’m- I’m sitting with these things and I can’t go there, forgive it, it left a very bad taste in my- my mouth and my- my life, and I want you to free yourselves and allow yourselves that your roots will bless you.

I would like to invite you to pray with me, it’s a prayer for the body. We will think about our past and the things that we have done and that have been done to us, or what happened to me in this manner we will let it go. And this is a prayer that isn’t prayed once and it will deal with everything once and for all. Paul says “one thing that I do is I forget, I choose to do it” but he says that once you have done it you do it again and again because before you can get yourself you go back to the place where this is the one thing I do and I f- I forget.

And it is those moments that you should make a fist and say now I am dragging these- this dead weight along with me,
but, I am letting it go.
I choose to forgive.
I do not give it energy any longer.
May the Lord help me with it. Let’s pray together.

Our dear Lord,
we come to you
at the beginning and the end of the year- or at the end
of the year and the beginning of a new year
and we think about the things that we have done
and we realise tonight
that we do not want to
live with this-
this knowledge and this conscience
of this dead weight.

We think about the things that others have done to us.

We think about the things that we didn’t ask for but that just
happened to us and circumstances that we grew up in,
we bring it to you,
and we give it to you and we let it go.
And we ask you, Lord, to help us
to forgive in this manner
so that we can reach towards the future,
can go into the future
along with you.
We thank you for that, Lord,
in the name of Jesus Christ.
Amen.
Here, before the year comes crashing in
I commit myself to thee,
before the noise calls to my soul
I take silence refuge with thee.
Take me, control me, command me.
I commit myself to thee,
before the noise calls to my soul
I take silence refuge with thee.
Here, before another year comes crashing in
I commit myself to thee.
Brothers, I do not consider myself yet to have taken of it, but one thing I do,
and when yet another year is gone like dewdrops and history may your chronicles be written over my tracks.
I press on towards the goal to win the pre for which God has called me heavenwards, in Christ Jesus.
Wouldn't it be nice if we were all just happy?
Don't we think of our future and what we want, those who we want to embrace, what we want, isn't it all just to be happy?
There is a school of thought in psychology that averse that our search for happiness, for joy, that is the deepest motivation behind any behaviour, so if I want to understand why someone wants to do something, I will have to look behind that and he thinks that through this behaviour he would be better off, he would be happier.
Paul also had it--eas what brings joy to our lives and years, years ago, he wrote to the congregation of Philippians and he doesn't just give them an answer, he also gives them several answers, as a matter of fact.
about what exactly can bring joy and happiness to our lives, and he says
“I forget those things left behind.”
He says “that is the one thing that I do and then I reach out to those things ahead of me.”

Your happiness is directly connected with your relationship with your past and the future.

If you look back on the past with resentment and you fear the future, then there’s no joy, and that’s why Paul says “this one thing is what I do, I forget that which is behind me. If I don’t forget this then I cannot reach forward toward the future, because then I also withhold myself from a life of happiness,” and to forget does not mean amnesia. He doesn’t say every good Christian suffers from amnesia, that’s not the case. Either you avoid it, you don’t avoid your past. He simply uses the word forget there, because remember in the letter he remembers everything that he says and he reminds them of that in his epistle.

What it means is, he means this metaphorically, there are certain parts of the past that I simply let go. I give it no more credence, no more energy. I’m free of that. Somebody actually summarized it quite succinctly when he says “I undertake to not talk about that again, not with you and also neither with myself, I choose to do this.” This is what it means to forget about it and to let it go. This makes me think of the guy who came home one night after golf and his wife says “how d it go” and he says “oh it went badly”. She says “what happened?” He says “you know here at the tenth hole, I hit a ball, pull him, drag him, pull him, right until the end”. And that’s how many of us go through life, like a committed golfer, nothing lets me- take me away from my game.
There is this extra dead weight we carry along with us. We wake up, go to work, in a meeting we take this, in a relationship we take this past along with us. We wake up, go to work, in a meeting we take this, in a relationship we take this past along with us. We go through our whole life clinging on to all these things and what are these things? What are those things we need to let go? What is it that you need to forget? There are certain things you should have done which you should forget. There are things that people did to you that you should also forget. There are things that happened to you that you simply have to forget. Think, just for one moment, of all the things that you have done. Perhaps it comes to you immediately and immediately you're back in that space where, you know, you think “if I had just not done this, what if I just never did this, how different my life would have been? How can I forget this? Here is a wonderful recipe for that, the answer, acknowledge what you did, take responsibility for that, be accountable for it, and then you confess that and you feel truly sorry and you accept that God forgives you for this because He says that if you confess your sins you shall be forgiven. He will never think about that again, it's over and this is so simple really, but so many of us— it can take us years to get to that point where we have to acknowledge, confess, and that actually he's stuck at the place of acceptance. I once sat with someone who said “oh I've done this before but I keep on remember these things, I can't forget it, it— it haunts me" and after that conversation we discover that actually he's stuck at the place of acceptance. He feels that it can't be that simple, it can't be that easy,
I must pay for this, there must be some sort of penance for the past. He wants to control for this.

He can't think that this is merely grace and he just needs to accept that God has already paid for that and that's the way it is.

Many of us simply can't accept that, we cannot even forget our sins- we can't forgive ourselves, we cannot believe and accept that He has forgiven us.

I, I'm at there where I was again.

And what do we do then?

when we don't forgive ourselves?

We tell ourselves the offer of Christ was good enough for the Father but it isn't good enough for me.

We have to accept that, we have to repent.

As long as you brag with all the things you done in your past, and you think it's not all that bad, and you cannot forget it.

That pattern will be repeated in your life.

You will see your relationship and you will say "hmmmm my second marriage looks very much the same as my previous one."

it's not over, it's not complete. Financially see that pattern repeat itself, I see that, I'm

I, I'm at- there where I was again.

Why?

Because it isn't over.

I didn't feel sorry for that.

Here is a big problem,

very often we can't acknowledge that because we aren't even aware of all the wrong destructive things we've done, and that is why this-

they have this, in the earlier church they have this form of prayer where you have to go to one side and

here this was something that you did from time to time in your life, and you ask the Lord please show me, is there any way of penance for me, show me my sins. And then you're invited to think of all the things you've done,

what you thought, what you felt, what was your attitude

at that time.
If you look at this period of time, at this moment, what was your attitude, and then when you see that you acknowledge it, and then with sorrow you take it to Him and you ask Him to please forgive you, so that you can let it go, so that you can forget. All of us have a pattern, a specific thing that we cling on to. The old King James talks about a besetting sin, Hebrews— He says that seductive pattern, that way of doing things, that is so seductive, that's so similar to your way of living but it keeps you away and it prevents you from being you and being everything that the Lord has planned for you. Let us see this, let us realise this, let us take responsibility for this this so that we can let it go. There are things that other people do to us that we simply have to forget, and Paul says “as you are forgiven by God so too should you forgive each other.” The same path that you should step and walk for your own deeds, that’s what you should walk with other people. It means that you should no longer want another person to pay for what he’s done. He doesn’t deserve it just like what you don’t really deserve your forgiveness either, but you let it go, you write it off because if you don’t do this then you hold on to it, you live with it, and this pain, this idea, this consistent thoughts of what happened to you, they take hold in you, and it becomes bitterness and resentment, it becomes anger.
If he had just not done that, if that just didn’t happen to me, and today we know
just how- think about how different it would have been, that
that memory settles in your neurons, in your synapsis,
it takes hold of your muscles and the reasons why you need to forget this is simply for your own sake
because you can’t drink poison and think someone else is going to get ill of that.
It’s for your own sake that you have to let go of this.
You must forgive.
We must forget what others have done to us, and then we must forget what happened to us.
And quite often it takes us back to our parents and the place we grew up, and it might appear that that is one of the big universal human challenges to take that which your parents have done to you and to acknowledge it, but then also to accept what they have given you.
And even those things you didn’t want, your DNA, and to forgive them to you.
None of us here could have received the love that we’ve all always received and needed.
We have to forgive- our parents aren’t perfect and I didn’t have a choice in the matter, and I must acknowledge what has been given to me, both the good and the bad.
Perhaps tonight here there might be big pain in your life, great pain. You are at a place in your life where you are really suffering of great pain due to neglect, or even abuse and the invitation open to you tonight is let it go.
And we can go- even go further, we can go beyond forgiveness. We can go to a place where we can be b- blessed by that.
I want to tell you a little story. You might be able to entify with this.
who came from exactly the same situation. They grew up poorly on the wrong se of the tracks, after years they found themselves in a completely different place, both of them completely removed from the situation in which they grew up, economically, socially, geographically even, they are completely removed from that, but the way in which they regard the past and the relationship they have with the place they came from radically differs. The one person does not want to go there at all. He's changed his name. He adopted a pseudonym, a nom de plume, but you aren't even allowed to call him that. He does not want to be reminded of that. He will never take his children there.

He's ashamed of his place where he grew up and where he came from He avos it at all cost and if he talks about it, it is- He takes his children back there with pre and says "oh look at his lovely little shack your dad grew up in" and he’s not ashamed of it. He looks for the friends and the family who live there and he retains contact with those. He takes gifts, they talk about the good old days, he allows his past to bless him. He tries to deny it. And in that way, this funny thing happens, he’s actually shackled to his past because he cannot forget it. The person who embraces it can forget, and he is blessed by that. So, here is the invitation, and this is something that has
only developed much later in our lives,
I mean I've known people who came to me
completely depressed thinking that I had
a completely perfect education and it became clearer and clearer, as I grew older,

that
there were many intrigues in my family
and that there were big things going on
that I could never really put my finger upon
and now I'm disillusioned.
We're all taken back
to the place where we have to acknowledge, and
accept.
and let go
the things with which we grew up.
So here is my invitation to you, where are you right now?

Are you perhaps at a place where
you've done things,
it's quite obvious, it haunts you?
Do you resent yourself?
The invitation is now
to forget,
to completely forget by acknowledging,
by confessing,
by accepting
it is over now.
It doesn't matter how bad it is that happened or what you've done.
Perhaps you're there
before the new year,
before we
look forward,
to say that there are so many things that happened to me perhaps in a relationship, in business,
and I'm stuck with these things,
and I cannot reach out.
Forgive
and let it go.
Perhaps you are at a place where you feel it is out of your control, it's circumstances,
those are things that I never would have chosen for myself
but it

it left a bad taste in my life,
I want to accept them,
and I want to set it free,
and I want to let my roots bless me,
and I want to
confess that, I would like to invite you
to pray with me,
it's a, a physhal prayer.
We're going to think of our past,
the things we've done, that have been done to me or that happened to me,
and then I'm going to ball my fists, and I'm going to invite you while- that while we do this in the prayer and when we think of our past,
that you really do that, you can feel the pain in your hands,
and then as a symbol of releasing it, of forgiving it,
to open up your hands
and to give them to the Lord,
we let go.
And this is a prayer
that doesn't have to be prayed only once and then it
completely
clears everything, no, no, no.
Paul says one thing
that I do,
says I forget.
He chooses to do so.
but you know, you have to do it
again and again
because before I can- you know, it happens so
quickly,
you say right I'm dragging this dead weight with me,
but now
I let it go,
I choose

to forgive.
I do not give it any
effort whatsoever.
May the Lord help me with that. Please pray with me.

Heavenly Father,
here we come to you
at the beginning
or at the end of a year, the beginning of a new year,
and we think back to things we’ve done,
and we realise tonight
that
we don’t want this,
these thoughts,
this dead weight
to go with us into the future.
We think of things that has been done to us by others.
We think of things that happened to us due to our circumstances,
and we bring it to you,
and we
give it to you and let it go.
We ask you, Lord, to please help us forget, so that we can reach out to the future, that we can enter the future along with you. We thank you for that Father, in the name of Jesus. Amen.
Here before the year storms in and assaults my inner being, and pulls away, I surrender to you. Before the noise entices my soul I come before you.

Own me, control me, convict me. When I want to wander away help me bow and surrender. And when another year and history is, may your chronicles be written on my tracks. Here before the year storms in and pulls away, I surrender to you.

Here before the year storms in I give - I surrender. before the year storms in I press- toward the mark for the price of the high calling of God in Christ Jesus. Don't we all just want to be happy. Don't we think our future, and what we want to do, who we want to lock hands with, what we want to get, to just be happy.

There's a school in psychology that believes that our- seeking for happiness and pleasure, the deepest motivation i- is the deepest motivation between- after every behaviour. If you want to understand why someone does- does something you'll get the motivation behind it would be that he thinks this behaviour would make him happier. Paul also had ideas- about what- happiness in our lives brings.

and years ago he writes to the congregation of- and a lot of answers over what- happiness in our lives can bing. He says I forget the things that are in the past. He says that's the one thing I do, and then I reach towards what lies- in front of me.

Your happiness is directly connected to your f- relationship with your past and your future.
If you have bitterness and regret from the past and fear for the future, no happiness
That’s why Paul says “the one thing I do, I forget the things that are behind me”,
if I don’t forget it then I can’t reach towards the future because then I take
happiness out of my life completely.
To forget doesn’t mean to have memory loss, he doesn’t say every good Christian has memory loss, or that you avoid it, or that you-
when you use the word forget he talks about it metaphorically. He remembers even good and bad things that happened, and he reminds them of it.
What he means is metaphorically, I let certain things of the past go, I leave it, I don’t give it any energy anymore, I’m free from it.
Someone once said it very well, I undertake to not talk about it again. Not with you, and not again with myself.
I choose to do that, that is to forget it and to let it go.
Let’s me think about the man who got home after-
and he says “bad” he asks- she asks “what happened?”
he said when you come to the tenth one
then Gert got a heart attack and from then on
double handicap
[laughing in voice] Then it’s drag him, hit the ball, drag him, hit the ball, until the end.
That’s how many of us go through life, as a committed golf player, nothing takes me off my game,
but we have all of this extra dead weight that we take with us.
Get up, go to work, in a meeting, take it with, holding onto and dragging this things along.
What is- what are they, what are those things that you need to let go?
[coughs] There’s s- stuff that you did that you need to forget, there are things that other people did to you which you need to forget.
there is some things that happened just to you that you need to forget.
Think about a moment about the things that you have done, and you’re in a place where you say if only I didn’t do that, if only I’ve didn’t do that, how different my life would have been.

Maybe it comes to you immediately and you’re immediately there, here is a wonderful recipe, here’s a wonderful recipe, admit what you have done, take responsibility for it, and then repent about it with mourning and accept that God has forgiven you.

What he says, if you repent of your sins, he will forgive you. He will never think about it again, it’s over.

I once sat with someone who said “I already did that but I keep thinking about it, it haunts me” and after the conversation we discovered together, that he actually struggles for the place of acceptance, he feels that it cannot be that simple.

I have to do something, I have to pay for the past. He wants to take control, he can’t think, that it was only grace and that he can only accept, that God already prayed the piece.

And so it is, many of us can’t accept it, we can’t forgive ourselves because we can’t believe and accept that he has forgiven us, and what do we do when we don’t forgive ourselves, the offer of Christ was enough for the Father, it wasn’t enough for me.

But just to accept, to have regret, as long as you still brag about the things that you did in the past, and make it off as being not too bad that long it will take you, and it will be with you, and which you will be unable to forget it.

That pattern will be repeated in your life.
In your relationships you will see, my second marriage looks very similar to my first one, it's not over, it's not handled, financially this pattern com-
repeats itself, I see I'm again where I was before

because

it's not taken care of,
I don't have mourning over it.
Here's a big problem we have,
often we can't admit it
because we are not even conscious of the wrong

and

damaging things that we have done,

that's why in the first years of the church we had this

prayer where you often stop and look back, and ask God
show me are there any ways of badness in me, show me that I might know about it.

Then you're invited to think about what you've done,
what you thought, what you felt, what your-attitude was
in the past- in the past few weeks, and when you see it you admit it,
and with mourning you take it to him and you ask him that he might forgive you [clears throat]
so that you can let it go,
so that you can forget [clears throat]
We all have a pattern, a specific thing that we hold on to,
that one
way that is so- much like your way of life and which pulls you in,
and which keeps you may we see,
may we know about it, may we ha- take responsibility for it
so that we can let it go [cough]
There are the things that other people did to us that we must forget which Paul says
just
as you
have- are forgiven by God you must forgive each other, the same road that you need to walk for your own actions you need to- walk with the thingi- with
the actions of other.
That hate means you give up your right to control over this situation. It means that

no longer
you don't- you want the other person to pay for what they have done.
He doesn't deserve it just as you don't deserve your forgiveness.
but you let it go,
you write it off.
If you don't do it, then you keep it,
you live with it,
and this pain,
this idea, this constant thoughts of what happened to you
you sit in you,
it becomes bitterness,
it becomes anger,
it becomes regret.
If only he didn't do it, if only that didn't happen to me,
how different it would have been.
'the memories go and sit in your neurons, in your synapsis,
it sits in your muscles,
and the reason why you need to forget is for your own good,
'the memories sit in you,
and the reason why you need to forget is for your own good,
the memories go and sit in your neurons, in your synapsis,
it sits in your muscles,
and the reason why you need to forget is for your own good,
'the memories go and sit in your neurons, in your synapsis,
it sits in your muscles,
and the reason why you need to forget is for your own good,
and it looks as if that is one of f- big universal challenges,
'to admit what your parents did to you,
but then also to accept
what they have given you,
even that where you didn't want to get like your DNA,
and then also forgive them
for what they did to you.
Not one of us
had no choice over who they would have been,
and the invitation is
I know of two people who come from the same environment.
00:13:56.690 00:13:57.240 00:00:00.550  I know of two people who come from the same environment.

00:14:00.380 00:14:01.560 00:00:01.180  but after years

00:14:02.540 00:14:05.290 00:00:02.750  they are both in a completely different space.

00:14:05.750 00:14:11.270 00:00:03.520  Both removed from the situation in which they were raised, economically, socially,

00:14:12.210 00:14:13.420 00:00:01.210  geographically,

00:14:13.970 00:14:16.820 00:00:02.850  they're both in completely different spaces,

00:14:17.690 00:14:20.080 00:00:02.390  but the way in which they look back

00:14:21.220 00:14:23.630 00:00:02.410  and the relationship they have with their past

00:14:24.230 00:14:25.850 00:00:01.620  r—is radically different.

00:14:26.510 00:14:27.547 00:00:01.037  The one person

00:14:28.620 00:14:30.568 00:00:01.948  does not want to go there at all.

00:14:31.340 00:14:32.680 00:00:01.340  He changed his name.

00:14:33.380 00:14:35.640 00:00:02.260  He had a nickname in the place that he was raised

00:14:36.290 00:14:38.469 00:00:02.179  but you're not allowed to call him that anymore.

00:14:39.230 00:14:41.223 00:00:01.993  He doesn't want to be reminded.

00:14:41.590 00:14:43.546 00:00:01.956  He will never take his children there.

00:14:43.952 00:14:45.590 00:00:01.638  He's shy about it,

00:14:46.861 00:14:52.442 00:00:05.581  he's shy about where he grew up and—where he comes from. He avoids it completely and when he talks about it

00:14:54.500 00:14:57.960 00:00:03.460  he talks about it as the godforsaken place he comes from.

00:14:58.931 00:14:59.800 00:00:00.869  The other place—

00:15:00.090 00:15:00.580 00:00:00.490  person,

00:15:00.850 00:15:01.470 00:00:00.620  the neighbour,

00:15:01.940 00:15:05.630 00:00:03.690  has a completely different attitude. When he looks back on his past

00:15:07.710 00:15:08.760 00:00:01.050  he's thankful

00:15:09.640 00:15:12.770 00:00:03.130  for very—good things that he received.

00:15:13.450 00:15:14.716 00:00:01.266  He admits his roots.

00:15:15.010 00:15:18.175 00:00:03.165  He takes his kinders there—kids there with pride and

he says
00:15:18.480 00:15:20.580 00:00:02.100  “look at this little house where your dad grew up.”

00:15:21.130 00:15:22.271 00:00:01.141  He's not shy about it.

00:15:23.370 00:15:30.877 00:00:07.507  He looks for the friends and family who live there, and

he keeps in contact with them, and he takes them gifts, and they talk about the good old days.

00:15:31.580 00:15:33.260 00:00:01.680  He lets his past—

00:15:33.739 00:15:35.583 00:00:01.844  he lets his past bless him.

00:15:37.045 00:15:39.395 00:00:02.350  The other person tries to avoid it, in that way

00:15:40.040 00:15:40.830 00:00:00.790  he's thankful

00:15:43.030 00:15:44.480 00:00:01.450  and in that way

00:15:45.410 00:15:47.235 00:00:01.825  the strange things happen,

00:15:48.450 00:15:51.959 00:00:03.509  in this way he is still tied to it, he can't forget it.

00:15:54.460 00:15:56.821 00:00:02.361  in this way he is still tied to it, he can't forget it.

00:15:57.490 00:15:58.870 00:00:01.380  and can be blessed by it.

00:15:59.656 00:16:01.472 00:00:01.816  So here is the invitation to you

00:16:03.190 00:16:04.010 00:00:00.820  [clears throat]

00:16:04.857 00:16:14.320 00:00:09.463  and it's something that often happens very late in someone’s life. I got a lot of people come to me and say I thought I had a perfect upbringing

00:16:14.950 00:16:17.890 00:00:02.940  but it came clear and clearer to me as I got older
that there was a lot of complications in my family, there we big things going on, that I didn’t know about, and now I’m sobered up and we all are taken to a place where we have to admit, accept and let go what we were raised with. So here’s the invitation, are you perhaps in a place where you did things? It’s clear to you, it haunts you. The invitation is to forget, to forget by admitting, repenting, accepting, it is over now. Even however bad it was what you did, maybe you are there now. Before you go into new year, before we embrace and look ahead to say there are so many things that happened to me, maybe in a relationship or a business, and I sit with these stuff, and I can’t go there. Forgive, and let it go. Maybe you are just in this space, it was out of my control, it was the circumstances, it was things that I would never have chosen for myself but it had an impact on my life, I want to accept it. I want to move further ahead and let my roots bless me, and admit it. I’m going to invite you to say a prayer with me, it’s a bodily prayer, going to think about our past, and the things that I’ve done, the things that were done to me and what happened to me that while we’re doing this and our prayer and we thinking about our past that we do it really hard that we can feel the pain in our hands, and then as a symbol of letting it go we’re going to open our hands and give it to God, we’re going to let it go. Now this is a prayer that is not only prayed once and then- everything- is taking care of forever. Paul says
one thing I do,
I forget. He chooses to do that.
But Paul when you’ve done it,
why do you say you do it again
and again,
because before I can- catch myself I go back to the
place where I
I forget. He chooses to do that.
But Paul when you’ve done it,
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and again,
What happiness brings in our lives, he writes to Philippians and he doesn’t just give them a- answer but he gives them about what could be.

He says: “I forget what is behind me.”

He says: “it’s the one thing that I do and then I reach for what is in front of me.”

Your happiness directly connected to your relationship to your past and your future. If you live with bitterness and regrets of the past and have fear of the future node joy, but then Paul says “the one thing I do, I forget about what is behind me.”

If I don’t forget it then I cannot reach for the future ’cause then I deny a future. To forget does not mean he doesn’t say every good Christian has got amnesia or you deny your history. When he says forget in his bri- in his letter he remembers everything even the bad things that’s happening and he reminds them about it.

What he means is, metaphorically, I let go certain things of my past, I leave it, I give it no energy, I am free of it.

Someone once summed it up like this, I decide now to never talk about it again, not with you, and not even with myself. I choose to do this.

This is to forget and to let go.

It makes me think of the man who got home one night after playing golf, and his wife asked him how it was bad. She says: “what happened?” He says: “here on the- tenth, my friend Gert, playing with me, had a heart attack.
been.

forget,

the things you have to forget?

00:00:02.401 There’s things that you’ve done that you have to forget.

00:00:03.579 and there’s things that happened to you

00:00:04.607 that you have to forget.

00:00:05.714 Think for a moment to the good

00:00:06.815 things, you accept

00:00:07.919 and you accept

00:00:08.024 that God forgives you

00:00:08.427 for what you said

00:00:09.521 ‘cause he says if you’ve- done

00:00:10.625 acknowledge your sins he will forgive you.

00:00:11.734 He will never- think about it again, it’s passed.

00:00:12.838 It’s so easy,

00:00:13.942 but for many of us

00:00:15.046 it could take us years to get to that point

00:00:16.150 where we admit,

00:00:17.254 take responsibility for,

00:00:18.358 and accept that we are- forgiven.

00:00:19.462 I sat with someone one day

00:00:20.566 and he said I’ve heard this

00:00:21.668 but I keep

00:00:22.772 and after a conversation we discovered together
it can't be this easy, I have to pay for their past. I want
to take control. He can't imagine
that it's only grace,
that he only has to accepts that God has paid the price
for it.
And so it is,
some of us
cannot accept or
believe that he forgives us.
So what do we do if we don't forgive ourselves?
We say
the
price that Christ paid is enough for the Father but it's
not enough for me.
We have to accept,
to have regret,
as long as we still
brag about the things we did in the past,
it's not-
that's how long it'll stay with us
and you won't be able to forget it.
That patterns
can be re-
repeated in our lives. You'll see in relationships
this
second- marriage looks a lot like the first one
'cause it hasn't been finished.
Financially this pattern repeats itself.
I see it I'm at the same space where I was previously
because it's not
been finished.
Another problem we have,
we can often not
acknowledge because we're not even aware of the
wrong and
disruptive things we did
and that's why in the early church
they had this- way of- praying where
they would get
ts- one side
regularly and look back on your life and say just show
me,
is there anything,
a way of sorrow within me,
show me my sins,
that I can see it,
that I can realise it,
and then when you see it,
James talks about a besetting sin
He doesn’t deserve it, not like you
or otherwise it wouldn’t have been resentment.
This idea then you are holding it, his forgiveness just like you’re don’t forgive your
It means that you can’t revenge.
so that you can let go, so that you can forget.
We all of us have a pattern, a specific thing that we hold on to. The old King
If we see this, may we realise this so we can take responsibility for it,
so we can let go of it.
There’s the things that other did to us that have to forget that we have to forgive
just like you forgive you will be forgiven,
and forgive each other. The same road you had to take for the things that you did,
that is the road you have to take with others and that means
that you have to give up your right to revenge.
It means that you can’t-
you don’t want any more that the other person has to pay for what they did.
He doesn’t deserve it, not like you- forgive-
he doesn’t deserve his forgiveness just like you’re don’t forgive your-
deserve your forgiveness. If you don’t do it then you are holding it,
you live with it, and this pain,
this idea a- these thoughts you have the whole time of what happened to you
sits within you,
it becomes bitterness, it becomes anger, it becomes r-
resentment.
If he didn’t do that, if this didn’t happen to me or otherwise it wouldn’t have been
you acknowledge it, and with regret you take it to him and you ask him
If here awaits me, here, before the year arrives and my inner being taken, and taken away I give myself over to you, before the uproar my soul is the little time to reflect, possess me, control me, suppress me. If I want to stray help me stoop and surrender and if another year as dou vaporise and it is history, may the chronicles be written over my tracks. Here, before the year arrives I surrender Philippians three, 14 and 15, press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus. Don't we all just want to be happy. Don't we just think about our future, to what we want to do, to who we will touch, what do we want, only to be happy. There's a school in psychology which says that our seeking for happiness and pleasure, the deepest motivation of every action, with other words if I want to understand I find the motivation. Be through this action and you will be better through this, and more happy. Paulus- Paul also had an idea about what happiness is your happiness is directly linked to your past and your present—oh sorry, the future. If you live with bitterness of the past and with fear for the future then there's nothing for you, and therefore Paulus says
then it was a double handicap, an extra handicap, the guy who played with me got a heart attack here on the tenth hole what happened, very bad, when he played golf and he said I don't give it any energy, and not even with myself, I undertake what he says metaphorically, I let certain things of the future go, I leave it, I don't give it any energy, I don't recognise it, and he doesn't say very good Christian, you must forget those. and there's things that other people did against you and things that happened to you, you have to let go, if I don't forget them if I don't forget them then I cannot look out to the future, then I also withhold me of a life of happiness. And to forget is not that you don't remember, and he doesn't say every good ch- Christian has no memory or

Somebody once summed it up very nicely, "the one thing I do, I forget the things that's behind me, "the one thing I do, I forget the things that's behind me, and there's things that other people did against you and things that happened to you, you must forget those.
Think about the things that you've done. It may come immediately, and you would say if I just did not do that, if I just never did that how different would my life be? Here's an wonderful recipe. It's so easy, but it could- it could take a lot of us years to get to that point. It's not being done, I see it, I admit what I've done, take responsibility what you've done, and then- and you have- and you accept and responsibility taken and accept that we are forgiven. A lot of us cannot forgive ourselves because we cannot accept that he ga- forgave us and only to accept, to show remorse. And as long as you still brag about the stuff of the past and you say it's not too bad that time it will take when it will stay with us, and you will never forget it, that patron will just repeat itself in your life. You will see in your ver- in your relationship, and you will see it looks so much similar to my first marriage, it's not being done, this patron repeats itself. I see it, I- it's at where I was, it's not been taken care of, I have no remorse about that.

and he will never think about them again. I just keep on thinking about this and he- and he comes back to me, and after n- conversation he was stagnant about or at the place where he had to accept it. I have to pay for the past, he wants to take control of the past. He cannot accept that it's only grace, he cannot accept that God has already paid the price, and this is it. A lot of us cannot forgive ourselves because we cannot accept that he ga- forgave us and what if we can't forgive ourselves and we say the offer for God is enough for Him but not for us, and you say it's not too bad that time it will take when it will stay with us, and you will never forget it, that patron will just repeat itself in your life. You will see in your ver- in your relationship, and you will see it looks so much similar to my first marriage, it's not being done, this patron repeats itself. I see it, I- it's at where I was, it's not been taken care of, I have no remorse about that.

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This is a big problem we have, and the wrong we’ve done.
This is why it’s in the early church, the forms of prayer, and this is where you stand and say God show me
God and please forgive me

Hebrew 12 verse one,

May we see it.
May we recognise it.
May we take responsibility for it so that we can let it go.
There’s things that other people has done to us, and we have to forget them, and Paul said as you have been forgiven by God, and it’s your right to punishment and your control of the situation to let go.

And it is where you don’t want the other person to pay for what he did wrong, he does not need need your own.
If you don’t do it, then you keep it, you live with it, and this pain
And this idea, and the thoughts, and what happened to you and will sit in you and it’s bitterness,
somebody else will get sick,

and today we know

he memory would sit- would sit everywhere

in your sp-

and the reason to forget is for your own reason.

You c- you c- you cannot drink poison and think

for your own you-

you have to let it go.

you have to forget what other did to you

and then you have to forget

what happened to you,

and quite often-

and it takes us back to our parents

and the place where we grown up

like the universal

human-

what your parents did to you

to recognise,

but also

to accept

what they’ve given you,

a- and self- self the DNS that they gave you,

and to forgive them

and what they’ve done to you.

Not one of us

could

got the life

from anybody else through what we need

and for that reason we have to forgive.

We are not perfect

and we don’t have a- I don’t have an- and we don’t

and they gave it to me,

and the good

that was there.

Perhaps tonight something of pain is in your life

where you’re at the place

where you have a large pain,

where you si- where you have-

where you have a lot of items,

and the invitation is let it go.

And we can go further

without forgiveness without forgiveness

where we can-

want to tell you a story

where you may identify yourself with.

I know

wo people come- coming from the same area.

They were very poor and from the wrong side of the

But after many years

they are at total different places,

removed from the situation,

economically, socially,
Admit keeps contact, and he takes gifts, and they talk about the good old days.

And through acceptance and recognition you have to forget through this way of saying it is like a ghost? Is it a place that you don't like it, you dislike it, it's clear, where you've done things are gone and it's passed. It's gone. And then it became clearer as I got older, and it is passed, it's gone.

He changed his name. He's so ashamed where he grew up and where he came from.

The person who embraces this, he can forget it. He does not want to go there. He recognises his roots, for all the good things that he got there. Then he is thankful if he looks at his past and it’s a total different attitude.

He’s- he’s tied to it and he cannot forget it. He does not want to be reminded of it. He will never take his kids there.

He thought I had a perfect upbringing, he’s tied to it and he cannot forget it. He’s so ashamed where he grew up and where he came from.

And this happened a lot later in our lives, and it’s clear, the manner they look at their past, the relationship they have with their past changes radically from each other.

But the manner they look at the good old days, they are both at different places, but the manner they look at the good old days, they are both at different places, and through acceptance and recognition you have to forget through this way of saying it is like a ghost? Is it a place that you don’t like it, you dislike it, it’s clear, where you’ve done things are gone and it’s passed. It’s gone. And then it became clearer as I got older, and it is passed, it’s gone.

And he’s looking for his friends and family, and he keeps contact, and he takes gifts, and they talk about the good old days.

And this happened a lot later in our lives, and it’s clear, the manner they look at their past, the relationship they have with their past changes radically from each other.

Where are you in your life? And this is the invitation. He’s so ashamed where he grew up and where he came from.

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The other person, there’s a very strange thing, if he speaks it as a godforsaken place.

And this happened a lot later in our lives, and it’s clear, the manner they look at their past, the relationship they have with their past changes radically from each other.

If he speaks about it he talks about it as a godforsaken place.

The person who embraces this, he can forget it if he looks at his past and it’s a total different attitude.

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The person who embraces this, he can forget it if he looks at his past and it’s a total different attitude.

He is so ashamed where he grew up and where he came from.
and I cannot go there,
00:17:29.240 00:17:30.309 00:00:01.069 forgive and let go.
00:17:32.658 00:17:33.250 00:00:00.592 Maybe
00:17:34.359 00:17:37.960 00:00:03.601 it's outside my control, it's all my condition,
00:17:38.941 00:17:40.475 00:00:01.534 I will never choose it for myself
00:18:01.472 00:18:05.490 00:00:02.580 but I've- it left something bad on my life.
00:18:44.940 00:18:46.260 00:00:01.320 I want to accept it tonight.
00:19:47.100 00:19:48.201 00:00:01.101 I want to-
00:20:12.053 00:20:13.205 and I want to go further
00:17:52.396 00:17:53.718 00:00:01.322 and my roots must
00:17:54.760 00:17:55.777 00:00:01.017 put grace on me.
00:17:56.060 00:17:57.080 00:00:01.020 I want to invite you
00:18:58.960 00:19:00.040 00:00:01.080 to pray with me,
00:20:00.701 00:20:02.397 00:00:01.696 it's a life prayer.
00:20:05.060 00:20:06.443 00:00:01.383 We will think about our past.
00:20:14.122 00:20:17.114 00:00:03.336 We will think about what we've done, what other people has done against me,
00:18:15.420 00:18:18.840 00:00:03.420 and then I want to- want to make- to clench fists
00:18:20.540 00:18:22.688 00:00:02.148 and I want to clench my fists
00:18:24.060 00:18:26.182 00:00:02.122 and as a symbol of letting it go
00:18:28.120 00:18:30.804 00:00:02.684 and then open your hands and let it go,
00:18:32.980 00:18:35.424 00:00:02.444 and on this manner we will let it go.
00:18:36.585 00:18:37.626 00:00:01.041 And this is a prayer,
00:18:41.104 00:18:42.560 00:00:01.456 and it's not only one time
00:18:43.620 00:18:45.075 00:00:01.455 and it's all forgotten.
00:18:46.340 00:18:48.940 00:00:02.600 Paul says one thing I do, I forget,
00:18:49.520 00:18:50.800 00:00:01.280 I choose to do it.
00:18:51.460 00:18:52.675 00:00:01.215 Paul says if you've done it
00:18:54.400 00:18:55.627 00:00:01.227 why do you need to do it again
00:18:56.000 00:18:56.540 00:00:00.540 and again.
00:18:58.640 00:19:01.145 00:00:02.505 Before I get myself I go to the place
00:19:02.370 00:19:05.178 00:00:02.808 where I don't see it,
00:19:06.651 00:19:08.080 00:00:01.429 where I- where I go back to the place-
00:19:10.320 00:19:15.940 00:00:05.620 where the place that I need something to do, I have to find myself, I have to respect it,
00:19:17.760 00:19:18.840 00:00:01.080 then I have to let it go.
00:19:20.020 00:19:20.820 00:00:00.800 One thing I do,
00:19:21.880 00:19:22.560 00:00:00.680 I forget,
00:19:25.480 00:19:27.720 00:00:02.240 and you can clench your fists
00:19:29.720 00:19:31.960 00:00:02.240 and you carry this dead weight with you,
00:19:33.060 00:19:34.238 00:00:01.178 but I let it go.
00:19:35.960 00:19:37.980 00:00:02.020 I choose to let go, and forgive.
00:19:38.663 00:19:40.061 00:00:01.398 I don't give it any energy.
00:19:41.420 00:19:42.420 00:00:01.000 May the God help me.
00:19:43.860 00:19:44.666 00:00:00.806 Heavenly Father,
00:19:47.560 00:19:48.760 00:00:01.200 we are now here
00:19:50.280 00:19:51.020 00:00:00.740 and get to You-
00:19:51.680 00:19:54.115 00:00:02.435 and at the beginning and the end of a year.
00:19:58.256 00:20:00.505 00:00:02.249 We are thinking about the things that we've done,
00:20:04.546 00:20:05.566 00:00:01.020 and we recognise,
00:20:07.563 00:20:09.989 00:00:02.426 and we don't want to live with this thought
00:20:12.053 00:20:13.205 00:00:01.152 nd with this dead weight
We think about what others has done to us, and we think about things that has- we’ve never asked for, and it has just happened with us, it’s the circumstances in which we’ve grown up.

We bring it to you and we give it to, and we let it go.

And we ask you, God, and let it go and forget, so that we can reach out to the future, and go in, into the future with you.

We thank You therefore, God, in the name of Jesus. Amen.
Here, before the year storms in and conquer my innermost, and lure it away,
I surrender to you. Before the noise invades my soul
I became still with you,
possess me,
rule over me,
restrain me.
If I wander away, help me bend and surrender,
and if another year evaporates like dew
and become history,
may your chronicles be written over my footprints.
and reaching forth unto those things which are before.
I press forward the mark for the price of the high calling of God in Christ Jesus.
Don't we all just want to be happy?
Don't we think of our future and what we want to do,
who we want to take hands with,
what we want to get to just be happy?
There is a school in psychology that says that our search for happiness to pleasure is the deepest motivation behind each behaviour.
So if I want to understand why somebody does something, behind this I’ll find the motivation that he thinks that by this behaviour he’ll be happier, will be better off.
Paul also has ideas, what brings happiness to our lives, and years ago he writes to the philippians
phili
Your happiness is directly connected with your relationship with your past and the future.
If you have bitterness for the past
and fear for the future then you have no happiness. That's why Paul says "the one thing I do, I forget about the things that are behind, if I don't forget this then I cannot reach out to the future". He doesn't say that each good Christian has - maybe you deny your past. If you use the word forgets then he remembers ugly things that happens metaphorically. I let certain things go of the past. I leave it behind. I don't give it any energy anymore. I'm free from it. I choose to do this. Makes me think about the man that got home after he played holf, and his wife ask how it went, and he said "bad", she asked him "what happened?" And he says "here on the ten hole, Gert, the guy that I played with had a heart attack and from then on, double handicap, oh and then it was I had to drag Gert and then I have-had to hit, right to the end." This is how many of us go through life, like a committed golf player, that doesn't take anything- let anything take my game away from me. It's these extra death things that we take with us. It takes- we take it to work with us, these past, we take it with us in our relationships, through my whole life I drag this behind me. So what is this? What are these things that we have to let go, that we have to forget? There are things that you did that you have to forget. There are things that other people did to you that you have to forget.
There are just things that happened to you that you have to forget.
Think for a moment about the things that you did, maybe it comes to you straight away and you immediately are at the place where you can think if I just didn’t do it, what if I didn’t do it, how different my life would have been.

How can I forget this?

Here’s a wonderful recipe. Acknowledge what you did, take responsibility for what you did, and then you can f- and you can accept that God forgives you because he says if you repent your sin then he will forgive you. He will never think about it again, it’s gone, it’s passed. It’s so simple, but it be, for many of us, take years to get to that place where we can acknowledge, we can take responsibility, and we can repent and accept that we are forgiven. One day I sit- sat with somebody, I have done but I carry on thinking about it, I can’t forget it, and after we had a conversation we discovered that he actually is stuck by the place of acceptance. He thinks it cannot be this easy. He thinks I have to do something, I have to pay for the past, he wants to take control. He can’t think that it’s only grace and that he have to accept that God already paid the price for it, and this is the way it is. For many of us we can’t accept, we can’t forgive ourselves because we cannot believe and accept that God forgave us, so what do we do if we don’t forgive ourselves, then we say the offer of God was enough for the Father but it’s not enough for me.

To just accept,

as long as you boast about the things that you did in the past it’s not gone, it’s not handled, marriage looks much the same as my first marriage, this pattern repeats itself, I see it, I’m in the same place where I was, because it wasn’t- completed,
I didn't repent.

Here's a big problem that we sit with, we often cannot acknowledge because we're not even aware of the wrong things that we did.

and that's why in the early church they had this form of prayer where they often went aside and they look backed on their life and ask God to show them what sins are there in my life, that I can see it, that I can realise it and then you're invited to think about what you did, what you thought, what you felt, what your attitude was.

we sit with a pattern, a specific thing we hold on to, a besetting sin, that tracks me, that is so like the way that I live, that keeps me from becoming who I really am and can really take on everything that God has for me.

May we see it, may we realise it, may we take responsibility for it so that we can let it go, so that you can forget.

We all sit with a pattern, a specific thing we hold on to, a besetting sin, that we have to forget.

And Paul says just as we forgive, we have to also forgive each other.

The same way that we have to go and take our own deeds, we have to walk the same way with others.

I don't want any more that the other person has to pay and my -

I don't let it go, I write it off.

If you don't do it then you hold on to it, you live with it, and this pain, this idea, this continue- these continuous thoughts of what happened to me is gonna sit in you and it becomes bitterness, it becomes anger.

He doesn't -
If he just didn’t do it, if this didn’t happen to me how different could it have been.

And today we know that memory go and sit in your neurons, it goes sit in your synapsis, it goes and sit in your muscles and the reason why you have to forgive is for you that you have to let go, that you have to forgive.

We have to forget what others did to us, and then we have to forget what happened to us. We have to forget what others did to us, and then we have to forget what happened to us.

And often it takes us back to our parents and the place where we grew up and it looks as if these are one of the biggest universal challenges to that what your parents did to you.

Also, to accept what they gave you, and even that what you didn’t want, that’s why we have to forgive.

Our parents are not perfect and they didn’t have a choice, and also the good that there was.

Maybe here tonight there’s pain in your life and you sit in a place where you have huge pain because of negligence and abuse and you have to let it go, and we go can go further than forgiveness, we can go to a place where it bless us. I want to tell a story that you can identify with maybe.

I know about two people that come from the same area. They grew up on the wrong side of the train tracks, but after years they found themselves in a different place, a total different place, economically it was different, socially it was different, geographically it was different. They were both in two different places, but the way that they looked and the relationship that they had with their past was very different.
The one person never wanted to go back. He change his name.
Where he grew up he had a name that they called him but he didn’t want to be called that anymore. He didn’t want to be reminded of it. He never took his children there.
He was embarrassed about where he came from, and if he talks about it he talked about it in a slandering way. The other person, his neighbour, had a total different way, when he looks back he was grateful for many good things hat he received. He acknowledged his roots. He takes his children back there, proudly and show them where he grew up and he wasn’t shy about it.
And he goes and look and see where his old friends are and he chats to the people about the good old days.
He lets his past bless him. The other person tries to deny it and in that way it still makes him be connected to his past. The person that embraces it is blessed by his past. So here is the invitation, and see where his old friends are and he chats to the people about the good old days.
and it’s something that come very late in our lives. A few people said to me “I thought I had a perfect upbringing but it became more clear to me as I got older that lots of things happened in my family, that there were huge things going on that I never really realised that it wasn’t like that. We are all taken to the place where you have to acknowledge and accept and let go.
what we grew up with. So this is the invitation, where you are in your life, are in a place where you did things, and it’s clear to you, and it haunts you, and you don’t like it? The invitation is to forget, acknowledging, repenting, accepting it is gone now. Even it was so bad,
what you did or what happened to you.
maybe you're in a place, before you go into a new year
But I take in that which has happened to me,
maybe I sit with these things
and I can't go there.
Forgive and let it go.
Maybe you are in this place where you say not in my
control.
that my roots can bless me, and I want to acknowledge it.
I want to invite you
to pray a prayer with me,
we're going to think about our past,
gonna think about the things that I did or what was
done to me,
and I'm gonna clench my fists and I'm gonna invite you, that when we do this and we think about our past
that you clench tightly,
you do it hard, so you can feel the pail
and then like a symbol
to let it go,
to open your hands and to just give it to God,
in this way
we let go.
So this is a prayer
that cannot just be prayed once
and it's done.

Paul says
everything I do, I forget,
he choose to forget.
But Paul says if you did it why do you say it,
I do it again, and I do it again,
because before I realise I go back to that place
where I doubt grace,
I go back to the place where I feel that I have to control, where I feel I have to do something, where I feel I have to save myself.

Then I just have to again let it go. One thing I do, I forget.
And it's in the- in those moments where you clench your fists and you say
now I'm carrying these dead weights with me
but I let it go,
I choose
to forgive,
I don't give it energy anymore.
May the Lord help me, let's pray.
Heavenly Father,
we come now
to you
in the beginning and the end of a year,
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and we think back to things that we did.

And we realise tonight we don’t want to sit with this conscious and with this dead weight.

we don’t want to carry this dead weight into the future.

We think of things that others did to us.

We think about things that we didn’t ask for, it just happened to us through the circumstances that we grew up in,

and we bring it to you,

and we give it to you and we let it go.

And we ask you Lord to help us in this way to forget so that we can reach out to the future, and go into the future with you.

We thank you for that Father, in the name of Jesus.

Amen.
## Appendix C: Lagtime

### Interpreter A

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**Church Interpreter D**

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Average 1,40
Appendix D: Ethical clearance documents

1. Letter to Mosaïek Church

25 Augustus 2015

Aan wie dit mag aangaan

My naam is Michelle du Plessis en ek is tans besig met my meesterstyd in Tollings aan die Universiteit van Wits.

Ek wil my skripsie oor kerktoelking doen en wil graag toestemming vra dat ek Mosaïek se toolkliens in my studie kan gebruik. Ek tolk reeds vir baie jare by Mosaïek en is van mening dat hierdie studie waarlik tot die voordeel van die kerk en die betrokke gemeenteledes kan wees.

Die voorgestelde titel van die studie is Church interpreting in an interdenominational Christian context in urban Johannesburg. Die plan, sou u dit goedkeur, sou die volgende wees: Om die tolling van ongeveer vier goggenspreke op te neem, dit te aangeneem (en met die Afrikaanse preek te vergelyk) en dan daarom te identifiseer waarskynlik doel anno die gemeenteledes wat by die toolkliens betrokke is, nodig is.

Die idee agter die studie is om dan ‘n werkswinkel spesifiek vir hierdie konteks wat aan die behoeftes van die kerk sal voldoen (met betrekking tot die toolkliens), te skep2. Die mens betrokke by die studies sal die gemeenteledes wat by die toolkliens betrokke is, soos professionele tolke, wees.

Hiermee vra ek dus toestemming dat ek wel Mosaïek kerk se toolkliensste as deel van my studie kan gebruik. Kontak my gerus indien u enige verdere vrag het.

By voorbaat dankie

Michelle du Plessis

0824810416, MduPlessis@gpl.gov.za

2 tog iets wat moontlik onderzoek kan word in hierdie proses is die moontlikheid om tolke in die vervolg op te neem en die getolkde preek dan ook op die webwerf te plees.
2. Letter from Mosaïek Church

To whom it may concern:

This letter is to serve to confirm that Michelle Du Piessis has been granted permission to conduct her research for her master’s degree, named “Church Interpreting in an interdenominational Christian context in urban Johannesburg” at Mosaïek Church in Fairland, Johannesburg.

Contact Person:
Tiaan Schults (Technical Manager and Translator Ministry leader)
Cell: 064 749 9279
Email: tiaans@mosaie.com
Address: 7 Danielle Street, Off Davidson Ave
Fairland
2030

[Signature]

13 - 11 - 2016
Date:
3. Participation Letter: Church Interpreters

Deelnemersbrief

Datum:
Goede dag

Mijn naam is Michelle du Plessis en ik is 'n Meesterstudent in tolking aan die Universiteit se Skool van Taal, Letterkunde en Media (SLLM) in Johannesburg. Ek doen navorsing oor die tolking (van Afrikaans na Engels) by Mosaickerk in Faaland, Johannesburg.

Gemeenteledes wat deelneem aan die tolkdienste by die kerk, asook opgeleide tolke word uitgenooi om aan hierdie studie deel te neem. Die doel van hierdie studie is om areas vir toekomstige opleiding vir gemeenteledes wat aan die tolkdienis by Mosaickerk deelneem, te identifiseer, asook om die menseinkigheid om tolking van die preke wat opgeneem is op Mosaic se webbloue te gebruik, te oorweeg.

U deelname is belangrik en sal innig waardeer word. Neem asseblief kennis dat ek belangstel in die behoeftes van die tolking in die kerkekonteks en dit wil verstaan. Dus sal die manier waarop u tolk nie beoordeel word nie. Die tolking van die preak is nie toegelaat nie, dit sal nie gemerk word nie en sal geen uitwerking op u werk as tolk hê nie. Die tolksaak en die vraeys sal anoniem en vertroulik wees. Anoniemheid en vertroulikheid word gewaarborg, aangesien u geïdentifiseer sal word as, byvoorbeeld, "Kerktoek A" of "Tolk A". U deelname is heeteval vfrywillig en daar is geen risiko, straf, of verliese van voordele aan verbonden nie, of u deelneem, al dan nie. U kan ter eniger tyd van die studie onttrek.

Die eerste deel van die studie bestaan uit die tolking van 'n preak vanaf Afrikaans na Engels. Daarna sal daar aan u gevra word om 'n vraeys te voltooi oor a) 'n persoonlike inligting (d.i. ouderdom, geslag, beroep, akademiese vlak en tolksaakskap) en b) terugvoer oor die tolking wat vir die studie gedaan is. Die tolksaak sal op 23 Julie, 2016, 9:00 – 10:30, by Mosaickerk, plaasvind en sal ongeveer 15 minute duur en die vraeys sal ongeveer 15 minute naam om te voltooi. Die studie is beheer deur die Wits-universiteit se Navorsingsraakskommissie [NRM].

Dankie dat u oorweeg om aan die studie deel te neem. Kontak my asseblief by (082) 681-4414 of by MduPlessis@gpl.gov.za, indien u enige vrae het of indien u 'n eksemplar van die studie se resultate verlang.

My kontakbepalings is: MduPlessis@gpl.gov.za – Sefinommer: 0826814414

My studieleier se naam, e-posadres en sefinsommer is: Dr. Kim Wallmach, kim.wallmach@wits.ac.za, 0829225621

Beste groete

Michelle du Plessis

Meesterstudent: Skool vir Taal, Letterkunde en Media (SLLM)
5. Participant Consent Forms

Participation Consent Form: Masters research – “Church Interpreting in an Interdenominational Christian Context in Urban Johannesburg”

To whom it may concern

I hereby consent to my participation in the research being conducted by Michelle du Plessis towards a Master’s degree in interpretation at Wits University. The methods, objectives and benefits of the research have been explained to me and I understand how the study will be conducted and what my involvement will be.

In summary:

- I agree that I be recorded whilst interpreting and that my participation in the research will take 40-45 minutes to complete.
- I have read this consent form and the information it contains and had the opportunity to ask questions about them.
- I agree to my responses being used for education and research on condition that my privacy is respected.
- I understand that my personal information will be kept private and any report or presentation of the data will not reveal specifics of institutions or myself.
- I understand that I am under no obligation to take part in this project.
- I understand that I will not be paid for participating in the research and that I have the right to withdraw from this project at any stage.

_______________________
Signature

_______________________
Date

Name:
Deelnemertoestemmingsvorm: Meestersnavorsing - “Church Interpreting in an Interdenominational Christian Context in Urban Johannesburg recording”

Aan wie dit mag aangaan

Ek gee hiermee toestemming aangaande my deelname in navorsing wat deur Michelle du Plessis gedoen word vir ‘n meestersgraad in tolking by Wits universiteit. Die metodes, doelwitte en voordele van die navorsing is aan my verduidelik en ek verstaan hoe die studie onderneem gaan word en wat my betrokkenheid sal wees.

Ter opsomming

- Ek stem in dat ek opgeneem sal word terwyl ek tolk en dat my deelname aan die navorsing 40-45 minute sal duur om te voltooi. Ek het hierdie toestemmingsbrief en die inligting wat dit bevat, gelees en het die geleentheid gehad om vrae daaroor te vra.
- Ek stem in dat my antwoorde gebruik kan word vir opvoedkunde en navorsing op voorwaarde dat my privaatheid gerespekteer word, onderhewig aan die volgende:
  - Ek verstaan dat my persoonlike besonderhede nie in die navorsing ingesluit sal word nie, sodat ek nie persoonlik identifiseerbaar sal wees nie.
  - Ek verstaan dat ek onder geen verpligting is om aan hierdie projek deel te neem nie.
  - Ek verstaan dat ek nie betaal sal word vir my deelname aan hierdie navorsing nie en dat ek die reg het om ter eniger tyd van hierdie projek te onttrek.

_______________________
Handtekening

_______________________
Datum

Naam:
Participation Consent Form for recording: Masters research – “Church Interpreting in an Interdenominational Christian Context in Urban Johannesburg”

To whom it may concern

I hereby consent to my participation in the research being conducted by Michelle du Plessis towards a Master’s degree in interpretation at Wits University. The methods, objectives and benefits of the research have been explained to me and I understand how the study will be conducted and what my involvement will be.

In summary:

- I agree that I be recorded whilst interpreting and that my participation in the research will take 40-45 minutes to complete.
- I have read this consent form and the information it contains and had the opportunity to ask questions about them.
- I agree to my recording being used for education and research on condition that my privacy is respected.
- I understand that my personal information will be kept private and any report or presentation of the data will not reveal specifics of institutions or myself.
- I understand that I am under no obligation to take part in this project.
- I understand that I will not be paid for participating in the research and that I have the right to withdraw from this project at any stage.

_______________________  _______________________
Signature                                      Date

Name:
Deelnemertoestemmingsvorm vir opname: Meestersnavorsing - “Church Interpreting in an Interdenominational Christian Context in Urban Johannesburg recording”

Aan wie dit mag aangaan

Ek gee hiermee toestemming aangaande my deelname in navorsing wat deur Michelle du Plessis gedaan word vir ‘n meestersgraad in tolking by Wits universiteit. Die metodes, doelwitte en voordele van die navorsing is aan my verduidelik en ek verstaan hoe die studie onderneem gaan word en wat my betrokkenheid sal wees.

Ter opsomming

- Ek stem in dat ek opgeneem sal word terwyl ek tolk en dat my deelname aan die navorsing 40-45 minute sal duur om te voltooi. Ek het hierdie toestemmingsbrief en die inligting wat dit bevat, gelees en het die geleentheid gehad om vrae daaroor te vra.
- Ek stem in dat my opname gebruik kan word vir opvoedkunde en navorsing op voorwaarde dat my privaatheid gerespekteer word, onderhewig aan die volgende:
  - Ek verstaan dat my persoonlike besonderhede nie in die navorsing ingesluit sal word nie, sodat ek nie persoonlik identifiseerbaar sal wees nie.
  - Ek verstaan dat ek onder geen verpligting is om aan hierdie projek deel te neem nie.
  - Ek verstaan dat ek nie betaal sal word vir my deelname aan hierdie navorsing nie en dat ek die reg het om ter eniger tyd van hierdie projek te onttrek.

_______________________  _______________________
Handtekening                     Datum

Naam:
4. Participation Letter: Professional Interpreters

Deelnemersbrief

Datum:

Goeie dag

My naam is Michelle du Plessis en ek is ’n Meesterstudent in tolking aan die Universiteit se Skool van Tale, Letterkunde en Media (SLLM) in Johannesburg. Ek doen navorsing oor die tolking (van Afrikaans na Engels) by Mossiekerk in Fairland, Johannesburg.

Gemeenteledes wat deelneem aan die tolkinisie by die kerk, asook opgeleide tolke word uitgenooi om aan hierdie studie deel te neem. Die doel van hierdie studie is om areas vir toekomstige opleiding vir gemeenteledes wat aan die tolkinsies by Mossiekerk deelneem, te identifiseer, asook om die moontlikheid om tolking van die preke wat opgeneem is op Mossiekerk se webtuiste te gebruik, te oorweeg.

U deelname is belangrik en sal innig waarder word. Neem asseblief kennis dat ek belangstel in die behoeftes van die tolking in die kerkkonteks en dit wil verstaan. Dus sal die manier waarop u tolk nie beoordeel word nie. Die tolking van die preke is nie ’n toets nie, dit sal nie gemerk word nie en sal geen uitwerking op u werk as tolk hê nie. Die tolkinisie en die vraelys sal anoniem en vertroulik wees. Anoniemlik en vertroulikheid word gewaarborg, aangesien u geidentifiseer sal word as, byvoorbeeld, “Kerktoek A” of “Toek A”. U deelname is heeltemal vrywillig en daar is geen risiko, stref, of verlies van voordele aan verbonden nie, of u deelneem, al dan nie. U kan ter enig tyd van die studie onttrek.

Die eerste deel van die studie bestaan uit die tolking van ’n preek vanaf Afrikaans na Engels. Daarna sal daar aan u gevra word om ’n vraelys te voortoel oor a) u persoonlike inligting (d.i. ouderdom, geslag, beroep, akademiese vlak en tolkinisiede) en b) terugvoer oor die tolking wat vir die studie gedoen is. Die tolkinisie sal op 23 Julie, 2016, 10:15 – 12:00, by Mossiekerk, plaasvind en sal ongeveer 30 minute duur en die vraelys sal ongeveer 15 minute neem om te voortoel. Die studie is deur die Wits-universiteit se Navorsingscelkomitee (N commentator), goedgekeur, met Protokolnommer: H16/05/18.

Dankie dat u oorweeg om aan die studie deel te neem. Kontak my asseblief by (082) 681-4414 of by MduPlessis@gpl.gva.za, indien u enige vrae het of indien u ’n eksemplaar van die studie se resultate verlang. My kontakbesonderhede: MduPlessis@gpl.gva.za – Sefnommer: 0826814414

My studiereeks se naam, e-posadres en sefoon nommer is: Dr. Kim Wallmach, kim.wallmach@gpl.ac.za, 082925621

Beste groete

Michelle du Plessis

Meesterstudent: Skool vir Taal, Letterkunde en Media (SLLM)
6. Preparatory documents

Verbal summary:

Gedig
Scriptures: 7:13-14

- Ons wil almal gelukkig wees en het ons dit kan behaal
- Geluk motivering gedrag
- Paulus praat oor geluk
- Diët = onaangedeurde en teenkans
- Vermeldlikhede en aanvaarding
- Verspreiings
- Verhouding met anders
- Seëring
DIE SOEK NA GELUK ... SE "WAT AS"

Jesu 3:14

Ek word 'n lader van die Woord deur...
Gedig – 31 Desember 2015
Gelees deur Quinten Van Rijn

AS 'N JAAR VIR MY WAG

Hier
voor die jaar instorm
en my binneste oorval
en wegsk
gee ek my oor
aan u
voor die genas
my slaap betrek
word ek sti by u
best my
beveer my
bestrew my
as ek wog wr dinaal
help my bulg
en oorgee
en as nog 'n jaar
soos dou verdamp het
en geskiedenis is
mag u kronieke
oor my spore gekryf staan

Hier
voor die jaar instorm
gee ek my oor
7. Questionnaire: Church Interpreter

Church interpreter questionnaire (English)

1. Code: _________________________________________________________________

2. Age: __________

3. Gender: Male ☐  Female ☐

4. Occupation: ____________________________

5. How long have you been interpreting at Mosaïek Church?
   Years: ________ Months: ___________________ times per month
   6. Have you had any interpreting training? Yes ☐  No ☐
   6.1 If yes, please list:
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________

7. Do you have any interpreting experience (apart from interpreting at Mosaïek Church)?
   Yes ☐  No ☐
   7.1 If yes, please provide details:
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________

8. What are your general thoughts on the sermon that you interpreted today (e.g. the topic, the tempo of speech, the register, terminology, etc.)?
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________
9. What did you find difficult during the interpreting session?
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

10. Do you have any suggestions to improve this interpreting service?
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

Thank you for your participation
Church interpreter questionnaire (Afrikaans)

Kerktolkvraelys

1. Kode: _________________________________________________________________
2. Ouderdom: __________
3. Geslag: Manlik ☐ Vroulik ☐
4. Beroep: ________________________________________________________________-
   __________
5. How long have you been interpreting at Mosaïek Church?
   Jare: ____  Maande: ____  Ongeveer ____ keer per maand
6. Het u enige tolkopleiding? Ja ☐ Nee ☐
6.1 Lys asseblief indien u ja geantwoord het:
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
6.2 Asseblief verwys na mense, om gevallik in kontak te kom.
   _____________________________________________________________________
7. Het u enige tolkervaring? (buiten tolking by Mosaïek Kerk)?
   Ja☐ Nee ☐
7.1 Verskaf asseblief besonderhede as u ja geantwoord het:
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
8. Wat is u algemene mening oor die preek wat u vandag getolk het (bv. die onderwerp, die spraaktempo, die register, terminologie, ens.)?
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
   _____________________________________________________________________
9. Wat het u as moeilik ervaar tydens hierdie tolksessie?

_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

10. Het u enige voorstelle om hierdie tolkdiens te verbeter?

_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

Dankie vir u deelname.
8. Questionnaire: Professional Interpreters  
Professional interpreter questionnaire (English)

Professional interpreter questionnaire

1. Code: _____________________________________________________________

2. Age: ________

3. Gender:  Male ☐ Female ☐

4. Have you had any interpreting training? Yes ☐ No ☐
4.1 If yes, please list:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

5. How long have you been interpreting?
   Years: __ Months: ___
5.1 Please state the fields that you have interpreted in:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

6. What are your general thoughts on the sermon that you interpreted today (e.g. the topic, the tempo of the speaker, the register, terminology, etc.)?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
7. What did you find difficult during the interpreting session?
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

8. Do you have any suggestions to improve this interpreting service?
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________

Thank you for your participation
Professional interpreter questionnaire (Afrikaans)

Professionele tolvraelys

1. Kode: _________________________________________________________________

2. Ouderdom: __________

3. Geslag:  Manlik □  Vroulik □

4. Het u enige tolkopleiding? Ja □  Nee □

4.1 Lys asseblief indien u ja geantwoord het:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

5. Hoe lank tolk u al?
Jare: ____  Maande: _____

5.1 Lys asseblief die velde waarin u al getolk het:
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

6. Wat is u algemene mening oor die preek wat u vandag getolk het (bv. die onderwerp, die spraaktempo, die register, terminologie, ens.)?
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

7. Wat het u as moeilik ervaar tydens hierdie tolsessie?
8. Het u enige voorstelle om hierdie tolkiens te verbeter?

Dankie vir u deelname.