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JOHANNESBURG, SOUTH AFRICA

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SCHOOL OF LITERATURE, LANGUAGE AND MEDIA

Translation and Interpreting MICHELLE DU PLESSIS

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

Supervisor: Dr Kim Wallmach

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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.

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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?

(Pienaar & Cornelius, 2015), in this particular church?

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[1]. 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,

[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. Schjöldager (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". Schjöldager [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 "[i]t 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):

SI (simultaneous interpreting) = L + M + P + C and states that

L + P + M + Coordination of Efforts ≤ 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)[2]. 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.

[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[3]. 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).

[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 communty'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 fulfils 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).[4] 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%);

[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:

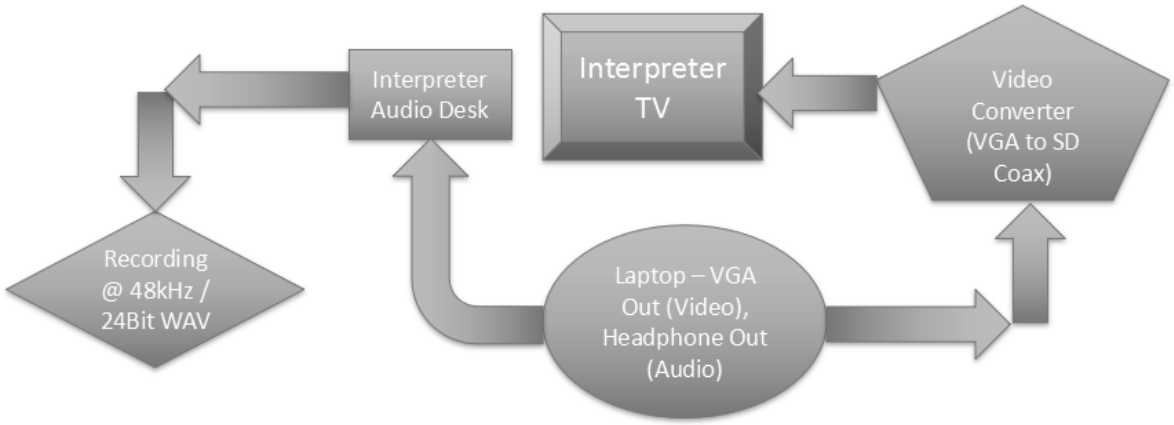


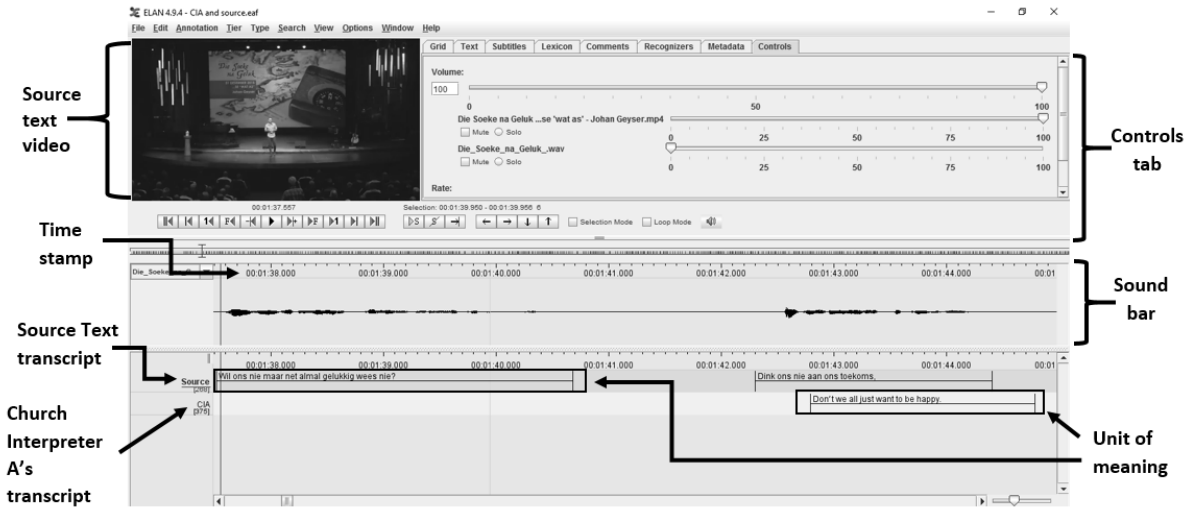
Diagram 1: Interpreter study recording solution

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 recoding 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, C IA 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 (CI A)

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 (CI B)

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 (CI C)

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)

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

Table B: Incorrectly translated for the context (error)

Source text and back translation into English	**Participant**	**Target text**
bedwing my [restrain me]	Church Interpreter C	suppress me
Spore [footprints]	Interpreter A & D	Tracks
	Interpreter C	Steps
	Church Interpreter A & B	Tracks
volmaakte opvoeding [perfect upbringing]	Interpreter D	perfect education

Table C: Grammatical error (error)

Source text and back translation into English	**Participant**	**Target text**
Hebreërs [Hebrews]	Interpreter B, Church Interpreter C	Hebrew

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.

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

	Church Interpreter D	make it off as it's not too bad
voor ek myself kan kry… [before I know it]	Interpreter A	before I can get myself
	Interpreter C	before you can get yourself
	Church Interpreter A	before I can- catch myself
	Church Interpreter C	before I get myself

Table E: Omission (strategy / error)

Source text and back translation into English	**Participant**	**Target text**
Geheueverlies [memory loss / amnesia]	Church Interpreter D	Omitted
Spreekwoordelik [proverbial]	Interpreter B, C, D, Church Interpreter B, C D	Omitted
Bof [tee]	Church Interpreter B	Omitted
afmaak as nie te sleg nie [downplay it as not too bad]	Interpreter A	Omitted
Hebreërs [Hebrews]	Interpreter A, Church Interpreter A, D	Omitted
Ouerhuis [parental home]	Interpreter C, Church Interpreter C, D	Omitted
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.]	Church Interpreter A	in the beginning and ending of a year
	Church Interpreter C	at the beginning and the end of a year
	Interpreter A Church Interpreter D	in the beginning and the end of a year

Table F: Substitution (strategy)

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

Table G: Correction (strategy)

Source text and back translation into English	Participant	Target text
Paulus [Paul]	**Interpreter B**	Peter / Paul
	Church Interpreter C	Paulus / Paul / Paulus

Table H: Overall table

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

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.]

TT ID 00:12:50.456 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.

9

ST 00:02:22.793 Paulus het ook idees, oor wat geluk in ons lewe sal bring ... [Paul also has ideas, about what will bring happiness into our lives …]

TT CI C 00:02:23.700 **Paulus**- Paul also had an idea about **what happiness is**…

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.

10

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

TT CI C 00:03:32.963 And to forget is not that you don't remember, and he doesn't say every good ch- Christian has no memory or you don't recognise it…

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.

11

ST 00:08:17.531 Daardie patrone kan herhaal word in jou lewe. [Those patterns can be repeated in your life.]

TT CI C 00:08:18.766 … that **pattron** will just repeat itself in your life.

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

12

ST 00:10:18.946 Mag ons dit sien, mag ons dit agterkom, mag ons verantwoordelikheid vat daarvoor … [May we see it, may we realise it, may we take responsibility for it...]

TT CI C 00:10:19.961 May we see it. May we **recognise** it. May we take responsibility for it…

Agterkom [realise / discover] is mistranslated as recognise.

13

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.

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.

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.

17

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.

18

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.

19

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.

20

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.]

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.

3

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

TT IB 00:13:02.944 … that's why our parents are not **people- are not perfect…**

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.”]

TT CI A 00:15:15.010 He takes his kinders there- **kids** there with pride and he says “look at this little house 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 het 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 ontneem 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…

20

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

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.

21

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 presen**- or the past**.

This example also contains the omission of the word blessed.

22

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- **sat** with somebody, I have done but I carry on thinking about it, I can’t forget it…

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.

1

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

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 … [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 het gives a bunch of answers about what can bring happiness to our lives and he says…]

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 bing**.

TT CI C 00:02:23.700 **Paulus**- Paul 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**…

6

ST 00:08:02.383 … solank as wat jy nog spog met die dinge wat jy gedoen het in die verlede en dit afmaak as nie te sleg nie, so lank sal dit saam met jou bly en sal jy dit nie kan vergeet nie. [...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.]

TT CI A 00:08:06.450 …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**.

TT CI D 00:07:57.210 To just accept, to repent, as long as you boast about the things that you did in the past and make it off as it's not too bad, **that long it will stay with you** and you won't be able to forget it.

7

ST 00:13:48.574 Ek weet van twee persone wat van dieselle omgewing af kom. [I know of two people who come from the same place.]

TT CI A 00:13:51.920 I know of two people who come from the same **environment**…

8

TT CI A 00:15:15.010 He takes his **kinders** there- 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 het 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 **bri-** 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 t**hings 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.]

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

14

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 … 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…]

TT CI B 00:09:51.150 **We all of us** 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**…

15

ST 00:10:55.563 Dit beteken dat jy nie meer, wil hê dat die ander persoon moet betaal vir wat hy gedoen het nie. [It means that you no longer, want the other person to pay for what he has done.]

TT CI B 00:10:59.326 It means that you can't**- you don't want any more that** the other person has to pay for what they did.

16

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

TT CI C 00:00:34.540 … and if another year as **dou** vaporise…

17

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 elke gedrag, met ander woorde, 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. [There is a school in psychology that alleges that our search for happiness, for pleasure, is the deepest motivation behind all behaviour, in 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 off, happier.]

TT CI C 00:01:56.680 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.

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 **pattron,** 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 been 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 **committeded** 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 **thoughting**- 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'ved**- acknowledge 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 **stagnate 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 **summariseded** 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**.]

TT IA 00:13:17.708 …due to rejection or even abuse in your- in your- **in the house in which you grew up in**…

2

ST 00:04:41.361 "Is man, is hier op die tiende bof … ["Is, man, here on the tenth **tee**]

TT IB 00:04:46.442 And this- a- here by the ten- here by the tenth **hole**…

TT IC 00:04:37.390 …he says well, you know 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**…

3

ST 00:14:27.819 Hy't 'n bynaam gehad op die plek waar hy grootgeword het, maar jy mag hom dit nie meer noem nie. [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.]

TT IB 00:14:24.358 …an- he used to have a- a **name** but you cannot- you cannot call him that name anymore.

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

4

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."]

TT CI A 00:15:15.010 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.

9

ST 00:14:45.627 ...en as hy daaroor praat is dit neerhalend. [… and if / when he talks about it, it is **disdainful**.]

TT CI D 00:14:43.510 … and if he talks about it he talked about it in a **slandering way**.

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

10

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 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.

1

ST 00:11:50.074 ...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.]

TT IC 00:11:55.800 … and the reason you should forget it is for your own, uhm, wellbeing, **someone else won't become, uh, ill of it**, it's for your own health and for your own wellbeing that you should forgive and for- forget…

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.

6

ST 00:04:41.361 Sê: "wat het gebeur?" "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.]

TT CI B 00:04:44.100 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.

7

ST 00:08:56.660 En dis hoekom in die vroeë kerk hulle hierdie vorm van gebed gehad het, waarin jy dikwels eenkant kom, van tyd tot tyd in jou lewe, staan en net terugkyk en die Here vra: "Wys vir my is daar enige weg van smart in my. [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.]

TT CI B 00:08:59.870 … 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.

8

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 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.

9

ST 00:12:19.457 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.]

TT CI C 00:12:20.701 … and it looks like- like the universal **human-** what your parents did to you, to recognise.

10

ST 00:12:26.755 … om, dit wat jou ouers aan jou gedoen het, te erken. Maar dan ook, te aanvaar, wat hulle vir jou gegee het. En selfs dit wat jy nie wou gehad het nie, jou DNS. [...to admit that which your parents did to you. But then also, to accept, what they gave to you. And even that which you did not want, your DNA.]

TT CI C 00:12:29.558 … 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…

11

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 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…

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.

12

ST 00:13:13.425 Miskien lê hier vanaand groot pyn in jou lewe, dat jy sit op 'n plek, waar, wt-, waar jy met groot pyn sit, weens verwaarlosing, 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 presen- 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 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, 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 CI 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 CI 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- sat 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

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 … [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…]

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…

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

ST 00:10:55.563 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. Jy skryf dit af. [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.]

TT CI D 00:10:59.250 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

ST 00:13:24.585 ...weens verwaarlosing, 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.]

TT CI D 00:13:14.340 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…

23

ST 00:16:04.595 Ek, ek het 'n paar persone gekry wat vir my moedeloos al gesê het: "Ek het gedink ek het 'n volmaakte opvoeding gehad, maar dit het vir my al hoe duideliker geword soos wat ek ouer word, dat daar baie intriges was in my gesin, en dat ek- dat daar groot goed aan die gang was..." [I, I had a few people who dejectedly told me: “I thought that I had a perfect upbringing, but it became ever more clear to me as I became older, that there were many intrigues in my family, and that I- that there where big things happening...]

TT CI D 00:16:09.790 …“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…

The source text refers to *intriges* [intrigues] and *dinge* [things]. The target text omits the part about intrigues.

24

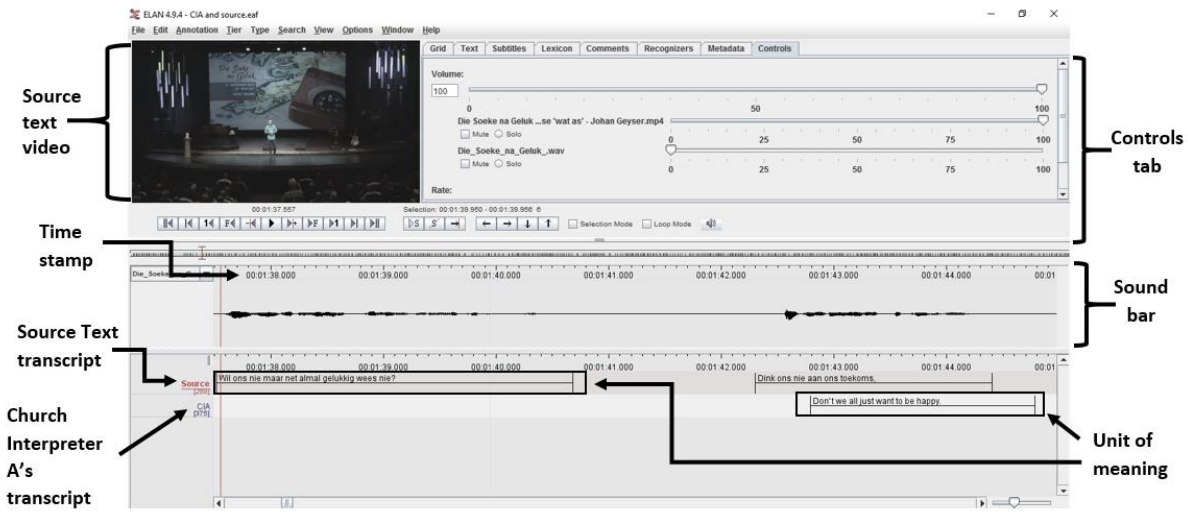
ST 00:10:40.446 … En dit beteken dat jy jou reg, tot straf, tot beheer in hierdie situasie laat gaan. [and it means that you let go of your right to punishment, to control in this situation.]

TT ID 00:10:49.449 … and that means that your right to **penance** and punishment in this situation is something that you need to let go.

In the target text, two synonyms for *straf* [penance and punishment] are given, but *beheer* [control] is omitted.

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:



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

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.

Participant	**Average lagtime (seconds, milliseconds)**
Interpreter A	3,470
Interpreter B	3,189
Interpreter C	4,150
Interpreter D	1,383
Church Interpreter A	3,911
Church Interpreter B	3,246
Church Interpreter C	1,879
Church Interpreter D	1,399

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][9] 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

[9] [9] 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, enabling 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. [10]

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

[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 Mosaïek 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[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.

[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

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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 net '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 het 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 **bing**.

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.

13

ST 00:07:09.265 maar ek hou aan, ek kan dit nie vergeet nie, dit spook by my". En na 'n gesprek ontdek ons saam dat hy eintlik vashaak by die plek van aanvaarding. [but I continue / hold on, I cannot forget it, it haunts me". And after a conversation we realise together that he is actually getting stuck at the place of acceptance.]

TT IC 00:07:14.430 …**it keeps on with me, I can't- 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**…

14

ST 00:06:49.297 ... 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. [but it can take many of us years to get to that place where we admit, take responsibility, confess with remorse and accept, we are forgiven.]

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.

15

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 ... [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…]

TT CI A 00:13:03.810 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…

Herken [recognise] is mistranslated as admit [erken in Afrikaans].

16

ST 00:04:58.329 Toe's'it, sleep hom, slaan 'n hou, sleep hom, slaan 'n hou tot op die einde." [Then it was, drag him, hit a shot, drag him, hit a shot up until the end."]

TT CI B 00:04:57.159 … I had to pull him, hit s- pull him, hit, **right at the end**."

The target text states that he was pulled at the end, not throughout, as stated in the ST.

17

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 … [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…]

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 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.]

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".

5

ST 00:02:22.793 Paulus het ook idees, oor wat geluk in ons lewe sal bring … [Paul also has ideas, about what will bring happiness into our lives …]

TT CI C 00:02:23.700 Paulus- **Pau**l also had an idea about what happiness is…

6

ST 00:08:28.308 Finansieel, hierdie patroon herhaal homself. [Financially, this pattern repeats itself.]

TT CI A 00:08:28.053 … financially this pattern **com- repeats** itself…

7

ST 00:11:19.989 … hierdie idee hierdie gedurige gedagtes, aan wat gebeur het met jou … [...this idea these constant / continual thoughts, about what happened to you…]

TT CI D 00:11:12.370 … this idea, this continue- **these continuous** thoughts of what happened to me…

8

ST 00:14:27.819 Hy't 'n bynaam gehad op die plek waar hy grootgeword het, maar jy mag hom dit nie meer noem nie. [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.]

TT CI C 00:14:31.532 He had a nickname, you may not name him **or call him that**.

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 00:20:02.259 … ons- besef vanaand, ons wil nie met hierdie gewete, en met hierdie

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 **conscious-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	00:00:00.643	besit my
00:00:20.824	00:00:21.561	00:00:00.737	beheer my
00:00:22.840	00:00:23.448	00:00:00.608	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 dou 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	00:01:16.468	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 soeke 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 meebring 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 ontneem 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.

00:03:35.744 00:03:40.053 00:00:04.309 Hy sê nie elke goeie Christen lei aan geheueverlies nie.
00:03:41.000 00:03:44.680 00:00:03.680 Of jy vermy jou verlede, of jy ontken jou verlede nie.
00:03:45.436 00:03:54.893 00:00:09.457 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.
00:03:55.989 00:03:58.914 00:00:02.925 Wat hy bedoel is, metafories.
00:03:59.712 00:04:02.797 00:00:03.085 Ek lat sekere dinge van die verlede gan.
00:04:03.893 00:04:04.893 00:00:01.000 Ek los dit.
00:04:06.021 00:04:08.106 00:00:02.085 Ek gee dit geen energie meer nie.
00:04:09.904 00:04:11.063 00:00:01.159 Ek is vry daarvan.
00:04:12.829 00:04:15.585 00:00:02.756 Iemand het dit eenkeer mooi opgesom toe hy gesê het:
00:04:17.117 00:04:20.840 00:00:03.723 "Ek onderneem nou, om nie weer daaroor te praat nie;
00:04:21.936 00:04:25.510 00:00:03.574 nie met jou nie, ook nie weer met myself nie.
00:04:26.659 00:04:28.638 00:00:01.979 Ek kies om dit te doen."
00:04:29.670 00:04:32.223 00:00:02.553 Dit is om dit te vergeet en dit te laat gaan.
00:04:33.521 00:04:39.829 00:00:06.308 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".
00:04:41.361 00:04:42.393 00:00:01.032 Sê: "wat het gebeur?"
00:04:43.436 00:04:45.734 00:00:02.298 "Is man, is hier op die tiende bof
00:04:46.723 00:04:49.425 00:00:02.702 toe kry Gert, die ou teen wie ek speel, 'n hartaanval.
00:04:50.468 00:04:53.085 00:00:02.617 en van toe af, dubbele handicap.
00:04:54.319 00:04:58.329 00:00:04.010 Toe's'it, sleep hom, slaan 'n hou, sleep hom, slaan 'n hou
00:04:59.340 00:05:00.106 00:00:00.766 tot op die einde."
00:05:04.478 00:05:05.978 00:00:01.500 Dis hoe baie van ons deur die lewe gaan.
00:05:07.468 00:05:08.787 00:00:01.319 Soos 'n committed gholfspeler:
00:05:10.212 00:05:11.829 00:00:01.617 laat niks my van my game af vat nie.
00:05:13.393 00:05:16.202 00:00:02.809 Maar ons het hierdie ekstra dooie gewig wat ons saam vat.
00:05:16.978 00:05:18.478 00:00:01.500 Staan op, werk toe.
00:05:19.617 00:05:31.010 00:00:11.393 In 'n vergadering, vat hierdie verlede. In 'n verhouding, vat hierdie- Ek gaan my hele lewe deur, vas te hou en te sleep met hierdie goed. Nou wat is dit?
00:05:31.968 00:05:35.829 00:00:03.861 Wat is daai goed wat jy moet laat gaan, wat is die goed wat jy moet vergeet?
00:05:38.255 00:05:40.010 00:00:01.755 Daar's goed wat jy gedoen het wat jy moet vergeet.
00:05:41.202 00:05:46.574 00:00:05.372 Daar's goed wat ander mense aan jou gedoen het wat jy moet vergeet. Daar's net goed wat met jou gebeur het,
00:05:47.659 00:05:48.542 00:00:00.883 wat jy moet vergeet.
00:05:50.619 00:05:54.319 00:00:03.700 Dink vir 'n oomblik aan die goed, wat jy gedoen het.
00:05:55.914 00:06:02.765 00:00:06.851 Miskien kom dit dadelik nou by jou op en jy's dadelik na die plek toe waar jy sê: “Ag, as ek dit net nie gedoen het nie”
00:06:03.691 00:06:07.329 00:00:03.638 Wat as ek dit nie gedoen het nie hoe anders sou my lewe nie gewees het nie."
00:06:08.563 00:06:13.457 00:00:04.894 Hoe kan ek dit vergeet? Hier is 'n wonderlike resep:
00:06:15.202 00:06:16.276 00:00:01.074 Hier is 'n wonderlike resep:
00:06:17.585 00:06:19.617 00:00:02.032 Erken dit wat jy gedoen het.
00:06:20.340 00:06:22.765 00:00:02.425 Vat verantwoordelikheid vir wat jy gedoen het.
00:06:24.074 00:06:26.968 00:00:02.894 Dan bely jy dit, met berou,
00:06:28.234 00:06:32.585 00:00:04.351 en jy aanvaar dat God jou vergewe want hy sê:
00:06:34.372 00:06:38.978 00:00:04.606 as jy jou sondes bely, dan sal hy jou vergewe.
00:06:40.085 00:06:43.436 00:00:03.351 jy sal nooit weer daaraan dink nie.
00:06:44.053 00:06:44.563 00:00:00.510 Dis verby.
00:06:46.468 00:06:48.489 00:00:02.021 Dis is so eenvoudig,
00:06:49.297 00:06:54.531 00:00:05.234 maar dit kan baie van ons jare vat om op daai plek te kom
00:06:55.361 00:07:02.351 00:00:06.990 waar ons erken, verantwoordelikheid vat, met berou bely en aanvaar,
00:07:03.010 00:07:04.244 00:00:01.234 dat ons vergewe is.

00:07:05.265 00:07:07.851 00:00:02.586 Ek sit eenkeer met iemand wat sê: "Ek het dit al gedoen,
00:07:09.265 00:07:12.797 00:00:03.532 maar ek hou aan, ek kan dit nie vergeet nie, dit spook by my".
00:07:13.563 00:07:19.670 00:00:06.107 En na 'n gesprek ontdek ons saam dat hy eintlik vashaak by die plek van aanvaarding.
00:07:20.542 00:07:22.372 00:00:01.830 Hy voel dit kan nie so eenvoudig wees nie,
00:07:23.468 00:07:26.031 00:00:02.563 "Ek moet iets doen, ek moet betaal vir die verlede."
00:07:26.617 00:07:36.042 00:00:09.425 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.
00:07:37.957 00:07:46.170 00:00:08.213 En so is dit, dat baie van ons nie kan aanvaar nie. Ons kan onsself nie vergewe nie omdat ons nie kan glo en aanvaar dat Hy jou vergewe het nie.
00:07:46.712 00:07:49.457 00:00:02.745 En wat doen ons, as ons onsself nie vergewe nie.
00:07:50.000 00:07:54.786 00:00:04.786 Dan sê ons die offer van Christus was genoeg vir die Vader; dis nie genoeg vir my nie.
00:07:56.234 00:07:57.734 00:00:01.500 Om net te kan aanvaar,
00:07:59.148 00:08:01.063 00:00:01.915 om berou te kan hê daaroor,
00:08:02.383 00:08:06.319 00:00:03.936 solank as wat jy nog spog met die dinge wat jy gedoen het in die verlede
00:08:07.276 00:08:08.819 00:00:01.543 en dit afmaak as nie te sleg nie,
00:08:10.180 00:08:16.010 00:00:05.830 so lank sal dit saam met jou bly en sal jy dit nie kan vergeet nie.
00:08:17.531 00:08:21.106 00:00:03.575 Daardie patrone kan herhaal word in jou lewe.
00:08:21.883 00:08:27.234 00:00:05.351 Jy gaan in verhoudings sien: my tweede huwelik lyk nou baie dieselfde as my eerste huwelik.
00:08:28.308 00:08:33.372 00:00:05.064 Dis nie verby nie. Dis nie afgehandel nie. Finansieel, hierdie patroon herhaal homself.
00:08:34.170 00:08:36.839 00:00:02.669 Ek sien dat ek is weer op dieselfde plek waar ek was,
00:08:37.925 00:08:40.574 00:00:02.649 want, dis nie afgehandel nie.
00:08:41.946 00:08:43.819 00:00:01.873 Ek het nie berou daaroor nie.
00:08:44.670 00:08:46.560 00:00:01.890 Hier is 'n groot probleem waarmee ons sit:
00:08:47.141 00:08:55.500 00:00:08.359 Ons kan dikwels nie erken nie, want ons is nie eers bewus van die verkeerde en afbrekende dade wat ons gedoen het nie.
00:08:56.660 00:09:11.744 00:00:15.084 En dis hoekom in die vroeë kerk hulle hierdie vorm van gebed gehad het, waarin jy dikwels eenkant kom, van tyd tot tyd in jou lewe, staan en net terugkyk en die Here vra: "Wys vir my is daar enige weg van smart in my.
00:09:12.595 00:09:14.297 00:00:01.702 Wys my my sonde,
00:09:15.297 00:09:17.957 00:00:02.660 dat ek dit kan sien, dat ek dit kan agterkom”
00:09:18.585 00:09:21.054 00:00:02.469 en dan word jy uitgenooi om te dink oor wat jy gedoen het,
00:09:21.638 00:09:24.180 00:00:02.542 wat jy gedink het, wat jy gevoel het,
00:09:24.542 00:09:27.031 00:00:02.489 wat jou houding en jou gesindheid was,
00:09:27.661 00:09:29.095 00:00:01.434 in die afgelope periode,
00:09:29.638 00:09:31.042 00:00:01.404 wat jy onder oënskou neem.
00:09:32.319 00:09:35.053 00:00:02.734 En dan wanneer jy dit sien, erken jy dit,
00:09:35.957 00:09:41.409 00:00:05.452 en met berou vat jy dit na Hom toe en jy vra vir Hom dat hy jou sal vergewe,
00:09:42.329 00:09:44.429 00:00:02.100 sodat jy dit kan laat gaan,
00:09:45.127 00:09:47.489 00:00:02.362 sodat jy kan vergeet.
00:09:48.127 00:09:59.446 00:00:11.319 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.
00:09:59.808 00:10:09.478 00:00:09.670 Daardie, verleidende patroon manier, wat, wat jou so aantrek, wat so eie is is aan jou manier van lewe
00:10:10.404 00:10:17.244 00:00:06.840 en wat jou weerhou dat jy heeltemal jy kan word en kan instap in alles wat die Here vir jou het.
00:10:18.946 00:10:24.606 00:00:05.660 Mag ons dit sien, mag ons dit agterkom, mag ons verantwoordelikheid vat daarvoor,
00:10:25.457 00:10:27.063 00:00:01.606 sodat ons dit kan laat gaan.
00:10:27.819 00:10:30.202 00:00:02.383 Daar's die dinge wat ander mense aan ons gedoen het,

00:10:31.106 00:10:32.543 00:00:01.437 wat ons moet vergeet.
00:10:33.680 00:10:36.872 00:00:03.192 En Paulus sê net soos wat jy vergewe is deur God,
00:10:37.680 00:10:39.659 00:00:01.979 vergewe mekaar.
00:10:40.446 00:10:54.297 00:00:13.851 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.
00:10:55.563 00:11:01.925 00:00:06.362 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,
00:11:14.904 00:11:15.744 00:00:00.840 jy leef met dit,
00:11:16.924 00:11:19.085 00:00:02.161 en, hierdie pyn,
00:11:19.989 00:11:22.702 00:00:02.713 hierdie idee hierdie gedurige gedagtes,
00:11:23.170 00:11:24.680 00:00:01.510 aan wat gebeur het met jou,
00:11:25.212 00:11:28.159 00:00:02.947 gaan sit in jou. Dit word bitterheid,
00:11:29.095 00:11:38.468 00:00:09.373 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 anderster 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 00:00:00.954 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 onthalwe,
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 onthalwe 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.
00:12:12.744 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 uitdagings 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 Nie 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 lê hier vanaand groot pyn in jou lewe,
00:13:17.266 00:13:19.063 00:00:01.797 dat jy sit op 'n plek,
00:13:20.541 00:13:23.904 00:00:03.363 waar, wt-, waar jy met groot pyn sit,
00:13:24.585 00:13:29.468 00:00:04.883 weens verwaarlosing, verwerping, of selfs misbruik,
00:13:30.095 00:13:31.106 00:00:01.011 in jou ouerhuis.
00:13:31.968 00:13:34.766 00:00:02.798 En die uitnodiging 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.

00:13:52.468 00:13:55.340 00:00:02.872 Hulle het arm groot geword aan die verkeerde kant van die treinspoor.
00:13:57.138 00:14:00.766 00:00:03.628 Maar na jare, bevind hulle hulle altwee op 'n totaal ander plek.
00:14:01.797 00:14:13.010 00:00:11.213 Altwee verwyderd, van die situasie waarin hulle grootgeword het, ekonomies, sosiaal, geografies, is hulle altwee op totaal ander plekke.
00:14:13.797 00:14:15.893 00:00:02.096 Maar die manier waarop hulle kyk,
00:14:16.617 00:14:20.308 00:00:03.691 en die verhouding wat hulle het met hulle verlede en die plek waar hulle vandaan kom,
00:14:20.648 00:14:22.808 00:00:02.160 verskil radikaal van mekaar.
00:14:23.585 00:14:26.648 00:00:03.063 Die een persoon, wil glad nie soontoe gaan nie.
00:14:27.819 00:14:34.569 00:00:06.750 Hy't sy naam verander. Hy't 'n bynaam gehad op die plek waar hy grootgeword het, maar jy mag hom dit nie meer noem nie.
00:14:35.553 00:14:40.042 00:00:04.489 Hy, hy wil nie herinner word nie. Hy sal nooit sy kinders soontoe vat nie.
00:14:40.808 00:14:44.510 00:00:03.702 Hy's skaam oor wa hy grootgeword het en waar hy vandaan kom.
00:14:45.627 00:14:53.553 00:00:07.926 Hy vermy dit heeltemal en as hy daaroor praat is dit neerhalend. Hy verwys selfs na die godverlate plek waar hy vandaan kom.
00:14:54.712 00:14:59.053 00:00:04.341 Die ander persoon, buurman, het 'n totaal ander houding.
00:14:59.872 00:15:05.446 00:00:05.574 As hy terugkyk na sy verlede, dan, dan, is hy dankbaar,
00:15:05.914 00:15:09.053 00:00:03.139 vir baie goeie goed wat hy gekry het.
00:15:09.829 00:15:17.085 00:00:07.256 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."
00:15:17.861 00:15:19.170 00:00:01.309 En hy's nie skaam daaroor nie.
00:15:19.531 00:15:27.351 00:00:07.820 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.
00:15:28.148 00:15:31.468 00:00:03.320 Hy laat sy verlede, hom seën.
00:15:32.468 00:15:35.489 00:00:03.021 Die ander persoon probeer dit vermy,
00:15:36.053 00:15:38.180 00:00:02.127 verbre- probeer dit ontken.
00:15:39.234 00:15:48.364 00:00:09.130 En op daardie manier, is- vind hierdie vreemde ding pla-, is hy op hierdie manier nog vas n sy verle- kan hy nie vergeet nie.
00:15:49.606 00:15:51.187 00:00:01.581 Die persoon wat dit omhels,
00:15:51.574 00:15:52.127 00:00:00.553 kan vergeet,
00:15:53.000 00:15:55.648 00:00:02.648 en hy word geseën, deur sy verlede.
00:15:56.351 00:15:58.085 00:00:01.734 So hier is die uitnodiging vir jou,
00:15:59.191 00:16:04.010 00:00:04.819 en en dis iets wat baie, baie later in baie van ons se lewens eers kom.
00:16:04.595 00:16:10.446 00:00:05.851 Ek, ek het 'n paar persone gekry wat vir my moedeloos al gesê het: "Ek het gedink ek het 'n volmaakte opvoeding gehad,
00:16:11.234 00:16:14.188 00:00:02.954 maar dit het vir my al hoe duideliker geword soos wat ek ouer word,
00:16:15.361 00:16:17.563 00:00:02.202 dat daar baie intriges was in my gesin,
00:16:18.329 00:16:24.978 00:00:06.649 en dat ek- dat daar groot goed aan die gang was wat ek nooit my vingers kon gelê het nie en nou's ek ontnugter."
00:16:26.042 00:16:28.063 00:00:02.021 Ons almal word na die plek toe geneem,
00:16:29.010 00:16:33.202 00:00:04.192 waar ons moet erken, en aanvaar, en laat gaan,
00:16:33.808 00:16:34.893 00:00:01.085 waarmee ons grootgeword het.
00:16:35.968 00:16:37.127 00:00:01.159 So hier is die uitnodiging:
00:16:38.446 00:16:42.808 00:00:04.362 Waar is jy in jou lewe sit jy dalk op 'n plek waar jy dinge gedoen het,
00:16:44.106 00:16:44.883 00:00:00.777 dis vir jou duidelik,
00:16:45.670 00:16:46.563 00:00:00.893 spook by jou,
00:16:47.872 00:16:49.383 00:00:01.511 jy, jy verwens jouself.
00:16:50.957 00:16:54.085 00:00:03.128 Die uitnodiging is om, te vergeet,
00:16:55.148 00:16:57.617 00:00:02.469 te vergeet deur, te erken,
00:16:58.659 00:16:59.361 00:00:00.702 te bely,

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 00:00:01.011 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 soontoe 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 liggaamsgebed
00:18:01.787 00:18:11.844 00:00:10.057 is-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 vuiste 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 vergewe,
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 Paulus sê: "Een ding doen ek.
00:18:47.155 00:18:56.233 00:00:09.078 Ek vergeet". Hy kies om dit te doen, maar Paulus sê as jy dit gedoen het, hoekom- sê dit dit nou je- je- ek doen dit weer en ek doen dit weer.
00:18:57.129 00:19:05.241 00:00:08.112 Want voor ek myself kan kry, dan gaan ek terug na die plek toe, waar ek genade betwyfel, waar ek vryspraak 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 vuiste 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.

00:20:15.704 00:20:18.090 00:00:02.386 Ons dink aan dinge wat ander aan ons gedoen het.
00:20:21.675 00:20:30.532 00:00:08.857 Ons dink aan, miskien goed wat, ons nie voor gevra het nie, wat net met ons gebeur het deur die omstandighede waarin ons grootgeword het.
00:20:32.948 00:20:34.597 00:00:01.649 Ons bring dit nou na U toe,
00:20:35.925 00:20:38.197 00:00:02.272 en ons gee dit vir U en ons laat dit gaan.
00:20:40.701 00:20:47.194 00:00:06.493 En ons vra u Here om ons te help, om op hierdie manier te vergeet,
00:20:50.168 00:20:53.090 00:00:02.922 sodat ons kan uitreik na die toekoms,
00:20:54.558 00:20:56.827 00:00:02.269 kan ingaan in die toekoms,
00:20:57.831 00:20:58.675 00:00:00.844 saam met u.
00:21:00.000 00:21:04.961 00:00:04.961 Ons dank U daarvoor Vader, in die naam van Jesus,
00:21:05.935 00:21:06.376 00:00:00.441 Amen.

Source text translation

00:00:02.612 2.612 00:00:07.716 7.716 00:00:05.104 5.104 Here, before the year storms in and takes my core by surprise and lures it away
00:00:08.864 8.864 00:00:10.405 10.405 00:00:01.541 1.541 I give myself over to you
00:00:12.432 12.432 00:00:15.500 15.5 00:00:03.068 3.068 before the noise takes possession on my soul, I become quiet
00:00:16.716 16.716 00:00:17.163 17.163 00:00:00.447 0.447 with you
00:00:18.632 18.632 00:00:19.275 19.275 00:00:00.643 0.643 own me
00:00:20.824 20.824 00:00:21.561 21.561 00:00:00.737 0.737 control / direct me
00:00:22.840 22.84 00:00:23.448 23.448 00:00:00.608 0.608 restrain me
00:00:25.613 25.613 00:00:26.785 26.785 00:00:01.172 1.172 if I want to wander away
00:00:27.785 27.785 00:00:29.397 29.397 00:00:01.612 1.612 help me to bow and surrender
00:00:31.113 31.113 00:00:33.316 33.316 00:00:02.203 2.203 and when another year has evaporated like dew
00:00:35.160 35.16 00:00:36.408 36.408 00:00:01.248 1.248 and is history
00:00:37.686 37.686 00:00:40.561 40.561 00:00:02.875 2.875 may your chronicles be written over my footprints
00:00:41.795 41.795 00:00:42.234 42.234 00:00:00.439 0.439 here
00:00:44.571 44.571 00:00:46.520 46.52 00:00:01.949 1.949 before another year storms in
00:00:48.193 48.193 00:00:49.469 49.469 00:00:01.276 1.276 I surrender
00:01:12.063 72.063 00:01:13.510 73.51 00:00:01.447 1.447 But one thing I do,
00:01:14.340 74.34 00:01:16.468 76.468 00:00:02.128 2.128 I forget the things that are behind
00:01:17.042 77.042 00:01:19.765 79.765 00:00:02.723 2.723 and reach myself out to what lies ahead.
00:01:20.361 80.361 00:01:22.000 82.0 00:00:01.639 1.639 I pursue the purpose
00:01:22.553 82.553 00:01:28.276 88.276 00:00:05.723 5.723 to obtain the prize of God’s heavenly calling in Christ Jesus.
00:01:37.510 97.51 00:01:40.680 100.68 00:00:03.170 3.17 Don’t we all just want to be happy?
00:01:42.297 102.297 00:01:44.404 104.404 00:00:02.107 2.107 Don’t we think about the future,
00:01:46.276 106.276 00:01:48.063 108.063 00:00:01.787 1.787 about what we want to do,
00:01:48.566 108.566 00:01:51.586 111.586 00:00:03.020 3.02 with whom we want to take hands, want we want to get
00:01:52.080 112.08 00:01:54.326 114.326 00:00:02.246 2.246 just to be happy?
00:01:55.440 115.44 00:01:59.993 119.993 00:00:04.553 4.553 There is a school in psychology that alleges that our search for happiness,
00:02:00.733 120.733 00:02:01.793 121.793 00:00:01.060 1.06 for pleasure,
00:02:02.386 122.386 00:02:07.180 127.18 00:00:04.794 4.794 is the deepest motivation behind all behaviour, in other words,

00:02:08.138 128.138 00:02:21.453 141.453 00:00:13.315 13.315 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.
00:02:22.793 142.793 00:02:24.100 144.1 00:00:01.307 1.307 Paul also has ideas,
00:02:25.060 145.06 00:02:39.202 159.202 00:00:14.142 14.142 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 het gives a bunch of answers about what can bring happiness to our lives and he says:
00:02:40.648 160.648 00:02:44.563 164.563 00:00:03.915 3.915 “I forget the things that are behind.”
00:02:45.542 165.542 00:02:52.042 172.042 00:00:06.500 6.5 He says: “This is the one thing that I do, then reach out to the things that lie ahead.”
00:02:55.085 175.085 00:02:55.680 175.68 00:00:00.595 0.595 Your happiness,
00:02:58.106 178.106 00:03:03.861 183.861 00:00:05.755 5.755 is directly linked to your relationship with your past and the future.
00:03:05.872 185.872 00:03:12.063 192.063 00:00:06.191 6.191 If you live with bitterness, reproach and things from the past, and with fear for the future,
00:03:12.542 192.542 00:03:13.574 193.574 00:00:01.032 1.032 no happiness.
00:03:14.734 194.734 00:03:21.357 201.357 00:00:06.623 6.623 That is why Paul says: “The one thing that I do, I forget the things that are behind me."
00:03:21.670 201.67 00:03:30.234 210.234 00:00:08.564 8.564 If I do not forget it, then I cannot reach out to the future, but then I also deprive myself of a life of happiness.
00:03:31.702 211.702 00:03:34.659 214.659 00:00:02.957 2.957 And to forget does not mean suffering from memory loss / amnesia.
00:03:35.744 215.744 00:03:40.053 220.053 00:00:04.309 4.309 He does not say every good Christian suffers from memory loss / amnesia.
00:03:41.000 221.0 00:03:44.680 224.68 00:00:03.680 3.68 You either avoid your past, or you do not deny your past.
00:03:45.436 225.436 00:03:54.893 234.893 00:00:09.457 9.457 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.
00:03:55.989 235.989 00:03:58.914 238.914 00:00:02.925 2.925 What is means, is metaphorical.
00:03:59.712 239.712 00:04:02.797 242.797 00:00:03.085 3.085 I let certain things of the past go.
00:04:03.893 243.893 00:04:04.893 244.893 00:00:01.000 1.0 I leave it.
00:04:06.021 246.021 00:04:08.106 248.106 00:00:02.085 2.085 I no longer give it any more energy.
00:04:09.904 249.904 00:04:11.063 251.063 00:00:01.159 1.159 I am free of it.
00:04:12.829 252.829 00:04:15.585 255.585 00:00:02.756 2.756 Someone summed it up nicely once when he said:
00:04:17.117 257.117 00:04:20.840 260.84 00:00:03.723 3.723 “I undertake now, to not talk about it again;
00:04:21.936 261.936 00:04:25.510 265.51 00:00:03.574 3.574 not with you, also not again with myself.
00:04:26.659 266.659 00:04:28.638 268.638 00:00:01.979 1.979 I choose to do this.”
00:04:29.670 269.67 00:04:32.223 272.223 00:00:02.553 2.553 This is to forget and let go.
00:04:33.521 273.521 00:04:39.829 279.829 00:00:06.308 6.308 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”.
00:04:41.361 281.361 00:04:42.393 282.393 00:00:01.032 1.032 Says: “what happened?”
00:04:43.436 283.436 00:04:45.734 285.734 00:00:02.298 2.298 “Is, man, here on the tenth tee
00:04:46.723 286.723 00:04:49.425 289.425 00:00:02.702 2.702 Gert, the guy who I am playing against, gets a heart attack.

00:04:50.468 290.468 00:04:53.085 293.085 00:00:02.617 2.617 and from then, double handicap.
00:04:54.319 294.319 00:04:58.329 298.329 00:00:04.010 4.01 Then it was, drag him, hit a shot, drag him, hit a shot
00:04:59.340 299.34 00:05:00.106 300.106 00:00:00.766 0.766 up until the end."
00:05:04.478 304.478 00:05:05.978 305.978 00:00:01.500 1.5 This is how many of us go through life.
00:05:07.468 307.468 00:05:08.787 308.787 00:00:01.319 1.319 Like a committed golf player:
00:05:10.212 310.212 00:05:11.829 311.829 00:00:01.617 1.617 do not let anything get my off my game.
00:05:13.393 313.393 00:05:16.202 316.202 00:00:02.809 2.809 But we have this extra dead weight that we carry with us.
00:05:16.978 316.978 00:05:18.478 318.478 00:00:01.500 1.5 Get up, go to work.
00:05:19.617 319.617 00:05:31.010 331.01 00:00:11.393 11.393 In a meeting, take this past. In a relationship, take this- I go through my whole life, holding onto and dragging these things. Now, what is it?
00:05:31.968 331.968 00:05:35.829 335.829 00:00:03.861 3.861 What are those things that you must let go of, what are the things that you must forget?
00:05:38.255 338.255 00:05:40.010 340.01 00:00:01.755 1.755 There're things that you did that you must forget.
00:05:41.202 341.202 00:05:46.574 346.574 00:00:05.372 5.372 There're things that other people did to you that you must forget. There're just things that happened to you,
00:05:47.659 347.659 00:05:48.542 348.542 00:00:00.883 0.883 that you must forget.
00:05:50.619 350.619 00:05:54.319 354.319 00:00:03.700 3.7 Think for a moment about the things, that you did.
00:05:55.914 355.914 00:06:02.765 362.765 00:00:06.851 6.851 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.
00:06:03.691 363.691 00:06:07.329 367.329 00:00:03.638 3.638 What if I did not do it, how different my life would have been."
00:06:08.563 368.563 00:06:13.457 373.457 00:00:04.894 4.894 How can I forget it? Here is a wonderful recipe:
00:06:15.202 375.202 00:06:16.276 376.276 00:00:01.074 1.074 Here is a wonderful recipe:
00:06:17.585 377.585 00:06:19.617 379.617 00:00:02.032 2.032 Admit what you have done.
00:06:20.340 380.34 00:06:22.765 382.765 00:00:02.425 2.425 Take responsibility for what you have done.
00:06:24.074 384.074 00:06:26.968 386.968 00:00:02.894 2.894 Then you confess it, with remorse,
00:06:28.234 388.234 00:06:32.585 392.585 00:00:04.351 4.351 and you accept that God has forgiven you because He says:
00:06:34.372 394.372 00:06:38.978 398.978 00:00:04.606 4.606 if you confess your sins, then He will forgive you.
00:06:40.085 400.085 00:06:43.436 403.436 00:00:03.351 3.351 You will never think about it again.
00:06:44.053 404.053 00:06:44.563 404.563 00:00:00.510 0.51 It is past / done.
00:06:46.468 406.468 00:06:48.489 408.489 00:00:02.021 2.021 It is that simple,
00:06:49.297 409.297 00:06:54.531 414.531 00:00:05.234 5.234 but it can take many of us years to get to that place
00:06:55.361 415.361 00:07:02.351 422.351 00:00:06.990 6.99 where we admit, take responsibility, confess with remorse and accept,
00:07:03.010 423.01 00:07:04.244 424.244 00:00:01.234 1.234 that we are forgiven.
00:07:05.265 425.265 00:07:07.851 427.851 00:00:02.586 2.586 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, what you felt,
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,

00:09:27.661 567.661 00:09:29.095 569.095 00:00:01.434 1.434 in the past period / time,
00:09:29.638 569.638 00:09:31.042 571.042 00:00:01.404 1.404 that you are taking stock of / thinking of.
00:09:32.319 572.319 00:09:35.053 575.053 00:00:02.734 2.734 And then when you see it, you admit it,
00:09:35.957 575.957 00:09:41.409 581.409 00:00:05.452 5.452 and you take it to Him with remorse and you ask Him to forgive you,
00:09:42.329 582.329 00:09:44.429 584.429 00:00:02.100 2.1 so that you can let it go,
00:09:45.127 585.127 00:09:47.489 587.489 00:00:02.362 2.362 so that you can forget.
00:09:48.127 588.127 00:09:59.446 599.446 00:00:11.319 11.319 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.
00:09:59.808 599.808 00:10:09.478 609.478 00:00:09.670 9.67 That, enticing / alluring / tempting pattern that attracts you so, that is so peculiar / unique to your way of life
00:10:10.404 610.404 00:10:17.244 617.244 00:00:06.840 6.84 and that keeps you from becoming the complete you who can walk into everything that the Lord has for you.
00:10:18.946 618.946 00:10:24.606 624.606 00:00:05.660 5.66 May we see it, may we realise it, may we take responsibility for it,
00:10:25.457 625.457 00:10:27.063 627.063 00:00:01.606 1.606 so that we can let it go.
00:10:27.819 627.819 00:10:30.202 630.202 00:00:02.383 2.383 There're things that other people did to us,
00:10:31.106 631.106 00:10:32.543 632.543 00:00:01.437 1.437 that we must forget.
00:10:33.680 633.68 00:10:36.872 636.872 00:00:03.192 3.192 And Paul says just as you are forgiven by God,
00:10:37.680 637.68 00:10:39.659 639.659 00:00:01.979 1.979 forgive each other.
00:10:40.446 640.446 00:10:54.297 654.297 00:00:13.851 13.851 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.
00:10:55.563 655.563 00:11:01.925 661.925 00:00:06.362 6.362 It means that you no longer, want the other person to pay for what he has done.
00:11:03.010 663.01 00:11:06.617 666.617 00:00:03.607 3.607 He does not deserve it, just as you do not deserve your forgiveness,
00:11:07.883 667.883 00:11:14.191 674.191 00:00:06.308 6.308 but you let it go. You write it off. If you do not do this, then you keep it,
00:11:14.904 674.904 00:11:15.744 675.744 00:00:00.840 0.84 you live with it,
00:11:16.924 676.924 00:11:19.085 679.085 00:00:02.161 2.161 and, this pain,
00:11:19.989 679.989 00:11:22.702 682.702 00:00:02.713 2.713 this idea these constant / continual thoughts,
00:11:23.170 683.17 00:11:24.680 684.68 00:00:01.510 1.51 about what happened to you,
00:11:25.212 685.212 00:11:28.159 688.159 00:00:02.947 2.947 sits / settles in you. It becomes bitterness,
00:11:29.095 689.095 00:11:38.468 698.468 00:00:09.373 9.373 it becomes a rage, it becomes reproach / blame: if he just did not do it, if it just did not happen to me, how different it would have been.
00:11:39.180 699.18 00:11:40.404 700.404 00:00:01.224 1.224 And today we know,
00:11:41.120 701.12 00:11:42.074 702.074 00:00:00.954 0.954 that,
00:11:42.989 702.989 00:11:49.545 709.545 00:00:06.556 6.556 that memory settles in your neurons, it settles in your synapses, it settles in your muscles,
00:11:50.074 710.074 00:11:53.734 713.734 00:00:03.660 3.66 and the reason why you must forget, is for your sake,
00:11:54.638 714.638 00:11:58.510 718.51 00:00:03.872 3.872 because you cannot drink poison and think someone else will become sick.

00:11:59.351 719.351 00:12:01.744 721.744 00:00:02.393 2.393 It is for your sake that you must let go,
00:12:02.287 722.287 00:12:03.446 723.446 00:00:01.159 1.159 that you must forgive.
00:12:04.595 724.595 00:12:07.276 727.276 00:00:02.681 2.681 We must forget what other have done to us.
00:12:08.329 728.329 00:12:11.191 731.191 00:00:02.862 2.862 And then we must forget what happened to us.
00:12:12.744 732.744 00:12:18.372 738.372 00:00:05.628 5.628 And this often takes us back to our parents and the place where we grew up.
00:12:19.457 739.457 00:12:25.223 745.223 00:00:05.766 5.766 And it seems like it is one of the great / big, universal, human challenges:
00:12:26.755 746.755 00:12:32.585 752.585 00:00:05.830 5.83 To admit that which your parents did to you.
00:12:34.266 754.266 00:12:38.223 758.223 00:00:03.957 3.957 But then also, to accept, what they gave to you.
00:12:39.393 759.393 00:12:42.404 762.404 00:00:03.011 3.011 And even that which you did not want, your DNA.
00:12:44.031 764.031 00:12:48.223 768.223 00:00:04.192 4.192 And then to also forgive them for that which they had done to you.
00:12:49.287 769.287 00:12:57.372 777.372 00:00:08.085 8.085 Not one of us, could get the love from anyone, in life, that we always needed.
00:12:58.244 778.244 00:12:59.648 779.648 00:00:01.404 1.404 That is why we must forgive.
00:13:00.106 780.106 00:13:01.744 781.744 00:00:01.638 1.638 Our parents are not perfect.
00:13:02.542 782.542 00:13:04.893 784.893 00:00:02.351 2.351 And I did not have a choice of who they were,
00:13:05.372 785.372 00:13:08.053 788.053 00:00:02.681 2.681 and I must recognise the life that was given to me,
00:13:08.563 788.563 00:13:11.212 791.212 00:00:02.649 2.649 and also the good, that was there,
00:13:11.574 791.574 00:13:12.702 792.702 00:00:01.128 1.128 and is inherent.
00:13:13.425 793.425 00:13:16.393 796.393 00:00:02.968 2.968 Perhaps there is great pain in your life tonight,
00:13:17.266 797.266 00:13:19.063 799.063 00:00:01.797 1.797 that you are at a place,
00:13:20.541 800.541 00:13:23.904 803.904 00:00:03.363 3.363 where, where you sit with great pain,
00:13:24.585 804.585 00:13:29.468 809.468 00:00:04.883 4.883 because of neglect, rejection or even abuse,
00:13:30.095 810.095 00:13:31.106 811.106 00:00:01.011 1.011 in your parental home.
00:13:31.968 811.968 00:13:34.766 814.766 00:00:02.798 2.798 And the invitation is: let it go.
00:13:35.819 815.819 00:13:38.263 818.263 00:00:02.444 2.444 And we can go further than mere / just forgiveness:
00:13:38.648 818.648 00:13:41.393 821.393 00:00:02.745 2.745 We can go to a place where it can bless us.
00:13:43.000 823.0 00:13:44.053 824.053 00:00:01.053 1.053 I want to tell a story,
00:13:44.840 824.84 00:13:46.851 826.851 00:00:02.011 2.011 that you may be able to identify with.
00:13:48.574 828.574 00:13:51.797 831.797 00:00:03.223 3.223 I know of two people who come from the same place.
00:13:52.468 832.468 00:13:55.340 835.34 00:00:02.872 2.872 They grew up poor on the wrong side of the train tracks.
00:13:57.138 837.138 00:14:00.766 840.766 00:00:03.628 3.628 But after years, they both find themselves in a completely different place.

00:14:01.797 841.797 00:14:13.010 853.01 00:00:11.213 11.213 Both removed of the situation in which they grew up, economically, socially, geographically, they are both in completely different places.
00:14:13.797 853.797 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.”

00:16:26.042 986.042 00:16:28.063 988.063 00:00:02.021 2.021 We are all taken to that place,
00:16:29.010 989.01 00:16:33.202 993.202 00:00:04.192 4.192 where we must admit, and accept, and let go,
00:16:33.808 993.808 00:16:34.893 994.893 00:00:01.085 1.085 of that which we grew up with.
00:16:35.968 995.968 00:16:37.127 997.127 00:00:01.159 1.159 So here is the invitation:
00:16:38.446 998.446 00:16:42.808 1002.808 00:00:04.362 4.362 Where are you in your life, are you perhaps somewhere where you did things,
00:16:44.106 1004.106 00:16:44.883 1004.883 00:00:00.777 0.777 it is clear to you,
00:16:45.670 1005.67 00:16:46.563 1006.563 00:00:00.893 0.893 haunts you,
00:16:47.872 1007.872 00:16:49.383 1009.383 00:00:01.511 1.511 you, you curse yourself.
00:16:50.957 1010.957 00:16:54.085 1014.085 00:00:03.128 3.128 The invitation is to, to forget,
00:16:55.148 1015.148 00:16:57.617 1017.617 00:00:02.469 2.469 to forget by, by admitting,
00:16:58.659 1018.659 00:16:59.361 1019.361 00:00:00.702 0.702 by confessing,
00:16:59.925 1019.925 00:17:00.734 1020.734 00:00:00.809 0.809 by accepting.
00:17:01.617 1021.617 00:17:02.904 1022.904 00:00:01.287 1.287 It is finished / past now.
00:17:04.159 1024.159 00:17:07.521 1027.521 00:00:03.362 3.362 No matter how bad it is, what you have done and what happened to you.
00:17:08.372 1028.372 00:17:09.383 1029.383 00:00:01.011 1.011 Perhaps you are somewhere,
00:17:10.202 1030.202 00:17:11.819 1031.819 00:00:01.617 1.617 where, before you go into the new year,
00:17:12.734 1032.734 00:17:15.276 1035.276 00:00:02.542 2.542 before we want to embrace and look ahead,
00:17:16.414 1036.414 00:17:23.255 1043.255 00:00:06.841 6.841 to just say: “There are so many things that happened to me, perhaps in a relationship and business I have these things,
00:17:23.957 1043.957 00:17:25.531 1045.531 00:00:01.574 1.574 and I cannot go there”.
00:17:27.021 1047.021 00:17:29.319 1049.319 00:00:02.298 2.298 Forget, and let it go.
00:17:31.191 1051.191 00:17:39.330 1059.33 00:00:08.139 8.139 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,
00:17:40.031 1060.031 00:17:42.332 1062.332 00:00:02.301 2.301 but it left something bad in my life.
00:17:43.585 1063.585 00:17:45.074 1065.074 00:00:01.489 1.489 I want to accept it tonight.
00:17:45.755 1065.755 00:17:46.978 1066.978 00:00:01.223 1.223 I want to acquit / exonerate / pardon them.
00:17:47.734 1067.734 00:17:51.514 1071.514 00:00:03.780 3.78 And I want to go further, so that my roots can bless me.
00:17:52.393 1072.393 00:17:53.446 1073.446 00:00:01.053 1.053 And I want to recognise it.”
00:17:55.149 1075.149 00:17:58.489 1078.489 00:00:03.340 3.34 I am going to invite you to pray a prayer together / with me.
00:17:59.404 1079.404 00:18:00.638 1080.638 00:00:01.234 1.234 ‘is a prayer for the body / a physical prayer
00:18:01.787 1081.787 00:18:11.844 1091.844 00:00:10.057 10.057 is-is-is- 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,

00:18:12.428 1092.428 00:18:17.064 1097.064 00:00:04.636 4.636 and I am going to invite you that when we do this in the prayer and we think about our past,
00:18:17.935 1097.935 00:18:21.415 1101.415 00:00:03.480 3.48 that you will do it hard / with force, so that you can feel the pain in your hands,
00:18:22.337 1102.337 00:18:26.623 1106.623 00:00:04.286 4.286 and then, as a symbol of letting it go, forgiving it,
00:18:27.194 1107.194 00:18:28.402 1108.402 00:00:01.208 1.208 to open your hands,
00:18:29.376 1109.376 00:18:30.597 1110.597 00:00:01.221 1.221 and to just give it to the Lord.
00:18:31.507 1111.507 00:18:33.935 1113.935 00:00:02.428 2.428 And in this manner / way we let it go.
00:18:34.987 1114.987 00:18:42.478 1122.478 00:00:07.491 7.491 Now this is a prayer that is not only prayed once and the it settles everything once and for all.
00:18:43.584 1123.584 00:18:46.241 1126.241 00:00:02.657 2.657 Paul says: “One thing I do.
00:18:47.155 1127.155 00:18:56.233 1136.233 00:00:09.078 9.078 I forget". He chooses to do it, but Paul says that if you have done it, why- say it it now- I do it again and I do it again.
00:18:57.129 1137.129 00:19:05.241 1145.241 00:00:08.112 8.112 Because before I know it, then I go back to the place where I doubt grace / mercy, where I doubt absolution,
00:19:05.896 1145.896 00:19:14.818 1154.818 00:00:08.922 8.922 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 I must save myself I must redeem myself I must justify myself
00:19:16.013 1156.013 00:19:18.280 1158.28 00:00:02.267 2.267 then I must just let it go again.
00:19:19.090 1159.09 00:19:21.584 1161.584 00:00:02.494 2.494 One thing I do, I forget.
00:19:22.298 1162.298 00:19:25.792 1165.792 00:00:03.494 3.494 And it’s all those moments when you can ball your fists again,
00:19:26.506 1166.506 00:19:30.210 1170.21 00:00:03.704 3.704 and then say: “Now I am dragging this dead weight with me again,
00:19:31.623 1171.623 00:19:33.039 1173.039 00:00:01.416 1.416 but I let it go.
00:19:34.362 1174.362 00:19:36.194 1176.194 00:00:01.832 1.832 I choose to forgive.
00:19:37.103 1177.103 00:19:38.750 1178.75 00:00:01.647 1.647 I no longer give it any more energy.
00:19:40.337 1180.337 00:19:42.938 1182.938 00:00:02.601 2.601 May the Lord help me with it. Let us pray together.
00:19:43.207 1183.207 00:19:44.376 1184.376 00:00:01.169 1.169 Heavenly Father,
00:19:46.714 1186.714 00:19:53.181 1193.181 00:00:06.467 6.467 we come to You now at the beginning and the end of a year at the beginning of a new year.
00:19:56.311 1196.311 00:19:58.831 1198.831 00:00:02.520 2.52 And we think back about the things that we have done
00:20:02.259 1202.259 00:20:02.740 1202.74 00:00:00.481 0.481 we-
00:20:03.519 1203.519 00:20:04.675 1204.675 00:00:01.156 1.156 realise tonight,
00:20:05.857 1205.857 00:20:07.454 1207.454 00:00:01.597 1.597 we do not want to go into the future with this conscience and this dead weight.
00:20:15.704 1215.704 00:20:18.090 1218.09 00:00:02.386 2.386 We think about the things that others have done to us.
00:20:21.675 1221.675 00:20:30.532 1230.532 00:00:08.857 8.857 We think about, maybe things that, we did not ask for, that just happened to us because of circumstances that we grew up in.
00:20:32.948 1232.948 00:20:34.597 1234.597 00:00:01.649 1.649 We bring it to you now,
00:20:35.925 1235.925 00:20:38.197 1238.197 00:00:02.272 2.272 and we give it to you and we let it go.
00:20:40.701 1240.701 00:20:47.194 1247.194 00:00:06.493 6.493 And we ask u Lord to help us, to forget in this way / manner,

00:20:50.168 1250.168 00:20:53.090 1253.09 00:00:02.922 2.922 so that we can reach out to the future,
00:20:54.558 1254.558 00:20:56.827 1256.827 00:00:02.269 2.269 can go into the future,
00:20:57.831 1257.831 00:20:58.675 1258.675 00:00:00.844 0.844 with You.
00:21:00.000 1260.0 00:21:04.961 1264.961 00:00:04.961 4.961 We thank you for this Father, in the name of Jesus,
00:21:05.935 1265.935 00:21:06.376 1266.376 00:00:00.441 0.441 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 00:00:01.136 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 And if another year
IA 00:00:36.608 00:00:37.905 00:00:01.297 vaporates like dew
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 00:01:32.472 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.
00:01:42.216 00:01:43.905 00:00:01.689 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 00:02:02.117 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.

00:03:10.205 00:03:16.485 00:00:06.280 If you walk around with bitterness about the past, and with fear for the future, no happiness.
00:03:17.933 00:03:19.014 00:00:01.081 Therefore Paul says
IA 00:03:20.169 00:03:20.808 00:00:00.639 the one
00:03:21.514 00:03:22.455 00:00:00.941 thing I do
00:03:23.125 00:03:26.029 00:00:02.904 I forget the things that are behind, if I don't forget it

00:03:26.911 00:03:29.595 00:00:02.684 then I cannot reach towards the future
00:03:31.360 00:03:32.485 00:00:01.125 but then I also
IA 00:03:33.117 00:03:35.588 00:00:02.471 stand in the way of my own happiness, and to for-

00:03:36.389 00:03:38.205 00:00:01.816 get doesn't mean sort of to suffer from
00:03:39.084 00:03:39.897 00:00:00.813 memory loss,
00:03:40.147 00:03:41.477 00:00:01.330 it doesn't say that every good
00:03:42.014 00:03:43.257 00:00:01.243 Christian suffers-
IA 00:03:43.522 00:03:44.691 00:00:01.169 suffer from memory loss
00:03:46.250 00:03:47.941 00:00:01.691 or that you just deny it.
00:03:48.691 00:03:59.941 00:00:11.250 When he uses the word forget it is metaphorical because in the letter himself he remembers everything that happened, even bad things and he reminds them of that. What he means is,
00:04:00.647 00:04:01.867 00:00:01.220 metaphorically speaking,
IA 00:04:03.441 00:04:06.389 00:00:02.948 I let certain things of the past go,
00:04:06.838 00:04:07.529 00:00:00.691 I leave it,
00:04:09.522 00:04:11.397 00:00:01.875 I don't give it any energy,
00:04:12.882 00:04:13.786 00:00:00.904 I'm free of that.
00:04:15.786 00:04:16.227 00:00:00.441 Once-
IA 00:04:17.213 00:04:21.397 00:00:04.184 somebody once summarised it very well when he said I undertake
00:04:22.448 00:04:24.625 00:00:02.177 not to talk about that any longer,
00:04:25.323 00:04:26.125 00:00:00.802 not with you
00:04:27.110 00:04:29.014 00:00:01.904 and not with myself either,
00:04:29.705 00:04:31.463 00:00:01.758 I choose to do that.
IA 00:04:33.316 00:04:35.632 00:00:02.316 That is to forget it and to let it go.
00:04:36.602 00:04:36.867 00:00:00.265 Let me
00:04:37.316 00:04:38.220 00:00:00.904 thinks of the man
00:04:39.176 00:04:39.867 00:00:00.691 who
00:04:40.073 00:04:44.036 00:00:03.963 came home after he played golf and his wife asked him "how did it go," and IA he said
IA 00:04:44.625 00:04:46.382 00:00:01.757 "bad," and she said "why" and he said "well
00:04:47.220 00:04:48.404 00:00:01.184 you know, at the tenth
00:04:48.845 00:04:49.272 00:00:00.427 hole,
00:04:49.911 00:04:51.779 00:00:01.868 then Gert, the guy that I was
00:04:52.408 00:04:52.838 00:00:00.430 playing with,
IA 00:04:53.250 00:04:55.007 00:00:01.757 got a heart attack and from then onwards
00:04:55.639 00:04:56.830 00:00:01.191 I had a double handicap.
00:04:57.977 00:05:01.433 00:00:03.456 ----- I had to drag him along and then I had to
00:05:02.110 00:05:04.198 00:00:02.088 hit the ball, and drag him along and hit the ball
00:05:04.404 00:05:05.330 00:00:00.926 up until the end."
IA 00:05:07.683 00:05:09.610 00:00:01.927 That's how many of us go through life,
00:05:10.816 00:05:12.441 00:00:01.625 like a committed golf player,
00:05:14.132 00:05:16.529 00:00:02.397 uhm, nothing is going to stand in the way of my game

00:05:17.198 00:05:29.867 00:00:12.669 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
IA 00:05:30.720 00:05:31.970 00:00:01.250 by dragging
00:05:32.433 00:05:34.617 00:00:02.184 this dead weight with me, but now what is that?
00:05:35.154 00:05:39.455 00:00:04.301 What are those things that you have to let go? What are the things that you have to forget?

00:05:41.250 00:05:43.669 00:00:02.419 There are certain things that you've done that you have to forget,
IA 00:05:44.463 00:05:47.345 00:00:02.882 there are certain things that other people did to you that you have to forget,
00:05:48.073 00:05:51.205 00:00:03.132 there are things that happened- happened to you that you have to forget.
00:05:53.551 00:05:55.220 00:00:01.669 Think for a moment about things
00:05:56.264 00:05:57.066 00:00:00.802 that you've done,
00:05:58.551 00:05:59.044 00:00:00.493 maybe
00:05:59.773 00:06:03.727 00:00:03.954 it comes to you immediately, and- and immediately you're in that space
00:06:04.367 00:06:07.161 00:00:02.794 and you just think to yourself, if I just haven't done it,

00:06:07.838 00:06:10.389 00:00:02.551 if I just haven't done it how different would my life not have been.
00:06:11.463 00:06:13.705 00:00:02.242 How can I forget that?
IA 00:06:14.720 00:06:17.492 00:00:02.772 Here I have a wonderful recipe for you,
00:06:18.095 00:06:19.345 00:00:01.250 I got a wonderful recipe.
00:06:21.389 00:06:22.786 00:00:01.397 I know what you've done,
00:06:23.730 00:06:25.926 00:00:02.196 take responsibility for what you've done
00:06:27.492 00:06:28.080 00:00:00.588 and then
00:06:29.338 00:06:31.272 00:00:01.934 you really ask for forgiveness
00:06:31.713 00:06:32.867 00:00:01.154 and you accept
00:06:33.500 00:06:35.301 00:00:01.801 that God has forgiven you
00:06:35.595 00:06:36.647 00:00:01.052 because he says
00:06:37.339 00:06:38.360 00:00:01.021 if you
IA 00:06:39.922 00:06:41.433 00:00:01.511 bring your sins to me
00:06:42.610 00:06:43.345 00:00:00.735 then he will
00:06:43.867 00:06:46.926 00:00:03.059 forgive you he will never ever think about it again.

00:06:50.147 00:06:51.779 00:00:01.632 It is so simple
00:06:53.419 00:06:54.088 00:00:00.669 but it can
00:06:55.139 00:06:55.676 00:00:00.537 take many
00:06:56.014 00:06:57.963 00:00:01.949 of us years to get to that point
00:06:58.492 00:06:58.838 00:00:00.346 where we
00:06:59.286 00:06:59.926 00:00:00.640 admit,
00:07:00.647 00:07:02.147 00:00:01.500 take responsibility,
IA 00:07:03.125 00:07:04.000 00:00:00.875 confess ,
00:07:05.257 00:07:08.264 00:00:03.007 and accept that we have been forgiven.
00:07:08.735 00:07:10.639 00:00:01.904 I sat once with somebody who said I have done that,

00:07:11.977 00:07:13.264 00:00:01.287 but I keep on,
00:07:13.779 00:07:13.875 00:00:00.096 I c-
00:07:14.529 00:07:35.580 00:00:21.051 I can't forget it, 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 couldidn't think that it was simply grace and that
00:07:37.066 00:07:41.529 00:00:04.463 he simply had to affect that- accept that God had already paid the price for that,
00:07:41.970 00:07:49.522 00:00:07.552 and that's the way it is, many of us cannot forgive ourselves because we cannot accept that he has forgiven us.
00:07:50.250 00:07:52.375 00:00:02.125 And what do we do if we don't forgive ourselves,

IA 00:07:52.794 00:07:53.536 00:00:00.742 then we say
00:07:54.198 00:07:54.676 00:00:00.478 that the
00:07:55.433 00:07:55.816 00:00:00.383 that
00:07:57.301 00:07:59.514 00:00:02.213 what Jesus did was good enough for God but it was not
00:08:00.036 00:08:00.786 00:00:00.750 good enough for me,
00:08:01.147 00:08:02.102 00:00:00.955 just to accept,

00:08:02.801 00:08:03.654 00:00:00.853 to really
00:08:03.852 00:08:05.330 00:00:01.478 be sorry about it.
00:08:07.558 00:08:08.441 00:00:00.883 Until you are
00:08:08.977 00:08:09.316 00:00:00.339 wa- wa-
00:08:09.919 00:08:13.485 00:00:03.566 if you are still bragging about the things you've done in the past
00:08:14.051 00:08:14.860 00:00:00.809 for that long
00:08:15.522 00:08:19.669 00:00:04.147 it will stay with you and you will not be able to forget it.
00:08:21.529 00:08:26.727 00:00:05.198 Those patterns can- will be repeated in your life. You will see in a relationship,
00:08:27.536 00:08:30.838 00:00:03.302 but this marriage looks very much like my first one,

00:08:31.235 00:08:32.022 00:00:00.787 it's not over,
00:08:32.558 00:08:34.330 00:00:01.772 it's not in the past, financially
00:08:34.702 00:08:36.621 00:00:01.919 oh this pattern is repeating itself
IA 00:08:37.266 00:08:39.852 00:00:02.586 I can see it, I'm- I'm exactly where I was
00:08:40.703 00:08:41.116 00:00:00.413 because
00:08:42.462 00:08:43.612 00:00:01.150 it's not dealt with.
00:08:45.537 00:08:50.037 00:00:04.500 I- I don't have any sorrow about that. This is a big problem that we're dealing with.
00:08:51.039 00:08:58.444 00:00:07.405 Very often we cannot admit because we're not even aware of the wrong things that we did,
00:08:59.531 00:09:01.240 00:00:01.709 and that's why in the early church
00:09:02.056 00:09:03.500 00:00:01.444 they had this form of prayer
00:09:04.259 00:09:05.277 00:00:01.018 where very often
00:09:07.384 00:09:12.111 00:00:04.727 you just had to look back to your life and just ask God help me.
00:09:12.666 00:09:13.314 00:00:00.648 Are there
00:09:13.923 00:09:14.377 00:00:00.454 any
00:09:14.870 00:09:16.067 00:00:01.197 part of sorrow
00:09:16.648 00:09:17.462 00:00:00.814 in my life, sh-
00:09:17.740 00:09:22.000 00:00:04.260 point me out my sins to me so that I can see it and I can become aware of it
IA 00:09:22.444 00:09:29.777 00:00:07.333 and then you are invited to think about what you did, what you felt, what your attitude was
00:09:30.740 00:09:32.629 00:00:01.889 over the past period of time,
00:09:33.148 00:09:34.055 00:00:00.907 and you look at that
00:09:34.949 00:09:37.870 00:00:02.921 And then when you see that you admit it.
00:09:39.086 00:09:41.478 00:00:02.392 And with sorrow you take it with Him
00:09:42.801 00:09:44.217 00:00:01.416 that He will forgive you,
00:09:45.870 00:09:47.296 00:00:01.426 so that you can let it go,
00:09:49.272 00:09:50.925 00:00:01.653 so that you can forget.
00:09:52.979 00:09:53.666 00:00:00.687 We all
00:09:55.222 00:09:57.129 00:00:01.907 have a throne, something
00:09:57.962 00:10:00.129 00:00:02.167 that we are s- that we are
00:10:02.611 00:10:18.296 00:00:15.685 are [cough] that we are holding on to, that pattern that- 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
00:10:18.950 00:10:22.111 00:00:03.161 walk into everything that God has for you,
00:10:22.485 00:10:25.923 00:00:03.438 may we see it, may we become aware of it,
00:10:26.744 00:10:28.672 00:00:01.928 may we take responsibility for it
00:10:29.119 00:10:30.259 00:00:01.140 so that we can let it go.
00:10:31.217 00:10:33.885 00:00:02.668 There are those things that other people did to us

IA 00:10:34.114 00:10:35.195 00:00:01.081 that we have to forget.
00:10:38.068 00:10:39.663 00:00:01.595 And Paul says just like you
00:10:40.157 00:10:41.361 00:00:01.204 have been forgiben-
00:10:41.851 00:10:45.297 00:00:03.446 forgiven by God one has to forgive one another.

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,
00:10:52.842 00:10:53.914 00:00:01.072 and that means that you take your right to
00:10:54.425 00:11:00.004 00:00:05.579 control in the situation, that you give it up.
00:11:01.131 00:11:05.042 00:00:03.911 It means that you do not want that the other person should pay for what he did,
00:11:06.238 00:11:07.778 00:00:01.540 he does not deserve it,
00:11:08.304 00:11:10.081 00:00:01.777 just as you do not
00:11:10.583 00:11:13.738 00:00:03.155 deserve your forgiveness but you let it go, you write it off,
00:11:14.098 00:11:14.961 00:00:00.863 if you don't do it
00:11:16.154 00:11:17.300 00:00:01.146 then you keep it,
00:11:17.991 00:11:18.652 00:00:00.661 you live with it.
00:11:20.931 00:11:21.849 00:00:00.918 And this pain,
00:11:23.051 00:11:24.763 00:00:01.712 this idea, this constant
00:11:26.188 00:11:28.866 00:00:02.678 feelings and ideas about what happened to you

00:11:29.686 00:11:33.545 00:00:03.859 t- finds a palace within you and it becomes bitterness, it becomes
00:11:34.223 00:11:36.184 00:00:01.961 a- a regret, it be-
00:11:37.006 00:11:43.463 00:00:06.457 if I didn't do this, if I didn't do that, if this didn't happen to me how different things wouldn't have been. And today we know
00:11:44.197 00:11:44.618 00:00:00.421 that
00:11:46.270 00:11:47.081 00:00:00.811 that memory
IA 00:11:48.193 00:11:51.163 00:00:02.970 finds a place in your synapsis and in your-
00:11:51.866 00:11:52.665 00:00:00.799 and in your-
00:11:52.948 00:11:55.068 00:00:02.120 and in your muscles and the reason why you have to forget
00:11:55.708 00:11:56.905 00:00:01.197 is for your own sake
00:11:58.145 00:12:01.656 00:00:03.511 because you can't take poison and think somebody else is going to become ill.
00:12:02.309 00:12:06.733 00:00:04.424 It's for your benefit that you have to let things go, that you have to forgive.
00:12:08.557 00:12:10.472 00:00:01.915 We have to forget what other did
00:12:10.995 00:12:11.592 00:00:00.597 to us
00:12:11.901 00:12:13.944 00:00:02.043 and then we have to forget what happened to us
00:12:15.708 00:12:19.369 00:00:03.661 and very often it takes us back to our parents
00:12:20.012 00:12:21.373 00:00:01.361 and the place where we grew up,
00:12:22.261 00:12:25.991 00:00:03.730 and very often it seems to be one of the one universal

00:12:26.472 00:12:27.090 00:00:00.618 human
00:12:27.506 00:12:28.291 00:00:00.785 challenges
00:12:29.557 00:12:29.987 00:00:00.430 to
IA 00:12:34.274 00:12:39.300 00:00:05.026 to admit those things that your parents did to you but then at the same time to accept
00:12:40.004 00:12:41.038 00:00:01.034 to admit those things that your parents did to you but then at the same time to accept
00:12:42.442 00:12:43.412 00:00:00.970 and even that
00:12:43.815 00:12:47.484 00:00:03.669 which maybe you didn't want, your DNS,
00:12:48.025 00:12:52.824 00:00:04.799 and then to forgive them which tha- for that which they did to you.
00:12:53.326 00:12:54.364 00:00:01.038 Not one of us
00:12:55.540 00:12:58.716 00:00:03.176 could've gotten the love from anyone that we
00:12:59.558 00:13:00.553 00:00:00.995 always needed,
00:13:01.600 00:13:04.896 00:00:03.296 therefore we have to forgive. Our parents aren't perfect
00:13:06.038 00:13:08.862 00:00:02.824 and I don't ha- I don't have a choice, I didn't choose them,
00:13:09.605 00:13:12.038 00:00:02.433 and I have to admit the life that was given to me,

00:13:12.459 00:13:17.223 00:00:04.764 and acknowledge it, and I also have to acknowledge the good things that was part of that.
00:13:17.708 00:13:23.081 00:00:05.373 Maybe you are suffering pain tonight, maybe you are finding yourself in a place
00:13:24.987 00:13:26.643 00:00:01.656 where you really have
00:13:27.266 00:13:28.746 00:00:01.480 incredible pain
00:13:29.334 00:13:30.828 00:00:01.494 due to rejection
00:13:31.270 00:13:32.506 00:00:01.236 or even abuse
00:13:32.901 00:13:33.493 00:00:00.592 in your-
00:13:34.420 00:13:36.072 00:00:01.652 in your- in the house in which you grew up in,
00:13:36.987 00:13:38.163 00:00:01.176 and the invite is,
00:13:38.652 00:13:39.137 00:00:00.485 let it go.
00:13:39.626 00:13:40.927 00:00:01.301 And we can go further than that
00:13:42.197 00:13:43.133 00:00:00.936 [cough]
00:13:43.579 00:13:47.566 00:00:03.987 one can go to a place where it can actually be a blessing. I want to tell you a story,
00:13:48.802 00:13:50.666 00:00:01.864 one with which you might identify.
00:13:51.497 00:13:52.682 00:00:01.185 I know of two people
00:13:53.115 00:13:55.050 00:00:01.935 that came from exactly the same area.
00:13:55.587 00:13:58.978 00:00:03.391 They grew up poorly on the wrong side of the railway line.
00:14:00.343 00:14:01.229 00:00:00.886 After years
00:14:02.158 00:14:08.270 00:00:06.112 they find themselves in a completely different place, both of them far removed from the situation in which they grew up in,
00:14:09.107 00:14:11.150 00:00:02.043 economically, socially,
00:14:12.201 00:14:13.133 00:00:00.932 geographically,
00:14:14.918 00:14:25.974 00:00:11.056 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.
00:14:26.399 00:14:27.412 00:00:01.013 The one person
00:14:28.695 00:14:29.892 00:00:01.197 refuses to go there,
00:14:31.068 00:14:32.609 00:00:01.541 he changed his name.
00:14:33.575 00:14:38.206 00:00:04.631 He had a nickname in the place where he grew up but you are not allowed to call him that any longer.
00:14:39.107 00:14:40.927 00:00:01.820 He doesn't want to be reminded.
00:14:41.339 00:14:43.193 00:00:01.854 He will never take his children there.
00:14:43.995 00:14:44.278 00:00:00.283 He
00:14:45.167 00:14:46.141 00:00:00.974 is really ish-
00:14:46.742 00:14:51.158 00:00:04.416 he is ashamed of where he grew up and where he comes from, he ignores it, he
00:14:51.653 00:14:54.605 00:00:02.952 and if he talks about it he sort of deroga-
00:14:54.909 00:14:55.343 00:00:00.434 tory, he
00:14:55.778 00:14:57.709 00:00:01.931 talks about the godforsaken place.
00:14:58.154 00:14:58.939 00:00:00.785 The other person,
00:14:59.721 00:15:00.248 00:00:00.527 neighbour,
00:15:01.145 00:15:05.746 00:00:04.601 has a completely different attitude. If he looks back at his past then-
00:15:07.557 00:15:08.437 00:00:00.880 then he's thankful
00:15:09.188 00:15:09.472 00:00:00.284 for
00:15:10.047 00:15:12.038 00:00:01.991 many good things that he got.
00:15:12.978 00:15:22.141 00:00:09.163 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.

00:15:23.201 00:15:31.884 00:00:08.683 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
00:15:34.210 00:15:36.309 00:00:02.099 allows his past to bless him.
00:15:36.925 00:15:39.115 00:00:02.190 The other person tries to-
00:15:41.871 00:15:43.068 00:00:01.197 to get away from it,
00:15:44.347 00:15:52.553 00:00:08.206 and that way a very stri- strange thing happens, he remains stuck in the past, he cannot forget it.

00:15:53.218 00:15:55.523 00:00:02.305 The person who embraces it can forget,
00:15:56.266 00:15:58.815 00:00:02.549 , and he is blessed by his past.
00:15:59.472 00:16:01.201 00:00:01.729 So this is the invitation for you,
00:16:02.738 00:16:03.592 00:00:00.854 and it's something
00:16:05.394 00:16:07.210 00:00:01.816 that happens much later in many of
00:16:08.047 00:16:08.480 00:00:00.433 our lives.
00:16:08.987 00:16:13.549 00:00:04.562 I have quite a few people that said to me I thought I had a perfect upbringing
00:16:14.206 00:16:14.999 00:00:00.793 but it became
00:16:16.137 00:16:17.240 00:00:01.103 clearer as I grew up
00:16:18.195 00:16:20.137 00:00:01.942 that there were very, uhm,
00:16:20.746 00:16:28.515 00:00:07.769 there were many issues in our family, and there were big things that I could never quite put my finger on and now I'm disillusioned.
00:16:29.798 00:16:36.008 00:00:06.210 We all are taken to that space where we have to admit, and accept, and let go
00:16:37.145 00:16:38.278 00:00:01.133 that which we grew up with
00:16:38.957 00:16:40.257 00:00:01.300 So this is the invitation,
00:16:41.562 00:16:42.326 00:00:00.764 where are you in your life?
00:16:43.261 00:16:45.910 00:00:02.649 Are you finding yourself in a space where you did things?
00:16:47.064 00:16:47.875 00:00:00.811 It's quite clear.
00:16:48.793 00:16:50.317 00:00:01.524 It- its- it haunts you,
00:16:51.699 00:16:52.643 00:00:00.944 you hate yourself.
00:16:54.072 00:16:55.163 00:00:01.091 The invitation is
00:16:55.888 00:16:56.549 00:00:00.661 to forget
00:16:57.999 00:16:58.815 00:00:00.816 to forget
00:16:59.999 00:17:00.802 00:00:00.803 by admitting
00:17:02.347 00:17:03.789 00:00:01.442 [cough] and confessing
00:17:04.892 00:17:05.021 00:00:00.129 that
00:17:05.819 00:17:07.339 00:00:01.520 it is now something of the past.
00:17:08.613 00:17:13.472 00:00:04.859 Irrespective how bad it was what you did or what happened to you, maybe you're
00:17:14.205 00:17:15.064 00:00:00.859 in this space.
00:17:15.733 00:17:28.532 00:00:12.799 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,
00:17:31.051 00:17:33.261 00:00:02.210 forget it and let it go.
00:17:34.626 00:17:42.991 00:00:08.365 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,

00:17:44.158 00:17:45.802 00:00:01.644 but it really sort of-
00:17:46.553 00:17:47.356 00:00:00.803 it hurt me.
00:17:48.905 00:17:51.806 00:00:02.901 I want to accept them and I want to let it go.
00:17:53.412 00:17:57.660 00:00:04.248 I want my past to bless me and I want to admit it.

00:17:58.098 00:17:59.622 00:00:01.524 I'm going to invite you
00:18:00.540 00:18:04.712 00:00:04.172 to do the following prayer with me, it's a bodily prayer.

00:18:06.806 00:18:08.678 00:00:01.872 We are going to think about our past.
00:18:09.257 00:18:13.429 00:00:04.172 We are going to think about the things that I did, that was done to me, what happened to me,
00:18:14.000 00:18:15.201 00:00:01.201 and then I'm going to
00:18:16.060 00:18:17.369 00:00:01.309 put my hand in fists
00:18:18.708 00:18:20.918 00:00:02.210 and when we think about our past in the prayer
00:18:21.459 00:18:34.030 00:00:12.571 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- to forgetting it, to open your hands and to give it
00:18:34.716 00:18:35.330 00:00:00.614 to God,
00:18:35.905 00:18:37.386 00:00:01.481 and in this way we let it go.
00:18:38.098 00:18:39.497 00:00:01.399 Now, this is a prayer

00:18:40.326 00:18:43.609 00:00:03.283 that is not only prayed once and then it
00:18:44.381 00:18:47.133 00:00:02.752 deals with everything for once and for all, Paul says

00:18:47.639 00:18:49.042 00:00:01.403 one thing I do,
00:18:50.094 00:18:50.712 00:00:00.618 I forget.
00:18:51.536 00:18:54.639 00:00:03.103 He chooses to do that, but he says once you've done it
00:18:56.450 00:18:59.291 00:00:02.841 why do you say I do it again, and again, and again

00:18:59.866 00:19:02.004 00:00:02.138 because before I can get myself,
00:19:03.321 00:19:07.425 00:00:04.104 I'm back, to, where, I doubt, grace
00:19:09.321 00:19:17.897 00:00:08.576 and then I go back to the place where I feel I have to control, and I feel I have to do something, and I've got to save myself, and I have to justify myself,

00:19:19.250 00:19:19.665 00:00:00.415 Then
00:19:20.218 00:19:21.742 00:00:01.524 I must just let it go again.
00:19:22.463 00:19:23.510 00:00:01.047 One thing I do,
00:19:24.922 00:19:25.377 00:00:00.455 I
00:19:26.158 00:19:30.811 00:00:04.653 forget and it's in those moments where you just make your hands in a fist again
00:19:31.400 00:19:34.326 00:00:02.926 and you say now I'm dragging this dead weight with me again,
00:19:35.012 00:19:36.085 00:00:01.073 but I'm letting it go.
00:19:37.034 00:19:37.892 00:00:00.858 I choose
00:19:38.381 00:19:38.918 00:00:00.537 to for -
00:19:39.575 00:19:40.008 00:00:00.433 give.
00:19:40.611 00:19:42.549 00:00:01.938 I don't give it any more energy.
00:19:43.871 00:19:47.450 00:00:03.579 May God help you with that, let us pray together. Dear God,
00:19:49.660 00:19:51.000 00:00:01.340 we are coming to you
00:19:52.472 00:19:56.167 00:00:03.695 in the beginning and the end of a year, and the beginning of a new year,
00:20:00.300 00:20:02.824 00:00:02.524 and we are thinking about the things that we've done.

00:20:06.120 00:20:07.369 00:00:01.249 And we realise tonight
00:20:09.343 00:20:10.051 00:00:00.708 we don't
00:20:10.781 00:20:12.223 00:00:01.442 want to take this conscious
00:20:13.446 00:20:13.845 00:00:00.399 and this
00:20:14.369 00:20:15.107 00:00:00.738 dead weight
00:20:16.055 00:20:16.961 00:00:00.906 into the future.
00:20:19.351 00:20:21.819 00:00:02.468 We think about things that other people did to us.

00:20:24.502 00:20:25.283 00:00:00.781 We think of
00:20:27.802 00:20:34.313 00:00:06.511 things that we didn't ask for that just happened, circumstances in which we grew up in,
00:20:36.141 00:20:37.639 00:00:01.498 and we are bringing it to you,
00:20:40.197 00:20:42.193 00:00:01.996 and we give it to you, and we let it go,
00:20:43.862 00:20:45.656 00:00:01.794 and we ask you God to help us
00:20:48.909 00:20:50.611 00:00:01.702 to forgive in this way,
00:20:53.493 00:20:55.901 00:00:02.408 so that we can reach out to the future,
00:20:58.652 00:21:00.412 00:00:01.760 so that we can enter the future
00:21:01.214 00:21:01.729 00:00:00.515 with you.
00:21:03.107 00:21:04.103 00:00:00.996 We thank you for that
00:21:04.849 00:21:05.557 00:00:00.708 our Father,
00:21:06.253 00:21:07.519 00:00:01.266 in the name of Jesus
00:21:08.476 00:21:08.878 00:00:00.402 Amen.

Interpreter B

00:00:05.276	00:00:05.690	00:00:00.414	Here
00:00:06.650	00:00:08.660	00:00:02.010	before the year storms in and
00:00:08.930	00:00:11.290	00:00:02.360	conquers the inner me and lures me away
00:00:11.850	00:00:13.430	00:00:01.580	I surrender myself to you,
00:00:15.280	00:00:17.890	00:00:02.610	before the noise invades my soul,
00:00:19.300	00:00:20.160	00:00:00.860	I become quiet with you,
00:00:21.538	00:00:22.220	00:00:00.682	possess me,
00:00:23.590	00:00:24.350	00:00:00.760	control me,
00:00:25.600	00:00:26.393	00:00:00.793	restrain me.
00:00:28.486	00:00:29.910	00:00:01.424	When I want to wander away,
00:00:30.980	00:00:32.780	00:00:01.800	help me bend and surrender,
00:00:34.290	00:00:37.180	00:00:02.890	and if another year evaporated like dew
00:00:38.300	00:00:39.170	00:00:00.870	and is history,
00:00:40.710	00:00:43.980	00:00:03.270	may your chronicles be written over my footprints.
00:00:44.520	00:00:44.900	00:00:00.380	Here,
00:00:47.620	00:00:49.660	00:00:02.040	before another year storms in
00:00:51.374	00:00:52.542	00:00:01.168	I surrender myself
00:01:15.460	00:01:16.311	00:00:00.851	But one thing
00:01:17.426	00:01:22.229	00:00:04.803	I say to myself, I forget what is behind me and strain towards what is ahead,
00:01:23.786	00:01:25.295	00:00:01.509	press on towards the goal
00:01:25.737	00:01:30.451	00:00:04.714	to win the price for which God has called me heavenwards in Christ Jesus.
00:01:41.002	00:01:43.281	00:00:02.279	Do we not all want to be happy?
00:01:45.463	00:01:48.351	00:00:02.888	Don't we think about our future
00:01:49.114	00:01:50.442	00:00:01.328	and what we want to do,
00:01:51.262	00:01:55.081	00:00:03.819	with who we want to take hands, what we want to get
00:01:55.426	00:01:57.137	00:00:01.711	just to be happy?
00:01:58.065	00:02:00.967	00:00:02.902	There's a school in psychology that s-
00:02:01.517	00:02:02.918	00:00:01.401	says that the-
00:02:03.783	00:02:05.200	00:00:01.417	looking of- for
00:02:06.169	00:02:09.885	00:00:03.716	happiness and pleasure as the deepest motivation behind every-
00:02:10.491	00:02:24.012	00:00:13.521	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.
00:02:25.639	00:02:27.114	00:00:01.475	Paul also had ideas
00:02:27.704	00:02:32.377	00:00:04.673	about what happiness brings into our live and years ago he wrote to the
00:02:33.295	00:02:36.000	00:00:02.705	people from Philippians and he said- he-
00:02:36.475	00:02:42.983	00:00:06.508	only give an answer but he also gives a lot of answers about happiness will bring into our lives and he says:
00:02:43.857	00:02:47.393	00:00:03.536	"I forget the things that are behind me."
00:02:47.954	00:02:51.377	00:00:03.423	He says that is the o- one thing that I do- that I do,
00:02:52.196	00:02:52.499	00:00:00.303	I
00:02:54.013	00:02:56.590	00:00:02.577	stretch out to the things that are ahead of me.
00:02:57.713	00:02:58.672	00:00:00.959	Your happiness
00:03:01.163	00:03:02.016	00:00:00.853	is directly
00:03:02.803	00:03:03.426	00:00:00.623	linked
00:03:03.868	00:03:06.557	00:00:02.689	to the relation to your past and the future.
00:03:08.559	00:03:30.721	00:00:22.162	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- because

00:03:31.377 00:03:47.704 00:00:16.327 I 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- he doesn't say every good Christn suffers from this or you avoid your past, or you
00:03:48.622 00:03:51.049 00:00:02.427 say that it is not there. When he use the word
00:03:51.470 00:03:52.475 00:00:01.005 forget
00:03:53.065 00:04:02.688 00:00:09.623 he remembers everything that happens, even bad and- and horrible things, and- and he reminds people about this. What he means is a metaphor,
00:04:03.081 00:04:06.075 00:00:02.994 I- certain things of the past I let go,
00:04:06.639 00:04:07.819 00:00:01.180 I leave them.
00:04:09.524 00:04:12.031 00:00:02.507 I don't give it any energy any longer,
00:04:12.688 00:04:14.688 00:00:02.000 I am free of those things.
00:04:16.409 00:04:19.344 00:00:02.935 Somebody once summarised this very well when he said,
00:04:20.344 00:04:25.704 00:00:05.360 I undertake now to never talk about that ever again, not with you
00:04:26.229 00:04:28.803 00:00:02.574 and also not again with myself.
00:04:29.532 00:04:31.228 00:00:01.696 I choose to do this.
00:04:32.262 00:04:35.540 00:00:03.278 This is how you forget and let go.
00:04:36.442 00:04:39.754 00:00:03.312 It reminds me of a man that comes at home from a-

00:04:40.099 00:04:43.642 00:00:03.543 golf, and his wife asks him how it went and he said bad,
00:04:44.311 00:04:45.192 00:00:00.881 and she says "what happened?"
00:04:46.442 00:04:47.852 00:00:01.410 And this- a- here by the ten-
00:04:48.262 00:04:49.819 00:00:01.557 here by the tenth hole
00:04:50.213 00:04:54.815 00:00:04.602 Gert, the guy I play against, he had a heart attack and ever since then
00:04:55.342 00:04:55.992 00:00:00.650 double handicap
00:04:57.118 00:04:59.131 00:00:02.013 then it was, you know, take it
00:05:00.508 00:05:02.442 00:00:01.934 then hit the ball,
00:05:02.940 00:05:03.148 00:00:00.208 then
00:05:03.905 00:05:09.243 00:00:05.338 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,
00:05:10.229 00:05:12.080 00:00:01.851 as a committed golf player,
00:05:12.864 00:05:15.337 00:00:02.473 and nothing will take me of my game.
00:05:16.233 00:05:23.444 00:00:07.211 But then we have these- this extra dead weight that we're carrying with us. Get up go to work, in a meeting,
00:05:24.211 00:05:28.155 00:00:03.944 take the past, in any relationship take this past, I will

00:05:28.611 00:05:30.216 00:00:01.605 go through my entire life
00:05:30.744 00:05:39.900 00:00:09.156 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?

00:05:41.088 00:05:48.088 00:00:07.000 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
00:05:48.355 00:05:49.555 00:00:01.200 happened to you
00:05:49.933 00:05:51.200 00:00:01.267 that you have to forget.
00:05:53.200 00:05:55.800 00:00:02.600 Think, for a moment, about these things
00:05:56.255 00:05:57.222 00:00:00.967 that you have done.
00:05:58.488 00:06:05.122 00:00:06.634 Maybe it will comes to you immedtely and maybe you will go immedtely to that place where you say I haven't-
00:06:05.311 00:06:08.166 00:00:02.855 I shouldidn't have done this, what if I haven't done that,
00:06:08.689 00:06:10.433 00:00:01.744 , how different would my life have been.
00:06:11.022 00:06:14.433 00:00:03.411 Ha- Can I then forget these things? Ja,
00:06:15.455 00:06:16.744 00:00:01.289 this is a wonderful recipe.
00:06:17.877 00:06:19.588 00:00:01.711 Here's a- here's a wonderful recipe.
00:06:21.192 00:06:22.425 00:00:01.233 Acknowledge what you've done,
00:06:23.522 00:06:26.011 00:00:02.489 take responsibility for what you have done,
00:06:27.011 00:06:29.900 00:00:02.889 then you give them to God and you- you

00:06:30.188 00:06:30.622 00:00:00.434 feel s-
00:06:31.033 00:06:35.844 00:00:04.811 sorry about it and you accept that God has forgiven you because he says,
00:06:37.811 00:06:38.811 00:00:01.000 if you
00:06:41.655 00:06:45.066 00:00:03.411 tell us about your sins he will forgive your s- do-
00:06:45.344 00:06:48.722 00:00:03.378 God will forgive you, you'll never think about it again, it's over, it's gone.
00:06:50.348 00:06:52.377 00:00:02.029 And it's really simple but it-
00:06:53.044 00:06:55.070 00:00:02.026 many of us can be-
00:06:55.988 00:07:00.033 00:00:04.045 it can take us years to go to that place where we recognise-
00:07:00.533 00:07:06.677 00:00:06.144 we take responsili-ty, you're really, really sorry about it and then we accept that we have been
00:07:07.433 00:07:07.888 00:00:00.455 forgiven.
00:07:08.600 00:07:19.455 00:00:10.855 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,
00:07:19.800 00:07:29.026 00:00:09.226 that actually he keeps going back to the place of acceptance. He feels it cannot be this- this simple, I have to do something, I have to pay for the past.

00:07:29.833 00:07:35.966 00:00:06.133 He wants to take control, he does- he can't think that it is just only grace and that he has to accept
00:07:36.722 00:07:39.222 00:00:02.500 that God has already paid the price for that
00:07:40.555 00:07:49.150 00:00:08.595 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.
00:07:49.766 00:07:53.188 00:00:03.422 What do we do when we cannot forgive ourselves? We say t
00:07:53.555 00:07:57.600 00:00:04.045 the offer of Christ was enough for the Father but it's not enough for me.
00:07:59.062 00:08:00.233 00:00:01.171 I just accept
00:08:01.622 00:08:01.977 00:00:00.355 to
00:08:02.533 00:08:03.139 00:00:00.606 show
00:08:04.019 00:08:04.911 00:00:00.892 sorrow, and-
00:08:05.766 00:08:09.511 00:00:03.745 as long as you brag about the things that you've done in the past
00:08:10.622 00:08:18.955 00:00:08.333 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.
00:08:20.386 00:08:27.750 00:00:07.364 That- those patterns can be repeated in your life, and then you're going to see a relationship, second
00:08:29.488 00:08:33.727 00:00:04.239 marriage will look very much the same as the first one, it's not over, it's not been
00:08:34.397 00:08:40.806 00:00:06.409 done with, the pa- pattern, Financially can repeat itself. I see I'm in the same place where I was before
00:08:41.193 00:08:41.534 00:00:00.341 because
00:08:41.886 00:08:43.056 00:00:01.170 this is not been
00:08:43.458 00:08:47.511 00:00:04.053 taken care of, it's not completed, I really did not have sorrow about it-
00:08:47.992 00:08:50.522 00:00:02.530 it's a big problem that we sat- sit with.
00:08:51.006 00:08:56.227 00:00:05.221 Of- we cannot recognise because we're not even aware of the wrong and
00:08:57.602 00:09:01.397 00:00:03.795 things that we have done in the past because in the- in the early church
00:09:01.806 00:09:11.170 00:00:09.364 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
00:09:12.004 00:09:13.551 00:00:01.547 is there any way
00:09:14.090 00:09:17.227 00:00:03.137 of sorrow in me? Show me my sins
00:09:18.068 00:09:24.363 00:00:06.295 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,
00:09:24.738 00:09:26.772 00:00:02.034 what you thought, how you felt,

00:09:27.284 00:09:29.625 00:00:02.341 what your attitude was,
00:09:30.670 00:09:30.954 00:00:00.284 there
00:09:32.034 00:09:34.306 00:00:02.272 past time that you're looking at.
00:09:34.761 00:09:35.295 00:00:00.534 And then
00:09:35.625 00:09:37.886 00:00:02.261 when you see this and you acknowledge it,
00:09:38.477 00:09:43.806 00:00:05.329 and then you really take it to him in sorrow and you ask him to forgive you
00:09:45.284 00:09:47.170 00:00:01.886 so that you can let go of it,
00:09:47.897 00:09:50.636 00:00:02.739 so that you can forgive and forget.
00:09:51.215 00:09:51.829 00:00:00.614 We all
00:09:52.750 00:09:53.920 00:00:01.170 have a pattern,
00:09:54.618 00:10:04.061 00:00:09.443 the specific thing that we hold on to. In the old King James spea- speak about the besetting sin in He- in Hebrew 12 versus 1. That
00:10:04.681 00:10:05.784 00:00:01.103 pattern that keeps
00:10:06.147 00:10:10.170 00:00:04.023 us going back to it, this way of- that s-
00:10:10.647 00:10:11.045 00:00:00.398 that just
00:10:11.500 00:10:12.454 00:00:00.954 draws you and it's so-
00:10:13.738 00:10:23.602 00:00:09.864 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.
00:10:24.238 00:10:27.852 00:00:03.614 May we realise that. May we take responsibility for that
00:10:28.488 00:10:30.102 00:00:01.614 so that we can let go of it.
00:10:30.704 00:10:33.306 00:00:02.602 There are these things that other people did to us

00:10:33.954 00:10:35.511 00:00:01.557 that we have to forget,
00:10:36.183 00:10:39.210 00:00:03.027 en Paul says just as you forgive-
00:10:39.704 00:10:57.772 00:00:18.068 were forgiven by God you have to forgive each other. The same road that you have to go for your own deeds is the same road you have to walk with others, and that means that you have a right to punishment, to controlling the situation and you let go of it.

00:10:58.522 00:10:59.215 00:00:00.693 It means
00:10:59.693 00:11:00.840 00:00:01.147 that no more
00:11:01.507 00:11:05.693 00:00:04.186 you want the other person to pay for what he or she has done.
00:11:06.329 00:11:10.318 00:00:03.989 He doesn't deserve that just as you do not deserve your forgiveness
00:11:10.965 00:11:15.071 00:00:04.106 but you let go, you write it off, if you don't do it
00:11:16.170 00:11:18.704 00:00:02.534 then you keep it, you live with it
00:11:19.655 00:11:19.930 00:00:00.275 and
00:11:20.800 00:11:21.503 00:00:00.703 the pain,
00:11:22.544 00:11:24.193 00:00:01.649 this idea, this
00:11:24.469 00:11:34.642 00:00:10.173 continual thoughts of what happened to you, it will sit inside of you, and it becomes bitterness, it becomes a anger, it becomes
00:11:37.427 00:11:42.903 00:00:05.476 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.
00:11:43.639 00:11:44.620 00:00:00.981 Today we know
00:11:45.772 00:11:50.751 00:00:04.979 that memory sits in your neurons, it go sits in your synapse,
00:11:51.075 00:11:52.386 00:00:01.311 it lie in your
00:11:52.827 00:11:53.869 00:00:01.042 muscles and the reason
00:11:54.259 00:11:56.186 00:00:01.927 why you have to for-get is for your
00:11:56.751 00:11:57.648 00:00:00.897 for your own sake.
00:11:58.275 00:12:06.206 00:00:07.931 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.

00:12:07.738 00:12:10.944 00:00:03.206 We have to forget what others did to us,
00:12:11.489 00:12:14.069 00:00:02.580 and then we have to forget what happened to us,

00:12:15.689 00:12:22.344 00:00:06.655 and very often it takes us back to our parents and the place we have- we- we- we grew up

00:12:22.899 00:12:27.062 00:00:04.163 and it seems as if this is one of the big universal human
00:12:29.227 00:12:30.196 00:00:00.969 challenges, to
00:12:30.613 00:12:33.041 00:00:02.428 that which your parents did to you.
00:12:34.510 00:12:35.393 00:00:00.883 To acknowledge it
00:12:36.641 00:12:39.096 00:00:02.455 and- but also to accept
00:12:39.678 00:12:45.275 00:00:05.597 that what they have given you and even that which you didn't want, your DNA,
00:12:46.806 00:12:51.248 00:00:04.442 and then to forgive them also for that which they have done to you.
00:12:51.965 00:12:53.200 00:00:01.235 Not one of us
00:12:54.303 00:12:59.855 00:00:05.552 could get from anybody else the love throughout life that we always needed,
00:13:00.931 00:13:02.544 00:00:01.613 that's why we have to forgive,
00:13:02.944 00:13:04.572 00:00:01.628 that's why our parents are not
00:13:06.193 00:13:12.782 00:00:06.589 people- are not perfect where I don't have no choice, I have to acknowledge what have been given to me the life,
00:13:13.136 00:13:14.026 00:00:00.890 also the good
00:13:14.503 00:13:19.731 00:00:05.228 that was there and was locked inside there. Maybe tonight there's huge pain in your life
00:13:20.200 00:13:22.305 00:00:02.105 that just sits at a- in a place
00:13:22.744 00:13:23.069 00:00:00.325 where-
00:13:25.069 00:13:25.496 00:00:00.427 where with-
00:13:26.055 00:13:29.511 00:00:03.456 you sit with huge pain because of neglect,
00:13:30.524 00:13:34.475 00:00:03.951 rejection, maybe somebody misused you or abused you in your-
00:13:34.924 00:13:35.344 00:00:00.420 in your
00:13:35.951 00:13:36.786 00:00:00.835 parent's house,
00:13:37.089 00:13:43.041 00:00:05.952 I invite you to let it go. It can even go further than just forgiveness. We go to a place
00:13:43.600 00:13:44.903 00:00:01.303 where it can bless us.
00:13:45.812 00:13:46.915 00:00:01.103 I want to tell a story,
00:13:47.796 00:13:49.791 00:00:01.995 maybe you can identify with this.
00:13:51.475 00:13:54.434 00:00:02.959 I know two people who come from the same environment,
00:13:55.406 00:13:59.069 00:00:03.663 they grew up poorly at the wrong side of the tracks,

00:13:59.820 00:14:05.365 00:00:05.545 and after years they find themselves in a totally completely different place, both of them
00:14:05.917 00:14:07.027 00:00:01.110 way far
00:14:07.544 00:14:11.295 00:00:03.751 back from the situation in which they grew up economical, socially,
00:14:12.020 00:14:16.310 00:00:04.290 geographically they are- both of them are on different places-
00:14:16.691 00:14:23.882 00:00:07.191 in different places but the way in which they look at these things and the relationship that they have with their past and the place that they come from
00:14:24.358 00:14:27.889 00:00:03.531 are radically different from one another. The one person does
00:14:28.319 00:14:30.703 00:00:02.384 never wants to go back to that place again,
00:14:31.186 00:14:33.144 00:00:01.958 never wants to go back to that place again,
00:14:33.669 00:14:38.850 00:00:05.181 an- he used to have a- a name but you cannot- you cannot call him that name anymore.
00:14:39.224 00:14:47.460 00:00:08.236 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.
00:14:48.524 00:14:52.503 00:00:03.979 He avoids it completely and if he talks about it, it is-

00:14:54.379 00:14:58.331 00:00:03.952 he says it is really a godforsaken place. The other person,
00:14:59.303 00:15:00.103 00:00:00.800 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

00:17:45.344 00:17:48.600 00:00:03.256 rotten thing in my life. I want to accept that tonight,

00:17:49.269 00:17:52.407 00:00:03.138 I want to set them free, I will go further, I will-
00:17:53.248 00:17:57.034 00:00:03.786 my roots have to bless me and I want to recognise and
00:17:57.675 00:17:59.627 00:00:01.952 acknowledge it. I want to invite you
00:18:00.248 00:18:01.310 00:00:01.062 to pray with me,
00:18:02.469 00:18:03.262 00:00:00.793 it's a body
00:18:04.282 00:18:04.744 00:00:00.462 prayer.
00:18:06.351 00:18:12.820 00:00:06.469 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
00:18:13.627 00:18:20.634 00:00:07.007 and then I am going to ma- fists, and I am going to invite you, when you do this in this prayer and you think about your past
00:18:21.041 00:18:27.013 00:00:05.972 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 and this is a symbol of
00:18:27.400 00:18:31.303 00:00:03.903 let- letting go, forgiving, open your hands
00:18:32.082 00:18:33.882 00:00:01.800 and then just give it over to the Lord
00:18:34.469 00:18:36.800 00:00:02.331 and try, in this way, to let go of it.
00:18:38.103 00:18:39.158 00:00:01.055 This is a prayer
00:18:39.524 00:18:40.951 00:00:01.427 that's not being
00:18:41.358 00:18:44.910 00:00:03.552 prayed only once and then you- and it's over and done with.
00:18:46.173 00:18:46.938 00:00:00.765 Paul says
00:18:47.344 00:18:48.869 00:00:01.525 one thing I do,
00:18:50.179 00:18:52.751 00:00:02.572 I forget. He chooses to forget,
00:18:53.269 00:18:54.620 00:00:01.351 but Paul says when you've done it
00:18:55.131 00:18:55.944 00:00:00.813 why do you say-
00:18:56.765 00:18:58.917 00:00:02.152 then you do it again, and you do it again
00:18:59.627 00:19:01.289 00:00:01.662 because before I
00:19:01.965 00:19:04.531 00:00:02.566 can choose- I go back to that place where I-
00:19:05.200 00:19:06.786 00:00:01.586 I'm ta- I'm
00:19:07.717 00:19:08.234 00:00:00.517 thinking of-
00:19:08.634 00:19:08.830 00:00:00.196 that
00:19:09.922 00:19:14.066 00:00:04.144 I have to- have to have control, I feel I have to do something,
00:19:14.492 00:19:15.939 00:00:01.447 I have to save myself,
00:19:16.458 00:19:17.022 00:00:00.564 I must
00:19:18.657 00:19:19.055 00:00:00.398 say
00:19:19.939 00:19:22.856 00:00:02.917 then I have to let go of it. One thing I do,
00:19:23.724 00:19:24.392 00:00:00.668 I forget
00:19:25.513 00:19:27.469 00:00:01.956 and it's in those moments that you just
00:19:28.359 00:19:29.889 00:00:01.530 fist- put your hands in a fist
00:19:30.414 00:19:33.439 00:00:03.025 and say now I am taking this dead weight again with me,
00:19:34.138 00:19:34.337 00:00:00.199 but
00:19:35.022 00:19:36.464 00:00:01.442 I am letting go,
00:19:36.884 00:19:37.602 00:00:00.718 I choose
00:19:38.215 00:19:38.756 00:00:00.541 to forgive.
00:19:40.453 00:19:42.071 00:00:01.618 I don't give it anymore energy.
00:19:43.099 00:19:45.408 00:00:02.309 May the Lord help me with it, let's pray.
00:19:46.674 00:19:47.685 00:00:01.011 Heavenly Father,
00:19:49.745 00:19:50.751 00:00:01.006 we're coming now
00:19:51.845 00:19:56.364 00:00:04.519 to you in the beginning and the end of the year and the beginning of a n- of a new year,
00:19:59.060 00:20:01.132 00:00:02.072 and we think back on things that we've done,
00:20:06.331 00:20:07.988 00:00:01.657 and we realise tonight
00:20:09.259 00:20:12.508 00:00:03.249 we don't want to go with this conscious- conscience,

00:20:13.436 00:20:15.049 00:00:01.613 this dead weight.

00:20:15.828	00:20:21.386	00:00:05.558	We don’t want to go with that to our futures. We want a future where we think of things that others
00:20:22.157	00:20:22.911	00:00:00.754	have done to us,
00:20:25.105	00:20:31.232	00:00:06.127	we think of maybe things that we did not ask for them, it just happened to us
00:20:31.790	00:20:32.458	00:00:00.668	because of the
00:20:32.845	00:20:35.972	00:00:03.127	places we grew up in, the environment we grew up in.
00:20:36.464	00:20:38.011	00:00:01.547	We bring this to you,
00:20:38.861	00:20:41.674	00:00:02.813	and we give it to you, and we let go of them.
00:20:43.541	00:20:45.795	00:00:02.254	And we ask you Lord to help us
00:20:47.513	00:20:48.917	00:00:01.404	to in this way
00:20:49.340	00:20:49.629	00:00:00.289	forget
00:20:52.856	00:20:56.259	00:00:03.403	so that we could reach out to the future
00:20:57.386	00:20:59.834	00:00:02.448	and then go into the future
00:21:00.845	00:21:01.884	00:00:01.039	together with you.
00:21:02.922	00:21:04.773	00:00:01.851	We thank you for this Father,
00:21:05.629	00:21:07.160	00:00:01.531	in the name of Jesus.
00:21:08.287	00:21:08.574	00:00:00.287	Amen.

Interpreter C

00:00:09.080	00:00:11.030	00:00:01.950	Before the year storms in and
00:00:11.430	00:00:14.280	00:00:02.850	attacks me inside, and draws me away, I
00:00:15.030	00:00:17.960	00:00:02.930	hand myself over to you, Lord. Before the noise
00:00:18.660	00:00:22.237	00:00:03.577	draws my soul I become still in front of you, Lord
00:00:24.430	00:00:25.080	00:00:00.650	own me
00:00:26.400	00:00:27.140	00:00:00.740	control me
00:00:28.610	00:00:29.230	00:00:00.620	force me
00:00:31.240	00:00:32.510	00:00:01.270	if I
00:00:32.917	00:00:33.680	00:00:00.763	wander away,
00:00:34.240	00:00:40.890	00:00:06.650	help me and bend me, and help me to give myself over, and if the year should evaporate
00:00:41.600	00:00:43.096	00:00:01.496	and is history
00:00:43.532	00:00:44.160	00:00:00.628	may you-
00:00:45.320	00:00:47.860	00:00:02.540	uhm may your chronicles leave
00:00:48.322	00:00:49.690	00:00:01.368	steps, uhm,
00:00:50.180	00:00:50.620	00:00:00.440	in my life,
00:00:51.160	00:00:54.780	00:00:03.620	here, before the year storms in, I give myself over
00:01:15.810	00:01:17.130	00:00:01.320	But one thing I do,
00:01:17.700	00:01:19.750	00:00:02.050	I forget things that are left behind
00:01:20.810	00:01:23.279	00:00:02.469	and I reach to what lies before me.
00:01:23.716	00:01:24.285	00:00:00.569	I
00:01:25.150	00:01:26.710	00:00:01.560	chase the- the goal
00:01:27.775	00:01:28.292	00:00:00.517	to
00:01:29.330	00:01:29.898	00:00:00.568	achieves
00:01:30.340	00:01:31.260	00:00:00.920	God's, uhm,
00:01:32.160	00:01:33.799	00:00:01.639	calling, in Jesus name.
00:01:42.210	00:01:44.350	00:00:02.140	Don't we all just want to be happy
00:01:46.300	00:01:48.136	00:00:01.836	Don't we think about our future
00:01:49.830	00:01:51.220	00:00:01.390	about what we want to do,
00:01:52.180	00:01:58.314	00:00:06.134	who we want to take hands with, and what we want to get and- what we want to do to just be happy.
00:02:00.350	00:02:03.440	00:00:03.090	There is a school of thought in psychology that thinks our
00:02:05.089	00:02:09.620	00:00:04.531	search for happiness and pleasure is the deepest motivation for our,
00:02:10.180	00:02:10.610	00:00:00.430	uhm,
00:02:11.030	00:02:14.759	00:00:03.729	behaviour so if we want to understand why someone does something
00:02:15.680	00:02:16.942	00:00:01.262	I would have to go
00:02:17.560	00:02:20.770	00:00:03.210	look at the motivation that he would might
00:02:21.430	00:02:26.040	00:00:04.610	be- better off- due to his behaviour, maybe even be happier,
00:02:29.640	00:02:31.310	00:00:01.670	but years ago,
00:02:32.662	00:02:33.334	00:00:00.672	Peter
00:02:33.412	00:02:35.423	00:00:02.011	[pages rustling]
00:02:37.220	00:02:39.844	00:00:02.624	years ago Paul wrote in Philippians
00:02:40.580	00:02:43.670	00:00:03.090	about what- happiness could bring in our lives,
00:02:44.640	00:02:48.960	00:00:04.320	he says: "I forget the- the things that are behind,
00:02:49.810	00:02:51.525	00:00:01.715	it is the one thing that I do,
00:02:52.237	00:02:52.880	00:00:00.643	and then I
00:02:53.330	00:02:57.090	00:00:03.760	reach towards the thing that lie ahead- the things that lie ahead."
00:02:58.150	00:02:59.120	00:00:00.970	Your happiness
00:03:01.510	00:03:06.650	00:00:05.140	is directly linked to your relationship with your past and your future
00:03:11.183	00:03:16.990	00:00:05.807	If you live with bitterness and resentment and with f- of the past and fear for the future,

00:03:17.620 00:03:20.500 00:00:02.880 you will not have happiness. That is why Paul says

00:03:21.030 00:03:24.990 00:00:03.960 this is the one thing I do, I forget the things that are behind,
00:03:25.460 00:03:27.110 00:00:01.650 if I do not forget them
00:03:28.110 00:03:30.080 00:00:01.970 I cannot reach towards the future
00:03:30.350 00:03:31.560 00:00:01.210 because then I
00:03:32.790 00:03:36.350 00:00:03.560 uhm, take away a life of happiness,
00:03:37.280 00:03:40.750 00:00:03.470 but to for- to forgive and forget it does not mean to

00:03:41.280 00:03:43.013 00:00:01.733 suffer of, uhm,
00:03:43.220 00:03:44.050 00:00:00.830 amnesia,
00:03:44.910 00:03:45.604 00:00:00.694 you either-
00:03:47.510 00:03:49.180 00:00:01.670 you do not- don't avoid or-
00:03:49.660 00:03:50.239 00:00:00.579 uhm,
00:03:51.070 00:03:52.180 00:00:01.110 your fut- your past,
00:03:54.019 00:03:56.210 00:00:02.191 he remembers everything of the past,
00:03:56.820 00:03:58.400 00:00:01.580 and he reminds them of that.
00:03:59.064 00:04:00.110 00:00:01.046 What he means
00:04:00.690 00:04:01.000 00:00:00.310 is
00:04:01.350 00:04:02.320 00:00:00.970 that it's metaphor,
00:04:03.506 00:04:07.170 00:00:03.664 , I let certain things of the past go,
00:04:07.720 00:04:08.690 00:00:00.970 I let it go,
00:04:09.090 00:04:09.620 00:00:00.530 I
00:04:10.030 00:04:11.870 00:00:01.840 do not give it any more energy,
00:04:12.680 00:04:13.783 00:00:01.103 I am free of it*
00:04:16.270 00:04:19.830 00:00:03.560 Someone summed it up so perfectly when he said:

00:04:20.878 00:04:24.613 00:00:03.735 "I undertake to never speak about it again,
00:04:25.240 00:04:26.470 00:00:01.230 not with you,
00:04:27.260 00:04:29.310 00:00:02.050 and not to discuss it with myself,
00:04:29.973 00:04:31.833 00:00:01.860 I choose to do that."
00:04:33.240 00:04:36.920 00:00:03.680 That is what it means to forget it and to let it go.
00:04:37.390 00:04:45.990 00:00:08.600 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?",
00:04:46.890 00:04:49.320 00:00:02.430 he says well, you know at the tenth hole
00:04:50.600 00:04:54.610 00:00:04.010 Gert got a- a- a heart- a heart attack, he suffered a heart attack,
00:04:55.680 00:04:57.410 00:00:01.730 it was a double handicap and, and
00:04:58.110 00:05:01.520 00:00:03.410 we had to drag him and hit, and drag and hit,
00:05:02.230 00:05:03.320 00:00:01.090 right until the end.
00:05:07.920 00:05:10.020 00:00:02.100 That is how many of us go through life,
00:05:11.060 00:05:12.940 00:00:01.880 like a committed golfer,
00:05:14.160 00:05:16.261 00:00:02.101 nothing detracts of our game,
00:05:17.270 00:05:20.630 00:00:03.360 but we have this extra dead weight that we carry along,
00:05:20.930 00:05:23.540 00:00:02.610 we get up, we go to work, we are in a meeting,
00:05:24.129 00:05:25.038 00:00:00.909 we take it along,
00:05:25.610 00:05:27.560 00:00:01.950 in a relationship we take it along,
00:05:28.724 00:05:33.350 00:00:04.626 we go through our entire life and we- we drag it along.

00:05:34.326 00:05:35.690 00:00:01.364 So what is
00:05:36.240 00:05:39.510 00:00:03.270 the stuff that you need to let go off, what do you need to forget?
00:05:41.320 00:05:46.587 00:00:05.267 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,
00:05:47.270 00:05:51.300 00:00:04.030 there are stuff that happened to you that you just have to forget.
00:05:54.380 00:05:57.090 00:00:02.710 Think about the things that you have done,

00:05:59.550 00:06:00.660 00:00:01.110 maybe they
00:06:01.550 00:06:07.160 00:00:05.610 suddenly rise up and- and you remember them, and you think, ag, if I just didn't do it,
00:06:07.767 00:06:10.844 00:00:03.077 what if I didn't do it, how different would my life not have been,
00:06:12.283 00:06:13.937 00:00:01.654 how can I forget this,
00:06:15.340 00:06:17.150 00:00:01.810 and this is a wonderful recipe,
00:06:18.040 00:06:19.870 00:00:01.830 this is a wonderful, wonderful recipe,
00:06:21.302 00:06:23.030 00:00:01.728 admit to what you have done.
00:06:23.740 00:06:26.180 00:00:02.440 Take responsibility to what you have done,
00:06:27.280 00:06:28.160 00:00:00.880 and then
00:06:29.150 00:06:30.550 00:00:01.400 you admit it to God,
00:06:31.279 00:06:32.030 00:00:00.751 and you
00:06:33.179 00:06:37.480 00:00:04.301 feel sorry for it, and you accept that God has forgiven you,
00:06:38.280 00:06:42.340 00:00:04.060 because God says if you admit to your sins he will

00:06:42.950 00:06:43.760 00:00:00.810 forgive you.
00:06:45.410 00:06:48.800 00:00:03.390 He will never think about it ever again, it is in the past.

00:06:50.480 00:06:51.870 00:00:01.390 It is that simple.
00:06:53.740 00:06:57.620 00:00:03.880 But, it can take us years to get to that point
00:06:58.350 00:06:59.560 00:00:01.210 where we admit
00:07:00.470 00:07:02.171 00:00:01.701 and take responsility,
00:07:03.090 00:07:04.376 00:00:01.286 and that we
00:07:05.850 00:07:07.717 00:00:01.867 feel sorry about what we've done.
00:07:09.550 00:07:12.350 00:00:02.800 I have sat with someone who once said but I have done it,
00:07:12.700 00:07:13.660 00:00:00.960 but I keep on-
00:07:14.430 00:07:17.870 00:00:03.440 it keeps on with me, I can't- I can't let go, it keeps

00:07:18.272 00:07:18.910 00:00:00.638 haunting me,
00:07:19.870 00:07:20.160 00:00:00.290 and
00:07:21.720 00:07:24.800 00:00:03.080 we actually came- to the realisation that he is stuck

00:07:25.250 00:07:27.500 00:00:02.250 to the point of accepting it,
00:07:28.230 00:07:35.362 00:00:07.132 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 just by the grace of God
00:07:36.160 00:07:36.360 00:00:00.200 that
00:07:37.380 00:07:40.070 00:00:02.690 God has already paid the pre, that he's already forgiven him,
00:07:40.973 00:07:45.230 00:00:04.257 and that is how it is, that many of us cannot unders- accept it
00:07:46.090 00:07:50.090 00:00:04.000 because we cannot believe and accept that he has forgiven us
00:07:50.490 00:07:53.250 00:00:02.760 and what do we do if we do not forgive ourselves?

00:07:53.720 00:07:54.540 00:00:00.820 Then we say the
00:07:55.090 00:08:00.310 00:00:05.220 offering of- of Christ was enough for- for God, for the Father, but it is not enough for us
00:08:00.883 00:08:02.060 00:00:01.177 to just accept,
00:08:03.170 00:08:05.704 00:00:02.534 to feel s- sorry about what we have done.
00:08:07.000 00:08:10.217 00:00:03.217 As long as you brag about the things you've done in the past
00:08:11.204 00:08:14.620 00:00:03.416 and you say that wasn't too bad, that's how long
00:08:15.390 00:08:19.360 00:00:03.970 it will stay with you and you will not be able to forget it.
00:08:20.980 00:08:21.310 00:00:00.330 Those
00:08:21.660 00:08:24.130 00:00:02.470 patterns can be repeated in your life.
00:08:25.250 00:08:26.869 00:00:01.619 You will see in a relationship but

00:08:28.191 00:08:29.438 00:00:01.247 your marriage looks
00:08:29.850 00:08:33.277 00:00:03.427 pretty much the same as the first one, it's not over, it's not in the past, it's not
00:08:34.260 00:08:34.850 00:00:00.590 handled.
00:08:35.796 00:08:38.400 00:00:02.604 Finances, it'-s the same thing, I'm-
00:08:38.670 00:08:41.144 00:00:02.474 it repeats itself, I'm at the same point where I was

00:08:41.579 00:08:44.450 00:00:02.871 because it is not been dealt with.
00:08:45.580 00:08:49.290 00:00:03.710 . I do not have regret, and I do not feel sorry about it.

00:08:51.120 00:08:51.680 00:00:00.560 We can
00:08:52.180 00:08:55.000 00:00:02.820 often not admit to it because we are not
00:08:55.900 00:08:58.680 00:00:02.780 aware of the wrong and, uhm,
00:08:59.450 00:09:00.960 00:00:01.510 terrle deeds that we have done
00:09:02.140 00:09:05.570 00:00:03.430 and that is why there was this form of prayer where you
00:09:06.630 00:09:06.900 00:00:00.270 st-
00:09:07.290 00:09:13.360 00:00:06.070 -and and you just look back and ask the Lord please show me is there something,
00:09:14.080 00:09:14.650 00:00:00.570 any
00:09:15.390 00:09:16.500 00:00:01.110 any way
00:09:16.950 00:09:17.190 00:00:00.240 of
00:09:18.600 00:09:20.840 00:00:02.240 pain that- that I can see and
00:09:21.200 00:09:25.120 00:00:03.920 show me what I- what I- what I've done, and then you think about your life,
00:09:25.540 00:09:29.695 00:00:04.155 and what you've done, and what you've felt, and what your attitude was
00:09:30.680 00:09:31.770 00:00:01.090 in the- in the past
00:09:32.105 00:09:33.240 00:00:01.135 period that you
00:09:33.730 00:09:34.905 00:00:01.175 are thinking about
00:09:36.180 00:09:40.006 00:00:03.826 and when you see it you- realise it and you admit it,

00:09:40.460 00:09:42.600 00:00:02.140 and you take it to God, and you
00:09:43.490 00:09:46.150 00:00:02.660 take it with, uh, sorrow and
00:09:46.820 00:09:51.780 00:00:04.960 regret and you ask him to help you to let it go so that you can be free.
00:09:53.440 00:09:57.120 00:00:03.680 We all have a pattern, a certain thing that we cling to.

00:09:57.490 00:09:59.480 00:00:01.990 The old King James translation
00:09:59.900 00:10:02.650 00:00:02.750 speaks of a besetting sin in Hebrews 12,
00:10:03.940 00:10:04.130 00:00:00.190 that
00:10:05.450 00:10:05.850 00:00:00.400 uh
00:10:06.160 00:10:07.160 00:00:01.000 pattern that
00:10:07.630 00:10:09.320 00:00:01.690 deceives you and
00:10:09.740 00:10:13.760 00:00:04.020 it- it- it lures you and it shows your way of life
00:10:14.270 00:10:17.450 00:00:03.180 that you like, but it- it takes you, it- it- it
00:10:17.760 00:10:22.040 00:00:04.280 prevents you from living the life that you need to live and that God has in plan for you.
00:10:22.780 00:10:27.590 00:00:04.810 May we see it, may we realise it, may we take responsibility for it
00:10:28.950 00:10:30.380 00:00:01.430 so that we can let go of it.
00:10:31.510 00:10:35.180 00:00:03.670 There are things that other people have done to us that we need to forget,
00:10:36.350 00:10:37.310 00:00:00.960 and Paul says:
00:10:37.990 00:10:40.620 00:00:02.630 "just as you are forgiven by God
00:10:41.600 00:10:43.050 00:00:01.450 we should forgive each other"
00:10:45.930 00:10:53.278 00:00:07.348 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,
00:10:54.020 00:11:00.453 00:00:06.433 and that is why you should let go of wanting to have control of the situation

00:11:02.010 00:11:02.460 00:00:00.450 so that
00:11:03.110 00:11:11.580 00:00:08.470 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,
00:11:12.370 00:11:13.130 00:00:00.760 you write it off.
00:11:14.350 00:11:15.460 00:00:01.110 If you do not do it
00:11:16.260 00:11:17.250 00:00:00.990 then you keep it,
00:11:17.750 00:11:19.040 00:00:01.290 you lea- you live with it,
00:11:21.350 00:11:22.340 00:00:00.990 and this pain,
00:11:23.040 00:11:26.810 00:00:03.770 , this idea, and this cont-inuous ideas of what
00:11:27.250 00:11:29.630 00:00:02.380 happened to you will sit within you
00:11:30.087 00:11:31.780 00:00:01.693 and it becomes bitterness,
00:11:32.590 00:11:41.380 00:00:08.790 it becomes rage, it becomes resentment. If he just didn't do it, if it just didn't happen to me, how different would it not have been,
00:11:42.010 00:11:43.370 00:00:01.360 and today we know
00:11:44.080 00:11:44.220 00:00:00.140 that
00:11:46.170 00:11:48.435 00:00:02.265 that memory goes and sit
00:11:48.939 00:11:53.870 00:00:04.931 within you- in your synapsis, it- it- it goes and sits in your-
00:11:54.624 00:11:55.057 00:00:00.433 being,
00:11:55.800 00:11:58.450 00:00:02.650 and the reason you should forget it is for your own,

00:11:58.960 00:11:59.294 00:00:00.334 uhm,
00:12:00.512 00:12:01.140 00:00:00.628 wellbeing,
00:12:02.070 00:12:05.020 00:00:02.950 someone else won't become, uh, ill of it,
00:12:05.360 00:12:10.260 00:00:04.900 it's for your own health and for your own wellbeing that you should forgive and for- forget,
00:12:11.590 00:12:13.820 00:00:02.230 and then we should forget what happened to us.

00:12:15.760 00:12:19.070 00:00:03.310 And- often it takes us back to our parents
00:12:19.670 00:12:20.990 00:00:01.320 and the place where we grew up
00:12:22.240 00:12:26.970 00:00:04.730 and it seems as though those are one of the greatest universal
00:12:27.650 00:12:29.248 00:00:01.598 human challenges,
00:12:31.860 00:12:32.560 00:00:00.700 to
00:12:34.440 00:12:36.976 00:00:02.536 to admit to what your parents did to you,
00:12:38.260 00:12:41.620 00:00:03.360 but you also accept what they- they've given you
00:12:42.500 00:12:46.716 00:00:04.216 and even what you didn't want, which is your DNA,

00:12:47.890 00:12:51.530 00:00:03.640 and to also forgive them for what they have done to you.
00:12:53.900 00:12:54.926 00:00:01.026 None of us
00:12:55.495 00:12:56.750 00:00:01.255 could receive the love,
00:12:57.480 00:12:59.560 00:00:02.080 through life, that we always needed,
00:13:02.217 00:13:05.100 00:00:02.883 that is why we should forgive, our parents are not

00:13:06.260 00:13:06.923 00:00:00.663 complete,
00:13:07.790 00:13:14.210 00:00:06.420 I didn't have a choice for who they- who they were and I should accept the life that was given to me and also the good that was there.
00:13:16.270 00:13:16.760 00:00:00.490 Perhaps
00:13:17.840 00:13:20.563 00:00:02.723 there is a lot of pain in your life tonight,
00:13:20.980 00:13:21.680 00:00:00.700 and that you
00:13:22.200 00:13:23.600 00:00:01.400 are in a place where
00:13:25.590 00:13:28.540 00:00:02.950 you have immense pain due to,
00:13:31.600 00:13:36.120 00:00:04.520 uhm, abuse, rejection and, uhm,
00:13:37.870 00:13:40.250 00:00:02.380 the whole point is that you should let it go.
00:13:41.000 00:13:42.847 00:00:01.847 We should go further than forgiveness,
00:13:43.746 00:13:46.705 00:00:02.959 we should go to a place where we can bless.
00:13:47.490 00:13:51.790 00:00:04.300 I would like to tell you a story which you might be able to identify with. I know of

00:13:52.360 00:13:56.480 00:00:04.120 two people who came from the same area, they grew up poor,
00:13:56.950 00:13:59.642 00:00:02.692 they grew up on the wrong side of the train tracks,

00:14:00.210 00:14:01.580 00:00:01.370 but after years they
00:14:01.980 00:14:04.430 00:00:02.450 both found themselves in different places,
00:14:05.210 00:14:05.500 00:00:00.290 both
00:14:05.830 00:14:08.310 00:00:02.480 removed from the situation in which they grew up,

00:14:10.040 00:14:13.090 00:00:03.050 economically, socially, geographically,
00:14:13.340 00:14:17.370 00:00:04.030 everything is different, they are both in different places,
00:14:17.970 00:14:19.290 00:00:01.320 but the way they
00:14:19.730 00:14:24.510 00:00:04.780 view life, and the relationship they have with their past and the place where they come from
00:14:25.010 00:14:26.620 00:00:01.610 is radically different.
00:14:27.620 00:14:30.619 00:00:02.999 The one person doesn't want to go there at all,
00:14:31.131 00:14:32.490 00:00:01.359 he changed his name,
00:14:32.810 00:14:35.470 00:00:02.660 he took a nickname- or he had a nickname
00:14:36.050 00:14:43.570 00:00:07.520 at the place where he grew up but you are not allowed to call him that anymore, he does not want to be reminded of it again, he will never take his children back there again.
00:14:44.330 00:14:47.960 00:00:03.630 He is ashamed of where he grew up and where he comes from.
00:14:48.520 00:14:50.820 00:00:02.300 He avoids it totally,
00:14:51.340 00:14:51.860 00:00:00.520 and if
00:14:52.190 00:14:59.600 00:00:07.410 he speaks about it he always downplays it, he always calls it a Godforsaken place. And then there is the other person,
00:15:00.360 00:15:01.050 00:00:00.690 a neighbour,
00:15:01.591 00:15:05.638 00:00:04.047 he- he has a total different view of it. If he looks back at his past
00:15:07.510 00:15:11.710 00:00:04.200 he's grateful for a lot of good things that he got.
00:15:13.140 00:15:20.910 00:00:07.770 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
00:15:21.529 00:15:33.130 00:00:11.601 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
00:15:33.960 00:15:36.580 00:00:02.620 to bless him. The other person
00:15:37.170 00:15:38.570 00:00:01.400 tries to avoid it.
00:15:39.860 00:15:41.600 00:00:01.740 He tries to deny it,
00:15:42.920 00:15:43.100 00:00:00.180 but
00:15:45.720 00:15:52.410 00:00:06.690 this strange thing happens, and he is still linked to his past, and he can't forget it.
00:15:52.930 00:15:55.400 00:00:02.470 The person who embraces it, can forget
00:15:55.905 00:15:57.273 00:00:01.368 and he is blessed
00:15:57.910 00:15:58.810 00:00:00.900 by his past.
00:15:59.150 00:16:01.330 00:00:02.180 So, this is the invitation to you
00:16:02.340 00:16:02.680 00:00:00.340 and it's
00:16:03.340 00:16:04.429 00:00:01.089 something that
00:16:05.350 00:16:06.210 00:00:00.860 will happen
00:16:06.740 00:16:11.370 00:00:04.630 a lot later in many of our lives, and I've had people who said to me
00:16:12.030 00:16:14.440 00:00:02.410 ah I thought I had the perfect upbringing but
00:16:14.980 00:16:16.450 00:00:01.470 it became clearer to me,
00:16:17.280 00:16:18.410 00:00:01.130 the older I got, that
00:16:19.170 00:16:35.900 00:00:16.730 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
00:16:36.910 00:16:38.140 00:00:01.230 the things that we have
00:16:38.620 00:16:39.230 00:00:00.610 grown up with.

00:16:40.680 00:16:46.060 00:00:05.380 So the invitation to you is where are you in your life, are you at a place where you've done things,
00:16:47.090 00:16:49.720 00:00:02.630 it's very clear to you, it haunts you,
00:16:51.280 00:16:52.710 00:00:01.430 you resent yourself,
00:16:53.950 00:16:56.790 00:00:02.840 and- and the invitation is to forget,
00:16:58.300 00:17:00.520 00:00:02.220 to forget by admitting-
00:17:01.530 00:17:02.330 00:00:00.800 by
00:17:02.882 00:17:05.500 00:00:02.618 by admitting to Christ
00:17:05.895 00:17:10.930 00:00:05.035 that it is over no matter how bad it is what you've done, or what happened to you.
00:17:11.470 00:17:15.470 00:00:04.000 Maybe you are at a place before you even go into the new year,
00:17:16.220 00:17:20.420 00:00:04.200 before you are going to embrace it and look forward to-
00:17:20.810 00:17:28.380 00:00:07.570 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,

00:17:30.170 00:17:30.820 00:00:00.650 forgive it
00:17:31.430 00:17:32.160 00:00:00.730 and let it go.
00:17:34.750 00:17:43.190 00:00:08.440 Maybe you are at this place where it is out of my control, it was just the circumstances, it is something I would never have chosen for myself, but
00:17:43.940 00:17:48.020 00:00:04.080 it- it left a very bad taste in my- my mouth and my- my life,
00:17:49.350 00:17:51.990 00:00:02.640 and I want you to free yourselves
00:17:52.870 00:17:56.740 00:00:03.870 and allow yourselves that your roots will bless you.

00:17:58.000 00:17:59.980 00:00:01.980 I would like to invite you
00:18:00.630 00:18:01.840 00:00:01.210 to pray with me,
00:18:03.080 00:18:04.600 00:00:01.520 it's a prayer for the body.
00:18:07.630 00:18:13.006 00:00:05.376 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
00:18:13.890 00:18:14.810 00:00:00.920 and will
00:18:15.690 00:18:17.270 00:00:01.580 ball our f- our fists
00:18:17.770 00:18:18.500 00:00:00.730 and I ask you
00:18:18.920 00:18:20.630 00:00:01.710 to think about our past
00:18:21.160 00:18:22.000 00:00:00.840 and that you'll do it
00:18:22.480 00:18:24.940 00:00:02.460 hard and feel the pain in your hands
00:18:25.520 00:18:28.260 00:00:02.740 and as a symbol of letting it go,
00:18:28.690 00:18:29.526 00:00:00.836 forgiving it,
00:18:30.080 00:18:33.200 00:00:03.120 to open your hands and to just give it to the Lord,

00:18:35.220 00:18:35.580 00:00:00.360 and
00:18:36.190 00:18:39.840 00:00:03.650 in this manner we will let it go. And this is a prayer that

00:18:41.060 00:18:43.220 00:00:02.160 isn't prayed once and it will
00:18:43.590 00:18:46.350 00:00:02.760 ha- deal with everything once and for all.
00:18:47.110 00:18:54.440 00:00:07.330 Paul says "one thing that I do is I forget, I choose to do it" but he says that
00:18:55.620 00:18:58.660 00:00:03.040 once you have done it you do it again and again
00:18:59.820 00:19:04.330 00:00:04.510 because before you can get yourself you go back to the place where
00:19:04.877 00:19:06.710 00:00:01.833 you doubt- grace,
00:19:08.210 00:19:08.760 00:00:00.550 where you-
00:19:10.360 00:19:21.880 00:00:11.520 and you go back to the place where you feel you need to control and you need to do something, and you need to save yourself, and you need to release yourself of the sin and then you just need to let it go, again,
00:19:22.390 00:19:25.480 00:00:03.090 this is the one thing I do and I f- I forget.
00:19:25.950 00:19:27.850 00:00:01.900 And it is those moments that you should
00:19:28.550 00:19:33.490 00:00:04.940 make a fist and say now I am dragging these- this dead weight along with me,

00:19:34.220 00:19:35.940 00:00:01.720 but, I am letting it go.
00:19:37.480 00:19:39.030 00:00:01.550 I choose to forgive.
00:19:40.420 00:19:42.660 00:00:02.240 I do not give it energy any longer.
00:19:43.670 00:19:46.710 00:00:03.040 May the Lord help me with it. Let's pray together.

00:19:47.730 00:19:48.450 00:00:00.720 Our dear Lord,
00:19:49.760 00:19:50.890 00:00:01.130 we come to you
00:19:53.050 00:19:58.112 00:00:05.062 at the beginning and the end of the year- or at the end of the year and the beginning of a new year
00:19:59.460 00:20:01.690 00:00:02.230 and we think about the things that we have done
00:20:06.660 00:20:08.220 00:00:01.560 and we realise tonight
00:20:09.450 00:20:10.960 00:00:01.510 that we do not want to
00:20:11.550 00:20:12.900 00:00:01.350 live with this-
00:20:13.510 00:20:15.410 00:00:01.900 this knowledge and this conscience
00:20:15.830 00:20:16.980 00:00:01.150 of this dead weight.
00:20:18.870 00:20:22.040 00:00:03.170 We think about the things that others have done to us.

00:20:26.880 00:20:27.190 00:00:00.310 We think
00:20:28.220 00:20:34.710 00:00:06.490 about the things that we didn't ask for but that just happened to us and circumstances that we- we grew up in,
00:20:36.140 00:20:37.170 00:00:01.030 we bring it to you,
00:20:39.450 00:20:41.350 00:00:01.900 and we give it to you and we let it go.
00:20:43.770 00:20:45.830 00:00:02.060 And we ask you, Lord, to help us
00:20:48.660 00:20:49.070 00:00:00.410 to
00:20:49.680 00:20:51.160 00:00:01.480 forgive in this manner
00:20:54.050 00:20:56.670 00:00:02.620 so that we can reach towards the future,
00:20:58.130 00:21:00.320 00:00:02.190 can go into the future
00:21:01.150 00:21:02.090 00:00:00.940 along with you.
00:21:03.350 00:21:05.203 00:00:01.853 We thank you for that, Lord,
00:21:05.550 00:21:07.725 00:00:02.175 in the name of Jesus Christ.
00:21:08.330 00:21:08.610 00:00:00.280 Amen.

Interpreter D

00:00:04.360	00:00:04.690	00:00:00.330	Here,
00:00:05.250	00:00:07.220	00:00:01.970	before the year comes crashing in
00:00:07.760	00:00:09.460	00:00:01.700	to conquer me and lead me astray
00:00:10.270	00:00:11.610	00:00:01.340	I commit myself to thee,
00:00:13.250	00:00:15.991	00:00:02.741	before the noise calls to my soul
00:00:16.739	00:00:18.820	00:00:02.081	I take silence refuge with thee.
00:00:19.560	00:00:19.940	00:00:00.380	Take me,
00:00:21.310	00:00:21.990	00:00:00.680	control me,
00:00:23.460	00:00:24.080	00:00:00.620	command me.
00:00:26.410	00:00:27.411	00:00:01.001	Should I stray,
00:00:29.310	00:00:30.640	00:00:01.330	bend me your way,
00:00:32.730	00:00:33.230	00:00:00.500	and when
00:00:33.720	00:00:36.010	00:00:02.290	yet another year is gone like dewdrops
00:00:36.300	00:00:36.830	00:00:00.530	and history
00:00:38.310	00:00:39.520	00:00:01.210	may your chronicles
00:00:39.930	00:00:41.360	00:00:01.430	be written over my tracks.
00:00:42.400	00:00:42.660	00:00:00.260	Here,
00:00:44.981	00:00:47.685	00:00:02.704	before another year comes crashing in
00:00:49.200	00:00:50.930	00:00:01.730	I commit myself to thee.
00:01:16.659	00:01:17.139	00:00:00.480	Brothers,
00:01:17.980	00:01:19.273	00:00:01.293	I do not consider myself
00:01:19.760	00:01:21.133	00:00:01.373	yet to have taken of it
00:01:21.880	00:01:22.846	00:00:00.966	but one thing I do,
00:01:23.400	00:01:26.480	00:00:03.080	forgetting what is behind and straining towards what is ahead,
00:01:27.040	00:01:30.858	00:00:03.818	I press on towards the goal to win the pre for which God has called me heavenwards
00:01:31.333	00:01:32.266	00:00:00.933	in Christ Jesus.
00:01:40.813	00:01:43.300	00:00:02.487	Wouldn't it be ne if we were all just happy?
00:01:44.566	00:01:45.060	00:00:00.494	Don't we
00:01:45.826	00:01:47.209	00:00:01.383	think of our future
00:01:47.633	00:01:49.286	00:00:01.653	and what we want to do,
00:01:50.080	00:01:53.140	00:00:03.060	those who we want to embrace, what we want,
00:01:53.846	00:01:55.339	00:00:01.493	isn't it all just to be happy?
00:01:57.166	00:01:59.333	00:00:02.167	There is a school of thought in psychology
00:01:59.706	00:02:02.693	00:00:02.987	that averse that our search for happiness, for joy,
00:02:04.893	00:02:05.053	00:00:00.160	that
00:02:05.673	00:02:11.670	00:00:05.997	that is the deepest motivation behind any behaviour, so if I want to understand why someone wants to do something
00:02:12.540	00:02:14.033	00:00:01.493	I will have to look behind that
00:02:14.466	00:02:15.826	00:00:01.360	to find the motivation
00:02:16.413	00:02:17.926	00:00:01.513	and he thinks that
00:02:18.453	00:02:20.360	00:00:01.907	through this behaviour he would be better off,
00:02:20.800	00:02:21.793	00:00:00.993	he would be happier.
00:02:23.720	00:02:25.386	00:00:01.666	Paul also had it- - eas
00:02:25.773	00:02:26.026	00:00:00.253	about
00:02:26.526	00:02:29.086	00:00:02.560	what brings joy to our lives and years, years ago
00:02:29.611	00:02:31.379	00:00:01.768	he wrote to the congregation of Philippians
00:02:31.893	00:02:33.466	00:00:01.573	and he doesn't just give them an answer,
00:02:33.880	00:02:36.206	00:00:02.326	he also gives them several answers, as a matter of fact,
00:02:36.646	00:02:38.333	00:00:01.687	about what exactly
00:02:38.700	00:02:41.215	00:00:02.515	can bring joy and happiness to our lives, and he says
00:02:42.740	00:02:43.646	00:00:00.906	"I forget
00:02:44.293	00:02:45.853	00:00:01.560	those things left behind."

00:02:46.546 00:02:48.579 00:00:02.033 He says “that is the one thing that I do
00:02:50.020 00:02:51.366 00:00:01.346 and then I reach out
00:02:51.846 00:02:52.953 00:00:01.107 to those things ahead of me.”
00:02:55.744 00:02:57.100 00:00:01.356 Your happiness
00:02:59.234 00:03:00.818 00:00:01.584 is directly connected
00:03:01.651 00:03:04.872 00:00:03.221 with your relationship with your past and the future.

00:03:07.818 00:03:08.577 00:00:00.759 If you
00:03:09.181 00:03:11.416 00:00:02.235 look back on the past with
00:03:11.812 00:03:14.161 00:00:02.349 resentment and you fear the future
00:03:14.429 00:03:15.201 00:00:00.772 then there’s no joy,
00:03:15.751 00:03:16.879 00:00:01.128 and that’s why Paul says
00:03:18.557 00:03:20.496 00:00:01.939 “this one thing is what I do,
00:03:20.979 00:03:23.035 00:00:02.056 , I forget that which is what- behind me.
00:03:23.456 00:03:24.433 00:00:00.977 If I don’t forget this
00:03:25.093 00:03:27.691 00:00:02.598 then I cannot reach forward toward the future,
00:03:28.832 00:03:30.073 00:00:01.241 because then I also
00:03:31.248 00:03:32.872 00:00:01.624 withhold myself from a life of happiness,”
00:03:33.208 00:03:35.120 00:00:01.912 and to forget does not mean amnesia.
00:03:36.302 00:03:37.026 00:00:00.724 He doesn’t say
00:03:37.597 00:03:38.657 00:00:01.060 every good Christian
00:03:39.308 00:03:41.550 00:00:02.242 suffers from amnesia, that’s not the case.
00:03:43.995 00:03:46.355 00:00:02.360 Either you avoid it, you don’t avoid your past.
00:03:46.778 00:03:47.778 00:00:01.000 He simply uses the word
00:03:48.664 00:03:52.188 00:00:03.524 forget there, because remember in the letter he remembers everything that he says and
00:03:52.563 00:03:56.255 00:00:03.692 he even remembers all those bad and horrible things, and he reminds them of that in his epistle.
00:03:57.241 00:03:59.993 00:00:02.752 What he means is, he means this metaphorically,

00:04:01.610 00:04:03.516 00:00:01.906 there are certain parts of the past
00:04:03.825 00:04:05.429 00:00:01.604 that I simply let go.
00:04:07.416 00:04:09.973 00:00:02.557 I give it no more credence, no more energy.
00:04:10.926 00:04:11.959 00:00:01.033 I'm free of that.
00:04:14.432 00:04:17.305 00:00:02.873 Somebody actually summarized it quite succinctly when he sa
00:04:18.375 00:04:19.865 00:00:01.490 “I undertake
00:04:20.751 00:04:21.932 00:00:01.181 to not talk about that again,
00:04:22.785 00:04:23.550 00:00:00.765 not with you
00:04:24.624 00:04:27.006 00:00:02.382 and also neither with myself,
00:04:28.140 00:04:29.664 00:00:01.524 I choose to do this.”
00:04:30.181 00:04:30.711 00:00:00.530 This
00:04:31.127 00:04:33.818 00:00:02.691 is what it means to forget about it and to let it go.
00:04:34.530 00:04:38.609 00:00:04.079 This makes me think of the guy who came home one night after golf and his wife says
00:04:38.919 00:04:40.684 00:00:01.765 “how d it go” and he says “oh it went badly”.
00:04:42.174 00:04:42.859 00:00:00.685 She says “what happened?”
00:04:43.926 00:04:44.187 00:00:00.261 He says
00:04:44.919 00:04:46.107 00:00:01.188 “you know here at the
00:04:46.953 00:04:47.523 00:00:00.570 tenth hole,
00:04:48.523 00:04:50.631 00:00:02.108 Gert, the one I played against, he got a heart attack

00:04:51.120 00:04:52.349 00:00:01.229 and from that point on f-
00:04:53.228 00:04:53.885 00:00:00.657 double handap,
00:04:55.308 00:04:55.738 00:00:00.430 and then it’s
00:04:56.798 00:04:59.610 00:00:02.812 pull him, hit a ball, pull him, drag him,
00:04:59.973 00:05:01.100 00:00:01.127 right until the end”.
00:05:06.147 00:05:08.080 00:00:01.933 And that’s how many of us go through life,
00:05:08.832 00:05:10.221 00:00:01.389 like a committeded golfer,
00:05:12.879 00:05:14.892 00:00:02.013 nothing lets me- take me away from my game.

00:05:15.617 00:05:18.026 00:00:02.409 There is this extra dead weight we carry along with us.

00:05:19.114 00:05:21.087 00:00:01.973 We wake up, go to work, in a meeting
00:05:22.147 00:05:27.670 00:00:05.523 we take this, in a relationship we take this past along with us. We go through our whole life
00:05:29.040 00:05:31.932 00:00:02.892 clinging on to all these things and what are these things?
00:05:33.496 00:05:36.657 00:00:03.161 What are those things we need to let go? What is it that you need to forget?
00:05:39.281 00:05:41.500 00:00:02.219 There are certain things you should have done which you
00:05:41.993 00:05:42.389 00:00:00.396 should forget.
00:05:42.765 00:05:45.000 00:00:02.235 There are things that people d to you that you should also forget.
00:05:46.610 00:05:49.516 00:00:02.906 There are things that happened to you that you simply have to forget.
00:05:51.953 00:05:55.033 00:00:03.080 Think, just for one moment, of all the things that you have done.
00:05:57.047 00:05:58.778 00:00:01.731 Perhaps it comes to you immedtely
00:05:59.234 00:06:01.436 00:00:02.202 and immedtely you're back in that space where,
00:06:01.805 00:06:02.456 00:00:00.651 you know, where you think
00:06:02.879 00:06:04.322 00:00:01.443 "if I had just not done this,
00:06:04.912 00:06:07.966 00:00:03.054 what if I just never d this, how different my life would have been?
00:06:09.671 00:06:11.489 00:00:01.818 How can I forget this?
00:06:13.436 00:06:14.926 00:00:01.490 Here is a wonderful recipe for that,
00:06:16.268 00:06:16.830 00:00:00.562 the answer,
00:06:19.067 00:06:20.389 00:00:01.322 acknowledge what you did,
00:06:21.698 00:06:23.979 00:00:02.281 take responsibility for that, be accountable for it,
00:06:25.288 00:06:27.100 00:00:01.812 and then you confess that
00:06:28.241 00:06:29.463 00:00:01.222 and you feel truly
00:06:29.664 00:06:30.287 00:00:00.623 sorry
00:06:31.489 00:06:31.791 00:00:00.302 and you
00:06:32.637 00:06:34.349 00:00:01.712 accept that God forgives you for this
00:06:35.402 00:06:38.402 00:00:03.000 because He says that if you confess your sins
00:06:38.758 00:06:40.087 00:00:01.329 you shall be forgiven.
00:06:41.395 00:06:41.791 00:00:00.396 He
00:06:42.308 00:06:44.449 00:00:02.141 will never think about that again,
00:06:45.093 00:06:45.483 00:00:00.390 it's over
00:06:47.422 00:06:47.892 00:00:00.470 And this is
00:06:48.281 00:06:49.184 00:00:00.903 so simple really,
00:06:49.838 00:06:50.114 00:00:00.276 but
00:06:51.308 00:06:52.915 00:00:01.607 so many of us-
00:06:53.671 00:06:55.778 00:00:02.107 it can take us years to get to that point
00:06:56.577 00:06:57.845 00:00:01.268 where we have to acknowledge,
00:06:58.469 00:06:59.234 00:00:00.765 confess,
00:06:59.651 00:07:00.402 00:00:00.751 acknowledge
00:07:01.342 00:07:01.718 00:00:00.376 and
00:07:02.483 00:07:03.154 00:00:00.671 accept
00:07:03.751 00:07:05.080 00:00:01.329 that we are forgiven.
00:07:06.899 00:07:08.959 00:00:02.060 I once sat with someone who sa "oh I've done this before
00:07:10.106 00:07:14.140 00:00:04.034 but I keep on remember these things, I can't forget it, it- it haunts me"
00:07:15.355 00:07:17.295 00:00:01.940 and after that conversation we discover
00:07:17.738 00:07:18.734 00:00:00.996 that actually
00:07:19.630 00:07:21.416 00:00:01.786 he's stuck at the place of acceptance.
00:07:22.107 00:07:22.234 00:00:00.127 He
00:07:22.691 00:07:24.865 00:00:02.174 feels that it can't be that simple, it can't be that easy,

00:07:25.255 00:07:27.711 00:00:02.456 I must pay for this, there must be some sort of penance for the past.
00:07:28.248 00:07:29.362 00:00:01.114 He wants to control for this.
00:07:30.590 00:07:32.641 00:00:02.051 He can't think that this is merely grace
00:07:32.973 00:07:34.093 00:00:01.120 and he just needs to accept
00:07:34.986 00:07:37.322 00:00:02.336 that God has already pa the pre for that
00:07:38.818 00:07:39.523 00:00:00.705 and that's the way it is.
00:07:40.194 00:07:44.120 00:00:03.926 Many of us simply can't accept that, we cannot even forget ours- we can't forgive ourselves,
00:07:44.919 00:07:47.127 00:00:02.208 we cannot believe and accept that He has forgiven us.

00:07:47.677 00:07:48.577 00:00:00.900 And what do we do then?
00:07:48.906 00:07:50.120 00:00:01.214 when we don't forgive ourselves?
00:07:50.577 00:07:51.308 00:00:00.731 We tell ourselves
00:07:52.214 00:07:52.979 00:00:00.765 the offer
00:07:54.288 00:07:56.979 00:00:02.691 of Christ was good enough for the Father but it isn't good enough for me.
00:07:58.798 00:07:59.879 00:00:01.081 .We have to accept that,
00:08:00.765 00:08:02.265 00:00:01.500 we have to repent.
00:08:04.214 00:08:07.704 00:00:03.490 As long as you brag with all the things you done in your past,
00:08:08.859 00:08:10.255 00:00:01.396 and you think it's not all that bad,
00:08:11.335 00:08:12.281 00:00:00.946 for that
00:08:12.778 00:08:15.208 00:00:02.430 long time it will remain with you,
00:08:15.510 00:08:16.624 00:00:01.114 and you cannot forget it.
00:08:18.604 00:08:18.993 00:00:00.389 That
00:08:19.449 00:08:19.939 00:00:00.490 pattern
00:08:20.872 00:08:22.228 00:00:01.356 will be repeated in your life.
00:08:22.932 00:08:23.986 00:00:01.054 You will see your relationship
00:08:24.610 00:08:28.711 00:00:04.101 and you will say "hmmmm my second marriage looks very much the same as my previous one."
00:08:29.657 00:08:32.181 00:00:02.524 it's not over, it's not complete. Financially
00:08:32.583 00:08:34.047 00:00:01.464 see that pattern repeat itself,
00:08:34.744 00:08:35.865 00:00:01.121 I see that, I'm
00:08:36.174 00:08:37.823 00:00:01.649 I, I'm at- there where I was again.
00:08:38.510 00:08:38.832 00:00:00.322 Why?
00:08:39.939 00:08:41.704 00:00:01.765 Because it isn't over.
00:08:43.570 00:08:45.639 00:00:02.069 . I d not feel sorry for that.
00:08:47.241 00:08:48.308 00:00:01.067 Here is a big problem,
00:08:48.912 00:08:50.872 00:00:01.960 very often we can't acknowledge that
00:08:51.248 00:08:54.349 00:00:03.101 because we aren't even aware of all the wrong
00:08:55.199 00:08:55.489 00:00:00.290 and
00:08:56.161 00:08:57.349 00:00:01.188 destructive things we've done,
00:08:58.140 00:08:59.026 00:00:00.886 and that is why this-
00:08:59.812 00:09:04.382 00:00:04.570 they have this, in the earlier church they have this form of prayer where you have to go to one side and
00:09:04.785 00:09:06.644 00:00:01.859 here this was something that you did from time to time in your life,
00:09:07.281 00:09:08.442 00:00:01.161 and you ask the Lord
00:09:08.865 00:09:09.825 00:00:00.960 please show me,
00:09:10.912 00:09:11.624 00:00:00.712 is there any
00:09:12.825 00:09:13.671 00:00:00.846 way of
00:09:15.798 00:09:17.906 00:00:02.108 penance for me, show me my sins.
00:09:19.583 00:09:22.114 00:00:02.531 And then you're invited to think of all the things you've done,
00:09:23.543 00:09:24.926 00:00:01.383 what you thought, what you felt,
00:09:25.657 00:09:26.503 00:00:00.846 what was your
00:09:26.852 00:09:27.484 00:00:00.632 attitude
00:09:28.080 00:09:28.731 00:00:00.651 at that time.

00:09:30.879 00:09:34.067 00:00:03.188 If you look at this period of time, at this moment, what was your attitude, and then
00:09:34.483 00:09:35.926 00:00:01.443 when you see that you acknowledge it,
00:09:37.322 00:09:40.469 00:00:03.147 and then with sorrow you take it to Him and you ask Him
00:09:41.167 00:09:42.223 00:00:01.056 to please forgive you
00:09:43.777 00:09:45.174 00:00:01.397 so that you can let it go,
00:09:46.006 00:09:48.067 00:00:02.061 so that you can forget.
00:09:50.557 00:09:52.557 00:00:02.000 All of us have a pattern,
00:09:53.369 00:09:56.456 00:00:03.087 a specif thing that we cling on to. The old King James

00:09:57.505 00:09:58.852 00:00:01.347 talks about a besetting
00:09:59.134 00:09:59.422 00:00:00.288 sin,
00:09:59.959 00:10:00.557 00:00:00.598 Hebreer, he-
00:10:01.047 00:10:01.503 00:00:00.456 Hebrews-
00:10:02.677 00:10:02.932 00:00:00.255 that
00:10:03.899 00:10:06.644 00:00:02.745 seductive pattern, that way of doing things,
00:10:07.469 00:10:10.550 00:00:03.081 that is so seductive, that's so similar to your way of living
00:10:11.610 00:10:12.725 00:00:01.115 but it keeps you
00:10:13.308 00:10:13.879 00:00:00.571 away
00:10:14.630 00:10:16.738 00:00:02.108 and it prevents you from being you
00:10:17.369 00:10:19.201 00:00:01.832 and being everything that the Lord has planned for you.
00:10:21.429 00:10:23.684 00:00:02.255 Let us see this, let us realise this,
00:10:24.489 00:10:26.045 00:00:01.556 let us take responsibility for this
00:10:26.704 00:10:28.228 00:00:01.524 this so that we can let it go.
00:10:29.597 00:10:33.147 00:00:03.550 There are things that other people d to us that we simply have to forget,
00:10:34.463 00:10:35.147 00:00:00.684 and Paul says
00:10:35.859 00:10:36.765 00:00:00.906 "as you
00:10:37.469 00:10:38.684 00:00:01.215 are forgiven by God
00:10:39.483 00:10:41.091 00:00:01.608 so too should you forgive each other."
00:10:41.691 00:10:42.389 00:00:00.698 The same
00:10:42.959 00:10:43.510 00:00:00.551 path
00:10:43.932 00:10:48.993 00:00:05.061 that you should step and walk for your own deeds, that's what you should walk with other people
00:10:49.449 00:10:50.241 00:00:00.792 and that means
00:10:50.818 00:10:51.583 00:00:00.765 that your right
00:10:51.979 00:10:53.704 00:00:01.725 to penance and punishment
00:10:54.174 00:10:56.145 00:00:01.971 in this situation is something that you need to let go.

00:10:56.812 00:10:57.946 00:00:01.134 It means that
00:10:59.041 00:11:02.898 00:00:03.857 you should no longer want another person to pay for what he've do- what he's done.
00:11:04.080 00:11:06.087 00:00:02.007 He doesn't deserve it just like what
00:11:06.436 00:11:08.214 00:00:01.778 you don't really deserve your forgiveness either,
00:11:09.026 00:11:09.838 00:00:00.812 but you let it go,
00:11:10.429 00:11:11.147 00:00:00.718 you write it off
00:11:12.047 00:11:13.221 00:00:01.174 because if you don't do this
00:11:14.241 00:11:14.872 00:00:00.631 then you
00:11:15.409 00:11:16.134 00:00:00.725 hold on to it,
00:11:16.664 00:11:17.469 00:00:00.805 you live with it
00:11:18.778 00:11:19.946 00:00:01.168 and this pain,
00:11:20.986 00:11:22.422 00:00:01.436 this idea, this
00:11:23.161 00:11:25.484 00:00:02.323 consistent thoughts of what happened to you,
00:11:26.778 00:11:27.745 00:00:00.967 they take hold in you,
00:11:28.261 00:11:31.617 00:00:03.356 and it becomes bitterness and resentment, it becomes anger.

00:11:33.959 00:11:37.147 00:00:03.188 If he had just not done that, if that just didn't happen to me,
00:11:37.630 00:11:40.738 00:00:03.108 just how- think about how different it would have been, and today we know
00:11:41.798 00:11:42.020 00:00:00.222 that
00:11:42.731 00:11:43.181 00:00:00.450 that
00:11:43.879 00:11:47.903 00:00:04.024 that memory settles in your neurons, in your synapsis,

00:11:49.026 00:11:51.865 00:00:02.839 it takes hold of your muscles and the reasons
00:11:52.436 00:11:54.872 00:00:02.436 why you need to forget this is simply for your own sake

00:11:55.852 00:11:58.966 00:00:03.114 because you can't drink poison and think someone else is going to get ill of that.
00:12:00.053 00:12:02.957 00:00:02.904 It's for your own sake that you have to let go of this.

00:12:03.402 00:12:04.302 00:00:00.900 You must forgive.
00:12:05.604 00:12:08.590 00:00:02.986 We must forget what others have done to us,
00:12:08.838 00:12:09.436 00:00:00.598 and then
00:12:10.583 00:12:11.973 00:00:01.390 we must forget what happened to us.
00:12:14.496 00:12:17.290 00:00:02.794 And quite often it takes a- takes us back to our parents

00:12:17.785 00:12:18.879 00:00:01.094 and the place we grew up,
00:12:20.409 00:12:22.570 00:00:02.161 and it might appear that that is one of the big
00:12:23.214 00:12:24.127 00:00:00.913 universal
00:12:24.745 00:12:26.127 00:00:01.382 human challenges
00:12:29.335 00:12:31.684 00:00:02.349 to take that which your parents have done to you

00:12:32.382 00:12:33.295 00:00:00.913 and to acknowledge it,
00:12:35.013 00:12:35.583 00:00:00.570 but then
00:12:36.208 00:12:37.416 00:00:01.208 also to accept
00:12:37.899 00:12:38.818 00:00:00.919 what they have given you.
00:12:40.422 00:12:41.953 00:00:01.531 And even those things you didn't want,
00:12:42.396 00:12:42.946 00:00:00.550 your DNA,
00:12:45.362 00:12:46.607 00:00:01.245 and to forgive them
00:12:47.503 00:12:49.523 00:00:02.020 for that that they've done with- to you.
00:12:50.456 00:12:51.583 00:00:01.127 None of us here
00:12:53.140 00:12:54.464 00:00:01.324 could have received the love
00:12:55.563 00:12:56.630 00:00:01.067 that we've all
00:12:57.261 00:12:59.013 00:00:01.752 always received and needed.
00:13:01.308 00:13:03.094 00:00:01.786 We have to forgive- our parents aren't perfect
00:13:03.932 00:13:06.020 00:00:02.088 and I didn't have a choice in the matter,
00:13:06.879 00:13:07.396 00:00:00.517 and I must
00:13:08.322 00:13:09.871 00:00:01.549 acknowledge what has been given to me,
00:13:10.847 00:13:12.140 00:00:01.293 both the good and the bad.
00:13:14.597 00:13:20.456 00:00:05.859 Perhaps tonight here there might be big pain in your life, great pain. You are at a place in your life
00:13:21.167 00:13:21.476 00:00:00.309 where
00:13:23.597 00:13:26.993 00:00:03.396 where you are really suffering of great pain due to neglect,
00:13:28.127 00:13:28.859 00:00:00.732 rejection
00:13:29.409 00:13:30.335 00:00:00.926 or even abuse
00:13:31.013 00:13:32.812 00:00:01.799 in your parent's- in your parental house,
00:13:33.409 00:13:36.396 00:00:02.987 and the invitation open to you tonight is let it go.
00:13:37.503 00:13:39.409 00:00:01.906 And we can go- even go further, we can go beyond

00:13:39.731 00:13:43.576 00:00:03.845 forgiveness. We can go to a place where we can- where we can be bl- blessed by that.
00:13:43.872 00:13:45.308 00:00:01.436 I want to tell you a little story.
00:13:46.288 00:13:47.812 00:00:01.524 You might be able to entify with this.
00:13:49.510 00:13:50.429 00:00:00.919 I know of two people

00:13:51.067 00:13:54.483 00:00:03.416 who came from exactly the same situation. They grew up poorly
00:13:55.094 00:13:56.389 00:00:01.295 on the wrong se of the tracks,
00:13:58.000 00:13:59.067 00:00:01.067 but after years
00:13:59.577 00:14:00.845 00:00:01.268 they found themselves
00:14:01.228 00:14:02.255 00:00:01.027 in a completely different place,
00:14:03.127 00:14:06.375 00:00:03.248 both of them completely removed from the situation in which they grew up,
00:14:07.088 00:14:08.912 00:00:01.824 economically, socially,
00:14:09.872 00:14:12.449 00:00:02.577 geographically even, they are completely
00:14:13.436 00:14:14.355 00:00:00.919 removed from that,
00:14:14.785 00:14:17.832 00:00:03.047 but the way in which they regard the past
00:14:18.590 00:14:21.375 00:00:02.785 and the relationship they have with the place they came from
00:14:22.187 00:14:23.182 00:00:00.995 radically differs.
00:14:24.228 00:14:25.194 00:00:00.966 The one person
00:14:26.214 00:14:27.979 00:00:01.765 does not want to go there at all.
00:14:29.248 00:14:33.026 00:00:03.778 He's changed his name. He adopted a pseudonym, a nom de plume,
00:14:34.147 00:14:35.698 00:00:01.551 but you aren't even allowed to call him that.
00:14:37.651 00:14:40.684 00:00:03.033 He does not want to be reminded of that. He will never take his children there.
00:14:42.087 00:14:45.335 00:00:03.248 He's ashamed of his place where he grew up and where he came from
00:14:46.691 00:14:49.342 00:00:02.651 He avos it at all cost and if he talks about it,
00:14:49.959 00:14:50.496 00:00:00.537 it is-
00:14:51.342 00:14:55.818 00:00:04.476 you know he talks about the Godforsaken place he came from, it's derogatory when he talks about the place.
00:14:56.216 00:14:56.912 00:00:00.696 The other person,
00:14:58.617 00:15:00.348 00:00:01.731 the neighbour, has a completely different attitude.

00:15:00.818 00:15:02.510 00:00:01.692 If he thinks back to his past
00:15:04.020 00:15:04.275 00:00:00.255 then
00:15:05.449 00:15:06.241 00:00:00.792 he's grateful
00:15:07.657 00:15:09.766 00:00:02.109 for so many good things he received.
00:15:11.033 00:15:12.335 00:00:01.302 He acknowledges his roots.
00:15:13.006 00:15:18.047 00:00:05.041 He takes his children back there with pre and says "oh look at his lovely little shack your dad grew up in"
00:15:18.778 00:15:19.745 00:00:00.967 and he's not ashamed of it.
00:15:20.798 00:15:23.053 00:00:02.255 He looks for the friends and the family who live there

00:15:23.503 00:15:25.382 00:00:01.879 and he retains contact with those.
00:15:25.745 00:15:28.463 00:00:02.718 He takes gifts, they talk about the good old days,

00:15:29.181 00:15:29.778 00:00:00.597 he
00:15:30.194 00:15:30.845 00:00:00.651 allows his
00:15:31.349 00:15:32.604 00:00:01.255 past to bless him.
00:15:33.465 00:15:34.369 00:00:00.904 The other person
00:15:35.318 00:15:36.222 00:00:00.904 tries to avoid it.
00:15:37.543 00:15:38.852 00:00:01.309 He tries to deny it.
00:15:40.241 00:15:41.147 00:00:00.906 And in that way,
00:15:42.932 00:15:44.221 00:00:01.289 this funny thing happens,
00:15:46.127 00:15:47.436 00:00:01.309 he's actually shackled
00:15:47.845 00:15:49.644 00:00:01.799 to his past because he cannot forget it.
00:15:50.698 00:15:53.020 00:00:02.322 The person who embraces it can forget,
00:15:53.818 00:15:54.785 00:00:00.967 and he is blessed
00:15:56.154 00:15:56.644 00:00:00.490 by that.
00:15:57.523 00:15:58.644 00:00:01.121 So, here is the invitation,
00:16:00.409 00:16:01.536 00:00:01.127 and this is something that
00:16:02.590 00:16:03.060 00:00:00.470 has

00:16:03.469 00:16:05.496 00:00:02.027 only developed much later in our lives,
00:16:05.845 00:16:07.806 00:00:01.961 I mean I've known people who came to me
00:16:08.953 00:16:14.939 00:00:05.986 completely depressed thoughting- thinking that I had a completely perfect education and it became clearer and clearer, as I grew older,
00:16:15.563 00:16:15.805 00:00:00.242 that
00:16:16.758 00:16:18.993 00:00:02.235 there were many intrigues in my family
00:16:20.677 00:16:22.489 00:00:01.812 and that there were big things going on
00:16:22.966 00:16:24.765 00:00:01.799 that I could never really put my finger upon
00:16:25.161 00:16:26.349 00:00:01.188 and now I'm disillusioned.
00:16:27.780 00:16:28.988 00:00:01.208 We're all taken back
00:16:29.563 00:16:32.382 00:00:02.819 to the place where we have to acknowledge, and accept,
00:16:33.214 00:16:34.389 00:00:01.175 and let go
00:16:34.912 00:16:36.147 00:00:01.235 the things with which we grew up.
00:16:36.805 00:16:40.154 00:00:03.349 So here is my invitation to you, where are you right now?
00:16:40.577 00:16:42.134 00:00:01.557 Are you perhaps at a place where
00:16:42.698 00:16:43.475 00:00:00.777 you've done things,
00:16:44.885 00:16:47.114 00:00:02.229 it's quite obvious, it haunts you?
00:16:49.349 00:16:50.729 00:00:01.380 Do you resent yourself?
00:16:52.154 00:16:53.315 00:00:01.161 The invitation is now
00:16:53.751 00:16:54.342 00:00:00.591 to forget,
00:16:56.033 00:16:58.805 00:00:02.772 to completely forget by acknowledging,
00:16:59.543 00:17:00.567 00:00:01.024 by confessing,
00:17:01.443 00:17:02.375 00:00:00.932 by accepting
00:17:03.208 00:17:04.217 00:00:01.009 it is over now.
00:17:05.419 00:17:08.707 00:00:03.288 It doesn't matter how bad it is that happened or what you've done.
00:17:09.718 00:17:10.939 00:00:01.221 Perhaps you're there
00:17:11.651 00:17:12.557 00:00:00.906 before the new year,
00:17:14.026 00:17:14.884 00:00:00.858 before we
00:17:15.771 00:17:17.288 00:00:01.517 look forward,
00:17:18.040 00:17:22.030 00:00:03.990 to say that there are so many things that happened to me perhaps in a relationship, in business,
00:17:22.691 00:17:24.234 00:00:01.543 and I'm stuck with these things,
00:17:24.798 00:17:26.463 00:00:01.665 and I cannot reach out.
00:17:28.711 00:17:29.295 00:00:00.584 Forgive
00:17:29.839 00:17:30.496 00:00:00.657 and let it go.
00:17:32.557 00:17:37.537 00:00:04.980 Perhaps you are at a place where you feel it is out of your control, it's circumstances,
00:17:38.268 00:17:40.402 00:00:02.134 those are things that I never would have chosen for myself
00:17:41.704 00:17:41.859 00:00:00.155 but it
00:17:42.724 00:17:44.657 00:00:01.933 it left a bad taste in my life,
00:17:45.624 00:17:46.684 00:00:01.060 I want to accept them,
00:17:48.382 00:17:49.798 00:00:01.416 and I want to set it free,
00:17:51.154 00:17:53.100 00:00:01.946 and I want to let my roots bless me,
00:17:53.642 00:17:54.206 00:00:00.564 and I want to
00:17:55.340 00:17:57.450 00:00:02.110 confess that. I would like to invite you
00:17:58.330 00:17:59.030 00:00:00.700 to pray with me,
00:18:00.800 00:18:01.970 00:00:01.170 it's a, a physal prayer.
00:18:04.370 00:18:06.520 00:00:02.150 We're going to think of our past,
00:18:07.060 00:18:10.470 00:00:03.410 the things we've done, that have been done to me or that happened to me,
00:18:11.510 00:18:17.680 00:00:06.170 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,
00:18:18.512 00:18:22.440 00:00:03.928 that you really do that, you can feel the pain in your hands,
00:18:23.480 00:18:27.310 00:00:03.830 and then as a symbol of releasing it, of forgiving it,

00:18:28.190 00:18:29.360 00:00:01.170 to open up your hands
00:18:29.895 00:18:31.742 00:00:01.847 and to give them to the Lord,
00:18:32.190 00:18:33.084 00:00:00.894 and in that way
00:18:33.760 00:18:34.720 00:00:00.960 we let go.
00:18:36.320 00:18:37.215 00:00:00.895 And this is a prayer
00:18:37.790 00:18:40.920 00:00:03.130 that doesn't have to be prayed only once and then it completely
00:18:41.920 00:18:43.290 00:00:01.370 clears everything, no, no, no.
00:18:44.176 00:18:46.056 00:00:01.880 Paul says one thing
00:18:46.630 00:18:47.142 00:00:00.512 that I do,
00:18:47.760 00:18:48.790 00:00:01.030 he says I forget.
00:18:49.217 00:18:50.350 00:00:01.133 He chooses to do so.
00:18:50.990 00:18:53.714 00:00:02.724 But Paul says when you've done it, well you know, why
00:18:54.400 00:18:57.190 00:00:02.790 do you do it again, and you know, you have to do it again and again
00:18:57.996 00:19:00.970 00:00:02.974 because before I can- you know, it happens so quickly,
00:19:02.380 00:19:06.062 00:00:03.682 where I doubt grace, where I doubt forgiveness,
00:19:07.030 00:19:10.140 00:00:03.110 I go back to a place where I feel I need to control this, I need to
00:19:10.570 00:19:11.500 00:00:00.930 do something about this,
00:19:11.940 00:19:13.440 00:00:01.500 I must save myself, I must
00:19:15.170 00:19:16.215 00:00:01.045 justify myself
00:19:16.890 00:19:17.350 00:00:00.460 and then
00:19:17.830 00:19:19.630 00:00:01.800 again I just have to let it go.
00:19:20.110 00:19:21.340 00:00:01.230 One thing I do,
00:19:21.960 00:19:26.960 00:00:05.000 I do this thing and it is to forget, and it is in those moments where you simply ball up your fists,
00:19:27.520 00:19:30.970 00:00:03.450 you say right I'm dragging this dead weight with me,

00:19:32.460 00:19:33.070 00:00:00.610 but now
00:19:33.990 00:19:34.730 00:00:00.740 I let it go,
00:19:35.250 00:19:36.140 00:00:00.890 I choose
00:19:36.690 00:19:37.320 00:00:00.630 to forgive.
00:19:38.490 00:19:39.700 00:00:01.210 I do not give it any
00:19:40.310 00:19:41.570 00:00:01.260 effort whatsoever.
00:19:42.180 00:19:44.920 00:00:02.740 May the Lord help me with that. Please pray with me. Heavenly Father,
00:19:47.960 00:19:49.136 00:00:01.176 here we come to you
00:19:50.300 00:19:51.087 00:00:00.787 at the beginning
00:19:51.640 00:19:54.040 00:00:02.400 or at the end of a year, the beginning of a new year,

00:19:57.520 00:19:59.661 00:00:02.141 and we think back to things we've done,
00:20:04.180 00:20:05.350 00:00:01.170 and we realise tonight
00:20:06.878 00:20:06.984 00:00:00.106 that
00:20:08.266 00:20:09.723 00:00:01.457 we don't want this,
00:20:11.074 00:20:12.010 00:00:00.936 these thoughts,
00:20:12.946 00:20:13.904 00:00:00.958 this dead weight
00:20:14.276 00:20:15.531 00:00:01.255 to go with us into the future.
00:20:17.372 00:20:19.868 00:00:02.496 We think of things that has been done to us by others.

00:20:22.446 00:20:23.340 00:00:00.894 We think of
00:20:24.893 00:20:25.563 00:00:00.670 perhaps
00:20:25.989 00:20:27.797 00:00:01.808 things that we never asked for,
00:20:28.659 00:20:32.191 00:00:03.532 things that happened to us due to our circumstances,

/ 00:20:34.383 00:20:35.287 00:00:00.904 and we bring it to you,
00:20:37.234 00:20:37.691 00:00:00.457 and we
00:20:38.202 00:20:39.829 00:00:01.627 give it to you and let it go.

00:20:42.085	00:20:43.117	00:00:01.032	We ask you, Lord,
00:20:43.989	00:20:44.595	00:00:00.606	to please
00:20:45.127	00:20:45.957	00:00:00.830	help us
00:20:46.968	00:20:47.936	00:00:00.968	to forget,
00:20:51.787	00:20:54.000	00:00:02.213	so that we can reach out to the future,
00:20:55.500	00:20:57.436	00:00:01.936	that we can enter the future
00:20:58.627	00:20:59.436	00:00:00.809	along with you.
00:21:01.149	00:21:02.542	00:00:01.393	We thank you for that Father,
00:21:04.117	00:21:05.825	00:00:01.708	in the name of Jesus.
00:21:06.276	00:21:06.617	00:00:00.341	Amen.

Church Interpreter A

00:00:06.250	00:00:06.640	00:00:00.390	Here
00:00:07.140	00:00:10.260	00:00:03.120	before the year storms in and assaults my inner being,
00:00:10.800	00:00:13.120	00:00:02.320	and pulls away, I surrender to you.
00:00:14.590	00:00:18.660	00:00:04.070	Before the noise entices my soul I come before you.
00:00:21.050	00:00:21.650	00:00:00.600	Own me,
00:00:23.060	00:00:23.820	00:00:00.760	control me,
00:00:25.260	00:00:26.030	00:00:00.770	convict me.
00:00:27.860	00:00:29.230	00:00:01.370	When I want to wander away
00:00:30.270	00:00:31.950	00:00:01.680	help me bow and surrender.
00:00:33.350	00:00:34.460	00:00:01.110	And when another year
00:00:37.620	00:00:38.820	00:00:01.200	and history is,
00:00:40.130	00:00:42.700	00:00:02.570	may your chronicles be written on my tracks.
00:00:44.260	00:00:44.660	00:00:00.400	Here
00:00:47.200	00:00:48.790	00:00:01.590	before the year storms in
00:00:51.510	00:00:51.950	00:00:00.440	I give-
00:00:52.330	00:00:53.090	00:00:00.760	- I surrender.
00:01:16.190	00:01:16.750	00:00:00.560	Breathren,
00:01:17.520	00:01:19.810	00:00:02.290	I count myself not to apprehend,
00:01:20.410	00:01:23.870	00:00:03.460	but this one thing I do, forgetting those things that are behind
00:01:24.300	00:01:26.900	00:00:02.600	and reaching forth unto those things which are before.
00:01:27.630	00:01:32.820	00:00:05.190	I press- toward the mark for the price of the high calling of God in Christ Jesus.
00:01:42.790	00:01:44.780	00:00:01.990	Don't we all just want to be happy.
00:01:46.730	00:01:48.132	00:00:01.402	Don't we think our future,
00:01:49.830	00:01:51.220	00:00:01.390	and what we want to do,
00:01:52.483	00:01:57.500	00:00:05.017	who we want to lock hands with, what we want to get, to just be happy.
00:01:58.992	00:02:00.850	00:00:01.858	There's a school in psychology
00:02:01.190	00:02:04.280	00:00:03.090	that believes that our- seeking for happiness
00:02:04.870	00:02:05.790	00:00:00.920	and pleasure,
00:02:06.890	00:02:12.000	00:00:05.110	the deepest motivation i- is the deepest motivation between- after every
00:02:12.590	00:02:13.160	00:00:00.570	behaviour.
00:02:13.530	00:02:16.290	00:00:02.760	If you want to understand why someone does- do- does something
00:02:16.880	00:02:18.940	00:00:02.060	you'll get the motivation behind it
00:02:20.040	00:02:22.470	00:00:02.430	would be that he thinks this behaviour
00:02:23.137	00:02:24.340	00:00:01.203	would make him happier.
00:02:26.390	00:02:30.730	00:00:04.340	Paul also had ideas- about what- happiness in our lives brings
00:02:31.360	00:02:37.910	00:00:06.550	and years ago he writes to the congregation of- Philippians and he does not only give an answer and a lot of answers
00:02:38.420	00:02:41.550	00:00:03.130	over what- happiness- in our lives can bing.
00:02:42.430	00:02:43.170	00:00:00.740	He says
00:02:44.110	00:02:45.020	00:00:00.910	I forget
00:02:45.730	00:02:47.570	00:00:01.840	the things that are in the past.
00:02:48.650	00:02:50.780	00:00:02.130	He says that's the one thing I do,
00:02:53.610	00:02:56.726	00:00:03.116	and then I reach towards what lies- in front of me.
00:02:58.150	00:02:59.100	00:00:00.950	Your happiness
00:03:01.560	00:03:03.210	00:00:01.650	is directly connected
00:03:03.690	00:03:07.350	00:00:03.660	to your f- relationship with your past and your future.

00:03:09.760 00:03:15.040 00:00:05.280 If you- have bitterness and regret from the past and fear for the future,
00:03:15.670 00:03:16.667 00:00:00.997 no happiness
00:03:17.760 00:03:18.935 00:00:01.175 That's why Paul says
00:03:20.550 00:03:24.570 00:00:04.020 "the one thing I do, I forget the things that are behind me",
00:03:24.950 00:03:26.250 00:00:01.300 if I don't forget it
00:03:26.940 00:03:29.700 00:00:02.760 then I can't reach towards the future
00:03:30.770 00:03:31.840 00:00:01.070 because then I
00:03:32.393 00:03:32.610 00:00:00.217 take
00:03:33.780 00:03:36.160 00:00:02.380 happiness out of my life completely.
00:03:36.430 00:03:39.760 00:00:03.330 To forget doesn't mean to have memory loss, he doesn't say
00:03:40.050 00:03:42.590 00:00:02.540 every good Christian has memory loss,
00:03:44.035 00:03:45.544 00:00:01.509 or that you avoid it,
00:03:46.750 00:03:47.970 00:00:01.220 or that you-
00:03:48.940 00:03:50.540 00:00:01.600 when you use the word forget
00:03:51.900 00:03:53.720 00:00:01.820 he talks about it metaphorically.
00:03:54.670 00:03:59.210 00:00:04.540 He remembers even good and bad things that happened, and he reminds them of it.
00:03:59.920 00:04:01.770 00:00:01.850 What he means is metaphorically,
00:04:04.000 00:04:06.130 00:00:02.130 I let certain things of the past go,
00:04:06.910 00:04:07.810 00:00:00.900 I leave it,
00:04:09.580 00:04:11.862 00:00:02.282 I don't give it any energy anymore,
00:04:12.690 00:04:14.122 00:00:01.432 I'm free from it.
00:04:15.880 00:04:17.674 00:00:01.794 Someone once said it very well,
00:04:20.390 00:04:21.320 00:00:00.930 I undertake
00:04:22.981 00:04:24.690 00:00:01.709 to not talk about it again.
00:04:25.250 00:04:26.110 00:00:00.860 Not with you,
00:04:27.140 00:04:28.749 00:00:01.609 and not again with myself.
00:04:29.700 00:04:31.730 00:00:02.030 I choose to do that,
00:04:32.890 00:04:35.410 00:00:02.520 that is to forget it and to let it go.
00:04:36.670 00:04:39.490 00:00:02.820 Let's me think about the man who got home after-

00:04:41.111 00:04:46.700 00:00:05.589 after playing golf and his wife asked him how it went and he says "bad" he asks- she asks "what happened?"
00:04:47.690 00:04:49.430 00:00:01.740 he said when you come to the tenth
00:04:50.170 00:04:50.500 00:00:00.330 one
00:04:51.580 00:04:53.010 00:00:01.430 then Gert got a heart attack
00:04:54.100 00:04:54.930 00:00:00.830 and from then on
00:04:55.460 00:04:56.200 00:00:00.740 double handicap
00:04:58.020 00:05:03.230 00:00:05.210 [laughing in voice] Then it's drag him, hit the ball, drag him, hit the ball, until the end.
00:05:08.000 00:05:09.740 00:00:01.740 That's how many of us go through life,
00:05:10.950 00:05:12.600 00:00:01.650 as a committed golf player,
00:05:13.800 00:05:15.400 00:00:01.600 nothing takes me off my game,
00:05:16.570 00:05:20.060 00:00:03.490 but we have all of this extra dead weight that we take with us.
00:05:20.907 00:05:22.190 00:00:01.283 Get up, go to work,
00:05:22.980 00:05:25.010 00:00:02.030 in a meeting, take it with,
00:05:25.580 00:05:27.800 00:00:02.220 , in a relationship, take this past with,
00:05:28.190 00:05:29.543 00:00:01.353 this- our whole lives
00:05:30.840 00:05:33.150 00:00:02.310 holding onto and dragging this things along.
00:05:33.750 00:05:35.150 00:00:01.400 What is- what are they,
00:05:36.229 00:05:38.810 00:00:02.581 what are those things that you need to let go?
00:05:40.050 00:05:40.320 00:00:00.270 [clears throat]
00:05:41.351 00:05:47.370 00:00:06.019 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,
00:05:48.150 00:05:52.010 00:00:03.860 there is some things that happened just to you that you need to forget.

00:05:53.540 00:05:57.532 00:00:03.992 Think about a mo- for a moment about the things that you have done,
00:05:58.990 00:05:59.690 00:00:00.700 maybe
00:06:00.100 00:06:02.700 00:00:02.600 maybe it comes to you immediately and you're immediately there,
00:06:03.918 00:06:05.390 00:00:01.472 and you're in a place where you say
00:06:05.720 00:06:10.780 00:00:05.060 if only I didn't do that, if only I've didn't do that, how different my life would have been.
00:06:12.363 00:06:14.100 00:00:01.737 How can I forget that?
00:06:14.790 00:06:15.349 00:00:00.559 Here,
00:06:15.900 00:06:17.172 00:00:01.272 Here is a wonderful recipe.
00:06:18.533 00:06:19.870 00:00:01.337 Here's a wonderful recipe,
00:06:21.252 00:06:22.780 00:00:01.528 admit what you have done,
00:06:23.500 00:06:25.331 00:00:01.831 take responsibility for it,
00:06:27.700 00:06:29.178 00:00:01.478 and then repent about it
00:06:29.630 00:06:30.880 00:00:01.250 with- mourning
00:06:31.390 00:06:32.460 00:00:01.070 and accept
00:06:33.050 00:06:34.723 00:00:01.673 that God has forgiven you.
00:06:35.160 00:06:36.136 00:00:00.976 What he says,
00:06:38.147 00:06:38.980 00:00:00.833 if you
00:06:39.760 00:06:42.762 00:00:03.002 repent of your sins, he will forgive you.
00:06:44.250 00:06:46.565 00:00:02.315 He will never think about it again,
00:06:47.070 00:06:47.787 00:00:00.717 it's over.
00:06:50.300 00:06:52.002 00:00:01.702 [clears throat] It is so simple,
00:06:52.830 00:06:53.120 00:00:00.290 but it-
00:06:54.270 00:06:58.040 00:00:03.770 for many of us it could take years to get to that place

00:06:58.470 00:07:01.600 00:00:03.130 where we can admit, take responsibility,
00:07:02.510 00:07:04.250 00:00:01.740 with mourning repent
00:07:04.790 00:07:07.207 00:00:02.417 and accept that we are forgiven.
00:07:09.060 00:07:11.930 00:00:02.870 I once sat with someone who said "I already did that

00:07:12.382 00:07:13.370 00:00:00.988 but I keep
00:07:13.917 00:07:14.970 00:00:01.053 thinking about it,
00:07:15.200 00:07:16.770 00:00:01.570 it- it haunts me"
00:07:17.720 00:07:21.750 00:00:04.030 and after the conversation we discovered together, that he actually
00:07:22.210 00:07:26.210 00:00:04.000 struggles for the place of acceptance, he feels that it cannot be that simple.
00:07:26.820 00:07:38.774 00:00:11.954 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 pice.
00:07:41.037 00:07:41.790 00:00:00.753 And so it is,
00:07:42.220 00:07:45.420 00:00:03.200 many of us can't accept it, we can't forgive ourselves

00:07:46.169 00:07:49.600 00:00:03.431 because we can't believe and accept that he has forgiven us,
00:07:50.140 00:07:53.476 00:00:03.336 , and what do we do when we don't forgive ourselves, then we say
00:07:54.510 00:07:58.240 00:00:03.730 the offer of Christ was enough for the Father, it wasn't enough for me.
00:07:59.570 00:08:00.911 00:00:01.341 But just to accept,
00:08:02.690 00:08:03.390 00:00:00.700 to have
00:08:04.560 00:08:05.090 00:00:00.530 regret,
00:08:06.450 00:08:09.810 00:00:03.360 as long as you still brag about the things that you did in the past
00:08:11.150 00:08:13.267 00:00:02.117 and make it off as being not too bad
00:08:14.354 00:08:20.383 00:00:06.029 that long it will take you, and it will be with you, and which you- will be unable to forget it.
00:08:21.220 00:08:24.150 00:00:02.930 That pattern will be repeated in your life.

00:08:28.053 00:08:36.770 00:00:08.717 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-
00:08:37.820 00:08:40.720 00:00:02.900 repeats itself, I see I'm again where I was before

00:08:41.900 00:08:42.544 00:00:00.644 because
00:08:43.170 00:08:44.460 00:00:01.290 it's not taken care of,
00:08:46.810 00:08:48.890 00:00:02.080 I don't have mourning over it.
00:08:49.322 00:08:50.770 00:00:01.448 Here's a big problem we have,
00:08:51.340 00:08:53.230 00:00:01.890 often we can't admit it
00:08:53.720 00:08:55.945 00:00:02.225 because we are not even conscious
00:08:56.290 00:08:57.090 00:00:00.800 of the wrong
00:08:57.800 00:08:58.140 00:00:00.340 and
00:08:58.442 00:09:00.070 00:00:01.628 damaging things that we have done,
00:09:01.620 00:09:04.810 00:00:03.190 that's why in the first years of the church we had this

00:09:05.490 00:09:07.420 00:00:01.930 prayer where you often
00:09:08.474 00:09:10.779 00:00:02.305 stop and look back, and ask God
00:09:11.200 00:09:12.020 00:00:00.820 show me
00:09:13.900 00:09:15.237 00:00:01.337 are there any ways
00:09:17.886 00:09:18.260 00:00:00.374 of
00:09:19.390 00:09:22.760 00:00:03.370 of badness in me, show me that I might know about it.

00:09:23.220 00:09:25.496 00:00:02.276 Then you're invited to think about what you've done,

00:09:25.730 00:09:29.170 00:00:03.440 what you thought, what you felt, what your-
00:09:29.908 00:09:31.140 00:00:01.232 attitude was
00:09:33.710 00:09:38.580 00:00:04.870 in the past- in the past few weeks, and when you see it you admit it,
00:09:39.650 00:09:42.970 00:00:03.320 and with mourning you take it to him and you ask him

00:09:43.480 00:09:45.600 00:00:02.120 that he might forgive you [clears throat]
00:09:46.020 00:09:47.580 00:00:01.560 so that you can let it go,
00:09:49.240 00:09:50.650 00:00:01.410 so that you can forget
00:09:52.260 00:09:52.750 00:00:00.490 [clears throat]
00:09:53.290 00:09:54.640 00:00:01.350 We all have a pattern,
00:09:56.220 00:09:58.420 00:00:02.200 a specific thing that we hold on to,
00:10:03.420 00:10:04.400 00:00:00.980 that one
00:10:09.620 00:10:14.379 00:00:04.759 way that is so- much like your way of life and which pulls you in,
00:10:14.960 00:10:16.370 00:00:01.410 and which keeps you
00:10:16.990 00:10:19.010 00:00:02.020 from completely being you,
00:10:19.360 00:10:22.210 00:00:02.850 and step into everything God wants for you. [clears throat]
00:10:23.130 00:10:24.110 00:00:00.980 May we see,
00:10:25.630 00:10:28.780 00:00:03.150 may we know about it, may we ha- take responsibility for it
00:10:29.120 00:10:30.532 00:00:01.412 so that we can let it go
00:10:32.480 00:10:33.498 00:00:01.018 [cough]
00:10:34.830 00:10:38.570 00:00:03.740 There are the things that other people did to us that we must forget which Paul says
00:10:38.930 00:10:39.350 00:00:00.420 just
00:10:39.847 00:10:40.680 00:00:00.833 as you
00:10:41.970 00:10:53.580 00:00:11.610 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 thngi- with the actions of other.
00:10:54.770 00:10:55.910 00:00:01.140 That hate means you
00:10:56.470 00:11:00.391 00:00:03.921 give up your right to control over this situation. It means that
00:11:01.730 00:11:02.491 00:00:00.761 no longer

00:11:02.990 00:11:06.088 00:00:03.098 you don't- you want the other person to pay for what they have done.
00:11:06.890 00:11:10.441 00:00:03.551 He doesn't deserve it just as you don't deserve your forgiveness,
00:11:11.021 00:11:12.102 00:00:01.081 but you let it go,
00:11:12.640 00:11:13.640 00:00:01.000 you write it off.
00:11:14.380 00:11:15.491 00:00:01.111 If you don't do it,
00:11:16.585 00:11:17.750 00:00:01.165 then you keep it,
00:11:18.200 00:11:19.154 00:00:00.954 you live with it,
00:11:21.190 00:11:22.100 00:00:00.910 and this pain,
00:11:22.920 00:11:28.170 00:00:05.250 this idea, this constant- these constant thoughts of what happened to you
00:11:28.883 00:11:29.966 00:00:01.083 you sit in you,
00:11:30.612 00:11:31.816 00:00:01.204 it becomes bitterness,
00:11:32.440 00:11:33.824 00:00:01.384 it becomes anger,
00:11:34.324 00:11:35.630 00:00:01.306 it becomes regret.
00:11:36.590 00:11:39.960 00:00:03.370 If only he didn't do it, if only that didn't happen to me,

00:11:40.410 00:11:41.798 00:00:01.388 how different it would have been.
00:11:42.370 00:11:43.480 00:00:01.110 And today we know
00:11:46.680 00:11:48.013 00:00:01.333 those memories
00:11:48.280 00:11:50.810 00:00:02.530 go and sit in your neurons, in your synapsis,
00:11:51.200 00:11:52.710 00:00:01.510 it sits in your muscles,
00:11:53.520 00:11:57.010 00:00:03.490 and the reason why you need to forget is for your own good,
00:11:58.180 00:12:02.610 00:00:04.430 'cause you can't drink poison and think someone else is going to get sick of it,
00:12:03.100 00:12:07.070 00:00:03.970 it's for your own good that you need to let go, that you need to forgive.
00:12:08.150 00:12:10.945 00:00:02.795 We must forget what others did to us,
00:12:12.150 00:12:14.270 00:00:02.120 and then we must forget what happened to us.
00:12:17.610 00:12:21.130 00:00:03.520 Often it takes us back to our parents and the place where we grew up
00:12:23.020 00:12:27.711 00:00:04.691 and it looks as if that is one of f- big universal challenges,
00:12:34.550 00:12:36.680 00:00:02.130 to admit what your parents did to you,
00:12:37.530 00:12:39.800 00:00:02.270 but then also to accept
00:12:40.301 00:12:41.610 00:00:01.309 what they have given you,
00:12:43.390 00:12:46.830 00:00:03.440 even that where you didn't want to gi- want to get like your DNA,
00:12:47.760 00:12:49.499 00:00:01.739 and then also forgive them
00:12:50.180 00:12:51.460 00:00:01.280 for what they did to you.
00:12:54.321 00:12:55.550 00:00:01.229 Not one of us
00:12:55.960 00:12:57.413 00:00:01.453 could have gotten the love
00:12:58.900 00:12:59.410 00:00:00.510 from our pa-
00:13:00.150 00:13:01.720 00:00:01.570 that we needed in life
00:13:01.960 00:13:03.474 00:00:01.514 therefore we need to forgive.
00:13:03.810 00:13:05.590 00:00:01.780 Our parents are not perfect
00:13:06.920 00:13:11.920 00:00:05.000 and I had no choice over who they would have been, and I have to admit what was given to me,
00:13:13.110 00:13:14.916 00:00:01.806 and the good that was in it.
00:13:15.250 00:13:16.300 00:00:01.050 [clears throat]
00:13:16.992 00:13:18.019 00:00:01.027 Maybe tonight
00:13:18.500 00:13:21.093 00:00:02.593 there lies big pain in this space in your life,
00:13:21.480 00:13:23.018 00:00:01.538 that you sit in a place
00:13:25.810 00:13:28.070 00:00:02.260 where you sit with a lot of pain
00:13:28.590 00:13:31.100 00:00:02.510 because of abandonment, rejection,
00:13:31.640 00:13:33.050 00:00:01.410 or even abuse
00:13:33.652 00:13:35.310 00:00:01.658 in your paren- parents' house,
00:13:35.916 00:13:37.383 00:00:01.467 and the invitation is

00:13:37.820 00:13:38.524 00:00:00.704 let it go.
00:13:39.970 00:13:42.254 00:00:02.284 And we can go even further than forgiveness,
00:13:43.312 00:13:46.170 00:00:02.858 we can go into a place where it blesses us.
00:13:46.730 00:13:48.260 00:00:01.530 I want to tell you a story
00:13:49.140 00:13:50.930 00:00:01.790 which you might be able to identify with.
00:13:51.920 00:13:55.458 00:00:03.538 I know of two people who come from the same environment,
00:13:56.690 00:13:57.240 00:00:00.550 poor,
00:13:57.710 00:13:59.067 00:00:01.357 on the wrong side of the tracks,
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 00:00:05.520 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,
00:15:40.040 00:15:40.830 00:00:00.790 tries to-
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

00:16:18.820 00:16:22.368 00:00:03.548 that there was a lot of complications in my family,

00:16:23.370 00:16:24.854 00:00:01.484 there we big things
00:16:26.219 00:16:27.090 00:00:00.871 going on
00:16:27.560 00:16:29.780 00:00:02.220 that I didn't know about, and now
00:16:30.530 00:16:31.300 00:00:00.770 I'm sobered up
00:16:31.771 00:16:32.540 00:00:00.769 and we all
00:16:33.370 00:16:35.800 00:00:02.430 are taken to a place where we have to admit,
00:16:36.770 00:16:37.462 00:00:00.692 accept
00:16:38.200 00:16:39.016 00:00:00.816 and let go
00:16:39.820 00:16:41.054 00:00:01.234 what we were raised with.
00:16:41.490 00:16:44.280 00:00:02.790 So here's the invitation, are you perhaps in a place

00:16:44.927 00:16:45.920 00:00:00.993 where you did things?
00:16:47.222 00:16:48.213 00:00:00.991 It's clear to you,
00:16:48.650 00:16:49.590 00:00:00.940 it haunts you.
00:16:54.290 00:16:55.410 00:00:01.120 The invitation is
00:16:56.180 00:16:57.020 00:00:00.840 to forget,
00:16:58.770 00:16:59.279 00:00:00.509 [clears throat]
00:16:59.550 00:17:01.427 00:00:01.877 to forget by admitting,
00:17:02.057 00:17:03.872 00:00:01.815 repenting, accepting,
00:17:05.330 00:17:06.390 00:00:01.060 it is over now.
00:17:07.680 00:17:08.290 00:00:00.610 Even
00:17:09.720 00:17:11.709 00:00:01.989 however bad it was what you did,
00:17:13.341 00:17:14.602 00:00:01.261 maybe you are there now.
00:17:15.090 00:17:17.200 00:00:02.110 Before you go into new year,
00:17:17.480 00:17:19.410 00:00:01.930 before we embrace and look ahead
00:17:20.190 00:17:25.330 00:00:05.140 ahead to say there are so many things that are happened to me, maybe in a relationship or a business,
00:17:25.780 00:17:27.230 00:00:01.450 and I sit with these stuff,
00:17:27.780 00:17:29.120 00:00:01.340 and I can't go there.
00:17:30.890 00:17:31.650 00:00:00.760 Forgive,
00:17:32.040 00:17:33.000 00:00:00.960 and let it go.
00:17:35.450 00:17:37.650 00:00:02.200 Maybe you are just in this space,
00:17:38.210 00:17:43.810 00:00:05.600 it was out of my control, it was the circumstances, it was things that I would never have chosen for myself
00:17:44.920 00:17:46.920 00:00:02.000 but it had an impact on my life,
00:17:47.620 00:17:48.360 00:00:00.740 tonight,
00:17:48.820 00:17:49.978 00:00:01.158 I want to accept it.
00:17:53.150 00:17:56.943 00:00:03.793 I want to move further ahead and let my roots bless me,
00:17:57.440 00:17:58.276 00:00:00.836 and admit it.
00:17:59.132 00:18:01.943 00:00:02.811 I'm going to invite you to say a prayer with me,
00:18:03.318 00:18:04.240 00:00:00.922 it's a bodily prayer,
00:18:07.613 00:18:13.300 00:00:05.687 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
00:18:13.460 00:18:13.970 00:00:00.510 [clears throat
00:18:14.720 00:18:15.520 00:00:00.800 me and then I am going
00:18:16.034 00:18:20.914 00:00:04.880 to clench my fists, and then I am going to 'n in vite us that while we're doing this and our prayer and we thinking about our past
00:18:21.850 00:18:25.450 00:00:03.600 that we do it really hard that we can feel the pain in our hands,
00:18:26.025 00:18:28.640 00:00:02.615 and then as a symbol of letting it go
00:18:30.330 00:18:31.963 00:00:01.633 we're going to open our hands
00:18:32.730 00:18:33.860 00:00:01.130 and give it to God,
00:18:34.540 00:18:35.410 00:00:00.870 and in this way
00:18:35.890 00:18:37.100 00:00:01.210 we're going to let it go.
00:18:38.576 00:18:41.760 00:00:03.184 Now this is a prayer that is not only prayed once
00:18:42.460 00:18:45.947 00:00:03.487 and then- everything- is taking care of forever.
00:18:46.530 00:18:47.410 00:00:00.880 Paul says

00:18:48.160 00:18:49.743 00:00:01.583 one thing I do,
00:18:50.620 00:18:52.840 00:00:02.220 I forget. He chooses to do that.
00:18:53.384 00:18:54.726 00:00:01.342 But Paul when you've done it,
00:18:56.610 00:18:58.130 00:00:01.520 why do you say you do it again
00:18:58.440 00:18:59.127 00:00:00.687 and again,
00:19:00.120 00:19:05.300 00:00:05.180 because before I can- catch myself I go back to the place where I
00:19:05.740 00:19:07.009 00:00:01.269 doubted grace,
00:19:07.430 00:19:08.677 00:00:01.247 and where I doubt
00:19:09.064 00:19:15.923 00:00:06.859 freedom, and 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,
00:19:17.130 00:19:18.700 00:00:01.570 and justify myself,
00:19:20.120 00:19:22.092 00:00:01.972 then I just need to let it go again.
00:19:22.440 00:19:23.590 00:00:01.150 One thing I do,
00:19:23.950 00:19:24.770 00:00:00.820 I forget.
00:19:25.960 00:19:33.629 00:00:07.669 And it's in those moments where you can just clench your fists and say now I'm dragging this dead weight with me again,
00:19:35.020 00:19:36.280 00:00:01.260 but I'm letting it go.
00:19:36.920 00:19:37.804 00:00:00.884 I choose
00:19:38.312 00:19:39.040 00:00:00.728 to forgive.
00:19:40.340 00:19:42.260 00:00:01.920 I don't give it energy anymore.
00:19:44.050 00:19:45.509 00:00:01.459 May God help me with it.
00:19:46.300 00:19:47.140 00:00:00.840 Heavenly Father,
00:19:51.820 00:19:54.970 00:00:03.150 we come to you now in the beginning and ending of a year
00:19:59.300 00:20:01.940 00:00:02.640 and we think back on the things that we done,
00:20:07.170 00:20:08.700 00:00:01.530 and we realise tonight
00:20:13.160 00:20:16.051 00:00:02.891 w- with this conscious and this dead weight
00:20:16.590 00:20:18.310 00:00:01.720 we don't want to go into the future,
00:20:19.570 00:20:21.700 00:00:02.130 we think of things that others did to us,
00:20:26.860 00:20:29.535 00:00:02.675 we think of things that we didn't ask for,
00:20:30.420 00:20:35.260 00:00:04.840 that just happened to us, that were just in our circumstances that we were raised in.
00:20:36.740 00:20:37.920 00:00:01.180 We bring that to you,
00:20:40.062 00:20:42.340 00:00:02.278 and we give it to you, and we let it go.
00:20:44.010 00:20:46.190 00:00:02.180 And we ask you, Lord, to help us
00:20:48.070 00:20:49.389 00:00:01.319 to, in this way,
00:20:49.740 00:20:50.471 00:00:00.731 forget,
00:20:53.840 00:20:56.610 00:00:02.770 so that we can reach out into the future,
00:20:58.120 00:20:59.920 00:00:01.800 that we can go into the future
00:21:00.930 00:21:01.640 00:00:00.710 with you.
00:21:03.140 00:21:05.154 00:00:02.014 We thank you for that, Father,
00:21:06.500 00:21:07.740 00:00:01.240 in the name of Jesus
00:21:09.080 00:21:09.540 00:00:00.460 Amen.

Church Interpreter B

00:02:28.380 00:02:30.150 00:00:01.770 What happiness brings in our-
00:02:31.410 00:02:32.930 00:00:01.520 he writes to Philippians
00:02:33.560 00:02:36.861 00:00:03.301 and he doesn't just give them a- answer but he gives them 00:02:38.140 00:02:38.910 00:00:00.770 about what
00:02:39.330 00:02:40.970 00:00:01.640 happiness in their lives
00:02:41.520 00:02:41.950 00:00:00.430 could be.
00:02:42.870 00:02:44.410 00:00:01.540 He says: "I forget
00:02:45.900 00:02:46.870 00:00:00.970 what is behind me."
00:02:48.750 00:02:50.520 00:00:01.770 He says: "it's the one thing that I do
00:02:51.920 00:02:53.180 00:00:01.260 and then I reach
00:02:53.710 00:02:54.860 00:00:01.150 for what is in front of me."
00:02:57.750 00:02:58.850 00:00:01.100 Your happiness
00:03:01.060 00:03:04.120 00:00:03.060 happiness is directly connected to your
00:03:04.633 00:03:06.204 00:00:01.571 relationship to your past
00:03:06.460 00:03:07.231 00:00:00.771 and your future.
00:03:08.700 00:03:09.444 00:00:00.744 If you
00:03:10.790 00:03:13.640 00:00:02.850 live with bitterness and regrets of the past
00:03:14.039 00:03:14.347 00:00:00.308 and have
00:03:15.330 00:03:17.491 00:00:02.161 fear of the future node joy,
00:03:18.060 00:03:19.114 00:00:01.054 but then Paul says
00:03:20.170 00:03:22.460 00:00:02.290 "the one thing I do, I forget
00:03:22.961 00:03:24.260 00:00:01.299 about what is behind me."
00:03:24.770 00:03:25.820 00:00:01.050 If I don't forget it
00:03:26.737 00:03:29.010 00:00:02.273 then I cannot reach for the future
00:03:30.580 00:03:31.690 00:00:01.110 'cause then I
00:03:32.670 00:03:33.830 00:00:01.160 forget my- I
00:03:34.250 00:03:36.280 00:00:02.030 deny a f- a happy future
00:03:36.680 00:03:38.260 00:00:01.580 To forget does not mean-
00:03:39.100 00:03:41.010 00:00:01.910 he doesn't say every good Christian
00:03:41.660 00:03:42.628 00:00:00.968 has got amnesia
00:03:44.020 00:03:44.831 00:00:00.811 amnesia or you
00:03:46.510 00:03:47.370 00:00:00.860 deny your
00:03:49.250 00:03:49.800 00:00:00.550 history.
00:03:50.280 00:03:52.890 00:00:02.610 When he says forget in his bri- in his letter
00:03:53.560 00:03:58.280 00:00:04.720 he remem- he remembers everything even the bad things that's happening and he reminds them about it.
00:03:58.740 00:03:59.680 00:00:00.940 What he means is,
00:04:00.580 00:04:01.530 00:00:00.950 metaphorically,
00:04:02.930 00:04:05.960 00:00:03.030 I let go certain things of my past,
00:04:06.890 00:04:07.633 00:00:00.743 I leave it,
00:04:09.410 00:04:10.800 00:00:01.390 I give it no energy,
00:04:12.800 00:04:13.658 00:00:00.858 I am free of it.
00:04:15.530 00:04:16.810 00:00:01.280 Someone once
00:04:17.354 00:04:18.500 00:00:01.146 summed it up like this,
00:04:20.620 00:04:23.890 00:00:03.270 I decide now to never talk about it again,
00:04:24.966 00:04:25.790 00:00:00.824 not with you,
00:04:26.920 00:04:28.281 00:00:01.361 and not even with myself.
00:04:29.520 00:04:30.406 00:00:00.886 I choose
00:04:30.820 00:04:31.400 00:00:00.580 to do this.
00:04:32.889 00:04:35.040 00:00:02.151 This is to forget and to let go.
00:04:36.424 00:04:39.730 00:00:03.306 It makes me think of the man who got home one night after playing golf
00:04:40.040 00:04:41.320 00:00:01.280 and his wife asked him how it was
00:04:42.080 00:04:42.790 00:00:00.710 and he said bad.
00:04:44.100 00:04:44.970 00:00:00.870 She says: "what happened?"
00:04:46.700 00:04:48.377 00:00:01.677 He says: "here on the- tenth,
00:04:50.052 00:04:52.800 00:00:02.748 my friend Gert, playing with me, had a heart attack

00:04:53.420 00:04:54.678 00:00:01.258 and from then it was just
00:04:55.167 00:04:55.870 00:00:00.703 double handicap,
00:04:57.159 00:04:59.898 00:00:02.739 I had to pull him, hit s- pull him, hit,
00:05:01.985 00:05:02.860 00:00:00.875 right at the end."
00:05:07.420 00:05:09.120 00:00:01.700 That's how many of us go through life,
00:05:10.323 00:05:11.860 00:00:01.537 like a committed golf player.
00:05:13.100 00:05:14.780 00:00:01.680 Nothing will take me off my game,
00:05:16.230 00:05:20.040 00:00:03.810 but we have this extra dead- weight- and baggage,
00:05:20.690 00:05:21.740 00:00:01.050 so we go to work
00:05:22.430 00:05:23.710 00:00:01.280 and in a- meeting
00:05:24.060 00:05:27.280 00:00:03.220 we take this- past, in a relationship we take the past.
00:05:28.690 00:05:30.289 00:00:01.599 I go through my whole life
00:05:31.250 00:05:34.080 00:00:02.830 by pulling everything behind me. So what is this?
00:05:35.362 00:05:38.941 00:00:03.579 what is this- these things that you have to let go of, the things you have to forget?
00:05:40.850 00:05:43.251 00:00:02.401 There's things that you've done that you have to forget,
00:05:44.210 00:05:47.210 00:00:03.000 there's things that was done to you that you have to forget,
00:05:47.840 00:05:49.469 00:00:01.629 and there's things that happened to you
00:05:50.000 00:05:51.086 00:00:01.086 that you have to forget.
00:05:53.254 00:05:54.968 00:00:01.714 Think for a moment to the good
00:05:56.060 00:05:57.999 00:00:01.939 that you did, for the things you did,
00:05:58.921 00:06:00.210 00:00:01.289 maybe it comes
00:06:00.630 00:06:01.130 00:00:00.500 into your
00:06:01.880 00:06:03.940 00:00:02.060 memory immediately, you go to the space
00:06:04.520 00:06:06.640 00:00:02.120 and you think if I only didn't do this,
00:06:07.160 00:06:09.870 00:00:02.710 what if I didn't do this how different my life would have been.
00:06:11.580 00:06:13.520 00:00:01.940 How can I forget this?
00:06:13.840 00:06:14.250 00:00:00.410 Here
00:06:15.240 00:06:16.615 00:00:01.375 is a fantastic recipe,
00:06:18.450 00:06:19.800 00:00:01.350 here's a fantastic recipe,
00:06:21.780 00:06:23.170 00:00:01.390 acknowledge what you did,
00:06:23.810 00:06:25.770 00:00:01.960 take responsibility for what you did,
00:06:27.230 00:06:28.792 00:00:01.562 then admit what you did,
00:06:29.510 00:06:30.340 00:00:00.830 with regret,
00:06:32.010 00:06:33.100 00:00:01.090 and you accept
00:06:33.503 00:06:35.082 00:00:01.579 that God forgives you
00:06:35.457 00:06:36.084 00:00:00.627 for what you said
00:06:38.050 00:06:39.550 00:00:01.500 'cause he says if you've-
00:06:40.618 00:06:42.581 00:00:01.963 acknowledge your sins he will forgive you.
00:06:43.903 00:06:47.510 00:00:03.607 He will never- think about it again, it's passed.
00:06:50.140 00:06:51.330 00:00:01.190 It's so easy,
00:06:52.930 00:06:53.928 00:00:00.998 but for many of us
00:06:55.020 00:06:57.605 00:00:02.585 it could take us years to get to that point
00:06:58.430 00:06:59.330 00:00:00.900 where we admit,
00:07:00.130 00:07:01.680 00:00:01.550 take responsibility for,
00:07:04.980 00:07:07.800 00:00:02.820 and accept that we are- forgiven.
00:07:08.520 00:07:09.876 00:00:01.356 I sat with someone one day
00:07:10.240 00:07:11.388 00:00:01.148 and he said I've heard this
00:07:12.400 00:07:13.240 00:00:00.840 but I keep-
00:07:13.946 00:07:15.040 00:00:01.094 I can't forget it,
00:07:15.770 00:07:16.494 00:00:00.724 it haunts me
00:07:16.910 00:07:19.960 00:00:03.050 and after a conversation we discovered together

00:07:20.640 00:07:21.633 00:00:00.993 that he actually
00:07:23.040 00:07:23.476 00:00:00.436 is
00:07:24.090 00:07:24.430 00:00:00.340 caught up
00:07:24.971 00:07:27.051 00:00:02.080 at the sp- space of acceptance,

00:07:27.250 00:07:32.520 00:00:05.270 it can't be this easy, I have to pay for their past. I want to take control. He can't imagine
00:07:33.037 00:07:34.653 00:00:01.616 that it's only grace,
00:07:35.150 00:07:38.475 00:00:03.325 that he only has to accepts that God has paid the price for it.
00:07:40.729 00:07:41.600 00:00:00.871 And so it is,
00:07:42.210 00:07:42.962 00:00:00.752 some of us
00:07:44.000 00:07:46.490 00:00:02.490 cannot accept and- or forgive ourselves
00:07:46.780 00:07:48.521 00:00:01.741 because we cannot accept or
00:07:48.952 00:07:50.401 00:00:01.449 believe that he forgives us.
00:07:50.800 00:07:53.320 00:00:02.520 So what do we do if we don't forgive ourselves?
00:07:53.770 00:07:54.480 00:00:00.710 We say
00:07:55.880 00:07:56.180 00:00:00.300 the
00:07:56.790 00:07:56.980 00:00:00.190 the
00:07:57.390 00:08:00.580 00:00:03.190 price that Christ paid is enough for the Father but it's not enough for me.
00:08:00.960 00:08:01.936 00:00:00.976 We have to accept,
00:08:03.393 00:08:04.260 00:00:00.867 to have regret,
00:08:05.480 00:08:07.170 00:00:01.690 as long as we still
00:08:07.580 00:08:09.713 00:00:02.133 brag about the things we did in the past,
00:08:10.830 00:08:12.190 00:00:01.360 it's not- too bad,
00:08:13.990 00:08:16.480 00:00:02.490 that's how long it'll stay with us
00:08:17.190 00:08:18.735 00:00:01.545 and you won't be able to forget it.
00:08:20.489 00:08:21.840 00:00:01.351 That patterns
00:08:22.750 00:08:23.330 00:00:00.580 can be re-
00:08:23.805 00:08:26.660 00:00:02.855 repeated in our lives. You'll see in relationships
00:08:27.619 00:08:28.170 00:00:00.551 this
00:08:29.090 00:08:31.829 00:00:02.739 this second- marriage looks a lot like the first one

00:08:32.210 00:08:33.330 00:00:01.120 'cause it hasn't been finished.
00:08:34.800 00:08:36.920 00:00:02.120 Financially this pattern repeats itself.
00:08:37.340 00:08:40.242 00:00:02.902 I see it I'm at the same space where I was previously

00:08:41.930 00:08:42.700 00:00:00.770 because it's not
00:08:43.213 00:08:43.890 00:00:00.677 been finished.
00:08:47.590 00:08:48.884 00:00:01.294 Another problem we have,
00:08:50.400 00:08:51.800 00:00:01.400 we can often not
00:08:52.940 00:08:56.830 00:00:03.890 acknowledge because we're not even aware of the wrong and
00:08:57.370 00:08:58.810 00:00:01.440 disruptive things we did
00:08:59.870 00:09:01.460 00:00:01.590 and that's why in the early church
00:09:02.260 00:09:04.500 00:00:02.240 they had this- way of- praying where
00:09:04.990 00:09:05.720 00:00:00.730 they would get
00:09:06.140 00:09:07.170 00:00:01.030 ts- one side
00:09:07.600 00:09:11.240 00:00:03.640 regularly and look back on your life and say just show me,
00:09:11.840 00:09:12.920 00:00:01.080 is there anything,
00:09:13.938 00:09:15.640 00:00:01.702 a way of sorrow within me,
00:09:15.870 00:09:17.102 00:00:01.232 show me my sins,
00:09:18.140 00:09:19.260 00:00:01.120 that I can see it ,
00:09:19.730 00:09:21.000 00:00:01.270 that I can realise it,
00:09:21.710 00:09:24.150 00:00:02.440 and then you're invited to think about what you did,

00:09:24.830 00:09:25.663 00:00:00.833 what you thought,
00:09:26.010 00:09:26.745 00:00:00.735 what you felt,
00:09:27.760 00:09:28.532 00:00:00.772 what your
00:09:28.720 00:09:28.850 00:00:00.130 n-
00:09:31.543 00:09:32.560 00:00:01.017 attitude was
00:09:33.140 00:09:34.810 00:00:01.670 th- in the period that you're looking at,
00:09:35.520 00:09:36.790 00:00:01.270 and then when you see it,

00:09:37.100 00:09:38.040 00:00:00.940 you acknowledge it,
00:09:39.300 00:09:42.337 00:00:03.037 and with regret you take it to him and you ask him

00:09:42.950 00:09:43.969 00:00:01.019 that he will forgive you
00:09:45.310 00:09:46.690 00:00:01.380 so that you can let go,
00:09:48.740 00:09:50.356 00:00:01.616 so that you can forget.
00:09:51.150 00:09:51.963 00:00:00.813 We all of us
00:09:52.841 00:09:53.718 00:00:00.877 have a pattern,
00:09:54.900 00:09:58.848 00:00:03.948 a specific thing that we hold on to. The old King James- talks about
00:09:59.520 00:10:00.536 00:00:01.016 a besetting sin
00:10:00.960 00:10:02.207 00:00:01.247 in Hebrews 12 : 10
00:10:03.290 00:10:03.640 00:00:00.350 that
00:10:05.110 00:10:07.360 00:00:02.250 tempting pattern way
00:10:09.225 00:10:09.358 00:00:00.133 that
00:10:09.994 00:10:13.817 00:00:03.823 tempts you so much and draws you so much to your- type of life
00:10:14.464 00:10:15.795 00:00:01.331 but that holds you back
00:10:16.386 00:10:18.906 00:00:02.520 from be-ing healed completely and can
00:10:20.215 00:10:22.171 00:00:01.956 walk into a life that God wants for you.
00:10:22.442 00:10:23.436 00:00:00.994 If we see this,
00:10:23.767 00:10:25.226 00:00:01.459 may we realise this
00:10:26.751 00:10:28.607 00:00:01.856 so we can take responsibility for it,
00:10:28.911 00:10:30.038 00:00:01.127 so we can let go of it.
00:10:31.248 00:10:33.309 00:00:02.061 There's the things that other people did to us
00:10:33.950 00:10:35.033 00:00:01.083 that we have to forget
00:10:36.265 00:10:37.215 00:00:00.950 and Paul says
00:10:37.823 00:10:39.375 00:00:01.552 just like you forgive
00:10:40.817 00:10:41.812 00:00:00.995 you will be forgiven,
00:10:42.121 00:10:43.149 00:00:01.028 and forgive each other.
00:10:44.106 00:10:47.877 00:00:03.771 The same road you had to take for the things that you did,
00:10:48.591 00:10:50.694 00:00:02.103 that is the road you have to take with others
00:10:51.519 00:10:52.480 00:00:00.961 and that means
00:10:53.077 00:10:54.364 00:00:01.287 that you have to
00:10:55.381 00:10:56.823 00:00:01.442 give up your right to
00:10:57.790 00:10:58.397 00:00:00.607 revenge.
00:10:59.326 00:11:00.832 00:00:01.506 It means that you can't-
00:11:01.635 00:11:05.033 00:00:03.398 you don't want any more that the other person has to pay for what they did.
00:11:06.502 00:11:09.353 00:00:02.851 He doesn't deserve it, not like you- forgive-
00:11:09.817 00:11:10.884 00:00:01.067 he doesn't deserve
00:11:11.232 00:11:13.314 00:00:02.082 his forgiveness just like you're don't forgive your-

00:11:13.613 00:11:15.348 00:00:01.735 deserve your forgiveness. If you don't do it
00:11:16.364 00:11:17.381 00:00:01.017 then you are holding it,
00:11:17.767 00:11:18.558 00:00:00.791 you live with it,
00:11:20.828 00:11:21.790 00:00:00.962 and this pain,
00:11:22.845 00:11:23.884 00:00:01.039 this idea
00:11:24.535 00:11:27.790 00:00:03.255 a- these thoughts you have the whole time of what happened to you
00:11:28.469 00:11:29.453 00:00:00.984 sits within you,
00:11:30.243 00:11:31.416 00:00:01.173 it becomes bitterness,
00:11:32.297 00:11:33.408 00:00:01.111 it becomes anger,
00:11:34.110 00:11:34.845 00:00:00.735 it becomes r-
00:11:35.198 00:11:36.033 00:00:00.835 resentment.
00:11:36.751 00:11:39.192 00:00:02.441 If he didn't do that, if this didn't happen to me
00:11:39.933 00:11:41.248 00:00:01.315 or otherwise it wouldn't have been

Church Interpreter C

00:00:03.050	00:00:04.624	00:00:01.574	If here awaits me
00:00:05.110	00:00:09.410	00:00:04.300	here, before the year arrives and my inner being taken,
00:00:15.280	00:00:16.390	00:00:01.110	and taken away
00:00:16.830	00:00:18.850	00:00:02.020	I give myself over to you,
00:00:19.820	00:00:20.840	00:00:01.020	before the uproar
00:00:24.530	00:00:27.880	00:00:03.350	grabs my soul is the little time to reflect,
00:00:29.450	00:00:30.060	00:00:00.610	possess me,
00:00:32.240	00:00:33.990	00:00:01.750	control me, suppress me.
00:00:34.540	00:00:36.550	00:00:02.010	If I want to stray help me stoop
00:00:37.250	00:00:40.970	00:00:03.720	and surrender and if another year as dou vaporise
00:00:41.540	00:00:42.430	00:00:00.890	and it is history,
00:00:42.920	00:00:45.290	00:00:02.370	may the chronicles be written over my tracks.
00:00:46.020	00:00:47.590	00:00:01.570	Here, before the year arrives
00:00:49.070	00:00:49.790	00:00:00.720	I surrender
00:01:13.440	00:01:16.970	00:00:03.530	Philippians three, 14 and 15,
00:01:17.910	00:01:20.410	00:00:02.500	press on towards the goal to win the prize
00:01:21.360	00:01:25.142	00:00:03.782	for which God has called me heavenwards in Christ Jesus.
00:01:40.070	00:01:42.240	00:00:02.170	Don't we all just want to be happy.
00:01:43.980	00:01:45.630	00:00:01.650	Don't we just think about our future,
00:01:47.410	00:01:48.520	00:00:01.110	to what we want to do,
00:01:50.050	00:01:50.970	00:00:00.920	to who we will touch,
00:01:51.300	00:01:52.030	00:00:00.730	what do we want,
00:01:53.540	00:01:54.380	00:00:00.840	only to be happy.
00:01:56.680	00:01:58.099	00:00:01.419	There's a school in psychology
00:01:59.310	00:02:00.720	00:00:01.410	which says that our seeking
00:02:01.250	00:02:02.620	00:00:01.370	for happiness and pleasure,
00:02:03.992	00:02:05.620	00:00:01.628	the deepest motivation
00:02:06.620	00:02:08.280	00:00:01.660	of every action,
00:02:09.880	00:02:10.480	00:00:00.600	with other words
00:02:13.000	00:02:15.548	00:00:02.548	if I want to understand I find the motivation.
00:02:17.060	00:02:18.110	00:00:01.050	Be through this action
00:02:18.773	00:02:20.160	00:00:01.387	and you will be better through this,
00:02:20.738	00:02:21.460	00:00:00.722	and more happy.
00:02:23.700	00:02:27.060	00:00:03.360	Paulus- Paul also had an idea about what happiness is
00:02:28.500	00:02:31.850	00:00:03.350	what years ago happened in the book of Philippi
00:02:33.968	00:02:35.490	00:00:01.522	and he gave a lot of answers
00:02:37.680	00:02:39.380	00:00:01.700	over what happiness in our life is
00:02:40.260	00:02:40.900	00:00:00.640	and he says-
00:02:42.150	00:02:43.270	00:00:01.120	and he says "I forget
00:02:43.950	00:02:45.240	00:00:01.290	the things that is behind me"
00:02:46.610	00:02:48.710	00:00:02.100	and he says "this is the one thing that I do,
00:02:51.570	00:02:53.330	00:00:01.760	and I seek to those in-
00:02:53.940	00:02:54.370	00:00:00.430	before me."
00:02:55.970	00:02:56.690	00:00:00.720	Your happiness
00:02:59.180	00:03:00.400	00:00:01.220	is directly linked
00:03:01.690	00:03:02.130	00:00:00.440	to your
00:03:02.547	00:03:02.908	00:00:00.361	past
00:03:03.536	00:03:05.669	00:00:02.133	and your present- oh sorry, the future.
00:03:09.088	00:03:11.536	00:00:02.448	If you live with bitterness of the past
00:03:12.044	00:03:13.036	00:00:00.992	and with fear for
00:03:13.426	00:03:13.954	00:00:00.528	the future
00:03:14.573	00:03:15.669	00:00:01.096	then there's nothing for you,
00:03:15.933	00:03:17.014	00:00:01.081	and therefore Paulus says

00:03:18.948 00:03:22.279 00:00:03.331 “the one thing I do, I forget the things that’s behind me,
00:03:22.830 00:03:23.705 00:00:00.875 if I don’t forget them
00:03:24.919 00:03:25.794 00:00:00.875 then I cannot
00:03:26.676 00:03:28.007 00:00:01.331 look out to the future,
00:03:29.360 00:03:32.080 00:00:02.720 then I also withhold me of a life of happiness.
00:03:32.963 00:03:33.698 00:00:00.735 And to forget
00:03:34.191 00:03:35.018 00:00:00.827 is not that you
00:03:36.044 00:03:36.882 00:00:00.838 don’t remember,
00:03:37.801 00:03:39.352 00:00:01.551 and he doesn’t say every good
00:03:39.764 00:03:40.698 00:00:00.934 ch- Christian
00:03:41.330 00:03:42.220 00:00:00.890 has no memory
00:03:42.360 00:03:42.691 00:00:00.331 or
00:03:44.235 00:03:45.308 00:00:01.073 you don’t recognise it,
00:03:46.492 00:03:48.542 00:00:02.050 when he uses the word forget
00:03:49.389 00:03:50.580 00:00:01.191 and in the letter,
00:03:52.286 00:03:56.370 00:00:04.084 and he remembers ugly things, nice things and he remind them about this
00:03:56.838 00:03:57.691 00:00:00.853 and what he says-
00:03:58.617 00:03:59.838 00:00:01.221 what he says metaphorically,
00:04:01.205 00:04:04.500 00:00:03.295 I- I let certain things of the future go,
00:04:05.090 00:04:05.662 00:00:00.572 I leave it,
00:04:07.883 00:04:09.090 00:00:01.207 I don’t give it any energy,
00:04:10.748 00:04:11.508 00:00:00.760 I am free of that.
00:04:13.909 00:04:16.454 00:00:02.545 Somebody once summed it up very nicely,
00:04:18.508 00:04:19.317 00:00:00.809 I undertake
00:04:20.311 00:04:22.000 00:00:01.689 never to talk about it again,
00:04:22.917 00:04:23.831 00:00:00.914 not with you
00:04:25.038 00:04:26.308 00:00:01.270 and not even with myself,
00:04:28.558 00:04:29.623 00:00:01.065 I choose to do that,
00:04:31.688 00:04:33.675 00:00:01.987 and it is to forget that and to let it go.
00:04:34.870 00:04:36.818 00:00:01.948 Remembers me about the man although-
00:04:37.892 00:04:39.324 00:00:01.432 when he played golf and he said
00:04:39.987 00:04:40.545 00:00:00.558 very bad,
00:04:42.051 00:04:42.581 00:00:00.530 what happened,
00:04:45.454 00:04:47.194 00:00:01.740 here on the tenth hole
00:04:48.116 00:04:49.350 00:00:01.234 and Gert the go-
00:04:49.669 00:04:51.388 00:00:01.719 uy who played with me got a heart attack
00:04:53.532 00:04:54.909 00:00:01.377 and then it was double handicap,and then it was double handicap,
00:04:57.220 00:04:59.909 00:00:02.689 drag it, hit a hou, drag it, hit a shot.
00:05:05.688 00:05:07.324 00:00:01.636 This is how a lot of us go through life,
00:05:08.662 00:05:10.179 00:00:01.517 like an committed golf player,
00:05:11.753 00:05:13.090 00:00:01.337 nothing takes me off my game,
00:05:15.935 00:05:17.194 00:00:01.259 but the extra dead weight
00:05:17.441 00:05:17.896 00:00:00.455 that we
00:05:18.441 00:05:19.727 00:00:01.286 have to take with us,
00:05:20.246 00:05:21.122 00:00:00.876 go to work,
00:05:22.675 00:05:26.159 00:00:03.484 take this pass into a meeting, and the past into this-
00:05:27.064 00:05:28.961 00:00:01.897 my whole life I go through this,
00:05:29.662 00:05:30.818 00:00:01.156 and I drag it along.
00:05:31.363 00:05:31.896 00:00:00.533 What is it?
00:05:34.051 00:05:36.285 00:00:02.234 What are those things that you need to let go?
00:05:40.012 00:05:42.142 00:00:02.130 There’s things that you have done that you have to let go,
00:05:43.207 00:05:45.948 00:00:02.741 and there’s things that other people did against you you have to let go,
00:05:46.428 00:05:47.857 00:00:01.429 and things that happened to you,
00:05:48.246 00:05:49.246 00:00:01.000 you must forget those.

00:05:54.038	00:05:56.168	00:00:02.130	Think about the things that you've done.
00:05:58.298	00:05:59.623	00:00:01.325	It may come immediately,
00:06:02.558	00:06:06.272	00:00:03.714	and you would say if I just did not do that, if I just never did that
00:06:06.766	00:06:08.051	00:00:01.285	how different would my life be?
00:06:10.389	00:06:11.714	00:00:01.325	How can I forget that?
00:06:13.675	00:06:15.161	00:00:01.486	Here's an wonderful recipe.
00:06:16.220	00:06:17.220	00:00:01.000	Here's a wonderful recipe.
00:06:18.961	00:06:21.624	00:00:02.663	know- a- I admit what I've done,
00:06:22.142	00:06:23.727	00:00:01.585	take responsibility what you've done,
00:06:25.467	00:06:26.051	00:00:00.584	and then-
00:06:27.779	00:06:28.675	00:00:00.896	and then you have-
00:06:30.248	00:06:31.008	00:00:00.760	and you accept
00:06:31.506	00:06:32.883	00:00:01.377	hat God has forgiven you. I
00:06:38.649	00:06:45.753	00:00:07.104	If you openly admit your sins God will forgive them and he will never think about them again.
00:06:48.844	00:06:50.272	00:00:01.428	t's so easy,
00:06:51.584	00:06:55.558	00:00:03.974	but it could- it could take a lot of us years to get to that point
00:06:56.415	00:06:57.129	00:00:00.714	where we admit
00:06:58.493	00:06:59.909	00:00:01.416	and responsibility taken
00:07:00.649	00:07:01.168	00:00:00.519	with-
00:07:03.090	00:07:03.675	00:00:00.585	and accept
00:07:04.350	00:07:05.402	00:00:01.052	that we are forgiven.
00:07:06.688	00:07:09.415	00:00:02.727	sit once with somebody that said I've done it,
00:07:11.701	00:07:17.870	00:00:06.169	I just keep on thinking about this and he- and he comes back to me, and after n- conversation
00:07:19.922	00:07:24.220	00:00:04.298	he was stagnate about or at the place where he had to accept it.
00:07:25.532	00:07:26.844	00:00:01.312	I have to pay for the past,
00:07:27.844	00:07:29.493	00:00:01.649	he wants to take control of the past.
00:07:30.792	00:07:32.792	00:00:02.000	He cannot accept that it's only grace,
00:07:35.168	00:07:37.363	00:00:02.195	he cannot accept that God has already paid the price,
00:07:38.496	00:07:39.220	00:00:00.724	and this is it.
00:07:40.363	00:07:42.895	00:00:02.532	A lot of us cannot forgive ourselves
00:07:45.064	00:07:48.748	00:00:03.684	because we cannot accept that he ga- forgave us
00:07:49.987	00:07:51.842	00:00:01.855	and what if we can't forgive ourselves
00:07:53.038	00:07:56.548	00:00:03.510	and we say the offer for God is enough for Him but not for us,
00:07:57.402	00:07:58.298	00:00:00.896	and only to accept,
00:08:01.077	00:08:02.443	00:00:01.366	to show remorse.
00:08:04.675	00:08:07.701	00:00:03.026	And as long as you still brag about the stuff of the past
00:08:08.597	00:08:09.675	00:00:01.078	and you say it's not too bad
00:08:12.337	00:08:14.220	00:00:01.883	that time it will take
00:08:14.893	00:08:17.445	00:00:02.552	when it will stay with us, and you will never forget it,
00:08:18.766	00:08:19.857	00:00:01.091	that pattron
00:08:20.544	00:08:22.584	00:00:02.040	will just repeat itself in your life.
00:08:23.207	00:08:25.168	00:00:01.961	You will see in your ver- in your relationship,
00:08:27.350	00:08:30.519	00:00:03.169	and you will see it looks so much similar to my first marriage,
00:08:31.038	00:08:32.559	00:00:01.521	it's not being done,
00:08:33.038	00:08:34.805	00:00:01.767	this pattron repeats itself.
00:08:35.023	00:08:35.479	00:00:00.456	I see it,
00:08:36.441	00:08:38.000	00:00:01.559	I- it's at where I was,
00:08:40.064	00:08:41.900	00:00:01.836	it's not been taken care of,
00:08:42.987	00:08:44.519	00:00:01.532	I have no remorse about that.

00:08:45.844 00:08:47.194 00:00:01.350 This is a big problem we have,
00:08:49.688 00:08:55.272 00:00:05.584 we cannot admit because we don't know about the wrong and the-
00:08:55.610 00:08:56.883 00:00:01.273 and the wrong we've done.
00:08:58.077 00:09:01.974 00:00:03.897 This is why it's in the early church, the forms of prayer,

00:09:06.473 00:09:09.113 00:00:02.640 and this is where you stand and say God show me

00:09:11.298 00:09:13.506 00:00:02.208 is there any way of sorrow in me,
00:09:13.896 00:09:15.220 00:00:01.324 show me my- sins,
00:09:16.292 00:09:17.204 00:00:00.912 that I can see it,
00:09:17.714 00:09:19.853 00:00:02.139 that I can n- recognise it,
00:09:21.200 00:09:22.714 00:00:01.514 and then you are invited to do it,
00:09:23.610 00:09:26.350 00:00:02.740 what you thought, what you- what you see,
00:09:26.792 00:09:28.480 00:00:01.688 and what your intentions was
00:09:29.142 00:09:30.116 00:00:00.974 in the past period,
00:09:30.857 00:09:32.753 00:00:01.896 and which you've taken into consideration.
00:09:33.818 00:09:35.753 00:00:01.935 And when you see it and then you recognise it,
00:09:38.090 00:09:42.467 00:00:04.377 and you have feelings about it, and you take that to God and please forgive me
00:09:43.779 00:09:44.909 00:00:01.130 so that you can let it go,
00:09:46.727 00:09:48.104 00:00:01.377 so that you can forget.
00:09:51.113 00:09:52.080 00:00:00.967 This is a pattern,
00:09:53.480 00:09:56.974 00:00:03.494 a specific thing that we cling on to or hang on to.

00:09:59.415 00:10:00.922 00:00:01.507 Hebrew 12 verse one,
00:10:04.350 00:10:05.311 00:00:00.961 it's like a pattern
00:10:07.701 00:10:09.701 00:00:02.000 which is something that draw you close
00:10:09.974 00:10:10.506 00:00:00.532 in your life,
00:10:11.454 00:10:12.519 00:00:01.065 what withhold you,
00:10:14.090 00:10:15.230 00:00:01.140 that it becomes yourself,
00:10:16.038 00:10:19.077 00:00:03.039 and even walk in and say this is what God have for you.
00:10:19.961 00:10:20.779 00:00:00.818 May we see it.
00:10:21.636 00:10:23.116 00:00:01.480 May we recognise it.
00:10:24.233 00:10:25.753 00:00:01.520 May we take responsibility for it
00:10:26.844 00:10:27.955 00:00:01.111 so that we can let it go.
00:10:30.334 00:10:32.285 00:00:01.951 There's things that other people has done to us
00:10:32.935 00:10:33.935 00:00:01.000 and we have to forget them,
00:10:34.350 00:10:35.506 00:00:01.156 and Paul said
00:10:36.831 00:10:38.493 00:00:01.662 as you have been forgiven by God
00:10:39.701 00:10:41.194 00:00:01.493 forgive each other.
00:10:42.701 00:10:43.818 00:00:01.117 The same way
00:10:44.389 00:10:45.487 00:00:01.098 for your own deeds
00:10:46.601 00:10:48.528 00:00:01.927 you have to walk with other people,
00:10:51.714 00:10:56.220 00:00:04.506 and it's your right to punishment and your control of the situation to let go.
00:11:00.181 00:11:04.090 00:00:03.909 And it is where you don't want the other person to pay for what he did wrong,
00:11:04.415 00:11:05.454 00:00:01.039 he does not need
00:11:07.155 00:11:08.459 00:00:01.304 as much as you don't
00:11:09.480 00:11:10.545 00:00:01.065 need your own.
00:11:12.194 00:11:12.831 00:00:00.637 If you don't do it,
00:11:14.129 00:11:15.090 00:00:00.961 then you keep it,
00:11:15.545 00:11:16.233 00:00:00.688 you live with it,
00:11:18.740 00:11:19.571 00:00:00.831 and this pain
00:11:21.025 00:11:23.181 00:00:02.156 and this idea, and the thoughts,
00:11:24.285 00:11:25.311 00:00:01.026 and what happened to you
00:11:26.129 00:11:27.064 00:00:00.935 and will sit in you
00:11:28.064 00:11:29.013 00:00:00.949 and it's bitterness,

00:11:30.000 00:11:31.129 00:00:01.129 it’s like anger,
00:11:32.350 00:11:33.558 00:00:01.208 it’s like remorse.
00:11:34.714 00:11:35.766 00:00:01.052 If you don’t do it,
00:11:35.935 00:11:37.376 00:00:01.441 if it just did not happen to me,
00:11:38.187 00:11:41.350 00:00:03.163 and if it did not happen it would not have been like this and today we know
00:11:44.116 00:11:47.987 00:00:03.871 he memory would sit- would sit everywhere
00:11:49.047 00:11:50.181 00:00:01.134 in your sp-
00:11:52.168 00:11:54.779 00:00:02.611 and the reason to forget is for your own reason.
00:11:56.922 00:12:01.259 00:00:04.337 You c- you- you c- you cannot drink poison and think somebody else will get sick,
00:12:01.779 00:12:02.961 00:00:01.182 for your own you-
00:12:04.324 00:12:05.506 00:00:01.182 you have to let it go.
00:12:06.935 00:12:09.675 00:00:02.740 You have to forget what other did to you
00:12:10.233 00:12:11.363 00:00:01.130 and then you have to forget
00:12:11.870 00:12:12.831 00:00:00.961 what happened to you,
00:12:14.142 00:12:15.013 00:00:00.871 and quite often-
00:12:15.753 00:12:17.699 00:00:01.946 and it takes us back to our parents
00:12:18.090 00:12:19.467 00:00:01.377 and the place where we grown up
00:12:20.701 00:12:21.818 00:00:01.117 and it looks like-
00:12:22.454 00:12:23.584 00:00:01.130 like the universal
00:12:24.324 00:12:25.025 00:00:00.701 human-
00:12:29.558 00:12:31.253 00:00:01.695 what your parents did to you
00:12:32.603 00:12:33.311 00:00:00.708 to recognise,
00:12:35.116 00:12:35.831 00:00:00.715 but also
00:12:36.298 00:12:36.779 00:00:00.481 to accept
00:12:37.909 00:12:38.792 00:00:00.883 what they’ve given you,
00:12:41.013 00:12:45.675 00:00:04.662 a- and self- self the DNS that they gave you,
00:12:45.974 00:12:47.051 00:00:01.077 and to forgive them
00:12:48.038 00:12:49.701 00:00:01.663 and what they’ve done to you.
00:12:50.519 00:12:51.246 00:00:00.727 Not one of us
00:12:54.194 00:12:54.480 00:00:00.286 could
00:12:55.856 00:12:56.857 00:00:01.001 got the life
00:12:57.389 00:12:59.389 00:00:02.000 from anybody else through what we need
00:12:59.662 00:13:01.220 00:00:01.558 and for that reason we have to forgive.
00:13:01.987 00:13:03.252 00:00:01.265 We are not perfect
00:13:04.610 00:13:06.350 00:00:01.740 and we don’t have a- I don’t have an- and we don’t have a- I don’t have an-
00:13:08.086 00:13:09.038 00:00:00.952 and they gave it to me,
00:13:10.909 00:13:11.777 00:00:00.868 and the good
00:13:12.038 00:13:12.610 00:00:00.572 that was there.
00:13:16.103 00:13:19.467 00:00:03.364 Perhaps tonight something of pain is in your life
00:13:20.077 00:13:20.935 00:00:00.858 where you’re at the place
00:13:24.000 00:13:26.051 00:00:02.051 where you have a large pain,
00:13:27.558 00:13:28.922 00:00:01.364 where you si- where you have-
00:13:30.519 00:13:32.532 00:00:02.013 where you have a lot of items,
00:13:33.532 00:13:35.285 00:00:01.753 and the invitation is let it go.
00:13:37.077 00:13:38.028 00:00:00.951 And we can go further
00:13:38.844 00:13:40.181 00:00:01.337 without forgiveness without forgiveness
00:13:41.727 00:13:43.324 00:00:01.597 where we can-
00:13:43.883 00:13:45.152 00:00:01.269 want to tell you a story
00:13:46.571 00:13:48.763 00:00:02.192 where you may identify yourself with.
00:13:50.067 00:13:50.454 00:00:00.387 I know
00:13:51.316 00:13:53.389 00:00:02.073 wo people come- coming from the same area.
00:13:53.883 00:13:57.077 00:00:03.194 They were very poor and from the wrong side of the tracks.
00:13:59.064 00:14:00.271 00:00:01.207 But after many years
00:14:00.935 00:14:02.602 00:00:01.667 they are at total different places,
00:14:03.935 00:14:05.558 00:00:01.623 removed from the situation,
00:14:07.168 00:14:09.013 00:00:01.845 economically, socially,

00:14:09.922 00:14:10.753 00:00:00.831 geographically,
00:14:12.532 00:14:14.224 00:00:01.692 they are both at different places,
00:14:15.636 00:14:16.931 00:00:01.295 but the manner they look at
00:14:18.129 00:14:20.194 00:00:02.065 and the relationship they have with their past
00:14:22.545 00:14:24.519 00:00:01.974 changes radically from each other.
00:14:26.256 00:14:28.137 00:00:01.881 The one person does not want to go there.
00:14:29.155 00:14:30.103 00:00:00.948 He changed his name.
00:14:31.532 00:14:32.415 00:00:00.883 He had a nickname,
00:14:33.532 00:14:35.766 00:00:02.234 you may not name him or call him that.
00:14:37.129 00:14:40.897 00:00:03.768 He does not want to be reminded of it. He will never take his kids there.
00:14:42.000 00:14:45.077 00:00:03.077 He is so ashamed where he grow up and where he came from.
00:14:47.324 00:14:48.675 00:00:01.351 He does not wanna go there,
00:14:50.527 00:14:51.559 00:00:01.032 if he speaks-
00:14:52.000 00:14:54.324 00:00:02.324 if he speaks about it he talks about
00:14:55.090 00:14:56.755 00:00:01.665 it as a godforsaken place.
00:14:57.090 00:14:57.896 00:00:00.806 The other person,
00:14:58.350 00:14:58.805 00:00:00.455 the neighbour,
00:14:59.207 00:15:00.639 00:00:01.432 has a total different attitude,
00:15:01.394 00:15:02.558 00:00:01.164 if he looks at his past
00:15:05.454 00:15:06.727 00:00:01.273 then he is thankful
00:15:07.506 00:15:10.168 00:00:02.662 for all the good things that he got there.
00:15:11.194 00:15:12.557 00:00:01.363 He recognise his roots,
00:15:13.427 00:15:13.762 00:00:00.335 he take
00:15:14.283 00:15:14.955 00:00:00.672 his
00:15:15.900 00:15:19.923 00:00:04.023 children back to where he stayed and look at this little small home that I stayed in.
00:15:21.663 00:15:28.063 00:00:06.400 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.
00:15:31.860 00:15:32.280 00:00:00.420 He
00:15:33.140 00:15:34.834 00:00:01.694 l- lets his past
00:15:38.040 00:15:39.318 00:00:01.278 make him alive,
00:15:40.260 00:15:41.541 00:00:01.281 and in that manner
00:15:43.260 00:15:44.967 00:00:01.707 there's a very strange thing
00:15:45.940 00:15:49.408 00:00:03.468 he's- he's tied to it and he cannot forget it.
00:15:52.040 00:15:54.751 00:00:02.711 The person who embraces this, he can forget it
00:15:55.260 00:15:56.480 00:00:01.220 and he is being-
00:15:57.460 00:15:59.560 00:00:02.100 with his- with his presen- or the past.
00:16:03.140 00:16:05.632 00:00:02.492 And this happened a lot later in our lives,
00:16:09.731 00:16:11.660 00:00:01.929 I thought I had a perfect upbringing
00:16:13.316 00:16:15.640 00:00:02.324 and then it became clearer as I got older,
00:16:16.851 00:16:18.827 00:00:01.976 that there were so many intrigues.
00:16:21.573 00:16:23.800 00:00:02.227 There was big things in the past,
00:16:25.100 00:16:26.297 00:00:01.197 I could never thought that.
00:16:28.040 00:16:31.180 00:00:03.140 We all are being taken to the place where we have to admit
00:16:31.440 00:16:32.040 00:00:00.600 and to accept
00:16:32.803 00:16:33.387 00:00:00.584 and let go
00:16:34.640 00:16:36.140 00:00:01.500 with what we've grown up with.
00:16:37.140 00:16:38.333 00:00:01.193 And this is the invitation.
00:16:39.840 00:16:40.727 00:00:00.887 Where are you in your life?
00:16:41.180 00:16:42.423 00:00:01.243 Are you sitting in the place
00:16:42.760 00:16:43.859 00:00:01.099 where you've done things
00:16:44.700 00:16:45.640 00:00:00.940 and it's clear,
00:16:46.431 00:16:48.020 00:00:01.589 and it's like a ghost?
00:16:49.980 00:16:51.506 00:00:01.526 You don't like it, you dislike it,
00:16:57.414 00:17:00.360 00:00:02.946 and you have to forget through recognition
00:17:00.960 00:17:02.277 00:00:01.317 and through acceptance
00:17:02.700 00:17:04.700 00:00:02.000 and it is passed, it's gone.

00:17:06.300 00:17:08.520 00:00:02.220 Even if it is so bad that you've done,
00:17:09.558 00:17:10.758 00:00:01.200 maybe at a place
00:17:11.437 00:17:12.702 00:00:01.265 before you go into a new year,
00:17:14.840 00:17:16.601 00:00:01.761 before we embrace and look forward.
00:17:18.400 00:17:20.343 00:00:01.943 There are so many things that happen to me,
00:17:21.440 00:17:24.520 00:00:03.080 in my relationships, in my business, I sit with this

00:17:25.072 00:17:25.912 00:00:00.840 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
00:17:41.720 00:17:44.300 00:00:02.580 but I've- it left something bad on my life.
00:17:44.940 00:17:46.260 00:00:01.320 I want to accept it tonight.
00:17:47.100 00:17:48.201 00:00:01.101 I want to-
00:17:50.272 00:17:51.752 00:00:01.480 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
00:17:58.960 00:18:00.040 00:00:01.080 to pray with me,
00:18:00.701 00:18:02.397 00:00:01.696 it's a life prayer.
00:18:05.060 00:18:06.443 00:00:01.383 We will think about our past.
00:18:07.806 00:18:11.142 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

00:20:14.010 00:20:14.914 00:00:00.904 go into the future.
00:20:17.851 00:20:19.989 00:00:02.138 We think about what others has done to us,
00:20:25.883 00:20:30.159 00:00:04.276 and we think about things that has- we've never asked for, and it has just happened with us,
00:20:30.819 00:20:32.883 00:00:02.064 it's the circumstances in which we've grown up.
00:20:34.372 00:20:35.170 00:00:00.798 We bring it to you
00:20:38.021 00:20:39.840 00:00:01.819 and we give it to, and we let it go.
00:20:42.638 00:20:43.702 00:00:01.064 And we ask you, God,
00:20:46.202 00:20:46.893 00:00:00.691 and let it go
00:20:47.542 00:20:48.127 00:00:00.585 and forget,
00:20:52.212 00:20:54.255 00:00:02.043 so that we can reach out to the future,
00:20:56.510 00:20:57.990 00:00:01.480 and go in, into the future
00:20:58.659 00:20:59.063 00:00:00.404 with you.
00:21:01.670 00:21:02.861 00:00:01.191 We thank You therefore, God,
00:21:04.180 00:21:05.010 00:00:00.830 in the name of Jesus.
00:21:06.149 00:21:06.368 00:00:00.219 Amen.

Church Interpreter D

00:00:05.250 00:00:09.020 00:00:03.770 Here, before the year storms in and conquer my inner most, 00:00:09.290 00:00:10.220 00:00:00.930 and lure it away,
00:00:10.520 00:00:11.640 00:00:01.120 I surrender to you.
00:00:13.220 00:00:16.093 00:00:02.873 Before the noise invades my soul
00:00:16.440 00:00:18.300 00:00:01.860 I became still with you,
00:00:19.830 00:00:20.650 00:00:00.820 possess me,
00:00:21.450 00:00:22.500 00:00:01.050 rule over me,
00:00:23.390 00:00:24.235 00:00:00.845 restrain me.
00:00:26.470 00:00:27.696 00:00:01.226 If I wander away,
00:00:28.530 00:00:30.380 00:00:01.850 help me bend and surrender,
00:00:31.970 00:00:34.810 00:00:02.840 and if another year evaporates like dew
00:00:35.350 00:00:36.690 00:00:01.340 and become history,
00:00:37.780 00:00:41.490 00:00:03.710 may your chronicles be written over my footprints.

00:00:42.350 00:00:42.740 00:00:00.390 Here,
00:00:45.270 00:00:47.660 00:00:02.390 before another year storms in,
00:00:49.304 00:00:50.210 00:00:00.906 I surrender
00:01:14.420 00:01:17.850 00:00:03.430 Breathren, I count not myself to have ap-
00:01:18.280 00:01:18.810 00:00:00.530 prehended
00:01:19.530 00:01:24.322 00:00:04.792 but this one thing I do, forgetting those things which are behind,
00:01:24.730 00:01:28.893 00:00:04.163 and reaching forth unto those things which are before.

00:01:29.660 00:01:35.160 00:00:05.500 I press forward the mark for the price of the high calling of God in Christ Jesus.
00:01:40.410 00:01:42.440 00:00:02.030 Don't we all just want to be happy?
00:01:43.680 00:01:45.700 00:00:02.020 Don't we think of our future
00:01:47.250 00:01:48.710 00:00:01.460 and what we want to do,
00:01:50.125 00:01:51.886 00:00:01.761 who we want to take hands with,
00:01:52.300 00:01:53.385 00:00:01.085 what we want to get
00:01:53.930 00:01:55.117 00:00:01.187 to just be happy?
00:01:56.526 00:02:01.620 00:00:05.094 There is a school in psychology that says that our search for happiness
00:02:02.120 00:02:03.090 00:00:00.970 to pleasure
00:02:04.200 00:02:07.260 00:00:03.060 s the deepest motivation behind each
00:02:07.780 00:02:08.570 00:00:00.790 behaviour.
00:02:09.250 00:02:12.401 00:00:03.151 So if I want to understand why somebody does something,
00:02:13.006 00:02:19.165 00:00:06.159 behind this I'll find the motivation that he thinks that by this behaviour
00:02:19.620 00:02:21.590 00:00:01.970 he'll be happier,
00:02:22.560 00:02:23.757 00:00:01.197 will be better off.
00:02:24.260 00:02:26.010 00:00:01.750 Paul also has ideas,
00:02:26.750 00:02:30.450 00:00:03.700 what brings happiness to our lives, and years ago he writes to the
00:02:31.400 00:02:33.145 00:00:01.745 philipan- Philippians
00:02:33.540 00:02:35.800 00:00:02.260 and he gives them lots of answers
00:02:36.748 00:02:39.630 00:00:02.882 about what happiness can bring
00:02:40.390 00:02:42.680 00:00:02.290 in our lives, and he says
00:02:42.890 00:02:45.970 00:00:03.080 "I forget the things that is behind me."
00:02:46.570 00:02:49.120 00:00:02.550 He says "that's the one thing that I do,
00:02:50.350 00:02:53.930 00:00:03.580 and then I reach out to the things that lie ahead."

00:02:55.660 00:02:56.880 00:00:01.220 Your happiness
00:02:59.190 00:03:03.100 00:00:03.910 is directly connected with your relationship
00:03:03.610 00:03:05.862 00:00:02.252 with your past and the future.
00:03:07.450 00:03:10.700 00:00:03.250 If you have bitterness
00:03:11.550 00:03:12.840 00:00:01.290 for- in the past

00:03:13.290 00:03:16.430 00:00:03.140 and fear for the future then you have no happiness.

00:03:16.870 00:03:20.600 00:00:03.730 That's why Paul says "the one thing I do,
00:03:21.160 00:03:24.680 00:00:03.520 I forget about the things that are behind, if I don't forget this
00:03:25.600 00:03:28.270 00:00:02.670 then I cannot reach out to the future
00:03:29.470 00:03:32.880 00:00:03.410 'cause that takes away a life of happiness."
00:03:33.340 00:03:36.140 00:00:02.800 To forget is not to, uhm, have-
00:03:37.901 00:03:40.760 00:00:02.859 he doesn't say that each good Christian has-
00:03:44.400 00:03:46.660 00:00:02.260 maybe you deny your past.
00:03:47.160 00:03:49.300 00:00:02.140 If you use the word forgets
00:03:50.080 00:03:50.440 00:00:00.360 then
00:03:52.856 00:03:55.295 00:00:02.439 he remembers ugly things that happens
00:03:55.970 00:03:59.850 00:00:03.880 and to reminds them what he means is metaphorically.
00:04:00.850 00:04:04.240 00:00:03.390 I let certain things go of the past.
00:04:04.730 00:04:06.620 00:00:01.890 I leave it behind.
00:04:07.340 00:04:09.570 00:00:02.230 I don't give it any energy anymore.
00:04:10.720 00:04:11.880 00:00:01.160 I'm free from it.
00:04:13.620 00:04:14.770 00:00:01.150 Somebody
00:04:15.280 00:04:17.170 00:00:01.890 summariseded it well once
00:04:18.460 00:04:19.678 00:00:01.218 I dee
00:04:20.330 00:04:22.710 00:00:02.380 to never talk about it again,
00:04:23.160 00:04:26.710 00:00:03.550 not with you and not to myself,
00:04:27.550 00:04:29.690 00:00:02.140 I choose to do this.
00:04:30.730 00:04:31.670 00:00:00.940 This is
00:04:32.320 00:04:34.530 00:00:02.210 to forget and let it go.
00:04:34.980 00:04:36.540 00:00:01.560 Makes me think about the man
00:04:36.780 00:04:39.799 00:00:03.019 that got home after he played holf, and his wife ask him
00:04:40.683 00:04:42.109 00:00:01.426 how it went, and he said "bad",
00:04:42.520 00:04:43.610 00:00:01.090 she asked him "what happened?"
00:04:44.380 00:04:45.395 00:00:01.015 And he says
00:04:45.960 00:04:47.257 00:00:01.297 "here on the ten hole,
00:04:48.330 00:04:51.240 00:00:02.910 Gert, the guy that I played with had a heart attack

00:04:52.050 00:04:53.220 00:00:01.170 and from then on,
00:04:53.660 00:04:54.420 00:00:00.760 double handicap,
00:04:56.270 00:04:59.940 00:00:03.670 oh and then it was I had to drag Gert and then I have- had to hit,
00:05:01.870 00:05:02.940 00:00:01.070 right to the end."
00:05:05.170 00:05:07.500 00:00:02.330 This is how many of us go through life,
00:05:08.640 00:05:10.754 00:00:02.114 ike a committed golf player,
00:05:12.385 00:05:16.700 00:00:04.315 that doesn't take anything- let anything take my game away from me.
00:05:16.930 00:05:20.234 00:00:03.304 It's these extra death things that we take with us.
00:05:20.770 00:05:23.070 00:00:02.300 It takes- we take it to work with us,
00:05:24.200 00:05:27.920 00:00:03.720 these past, we take it with us in our relationships,

00:05:28.240 00:05:29.564 00:00:01.324 through my whole life
00:05:29.920 00:05:31.440 00:00:01.520 I drag this behind me.
00:05:31.610 00:05:33.000 00:00:01.390 So what is this?
00:05:33.290 00:05:35.842 00:00:02.552 What are these things that we have to let go,
00:05:36.070 00:05:37.137 00:00:01.067 that we have to
00:05:37.500 00:05:38.030 00:00:00.530 forget?
00:05:38.970 00:05:40.340 00:00:01.370 There are things that you did
00:05:40.590 00:05:41.810 00:00:01.220 that you have to forget.
00:05:42.280 00:05:45.710 00:00:03.430 There are things that other people did to you that you have to forget.

00:05:46.675 00:05:49.980 00:00:03.305 There are just things that happened to you that you have to forget.
00:05:51.460 00:05:55.130 00:00:03.670 Think for a moment about the things that you did,

00:05:56.480 00:05:59.060 00:00:02.580 maybe it comes to you straight away
00:05:59.730 00:06:02.213 00:00:02.483 and you immediately are at the place
00:06:02.840 00:06:05.140 00:00:02.300 where you can think if I just didn't do it,
00:06:05.530 00:06:09.140 00:00:03.610 what if I didn't do it, how different my life would have been.
00:06:09.600 00:06:11.694 00:00:02.094 How can I forget this?
00:06:12.520 00:06:14.830 00:00:02.310 Here is a wonderful recipe.
00:06:16.140 00:06:17.770 00:00:01.630 Here's a wonderful recipe.
00:06:18.997 00:06:21.030 00:00:02.033 Acknowledge what you did,
00:06:21.600 00:06:23.909 00:00:02.309 take responsibility for what you did,
00:06:27.040 00:06:30.470 00:00:03.430 and then you can f- and you can accept
00:06:30.790 00:06:32.534 00:00:01.744 that God forgives you
00:06:32.880 00:06:33.943 00:00:01.063 because he says
00:06:35.140 00:06:36.543 00:00:01.403 if you
00:06:38.280 00:06:41.030 00:00:02.750 repent your sin then he will forgive you.
00:06:42.100 00:06:44.695 00:00:02.595 He will never think about it again,
00:06:44.960 00:06:46.742 00:00:01.782 it's gone, it's passed.
00:06:48.220 00:06:49.397 00:00:01.177 It's so simple,
00:06:50.270 00:06:52.960 00:00:02.690 but it be, for many of us,
00:06:53.730 00:06:56.230 00:00:02.500 take years to get to that place
00:06:56.650 00:07:00.260 00:00:03.610 where we can acknowledge, we can take responsibility,
00:07:00.780 00:07:05.260 00:00:04.480 and we can repent and accept that we are forgiven.

00:07:06.460 00:07:09.230 00:00:02.770 One day I sit- sat with somebody, I have done
00:07:10.120 00:07:14.380 00:00:04.260 but I carry on thinking about it, I can't forget it,
00:07:15.000 00:07:19.982 00:00:04.982 and after we had a conversation we discovered that he actually is stuck
00:07:20.480 00:07:22.044 00:00:01.564 by the place of acceptance.
00:07:22.412 00:07:24.260 00:00:01.848 He thinks it cannot be this easy.
00:07:24.620 00:07:30.534 00:00:05.914 He thinks I have to do something, I have to pay for the past, he wants to take control. He can't think
00:07:30.820 00:07:37.220 00:00:06.400 that it's only grace and that he have to accept that God already paid the price for it,
00:07:38.680 00:07:50.390 00:00:11.710 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,
00:07:50.670 00:07:51.720 00:00:01.050 then we say
00:07:52.170 00:07:55.750 00:00:03.580 the offer of God was enough for the Father but it's not enough for me.
00:07:57.210 00:07:58.230 00:00:01.020 To just accept,
00:08:01.080 00:08:02.100 00:00:01.020 to repent,
00:08:03.450 00:08:08.130 00:00:04.680 as long as you boast about the things that you did in the past
00:08:08.650 00:08:11.010 00:00:02.360 and make it off as it's not too bad,
00:08:11.910 00:08:14.845 00:00:02.935 that long it will stay with you
00:08:15.230 00:08:17.200 00:00:01.970 and you won't be able to forget it.
00:08:18.635 00:08:22.570 00:00:03.935 That pattern can be repeated in your life.
00:08:23.240 00:08:24.871 00:00:01.631 You will see in your relationship,
00:08:25.040 00:08:26.160 00:00:01.120 my second
00:08:26.990 00:08:32.540 00:00:05.550 marriage looks much the same as my first marriage, it's not gone, it's not handled,
00:08:33.300 00:08:38.081 00:00:04.781 this pattern repeats itself, I see it, I'm in the same place where I was,
00:08:38.820 00:08:39.577 00:00:00.757 because
00:08:40.310 00:08:43.078 00:00:02.768 it wasn't- completed,

00:08:43.360 00:08:44.700 00:00:01.340 I didn't repent.
00:08:46.270 00:08:48.220 00:00:01.950 Here's a big problem that we sit with,
00:08:48.760 00:08:55.930 00:00:07.170 we often cannot acknowledge because we're not even aware of the wrong things that we did,
00:08:57.270 00:08:59.210 00:00:01.940 and that's why in the early church
00:09:00.070 00:09:03.160 00:00:03.090 they had this form of prayer where they often
00:09:04.130 00:09:07.418 00:00:03.288 went aside and they look backed on their life
00:09:08.010 00:09:09.030 00:00:01.020 and ask God
00:09:09.790 00:09:11.140 00:00:01.350 to show them
00:09:11.920 00:09:12.300 00:00:00.380 what
00:09:13.960 00:09:16.220 00:00:02.260 r- sins are there in my life,
00:09:17.050 00:09:19.990 00:00:02.940 that I can see it, that I can realise it
00:09:20.330 00:09:23.340 00:00:03.010 and then you're invited to think about what you did,

00:09:23.840 00:09:27.200 00:00:03.360 what you thought, what you felt, what your attitude was
00:09:28.490 00:09:30.410 00:00:01.920 in the past period
00:09:31.080 00:09:33.090 00:00:02.010 that you are reflecting on.
00:09:33.650 00:09:36.000 00:00:02.350 And then when you see it, you acknowledge it,
00:09:37.230 00:09:42.140 00:00:04.910 and you repent it, and you take it to God, and you ask Him to forgive you
00:09:42.988 00:09:44.755 00:00:01.767 so that you can let it go,
00:09:46.080 00:09:48.150 00:00:02.070 so that you can forget.
00:09:49.390 00:09:50.520 00:00:01.130 We all sit
00:09:50.930 00:09:51.740 00:00:00.810 with a pattern,
00:09:53.320 00:09:55.910 00:00:02.590 a specific thing we hold on to,
00:09:57.360 00:09:58.830 00:00:01.470 a besetting sin,
00:10:01.550 00:10:01.880 00:00:00.330 that
00:10:03.780 00:10:06.390 00:00:02.610 pattern, that way that-
00:10:07.930 00:10:09.040 00:00:01.110 that tracks me,
00:10:09.470 00:10:13.929 00:00:04.459 that is so like the way that I live, that keeps me
00:10:14.300 00:10:16.998 00:00:02.698 from becoming who I really am
00:10:17.420 00:10:20.600 00:00:03.180 and can really take on everything that God has for me.

00:10:20.960 00:10:23.410 00:00:02.450 May we see it, may we realise it,
00:10:24.040 00:10:26.091 00:00:02.051 may we take responsibility for it
00:10:26.830 00:10:28.230 00:00:01.400 so that we can let it go.
00:10:28.870 00:10:31.600 00:00:02.730 There are the things that other people did to us
00:10:32.110 00:10:33.600 00:00:01.490 that we have to forget.
00:10:34.240 00:10:37.379 00:00:03.139 And Paul says just as we forgive,
00:10:39.560 00:10:41.690 00:00:02.130 we have to also forgive each other.
00:10:42.580 00:10:46.260 00:00:03.680 The same way that we have to go
00:10:46.680 00:10:50.900 00:00:04.220 and take our own deeds, we have to walk the same way with others
00:10:51.630 00:10:51.990 00:00:00.360 and
00:10:53.660 00:10:54.400 00:00:00.740 my-
00:10:56.220 00:10:57.960 00:00:01.740 it means that
00:10:59.250 00:11:03.112 00:00:03.862 I don't want any more that the other person has to pay

00:11:03.860 00:11:04.770 00:00:00.910 he doesn't-
00:11:07.530 00:11:08.730 00:00:01.200 I don't-
00:11:09.400 00:11:10.420 00:00:01.020 but I let it go,
00:11:11.070 00:11:12.040 00:00:00.970 I write it off.
00:11:12.370 00:11:13.500 00:00:01.130 If you don't do it
00:11:14.290 00:11:16.960 00:00:02.670 then you hold on to it, you live with it,
00:11:18.860 00:11:19.980 00:00:01.120 and this pain,
00:11:21.170 00:11:25.980 00:00:04.810 this idea, this continue- these continuous thoughts of what happened to me
00:11:26.910 00:11:30.200 00:00:03.290 is gonna sit in you and it becomes bitterness,
00:11:30.530 00:11:32.008 00:00:01.478 it becomes anger.

00:11:33.930 00:11:40.690 00:00:06.760 If he just didn't du- if he just didn't do it, if this didn't happen to me how different could it have been.
00:11:41.040 00:11:42.357 00:00:01.317 And today we know
00:11:43.850 00:11:49.130 00:00:05.280 that memory go and sit in your neurons, it goes sit in your synapsis,
00:11:49.540 00:11:53.450 00:00:03.910 it goes and sit in your muscles and the reason why you have to forget
00:11:53.873 00:11:54.840 00:00:00.967 it's for you
00:11:55.880 00:11:59.908 00:00:04.028 because you can't drink poison and think somebody else is gonna get sick,
00:12:00.580 00:12:04.860 00:00:04.280 it's for you that you have to let go, that you have to forgive.
00:12:05.970 00:12:09.120 00:00:03.150 We have to forget what others did to us,
00:12:09.780 00:12:12.210 00:00:02.430 and then we have to forget what happened to us.

00:12:13.580 00:12:17.244 00:00:03.664 And often it takes us back to our parents
00:12:17.900 00:12:19.660 00:00:01.760 and the place where we grew up
00:12:20.332 00:12:24.649 00:00:04.317 and it looks as if these are one of the biggest universal

00:12:25.080 00:12:25.990 00:00:00.910 challenges
00:12:28.710 00:12:31.490 00:00:02.780 to that what your parents did to you,
00:12:32.300 00:12:33.610 00:00:01.310 to acknowledge that.
00:12:35.150 00:12:37.240 00:00:02.090 Also, to accept
00:12:37.930 00:12:38.970 00:00:01.040 what they gave you,
00:12:40.392 00:12:42.334 00:00:01.942 and even that what you didn't want,
00:12:43.050 00:12:44.110 00:00:01.060 your DNS,
00:12:45.170 00:12:47.238 00:00:02.068 and then also to forgive them
00:12:47.940 00:12:49.640 00:00:01.700 for that that they did to you.
00:12:50.380 00:12:51.640 00:00:01.260 Not one of us
00:12:53.110 00:12:55.280 00:00:02.170 could f- receive the love
00:12:56.050 00:12:58.840 00:00:02.790 through our life that we always needed,
00:12:59.560 00:13:01.320 00:00:01.760 that's why we have to forgive.
00:13:01.800 00:13:04.150 00:00:02.350 Our parents are not perfect
00:13:04.780 00:13:06.920 00:00:02.140 and they didn't have a choice,
00:13:09.640 00:13:11.060 00:00:01.420 and also the good
00:13:11.340 00:13:12.494 00:00:01.154 that there was.
00:13:14.340 00:13:15.904 00:00:01.564 Maybe here tonight
00:13:16.210 00:13:17.882 00:00:01.672 there's pain in your life
00:13:18.350 00:13:20.120 00:00:01.770 and you sit in a place
00:13:23.340 00:13:27.100 00:00:03.760 where you have huge pain because of neg-
00:13:27.860 00:13:29.105 00:00:01.245 negligence
00:13:30.740 00:13:31.989 00:00:01.249 and abuse
00:13:32.690 00:13:33.320 00:00:00.630 in your-
00:13:36.400 00:13:40.890 00:00:04.490 and you have to let it go, and we go- can go further than forgiveness,
00:13:41.420 00:13:45.160 00:00:03.740 we can go to a place where it bless us. I want to tell a story
00:13:46.220 00:13:48.790 00:00:02.570 that you can identify with maybe.
00:13:49.690 00:13:53.000 00:00:03.310 I know about two people that come from the same

00:13:54.420 00:13:55.060 00:00:00.640 area.
00:13:55.380 00:13:59.368 00:00:03.988 They grew up on the wrong side of the train tracks,

00:14:00.340 00:14:06.040 00:00:05.700 but after years they found themselves in a different place, a total different place,
00:14:06.850 00:14:12.690 00:00:05.840 economically it was different, socially it was different, geography- geographically it was different.
00:14:13.080 00:14:21.454 00:00:08.374 They were both in two different places, but the way that they looked and the relationship that they had with their past
00:14:22.710 00:14:23.730 00:00:01.020 was very different.

00:14:24.490 00:14:25.779 00:00:01.289 The one person
00:14:26.410 00:14:28.360 00:00:01.950 never wanted to go back.
00:14:29.320 00:14:30.730 00:00:01.410 He change his name.
00:14:32.110 00:14:34.410 00:00:02.300 Where he grew up he had
00:14:34.990 00:14:38.580 00:00:03.590 a name that they called him but he didn't want to be called that anymore.
00:14:38.660 00:14:43.030 00:00:04.370 He didn't want to be reminded of it. He never took his children there.
00:14:43.510 00:14:44.260 00:00:00.750 He was
00:14:44.580 00:14:47.010 00:00:02.430 embarrassed about where he came from,
00:14:49.090 00:14:50.670 00:00:01.580 and if he talks about it
00:14:52.300 00:14:56.930 00:00:04.630 he talked about it in a slandering way. The other person,
00:14:57.230 00:14:58.200 00:00:00.970 his neighbour,
00:14:58.800 00:15:01.290 00:00:02.490 had a total different way,
00:15:01.680 00:15:02.820 00:00:01.140 when he looks back
00:15:03.160 00:15:04.350 00:00:01.190 and he- to his life
00:15:05.520 00:15:06.700 00:00:01.180 he was grateful
00:15:07.370 00:15:10.830 00:00:03.460 for many good things hat he received.
00:15:11.130 00:15:13.230 00:00:02.100 He acknowledged his roots.
00:15:13.790 00:15:16.685 00:00:02.895 He takes his children back there, proudly
00:15:17.280 00:15:20.320 00:00:03.040 and show them where he grew up and he wasn't shy about it.
00:15:21.370 00:15:22.610 00:00:01.240 And he goes and look
00:15:23.860 00:15:30.170 00:00:06.310 and see where his old friends are and he chats to the people about the good old days.
00:15:31.290 00:15:33.400 00:00:02.110 He lets his past bless him.
00:15:33.780 00:15:35.043 00:00:01.263 The other person
00:15:35.420 00:15:36.350 00:00:00.930 tries
00:15:36.770 00:15:38.270 00:00:01.500 to deny it
00:15:40.480 00:15:41.710 00:00:01.230 and in that way
00:15:43.030 00:15:44.700 00:00:01.670 a strange thing happens,
00:15:46.240 00:15:48.330 00:00:02.090 it still makes him
00:15:48.910 00:15:51.000 00:00:02.090 be connected to his past.
00:15:51.940 00:15:54.279 00:00:02.339 The person that embraces it
00:15:55.560 00:15:57.559 00:00:01.999 is blessed by his past
00:15:58.147 00:15:59.740 00:00:01.593 So here is the invitation,
00:16:00.560 00:16:01.870 00:00:01.310 and it's something
00:16:03.990 00:16:07.590 00:00:03.600 that come very late in our lives. A few people
00:16:07.980 00:16:08.740 00:00:00.760 said to me
00:16:09.790 00:16:11.980 00:00:02.190 "I thought I had a perfect upbringing
00:16:12.660 00:16:15.480 00:00:02.820 but it became more clear to me as I got older
00:16:16.570 00:16:19.650 00:00:03.080 that lots of things happened in my family,
00:16:20.800 00:16:24.870 00:00:04.070 that there were huge things going on that I never really realised
00:16:25.290 00:16:27.930 00:00:02.640 and now I realise
00:16:28.260 00:16:35.040 00:00:06.780 that it wasn't like that. We are all taken to the place where you have to acknowledge and accept and let go
00:16:35.560 00:16:36.610 00:00:01.050 what we grew up with.
00:16:37.130 00:16:38.760 00:00:01.630 So this is the invitation,
00:16:39.180 00:16:41.810 00:00:02.630 where are you in your life, are in a place
00:16:42.699 00:16:44.131 00:00:01.432 where you did things,
00:16:45.040 00:16:46.250 00:00:01.210 and it's clear to you,
00:16:48.000 00:16:49.309 00:00:01.309 and it haunts you,
00:16:50.520 00:16:53.131 00:00:02.611 and you don't like it? The invitation is
00:16:53.940 00:16:54.510 00:00:00.570 to forget,
00:16:57.000 00:16:58.260 00:00:01.260 to forget by
00:16:59.280 00:17:02.480 00:00:03.200 acknowledging, repenting, accepting
00:17:03.030 00:17:04.350 00:00:01.320 it is gone now.
00:17:05.348 00:17:08.020 00:00:02.672 Even it was so bad,

00:17:08.850 00:17:10.910 00:00:02.060 what you did or what happened to you.
00:17:11.480 00:17:15.430 00:00:03.950 Maybe you're in a place, before you go into a new year

00:17:17.020 00:17:20.380 00:00:03.360 to just say there so many things that happened to me,

00:17:20.560 00:17:22.980 00:00:02.420 maybe in a relationship, in business
00:17:23.300 00:17:24.750 00:00:01.450 and I sit with these things
00:17:25.180 00:17:26.165 00:00:00.985 and I can't go there.
00:17:28.080 00:17:30.080 00:00:02.000 Forgive and let it go.
00:17:31.740 00:17:37.160 00:00:05.420 Maybe you are in this place where you say not in my control,
00:17:38.510 00:17:41.368 00:00:02.858 I never wanted to choose this for myself
00:17:42.190 00:17:44.511 00:00:02.321 but it let something bad in my life,
00:17:45.000 00:17:46.830 00:00:01.830 tonight I want to accept it,
00:17:47.170 00:17:48.670 00:00:01.500 I want to be free of it,
00:17:48.980 00:17:50.260 00:00:01.280 and I wanna go further
00:17:51.370 00:17:54.980 00:00:03.610 that my roots can bless me, and I want to acknowledge it.
00:17:56.100 00:17:57.460 00:00:01.360 I want to invite you
00:17:58.200 00:17:59.820 00:00:01.620 to pray a prayer with me,
00:18:00.540 00:18:01.770 00:00:01.230 it's a body prayer,
00:18:04.430 00:18:06.740 00:00:02.310 we're going to think about our past,
00:18:07.050 00:18:10.620 00:00:03.570 gonna think about the things that I did or what was done to me,
00:18:11.640 00:18:18.393 00:00:06.753 and I'm gonna clench my fists and I'm gonna invite you, that when we do this and we think about our past
00:18:19.120 00:18:20.870 00:00:01.750 that you clench tightly,
00:18:21.070 00:18:23.772 00:00:02.702 you do it hard, so you can feel the pail
00:18:23.910 00:18:25.590 00:00:01.680 and then like a symbol
00:18:26.340 00:18:27.350 00:00:01.010 to let it go,
00:18:28.340 00:18:31.980 00:00:03.640 to open your hands and to just give it to God,
00:18:32.240 00:18:33.350 00:00:01.110 and in this way
00:18:33.680 00:18:34.370 00:00:00.690 we let go.
00:18:36.600 00:18:38.017 00:00:01.417 So this is a prayer
00:18:38.440 00:18:40.960 00:00:02.520 that cannot just be prayed once
00:18:41.350 00:18:42.650 00:00:01.300 and it's done.
00:18:44.090 00:18:45.190 00:00:01.100 Paul says
00:18:46.110 00:18:47.680 00:00:01.570 one thing I do,
00:18:48.090 00:18:49.080 00:00:00.990 I forget,
00:18:49.620 00:18:51.300 00:00:01.680 he choose to forget.
00:18:51.550 00:18:53.890 00:00:02.340 But Paul says if you did it why do you say it,
00:18:54.750 00:18:57.330 00:00:02.580 I do it again, and I do it again,
00:18:58.460 00:19:02.280 00:00:03.820 because before I realise I go back to that place
00:19:02.707 00:19:05.590 00:00:02.883 where I doubt grace,
00:19:06.680 00:19:14.640 00:00:07.960 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.
00:19:17.390 00:19:23.310 00:00:05.920 Then I just have to again let it go. One thing I do, I forget.
00:19:23.820 00:19:28.710 00:00:04.890 And it's in the- in those moments where you clench your fists and you say
00:19:29.810 00:19:32.630 00:00:02.820 now I'm carrying these dead weights with me
00:19:33.217 00:19:34.260 00:00:01.043 but I let it go,
00:19:34.840 00:19:35.800 00:00:00.960 I choose
00:19:36.380 00:19:37.220 00:00:00.840 to forgive,
00:19:38.190 00:19:39.690 00:00:01.500 I don't give it energy anymore.
00:19:41.440 00:19:43.570 00:00:02.130 May the Lord help me, let's pray.
00:19:44.090 00:19:45.026 00:00:00.936 Heavenly Father,
00:19:47.530 00:19:48.370 00:00:00.840 we come now
00:19:49.380 00:19:50.020 00:00:00.640 to you
00:19:51.080 00:19:53.250 00:00:02.170 in the beginning and the end of a year,

00:19:57.060	00:19:59.225	00:00:02.165	and we think back to things that we did.
00:20:03.929	00:20:05.605	00:00:01.676	And we realise tonight
00:20:07.126	00:20:10.256	00:00:03.130	we don't want to sit with this conscious
00:20:11.394	00:20:13.183	00:00:01.789	and with this dead weight,
00:20:13.633	00:20:17.142	00:00:03.509	we don't want to carry this dead weight into the future.
00:20:17.676	00:20:20.056	00:00:02.380	We think of things that others did to us.
00:20:23.211	00:20:27.290	00:00:04.079	We think about things that we didn't ask for,
00:20:27.633	00:20:31.662	00:00:04.029	it just happened to us through the circumstances that we grew up in,
00:20:33.338	00:20:34.901	00:00:01.563	and we bring it to you,
00:20:36.366	00:20:39.298	00:00:02.932	and we give it to you and we let it go.
00:20:41.617	00:20:43.244	00:00:01.627	And we ask you Lord
00:20:43.712	00:20:44.712	00:00:01.000	to help us
00:20:45.468	00:20:46.595	00:00:01.127	to in this way
00:20:47.138	00:20:48.042	00:00:00.904	to forget
00:20:51.521	00:20:54.351	00:00:02.830	so that we can reach out to the future,
00:20:55.510	00:20:57.563	00:00:02.053	and go into the future
00:20:58.531	00:20:59.101	00:00:00.570	with you.
00:21:00.914	00:21:02.808	00:00:01.894	We thank you for that Father,
00:21:03.510	00:21:05.074	00:00:01.564	in the name of Jesus.
00:21:06.342	00:21:06.660	00:00:00.318	Amen.

Appendix C: Lagtime

Interpreter A

Unit	ST start (hh:mm:ss.ms)	s / ms	TT start (hh:mm:ss.ms)	s / ms	lagtime
1	0:00:02,612	2,61	0:00:05,910	5,910	3,298
2	0:01:12,063	72,06	0:01:15,648	75,648	3,585
3	0:01:37,510	97,51	0:01:42,216	102,216	4,706
4	0:01:55,440	115,44	0:01:59,117	119,117	3,677
5	0:02:22,793	142,79	0:02:27,125	147,125	4,332
6	0:02:55,085	175,09	0:02:58,183	178,183	3,098
7	0:03:14,734	194,73	0:03:17,933	197,933	3,199
8	0:03:45,436	225,44	0:03:48,691	228,691	3,255
9	0:04:12,829	252,83	0:04:15,786	255,786	2,957
10	0:04:33,521	273,52	0:04:36,602	276,602	3,081
11	0:05:04,478	304,48	0:05:07,683	307,683	3,205
12	0:05:31,968	331,97	0:05:35,154	335,154	3,186
13	0:05:50,619	350,62	0:05:53,551	353,551	2,932
14	0:06:08,563	368,56	0:06:11,463	371,463	2,900
15	0:06:46,468	406,47	0:06:50,147	410,147	3,679
16	0:07:05,265	425,27	0:07:08,735	428,735	3,470
17	0:07:56,234	476,23	0:08:01,147	481,147	4,913
18	0:08:17,531	497,53	0:08:21,529	501,529	3,998
19	0:08:34,170	514,17	0:08:37,266	517,266	3,096
20	0:08:41,946	521,95	0:08:45,537	525,537	3,591
21	0:09:32,319	572,32	0:09:34,949	574,949	2,630
22	0:09:48,127	588,13	0:09:52,979	592,979	4,852
23	0:10:27,819	627,82	0:10:31,217	631,217	3,398
24	0:10:33,680	633,68	0:10:38,068	638,068	4,388
25	0:10:40,446	640,45	0:10:46,038	646,038	5,592
26	0:11:39,180	699,18	0:11:42,421	702,421	3,241
27	0:11:59,351	719,35	0:12:02,309	722,309	2,958
28	0:12:04,595	724,60	0:12:08,557	728,557	3,962
29	0:12:12,744	732,74	0:12:15,708	735,708	2,964
30	0:12:49,287	769,29	0:12:53,326	773,326	4,039
31	0:13:13,425	793,43	0:13:17,708	797,708	4,283
32	0:13:35,819	815,82	0:13:39,626	819,626	3,807
33	0:13:43,000	823,00	0:13:46,602	826,602	3,602
34	0:14:23,585	863,59	0:14:26,399	866,399	2,814
35	0:14:54,712	894,71	0:14:58,154	898,154	3,442
36	0:15:32,468	932,47	0:15:36,925	936,925	4,457
37	0:15:56,351	956,35	0:15:59,472	959,472	3,121
38	0:16:04,595	964,60	0:16:08,987	968,987	4,392
39	0:16:26,042	986,04	0:16:29,798	989,798	3,756

40	0:16:35,968	995,97	0:16:38,957	998,957	2,989
41	0:16:50,957	1010,96	0:16:54,072	1014,072	3,115
42	0:17:08,372	1028,37	0:17:08,613	1028,613	0,241
43	0:17:31,191	1051,19	0:17:34,626	1054,626	3,435
44	0:17:55,149	1075,15	0:17:58,098	1078,098	2,949
45	0:18:34,987	1114,99	0:18:38,098	1118,098	3,111
46	0:18:43,584	1123,58	0:18:46,500	1126,500	2,916
47	0:19:19,090	1159,09	0:19:22,463	1162,463	3,373
48	0:19:43,207	1183,21	0:19:45,907	1185,907	2,700
49	0:20:15,704	1215,70	0:20:19,351	1219,351	3,647
50	0:20:40,701	1240,70	0:20:43,862	1243,862	3,161
				Average	**3,470**

Interpreter B

Unit	ST start (hh:mm:ss.ms)	s / ms	TT start (hh:mm:ss.ms)	s / ms	lagtime
1	0:00:02,612	2,61	0:00:05,000	5,00	2,388
2	0:01:12,063	72,06	0:01:15,460	75,46	3,397
3	0:01:37,510	97,51	0:01:41,002	101,00	3,492
4	0:01:55,440	115,44	0:01:58,065	118,07	2,625
5	0:02:22,793	142,79	0:02:25,639	145,64	2,846
6	0:02:55,085	175,09	0:02:57,713	177,71	2,628
7	0:03:14,734	194,73	0:03:18,481	198,48	3,747
8	0:03:45,436	225,44	0:03:50,142	230,14	4,706
9	0:04:12,829	252,83	0:04:16,409	256,41	3,580
10	0:04:33,521	273,52	0:04:36,442	276,44	2,921
11	0:05:04,478	304,48	0:05:07,540	307,54	3,062
12	0:05:31,968	331,97	0:05:34,035	334,04	2,067
13	0:05:50,619	350,62	0:05:53,200	353,20	2,581
14	0:06:08,563	368,56	0:06:11,022	371,02	2,459
15	0:06:46,468	406,47	0:06:50,348	410,35	3,880
16	0:07:05,265	425,27	0:07:08,600	428,60	3,335
17	0:07:56,234	476,23	0:07:59,062	479,06	2,828
18	0:08:17,531	497,53	0:08:20,386	500,39	2,855
19	0:08:34,170	514,17	0:08:38,561	518,56	4,391
20	0:08:41,946	521,95	0:08:45,798	525,80	3,852
21	0:09:32,319	572,32	0:09:34,761	574,76	2,442
22	0:09:48,127	588,13	0:09:51,215	591,22	3,088
23	0:10:27,819	627,82	0:10:30,704	630,70	2,885
24	0:10:33,680	633,68	0:10:36,183	636,18	2,503
25	0:10:40,446	640,45	0:10:43,485	643,49	3,039
26	0:11:39,180	699,18	0:11:43,639	703,64	4,459
27	0:11:59,351	719,35	0:12:02,178	722,18	2,827

28	0:12:04,595	724,60	0:12:07,738	727,74	3,143
29	0:12:12,744	732,74	0:12:15,689	735,69	2,945
30	0:12:49,287	769,29	0:12:51,965	771,97	2,678
31	0:13:13,425	793,43	0:13:16,908	796,91	3,483
32	0:13:35,819	815,82	0:13:39,328	819,33	3,509
33	0:13:43,000	823,00	0:13:45,812	825,81	2,812
34	0:14:23,585	863,59	0:14:26,740	866,74	3,155
35	0:14:54,712	894,71	0:14:57,513	897,51	2,801
36	0:15:32,468	932,47	0:15:35,234	935,23	2,766
37	0:15:56,351	956,35	0:15:59,945	959,95	3,594
38	0:16:04,595	964,60	0:16:07,352	967,35	2,757
39	0:16:26,042	986,04	0:16:30,532	990,53	4,490
40	0:16:35,968	995,97	0:16:39,431	999,43	3,463
41	0:16:50,957	1010,96	0:16:55,000	1015,00	4,043
42	0:17:08,372	1028,37	0:17:11,875	1031,88	3,503
43	0:17:31,191	1051,19	0:17:33,979	1053,98	2,788
44	0:17:55,149	1075,15	0:17:58,490	1078,49	3,341
45	0:18:34,987	1114,99	0:18:38,103	1118,10	3,116
46	0:18:43,584	1123,58	0:18:46,173	1126,17	2,589
47	0:19:19,090	1159,09	0:19:21,691	1161,69	2,601
48	0:19:43,207	1183,21	0:19:46,674	1186,67	3,467
49	0:20:15,704	1215,70	0:20:20,402	1220,40	4,698
50	0:20:40,701	1240,70	0:20:43,541	1243,54	2,840
				Average	**3,189**

Interpreter C

Unit	ST start (hh:mm:ss.ms)	s / ms	TT start (hh:mm:ss.ms)	s / ms	lagtime
1	0:00:02,612	2,61	0:00:09,080	9,08	6,468
2	0:01:12,063	72,06	0:01:15,810	75,81	3,747
3	0:01:37,510	97,51	0:01:42,210	102,21	4,700
4	0:01:55,440	115,44	0:02:00,350	120,35	4,910
5	0:02:22,793	142,79	0:02:32,662	152,66	9,869
6	0:02:55,085	175,09	0:02:58,150	178,15	3,065
7	0:03:14,734	194,73	0:03:19,105	199,11	4,371
8	0:03:45,436	225,44	0:03:54,019	234,02	8,583
9	0:04:12,829	252,83	0:04:16,270	256,27	3,441
10	0:04:33,521	273,52	0:04:37,390	277,39	3,869
11	0:05:04,478	304,48	0:05:07,920	307,92	3,442
12	0:05:31,968	331,97	0:05:34,326	334,33	2,358
13	0:05:50,619	350,62	0:05:54,380	354,38	3,761
14	0:06:08,563	368,56	0:06:12,283	372,28	3,720
15	0:06:46,468	406,47	0:06:50,480	410,48	4,012

16	0:07:05,265	425,27	0:07:09,550	429,55	4,285
17	0:07:56,234	476,23	0:08:00,883	480,88	4,649
18	0:08:17,531	497,53	0:08:20,980	500,98	3,449
19	0:08:34,170	514,17	0:08:39,675	519,68	5,505
20	0:08:41,946	521,95	0:08:45,580	525,58	3,634
21	0:09:32,319	572,32	0:09:36,180	576,18	3,861
22	0:09:48,127	588,13	0:09:53,440	593,44	5,313
23	0:10:27,819	627,82	0:10:31,510	631,51	3,691
24	0:10:33,680	633,68	0:10:36,350	636,35	2,670
25	0:10:40,446	640,45	0:10:45,930	645,93	5,484
26	0:11:39,180	699,18	0:11:42,010	702,01	2,830
27	0:11:59,351	719,35	0:12:05,360	725,36	6,009
28	0:12:04,595	724,60	0:12:09,713	729,71	5,118
29	0:12:12,744	732,74	0:12:15,760	735,76	3,016
30	0:12:49,287	769,29	0:12:53,900	773,90	4,613
31	0:13:13,425	793,43	0:13:16,270	796,27	2,845
32	0:13:35,819	815,82	0:13:41,000	821,00	5,181
33	0:13:43,000	823,00	0:13:47,490	827,49	4,490
34	0:14:23,585	863,59	0:14:27,620	867,62	4,035
35	0:14:54,712	894,71	0:14:57,950	897,95	3,238
36	0:15:32,468	932,47	0:15:35,505	935,51	3,037
37	0:15:56,351	956,35	0:15:59,150	959,15	2,799
38	0:16:04,595	964,60	0:16:09,670	969,67	5,075
39	0:16:26,042	986,04	0:16:29,759	989,76	3,717
40	0:16:35,968	995,97	0:16:40,680	1000,68	4,712
41	0:16:50,957	1010,96	0:16:53,950	1013,95	2,993
42	0:17:08,372	1028,37	0:17:11,470	1031,47	3,098
43	0:17:31,191	1051,19	0:17:34,750	1054,75	3,559
44	0:17:55,149	1075,15	0:17:58,000	1078,00	2,851
45	0:18:34,987	1114,99	0:18:38,835	1118,84	3,848
46	0:18:43,584	1123,58	0:18:47,110	1127,11	3,526
47	0:19:19,090	1159,09	0:19:22,390	1162,39	3,300
48	0:19:43,207	1183,21	0:19:47,730	1187,73	4,523
49	0:20:15,704	1215,70	0:20:18,870	1218,87	3,166
50	0:20:40,701	1240,70	0:20:43,770	1243,77	3,069
				Average	**4,150**

Interpreter D

Unit	ST start (hh:mm:ss.ms)	s / ms	TT start (hh:mm:ss.ms)	s / ms	lagtime
1	0:00:02,612	2,61	0:00:04,360	4,36	1,748
2	0:01:12,063	72,06	0:01:16,659	76,66	4,596
3	0:01:37,510	97,51	0:01:40,813	100,81	3,303
4	0:01:55,440	115,44	0:01:57,166	117,17	1,726
5	0:02:22,793	142,79	0:02:23,720	143,72	0,927
6	0:02:55,085	175,09	0:02:55,744	175,74	0,659
7	0:03:14,734	194,73	0:03:15,751	195,75	1,017
8	0:03:45,436	225,44	0:03:46,778	226,78	1,342
9	0:04:12,829	252,83	0:04:14,432	254,43	1,603
10	0:04:33,521	273,52	0:04:34,530	274,53	1,009
11	0:05:04,478	304,48	0:05:06,147	306,15	1,669
12	0:05:31,968	331,97	0:05:33,496	333,50	1,528
13	0:05:50,619	350,62	0:05:51,953	351,95	1,334
14	0:06:08,563	368,56	0:06:09,671	369,67	1,108
15	0:06:46,468	406,47	0:06:47,422	407,42	0,954
16	0:07:05,265	425,27	0:07:06,899	426,90	1,634
17	0:07:56,234	476,23	0:07:58,798	478,80	2,564
18	0:08:17,531	497,53	0:08:18,604	498,60	1,073
19	0:08:34,170	514,17	0:08:34,744	514,74	0,574
20	0:08:41,946	521,95	0:08:43,570	523,57	1,624
21	0:09:32,319	572,32	0:09:34,483	574,48	2,164
22	0:09:48,127	588,13	0:09:50,557	590,56	2,430
23	0:10:27,819	627,82	0:10:29,597	629,60	1,778
24	0:10:33,680	633,68	0:10:34,463	634,46	0,783
25	0:10:40,446	640,45	0:10:41,691	641,69	1,245
26	0:11:39,180	699,18	0:11:39,540	699,54	0,360
27	0:11:59,351	719,35	0:12:00,053	720,05	0,702
28	0:12:04,595	724,60	0:12:05,604	725,60	1,009
29	0:12:12,744	732,74	0:12:14,496	734,50	1,752
30	0:12:49,287	769,29	0:12:50,456	770,46	1,169
31	0:13:13,425	793,43	0:13:14,597	794,60	1,172
32	0:13:35,819	815,82	0:13:37,503	817,50	1,684
33	0:13:43,000	823,00	0:13:43,872	823,87	0,872
34	0:14:23,585	863,59	0:14:24,228	864,23	0,643
35	0:14:54,712	894,71	0:14:56,216	896,22	1,504
36	0:15:32,468	932,47	0:15:33,465	933,47	0,997
37	0:15:56,351	956,35	0:15:57,523	957,52	1,172
38	0:16:04,595	964,60	0:16:05,845	965,85	1,250
39	0:16:26,042	986,04	0:16:27,780	987,78	1,738
40	0:16:35,968	995,97	0:16:36,805	996,81	0,837
41	0:16:50,957	1010,96	0:16:52,154	1012,15	1,197

42	0:17:08,372	1028,37	0:17:09,718	1029,72	1,346
43	0:17:31,191	1051,19	0:17:32,557	1052,56	1,366
44	0:17:55,149	1075,15	0:17:56,190	1076,19	1,041
45	0:18:34,987	1114,99	0:18:36,320	1116,32	1,333
46	0:18:43,584	1123,58	0:18:44,176	1124,18	0,592
47	0:19:19,090	1159,09	0:19:20,110	1160,11	1,020
48	0:19:43,207	1183,21	0:19:44,138	1184,14	0,931
49	0:20:15,704	1215,70	0:20:17,372	1217,37	1,668
50	0:20:40,701	1240,70	0:20:42,085	1242,09	1,384
				Average	**1,383**

Church Interpreter A

Unit	ST start (hh:mm:ss.ms)	s / ms	TT start (hh:mm:ss.ms)	s / ms	lagtime
1	0:00:02,612	2,61	0:00:06,250	6,25	3,638
2	0:01:12,063	72,06	0:01:16,190	76,19	4,127
3	0:01:37,510	97,51	0:01:42,790	102,79	5,280
4	0:01:55,440	115,44	0:01:58,992	118,99	3,552
5	0:02:22,793	142,79	0:02:26,390	146,39	3,597
6	0:02:55,085	175,09	0:02:58,150	178,15	3,065
7	0:03:14,734	194,73	0:03:17,760	197,76	3,026
8	0:03:45,436	225,44	0:03:48,940	228,94	3,504
9	0:04:12,829	252,83	0:04:15,880	255,88	3,051
10	0:04:33,521	273,52	0:04:36,670	276,67	3,149
11	0:05:04,478	304,48	0:05:08,000	308,00	3,522
12	0:05:31,968	331,97	0:05:33,750	333,75	1,782
13	0:05:50,619	350,62	0:05:53,540	353,54	2,921
14	0:06:08,563	368,56	0:06:12,363	372,36	3,800
15	0:06:46,468	406,47	0:06:50,490	410,49	4,022
16	0:07:05,265	425,27	0:07:09,060	429,06	3,795
17	0:07:56,234	476,23	0:07:59,570	479,57	3,336
18	0:08:17,531	497,53	0:08:21,220	501,22	3,689
19	0:08:34,170	514,17	0:08:38,760	518,76	4,590
20	0:08:41,946	521,95	0:08:46,810	526,81	4,864
21	0:09:32,319	572,32	0:09:36,425	576,43	4,106
22	0:09:48,127	588,13	0:09:53,290	593,29	5,163
23	0:10:27,819	627,82	0:10:34,830	634,83	7,011
24	0:10:33,680	633,68	0:10:37,582	637,58	3,902
25	0:10:40,446	640,45	0:10:44,650	644,65	4,204
26	0:11:39,180	699,18	0:11:42,370	702,37	3,190
27	0:11:59,351	719,35	0:12:03,100	723,10	3,749
28	0:12:04,595	724,60	0:12:08,150	728,15	3,555
29	0:12:12,744	732,74	0:12:17,610	737,61	4,866
30	0:12:49,287	769,29	0:12:54,321	774,32	5,034

31	0:13:13,425	793,43	0:13:16,992	796,99	3,567
32	0:13:35,819	815,82	0:13:39,970	819,97	4,151
33	0:13:43,000	823,00	0:13:46,730	826,73	3,730
34	0:14:23,585	863,59	0:14:26,510	866,51	2,925
35	0:14:54,712	894,71	0:14:58,931	898,93	4,219
36	0:15:32,468	932,47	0:15:37,045	937,05	4,577
37	0:15:56,351	956,35	0:15:59,656	959,66	3,305
38	0:16:04,595	964,60	0:16:08,638	968,64	4,043
39	0:16:26,042	986,04	0:16:31,771	991,77	5,729
40	0:16:35,968	995,97	0:16:41,490	1001,49	5,522
41	0:16:50,957	1010,96	0:16:54,290	1014,29	3,333
42	0:17:08,372	1028,37	0:17:13,341	1033,34	4,969
43	0:17:31,191	1051,19	0:17:35,450	1055,45	4,259
44	0:17:55,149	1075,15	0:17:59,132	1079,13	3,983
45	0:18:34,987	1114,99	0:18:38,576	1118,58	3,589
46	0:18:43,584	1123,58	0:18:46,530	1126,53	2,946
47	0:19:19,090	1159,09	0:19:22,440	1162,44	3,350
48	0:19:43,207	1183,21	0:19:46,300	1186,30	3,093
49	0:20:15,704	1215,70	0:20:19,570	1219,57	3,866
50	0:20:40,701	1240,70	0:20:44,010	1244,01	3,309
				Average	**3,91**

Church Interpreter B

Unit	ST start (hh:mm:ss.ms)	s / ms	TT start (hh:mm:ss.ms)	s / ms	lagtime
1	0:02:55,085	175,09	02:57,7	177,75	2,665
2	0:03:14,734	194,73	03:18,1	198,06	3,326
3	0:03:45,436	225,44	03:50,3	230,28	4,844
4	0:04:12,829	252,83	04:15,5	255,53	2,701
5	0:04:33,521	273,52	04:36,4	276,42	2,903
6	0:05:04,478	304,48	05:07,4	307,42	2,942
7	0:05:31,968	331,97	05:35,4	335,36	3,394
8	0:05:50,619	350,62	05:53,3	353,25	2,635
9	0:06:08,563	368,56	06:11,6	371,58	3,017
10	0:07:05,265	425,27	07:08,5	428,52	3,255
11	0:07:56,234	476,23	08:01,0	480,96	4,726
12	0:08:17,531	497,53	08:20,5	500,49	2,958
13	0:08:34,170	514,17	08:37,3	517,34	3,170
14	0:09:32,319	572,32	09:35,5	575,52	3,201
15	0:09:48,127	588,13	09:51,2	591,15	3,023
16	0:10:27,819	627,82	10:31,2	631,25	3,429
17	0:10:33,680	633,68	10:36,3	636,27	2,585
18	0:10:40,446	640,45	10:44,1	644,11	3,660
				Average	**3,25**

Church Interpreter C

Unit	ST start (hh:mm:ss.ms)	s / ms	TT start (hh:mm:ss.ms)	s / ms	lagtime
1	0:00:02,612	2,61	0:00:03,050	3,05	0,438
2	0:01:12,063	72,06	0:01:13,440	73,44	1,377
3	0:01:37,510	97,51	0:01:40,070	100,07	2,560
4	0:01:55,440	115,44	0:01:56,680	116,68	1,240
5	0:02:22,793	142,79	0:02:23,700	143,70	0,907
6	0:02:55,085	175,09	0:02:55,970	175,97	0,885
7	0:03:14,734	194,73	0:03:15,933	195,93	1,199
8	0:03:45,436	225,44	0:03:46,492	226,49	1,056
9	0:04:12,829	252,83	0:04:13,909	253,91	1,080
10	0:04:33,521	273,52	0:04:34,870	274,87	1,349
11	0:05:04,478	304,48	0:05:05,688	305,69	1,210
12	0:05:31,968	331,97	0:05:34,051	334,05	2,083
13	0:05:50,619	350,62	0:05:54,038	354,04	3,419
14	0:06:08,563	368,56	0:06:10,389	370,39	1,826
15	0:06:46,468	406,47	0:06:48,844	408,84	2,376
16	0:07:05,265	425,27	0:07:06,688	426,69	1,423
17	0:07:56,234	476,23	0:07:57,402	477,40	1,168
18	0:08:17,531	497,53	0:08:18,766	498,77	1,235
19	0:08:34,170	514,17	0:08:35,023	515,02	0,853
20	0:08:41,946	521,95	0:08:42,987	522,99	1,041
21	0:09:32,319	572,32	0:09:33,818	573,82	1,499
22	0:09:48,127	588,13	0:09:51,113	591,11	2,986
23	0:10:27,819	627,82	0:10:30,334	630,33	2,515
24	0:10:33,680	633,68	0:10:34,350	634,35	0,670
25	0:10:40,446	640,45	0:10:42,701	642,70	2,255
26	0:11:39,180	699,18	0:11:40,452	700,45	1,272
27	0:11:59,351	719,35	0:12:01,779	721,78	2,428
28	0:12:04,595	724,60	0:12:06,935	726,94	2,340
29	0:12:12,744	732,74	0:12:14,142	734,14	1,398
30	0:12:49,287	769,29	0:12:50,519	770,52	1,232
31	0:13:13,425	793,43	0:13:16,103	796,10	2,678
32	0:13:35,819	815,82	0:13:41,727	821,73	5,908
33	0:13:43,000	823,00	0:13:43,883	823,88	0,883
34	0:14:23,585	863,59	0:14:26,256	866,26	2,671
35	0:14:54,712	894,71	0:14:57,090	897,09	2,378
36	0:16:04,595	964,60	0:16:09,731	969,73	5,136
37	0:16:26,042	986,04	0:16:28,040	988,04	1,998
38	0:16:35,968	995,97	0:16:37,140	997,14	1,172
39	0:16:50,957	1010,96	0:16:57,414	1017,41	6,457

40	0:17:08,372	1028,37	0:17:09,558	1029,56	1,186
41	0:17:31,191	1051,19	0:17:32,658	1052,66	1,467
42	0:17:55,149	1075,15	0:17:56,060	1076,06	0,911
43	0:18:34,987	1114,99	0:18:36,585	1116,59	1,598
44	0:18:43,584	1123,58	0:18:46,340	1126,34	2,756
45	0:19:19,090	1159,09	0:19:20,020	1160,02	0,930
46	0:19:43,207	1183,21	0:19:43,860	1183,86	0,653
47	0:20:15,704	1215,70	0:20:17,851	1217,85	2,147
48	0:20:40,701	1240,70	0:20:42,638	1242,64	1,937
				Average	1,879

Church Interpreter D

Unit	ST start (hh:mm:ss.ms)	s / ms	TT start (hh:mm:ss.ms)	s / ms	lagtime
1	0:00:02,612	2,61	0:00:05,250	5,25	2,638
2	0:01:12,063	72,06	0:01:14,420	74,42	2,357
3	0:01:37,510	97,51	0:01:40,410	100,41	2,900
4	0:01:55,440	115,44	0:01:56,526	116,53	1,086
5	0:02:22,793	142,79	0:02:24,260	144,26	1,467
6	0:02:55,085	175,09	0:02:55,660	175,66	0,575
7	0:03:14,734	194,73	0:03:16,870	196,87	2,136
8	0:03:45,436	225,44	0:03:47,160	227,16	1,724
9	0:04:12,829	252,83	0:04:13,620	253,62	0,791
10	0:04:33,521	273,52	0:04:34,980	274,98	1,459
11	0:05:04,478	304,48	0:05:05,170	305,17	0,692
12	0:05:31,968	331,97	0:05:33,290	333,29	1,322
13	0:05:50,619	350,62	0:05:51,460	351,46	0,841
14	0:06:08,563	368,56	0:06:09,600	369,60	1,037
15	0:06:46,468	406,47	0:06:48,220	408,22	1,752
16	0:07:05,265	425,27	0:07:06,460	426,46	1,195
17	0:07:56,234	476,23	0:07:57,210	477,21	0,976
18	0:08:17,531	497,53	0:08:18,635	498,64	1,104
19	0:08:34,170	514,17	0:08:35,220	515,22	1,050
20	0:08:41,946	521,95	0:08:43,360	523,36	1,414
21	0:09:32,319	572,32	0:09:33,650	573,65	1,331
22	0:09:48,127	588,13	0:09:49,390	589,39	1,263
23	0:10:27,819	627,82	0:10:28,870	628,87	1,051
24	0:10:33,680	633,68	0:10:34,240	634,24	0,560
25	0:10:40,446	640,45	0:10:42,580	642,58	2,134
26	0:11:39,180	699,18	0:11:41,040	701,04	1,860
27	0:11:59,351	719,35	0:12:00,580	720,58	1,229
28	0:12:04,595	724,60	0:12:05,970	725,97	1,375
29	0:12:12,744	732,74	0:12:13,580	733,58	0,836

30	0:12:49,287	769,29	0:12:50,380	770,38	1,093
31	0:13:13,425	793,43	0:13:14,340	794,34	0,915
32	0:13:35,819	815,82	0:13:38,038	818,04	2,219
33	0:13:43,000	823,00	0:13:43,826	823,83	0,826
34	0:14:23,585	863,59	0:14:24,490	864,49	0,905
35	0:14:54,712	894,71	0:14:55,865	895,87	1,153
36	0:15:32,468	932,47	0:15:33,780	933,78	1,312
37	0:15:56,351	956,35	0:15:58,147	958,15	1,796
38	0:16:04,595	964,60	0:16:06,368	966,37	1,773
39	0:16:26,042	986,04	0:16:29,990	989,99	3,948
40	0:16:35,968	995,97	0:16:37,130	997,13	1,162
41	0:16:50,957	1010,96	0:16:51,688	1011,69	0,731
42	0:17:08,372	1028,37	0:17:11,480	1031,48	3,108
43	0:17:31,191	1051,19	0:17:31,740	1051,74	0,549
44	0:17:55,149	1075,15	0:17:56,100	1076,10	0,951
45	0:18:34,987	1114,99	0:18:36,600	1116,60	1,613
46	0:18:43,584	1123,58	0:18:44,090	1124,09	0,506
47	0:19:19,090	1159,09	0:19:20,532	1160,53	1,442
48	0:19:43,207	1183,21	0:19:44,090	1184,09	0,883
49	0:20:15,704	1215,70	0:20:17,676	1217,68	1,972
50	0:20:40,701	1240,70	0:20:41,617	1241,62	0,916
				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 meestersgraad in Tolking aan die Universiteit van Wits.

Ek wil my skripsie oor kerktolking doen en wil graag toestemming vra dat ek Mosaïek se tolkdiens 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 gemeentelede 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 tolking van ongeveer vier oggendpreke op te neem, dit te analiseer (en met die Afrikaanse preek te vergelyk) en dan areas te identifiseer waar opleiding vir die gemeentelede wat by die tolkdiens 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 tolkdiens), te skep[1]. Die mense betrokke by die studies sal die gemeentelede wat by die tolkdiens betrokke is, asook professionele tolke, wees.

Hiermee vra ek dus toestemming dat ek wel Mosaïek kerk se tolkdienste as deel van my studie kan gebruik. Kontak my gerus indien u enige verdere vrae het.

By voorbaat dankie

Michelle du Plessis



0826814414, MduPlessis@gpl.gov.za

[1] Nog iets wat moontlik ondersoek 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 plaas.

2. Letter from Mosaïek Church

mosaïek

danielleestraat, fairland 2030
posbus 1658
t 011 268 4700
f 011 268 4800
info@mosaiek.com
www.mosaiek.com

To whom it may concern:

This letter is to serve to confirm that Michelle Du Plessis 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 Mosaiek Church in Fairland, Johannesburg.

Contact Person:
Tiaan Schulz (Technical Manager and Translator Ministry leader)
Cell: 084 749 9279
Email: tiaans@mosaiek.com
Address: 7 Danielle Street, Off Davidson Ave
Fairland
2030

Signed: _____

12 - 4 - 2016.
Date: _____

3. Participation Letter: Church 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 Mosaïekkerk in Fairland, Johannesburg.

Gemeentelede 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 gemeentelede wat aan die tolkdiens by Mosaïekkerk deelneem, te identifiseer, asook om die moontlikheid om tolking van die preke wat opgeneem is op Mosaïek se webtuiste 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 kerkkonteks en dit wil verstaan. Dus sal die manier waarop u tolk nie beoordeel word nie. Die tolking van die preek is nie 'n toets nie, dit sal nie gemerk word nie en sal geen uitwerking op u werk as tolk hê nie. Die tolksessie en die vraelys sal anoniem en vertroulik wees. Anonimiteit en vertroulikheid word gewaarborg, aangesien u geïdentifiseer sal word as, byvoorbeeld, "Kerktolk A" of "Tolk A". U deelname is heeltemal vrywillig en daar is geen risiko, straf, of verlies van voordele aan verbonde 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 preek vanaf Afrikaans na Engels. Daarna sal daar aan u gevra word om 'n vraelys te voltooi oor a) u persoonlike inligting (d.i. ouderdom, geslag, beroep, akademiese vlak en tolkvaardighede) en b) terugvoer oor die tolking wat vir die studie gedoen is. Die tolksessie sal op **23 Julie, 2016, 9:00 – 10:30**, by Mosaïekkerk, plaasvind en sal ongeveer 30 minute duur en die vraelys sal ongeveer 15 minute neem om te voltooi. Die studie is deur die Wits-universiteit se Navorsingsetiekkomitee (Nie-medies), 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.gov.za, indien u enige vrae het of indien u 'n eksemplaar van die studie se resultate verlang.

My kontakbesonderhede: MduPlessis@gpl.gov.za – Selnommer: 0826814414

My studieleier se naam, e-posadres en selnommer 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 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 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 Mosaïekkerk in Fairland, Johannesburg.

Gemeentelede 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 gemeentelede wat aan die tolkdiens by Mosaïekkerk deelneem, te identifiseer, asook om die moontlikheid om tolking van die preke wat opgeneem is op Mosaïek se webtuiste 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 kerkkonteks en dit wil verstaan. Dus sal die manier waarop u tolk nie beoordeel word nie. Die tolking van die preek is nie 'n toets nie, dit sal nie gemerk word nie en sal geen uitwerking op u werk as tolk hê nie. Die tolksessie en die vraelys sal anoniem en vertroulik wees. Anonimiteit en vertroulikheid word gewaarborg, aangesien u geïdentifiseer sal word as, byvoorbeeld, "Kerktolk A" of "Tolk A". U deelname is heeltemal vrywillig en daar is geen risiko, straf, of verlies van voordele aan verbonde 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 preek vanaf Afrikaans na Engels. Daarna sal daar aan u gevra word om 'n vraelys te voltooi oor a) u persoonlike inligting (d.i. ouderdom, geslag, beroep, akademiese vlak en tolkvaardighede) en b) terugvoer oor die tolking wat vir die studie gedoen is. Die tolksessie sal op **23 Julie, 2016, 10:15 – 12:00**, by Mosaïekkerk, plaasvind en sal ongeveer 30 minute duur en die vraelys sal ongeveer 15 minute neem om te voltooi. Die studie is deur die Wits-universiteit se Navorsingsetiekkomitee (Nie-medies), 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.gov.za, indien u enige vrae het of indien u 'n eksemplaar van die studie se resultate verlang.

My kontakbesonderhede: MduPlessis@gpl.gov.za – Selnommer: 0826814414

My studieleier se naam, e-posadres en selnommer is: Dr. Kim Wallmach, kim.wallmach@wits.ac.za, 0829225621

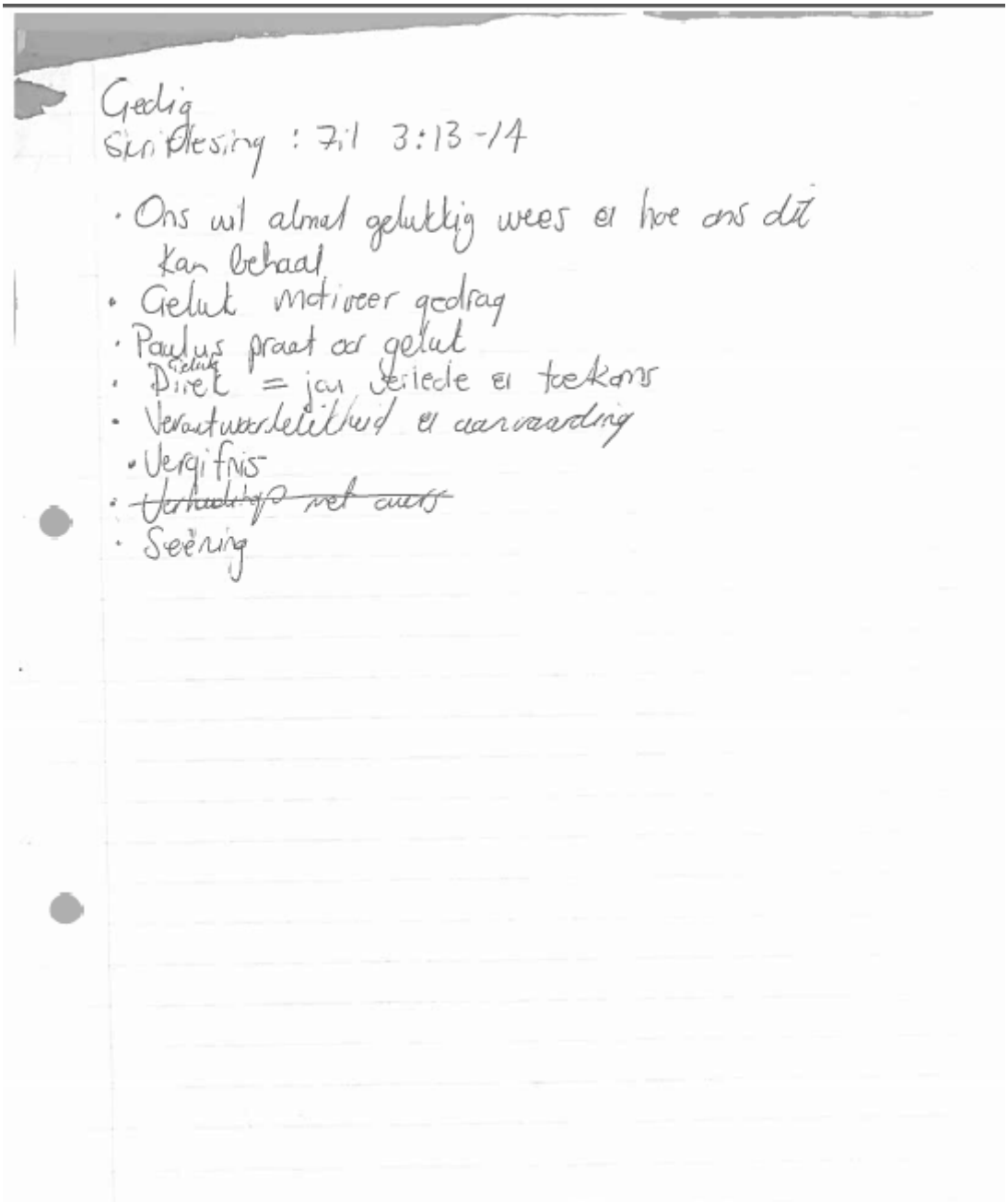
Beste groete

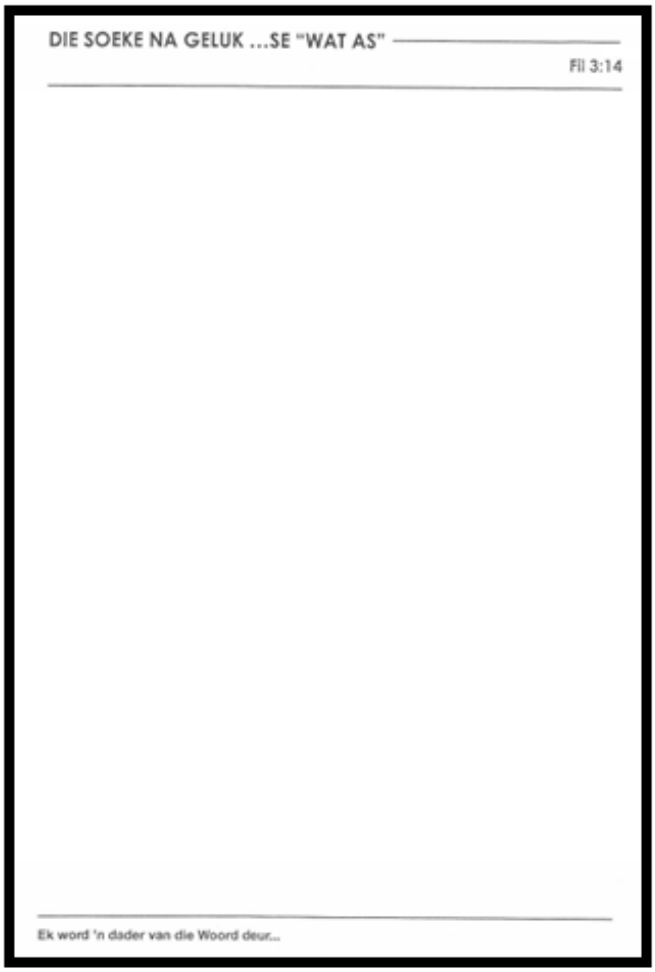
Michelle du Plessis

Meesterstudent: Skool vir Taal, Letterkunde en Media (SLLM)

6. Preparatory documents

Verbal summary:




DIE SOEKE NA GELUK ...SE "WAT AS"
Fil 3:14
Ek word 'n dader van die Woord deur...

Gedig – 31 Desember 2015

Gelees deur Quintin Van Biljon

AS 'N JAAR VIR MY WAG

hier
voor die jaar instorm
en my binneste oorval
en weglok
gee ek my oor
aan u
voor die geraas
my siel betrek
word ek stil by u
besit my
beheer my
bedwing my
as ek weg wil dwaal
help my buig
en oorgee
en as nog 'n jaar
soos dou verdamp het
en geskiedenis is
mag u kronieke
oor my spore geskryf staan

hier
voor die jaar instorm
gee ek my oor

7. Questionnaire: Church Interpreter

Church interpreter questionnaire (English)

Church interpreter questionnaire

1. Code: _____

2. Age: _____

3. Gender: Male ☐ Female ☐

4. Occupation: _____

5. How long have you been interpreting at Mosaïek Church?

Years: Months: approximately 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:

_____
_____
_____
_____
_____
_____
_____

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 tolkvraelys

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 tolksessie?

_____
_____
_____
_____
_____
_____
_____

8. Het u enige voorstelle om hierdie tolkdiens te verbeter?

_____
_____
_____
_____
_____
_____
_____

Dankie vir u deelname.