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**CHURCH INTERPRETING IN EVANGELICAL
CHURCHES WITH RUSSIAN-LANGUAGE SERVICES**

**MUTISKĀ TULKOŠANA EVANĢĒLISKAJĀS DRAUDZĒS
AR DIEVKALPOJUMIEM KRIEVU VALODĀ**

MASTER THESIS

Author: **Irina Peremota**

Matriculation card No. ip14004

Adviser: prof. Andrejs Veisbergs

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ANOTĀCIJA

Maģistra darbs „Mutiskā tulkošana evaņģēliskajās draudzēs ar dievkalpojumiem krievu valodā” izstrādāts 2017. gada pavasarī.

Mutiskās tulkošanas nozares pētniekus arvien vairāk interesē dažādu tulkošanas situāciju pētniecība. Taču mutiskā tulkošana draudzēs, neskatoties uz tās vēsturisko nozīmi tulkošanas jomā, arvien palikusi novārtā.

Šī darba autore, draudzes tulks ar 25 gadu stāžu, vēlās pievērst uzmanību šai savas kompetences jomai, mutiskajai tulkošanai evaņģēliskajās draudzēs ar dievkalpojumiem krievu valodā, un izveidot „ideālā” draudzes tulka portretu, balstoties uz klientu vēlmēm.

Pētījums tika uzsākts 2015. gadā, veicot pilotaptauju, un turpinājās 2017. gadā. Kopumā 258 respondenti no 146 draudzēm, 24 valstīm (111 pilsētām) aizpildīja tiešsaistes aptauju, kuras dati tiek analizēti šajā darbā.

Analizējot datus, autore ir identificējusi daudzus labas mutiskās tulkošanas kritērijus un izveidojusi ideālā draudzes tulka portretu.

Maģistra darbs sastāv no sešpadsmit nodaļām. Pirmajā nodaļā ir noteikts darba teorētiskais ietvars. Otrajā nodaļā ir aprakstīta metodoloģija. No trešās līdz četrpadsmitajai nodaļai ir analizētas atbildes uz aptaujas atvērtiem un slēgtiem jautājumiem. Pēdējās divās nodaļās ir sniegts ideālā draudzes tulka portrets un apkopoti galvenie secinājumi.

Bakalaura darba apjoms ir 69 lappuses, tas satur 5 tabulas, 14 attēlus, 6 pielikumus un 21 izmantotās literatūras avotu.

Atslēgvārdi: mutiskā tulkošana draudzēs, klientu vēlmes, aptauja, ideāls draudzes tulks

ABSTRACT

The present master's thesis "Church Interpreting in Evangelical Churches with Russian-language Services" was written in the spring of 2017.

The researchers are more and more interested in examining different settings of interpreting. However, church interpreting, which has been historically significant to this discipline, seems to be left on the sidelines.

The author of this paper, a church interpreter of 25 years, had been interested in "putting on the map" the field of her experience, church interpreting in Evangelical churches with Russian-language services, and creating a portrait of an "ideal" church interpreter based on users' expectations.

The research was started in 2015 with a pilot survey and continued in 2017. Overall, the data of 258 respondents from 146 churches, 24 countries (111 cities) were gathered using an online questionnaire and analysed in this paper.

In this analysis, the author identified numerous criteria of good church interpreting and created the portrait of an ideal church interpreter.

The master's thesis consists of 16 chapters. The first chapter presents the theoretical framework of the research. The second chapter describes the methodology. In chapters from third to fourteenth the analysis of the answers to both open-ended and closed questions of the survey is carried out. The last two chapters present the portrait of an ideal church interpreter and summarise the findings.

The volume of the master's thesis is 69 pages; it contains 5 tables, 14 figures, 6 appendices, and 21 cited sources.

Key words: church interpreting, user's expectations, survey, questionnaire, ideal church interpreter

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INTRODUCTION

Translation and interpreting are an inalienable part of modern life. They permeate all the different spheres of activity in our global society. Although the studies of this field are quite recent chronologically, the work of an interpreter is almost as ancient as the human society itself; and, throughout the ages, translation and interpreting practice and theory were significantly influenced by Christianity, while the spread of Christianity would have been impossible without the help of translators and interpreters. Therefore, it would seem that *church interpreting* should have earned its place within the studies of this field. It is, however, a largely understudied topic.

In her work as a church interpreter for 25 years, the author of this paper has often been asked by pastors and church administrators, who are commissioners of church interpreters' work, to share her experience or to create some teaching course or guidelines for future church interpreters. However, the author had nothing to go by, except her experience and intuition. Church interpreters, obviously, should have the same fundamental education as any other interpreter; but the field of church interpreting has numerous specific features not taken into account in the general theory of interpreting.

Having reviewed extensive literature, the author came to conclusion that there is a growing interest in studying different interpreting settings. There had been, however, only very few studies done on church interpreting, and none in author's field of experience – interpreting in Evangelical churches with Russian-language services. Therefore, it seemed appropriate to set on a course of thoroughly studying this topic. So in 2015, the author conducted a *Pilot Survey on Church Interpreting in Evangelical Churches with Russian-language Services* (Peremota, 2015). This paper continues the work started in 2015.

Many pastors and congregants admit that the field of church interpreting is filled with amateurism; and there is a great need in professional church interpreters. However, to create any viable guidelines for this specific setting within interpreting profession, the criteria of an “ideal church interpreter” should be found.

Thus, the author set the overall **goal** of her research: **To create a portrait of an ideal church interpreter in Evangelical Churches with Russian-language services.**

And who could better provide these criteria than customers, commissioners, speakers, and interpreters? Thus, it was decided to conduct an empirical study based on customer expectations.

As this paper is not isolated, but a part of a larger work, the following **tasks** were set for all the papers of this research:

1. To review church interpreting history and its status within the discipline of interpreting studies, and set the framework of the research;
2. To analyse existing empirical research of interpreting that is based on user's opinions;
3. To create a questionnaire based on the above literature review;
4. To conduct a pilot survey, using the questionnaire;
5. To conduct a survey of a larger pool of respondents;
6. To analyse the gathered data;
7. To create the profile of an "ideal church interpreter" based on the deduced criteria.

The first four tasks were performed in the aforementioned BA paper of 2015. As the field of church interpreting studies is progressing rather slowly, and in the last two years only couple additional papers and articles appeared in the field, and they are not relevant to the framework chosen by the author, and as the volume of this paper is limited, only the summary of the extensive theoretical research already provided in the first paper of these series will be presented in this paper; and the author will concentrate more on the empirical part of the studies – comprehensive analysis of the data gathered through the survey.

The following **methods** and **data collection techniques** were used in this research.

In the first part of the research in 2015, the questionnaire was used to conduct a pilot survey of pastors, as they play all user roles: commissioners (they choose an interpreter), speakers (they preach with an interpreter), customers (they listen to interpreted sermons), and even interpreters (they interpret for other preachers).

For this paper, the same questionnaire was used with a greater pool of respondents, to include not just the pastors, but also the congregants and the interpreters.

1. The questionnaire was distributed through social networks and through e-mail addresses gathered by the author in two big Russian-speaking churches (one in Latvia and one in Russia);
2. Quantitative analysis of the general statistical data and the answers to closed questions was conducted using Excel formulas;
3. Qualitative analysis of the large text of answers provided by the respondents to open-ended questions (~80 pages) was conducted, breaking it to categories and subcategories of criteria of a good church interpreter;
4. The answers to open-ended and closed questions were compared (among other things, looking to identify differences, if any, between various respondent groups defined by the author (speakers, audience, interpreters etc.);

5. The results of both qualitative and quantitative analyses were presented in descriptive and graphical form throughout the empirical chapters of the paper;
6. Based on the identified criteria and the words respondents used to describe them, the portrait of an “ideal church interpreter” was constructed.

During the first survey in 2015, the data from 62 pastors were gathered, and a preliminary analysis of those data was conducted. In 2017, 196 respondents took part in the second survey, including congregants, interpreters, and more pastors. The author combined the data of both surveys and conducted their detailed analysis, using the methods developed during the pilot survey.

Overall, the data from **258 respondents** from 146 churches, 24 countries (111 cities) are analysed in this paper.

This paper is **structured** as follows: The **first** chapter summarises the theoretical basis (the history of church interpreting, its status within the discipline of interpreting studies, and the analysis of existing empirical research of users’ expectations that laid the foundation for the creation of the questionnaire). The **second** chapter briefly describes the questionnaire created in 2015 and the methods used to analyse the data. Chapters from **3rd** to **14th** each describe a category of criteria of a good church interpreter identified from the answers to open-ended questions and their comparison to the answers to closed questions. The **Conclusions** chapter presents the portrait of an “ideal church interpreter” and the recommendations for further studies. The **final** chapter lists the short theses of the research.

1 THEORETICAL FRAMEWORK OF THE STUDY

As it has been already mentioned, this paper is a part of a larger project. Therefore, the most extensive theoretical research was conducted in the first part of the project (Peremota, 2015). Unfortunately, during the following two years only a few publications were added to the field of church interpreting; and they were not relevant to the survey conducted in this paper. Therefore, not to repeat the same literature review, the author summarises it here, and pays more attention to the empirical part of this paper. However, anyone interested in full details is kindly asked to download the previous work (the link is provided in the References).

First, the history of church interpreting is described briefly; then the term “church interpreting” is defined, and its position within the field of interpreting is shown; next, the status of church interpreting studies is presented; and finally, a short overview of empirical studies based on surveying the users is given.

1.1 History of Church Interpreting

Interpreting only exists by virtue of the need to provide communication between people speaking different languages. There had been such vehement debates about their origin, that the *Linguistic Society of Paris* even tried to prohibit any further deliberations for the lack of evidence (Owen, 2014:12). However, proponents of different theories always feel the need to mention the Tower of Babel, even if they do so disparagingly, calling it a ‘seminal myth’ (Oliveira Martins, 2013:178). The Bible tells us that *God* ‘did there confound the language of all the earth’ (Genesis 11:7), which ‘makes Him *the initiator of the need for interpreting*’ (Peremota, 2015).

The *first interpreters* recorded in history were those of ancient Egypt, who were designated by a special hieroglyph. Moreover, they were also *mentioned in the Bible* (Genesis 42:23, the story of Joseph). Later, the book of Daniel describes how king Nebuchadnezzar turned his captives into interpreters (Daniel 1:3-4).

Ezra helped captive Israelites understand the Torah, by interpreting it into Aramaic, which is an important *prototype of future church interpreting* (Nehemiah 8:8).

Jesus must have also explained the Old Testament Scriptures (written in Hebrew) to his disciples in Aramaic. And He set the stage for church interpreting, by telling His disciples to go and teach all nations (Matthew 28:19). *God Himself was the first one to provide church interpreting*, when, at the very foundation of the church in the day of Pentecost, people from different nations gathered to Jerusalem, and the apostles ‘were all

filled with the Holy Ghost, and began to speak with other tongues, ...[and all those present were]...amazed how... [they heard] them speak in [their own] tongues the wonderful works of God' (Acts 2:4-11).

Time went by, and church interpreters were used both in church services and on the missionary fields. The Greek monks at the Lateran council [AD 649] 'may be considered the oldest conference interpreters of the Western World' (Hermann, 1956/2002:21-22).

In the Middle Ages, Christian interpreters took prominent, even diplomatic, positions. Their help in communication between Christians and Muslims might be the foundation of modern diplomatic interpreting (Van Hoof, 1996). Their role was also significant in the Age of Exploration and during different conflicts in the end of the 19th, beginning of the 20th century.

Later, despite continuous increase in the need for church interpreters due to globalisation and growing contacts between churches from different countries, the academic world (that started to study the interpreting as a separate discipline) showed no interest in the field of church interpreting, probably due to secularisation and the loss of the prestige of this setting. Therefore, there are no significant records of church interpreters' work in recent times.

1.2 Definition and Classification of Church Interpreting

The definition of church interpreting for this research was based on an extensive review of literature.

First, having considered the different definitions of *translation*, as an overarching concept, throughout the years (starting from purely linguistic, going through different quality criteria, and arriving at communicative approach (Сдобников & Петрова, 2007)), the author defined it as "*assistance in intercultural and interlingual communication*".

Then, for the purposes of this research, *interpreting* was defined based on its immediacy criteria (Pöchhacker, 2004:10-11) as a "*form of translational activity enabling immediate interlingual and intercultural communication.*"

Then, having reviewed Nebulin and Huhuni's genres, types, and modes (Нелюбин & Хухуни, 2015), Gile's social classification according to settings (2004), and Pöchhacker's spectra, typology, and dimensions (2004), the author decided to use Pöchhacker's approach to see how church interpreting could be placed within the field of interpreting.

The author only discusses here the place of *sermon interpreting format* within Pöchhacker's matrixes and continuums; as discussing all the existing formats of church

interpreting (e.g. there are also seminars, conversations, private consultations, missionary work) would take too long and is not necessary here, as, though some respondents did briefly touch upon other formats in their answers to open-ended questions, most closed questions were formulated with sermon interpreting in mind.

In author's experience (later proven by the statistical data of the survey), sermon interpreting can be both *intra-social* (when interpreting is needed regularly for a bilingual congregation, a constantly present small group of immigrants, or a missionary-pastor, who does not speak the local language), and *inter-social* (when there is a guest speaker or during an international conference). It is not an isolated contact, but rather institutionalised. Therefore, it should be placed right next to media in the inter/intra social institutionalised segment of Pöchhacker's social spheres, as opposed to Pöchhacker's original placement of religious services (see Appendix 1 a)).

On Pöchhacker's conceptual spectrum (see Appendix 1 b)), sermon interpreting can be both international and intra-social; it has a one-to-many format, but it often has some dialogic features. The setting is more conference-like. However, unlike in most conferences, interpreting is often done in short consecutive mode, and by amateur interpreters.

Finally, to complete the author's definition of the term "church interpreting" and to see the full picture, the author did place all the formats of church interpreting (not only sermon interpreting) on Pöchhacker's diagram (see Figure 1.1), (see the original diagram in Appendix 1 c)),

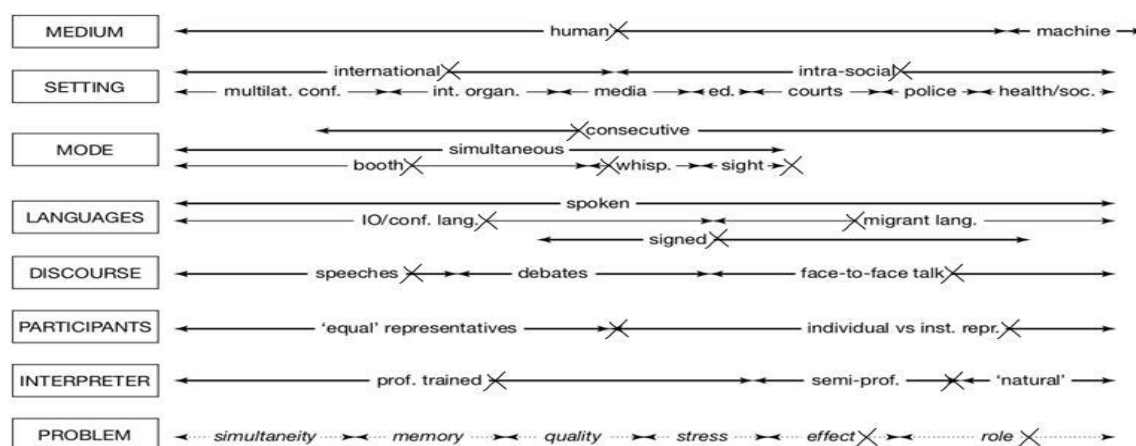


Figure 1.1 Church interpreting mapped by the author (using x marks) on Pöchhacker's diagram Domains and Dimensions of Interpreting Theory (2004:24).

Seeing how scattered it is, the author had to make recourse to Gile's (2004) method of classification and define church interpreting by its setting (just as court interpreting is defined).

Thus, the author defined church interpreting as: “**Any translational activity enabling immediate interlingual and intercultural communication in church settings**”.

1.3 Church Interpreting Status within the Interpreting Studies Discipline

In preparing for the first part of this research, the author reviewed the largest bibliographies of interpreting: CIRIN bulletins (Gile, 1991), John Benjamins’ Translation Studies Bibliography (“TSB,” n.d.), BITRA (“BITRA,” n.d.), and Mikkelson’s (1999) typology, and created her own list of settings, to show how diverse they are, and that researchers in interpreting studies tend to research more and more specific fields (see Table 1.1).

Table 1.1 Interpreting Settings Used in Research as of 2014 (“BITRA,” n.d., “TSB,” n.d.; Gile, 1991; Mikkelson, 1999) (Peremota, 2015:23)

Conference	multilingual, medical, press, psychology
Escort	diplomatic, business, sports, art, museum, tourism, recreation
Media	films, TV/radio broadcast, interviews
Court/legal	international and national courts, immigration/asylum/refugee hearings, prison, police, immigration detention centre, border police controls, international military tribunal
Business	meetings, negotiations, workplace
Medical/welfare	healthcare, mental health, hospital, psychotherapy, rest home
Educational	University courses, pedagogical (mediated parent-teacher meetings)
Public/ governmental/inter- governmental level	state institutions, diplomatic, political, parliamentary, legislative, public diplomacy, international organisations (e.g. UN, EU institutions)
Remote interpreting	video-mediated interpreting, over-the-phone interpreting
Conflict	war zone, situations/areas of crisis and conflict, traumatic settings
Other institutional context	religious interpreting, church, Social Forum

The researchers also use geographical, organisational, historical, or specific case parameters as settings, as well as different combinations thereof.

In researching these bibliographies, it also became obvious that numerous studies had been consecrated to most of these settings, examining them from various perspectives; however, church setting had been barely touched upon. These same major bibliographies contained only a few records on church interpreting, all of them listed below (Peremota, 2015:24):

- CIRIN (Gile, 1991-2015) contains just one record of church interpreting, but it is unpublished (Guihu, 2007 as cited in Gile, 1991-2015).
- BITRA (“BITRA,” n.d.) contains two records of studies on interpreting in church settings (Hokkanen, 2012; Karlik, 2010);
- John Benjamins’ Translation Studies Bibliography (“TSB,” n.d.) additionally contains four studies (Rayman, 2007; Richey, 2003; Salawu, 2010; Vigouroux, 2010).

Further quest revealed a few more works; and the author was able to complement a Church Interpreting Bibliography compiled by Church Interpreting/Biblical Performance Criticism Research Group¹ she joined. The members of the group have since announced that several PhD theses have been completed, but they have not been published yet; therefore, at the moment, the bibliography remains as it was last updated by the author of this paper (see Appendix 2).

Out of the 42 publications on church interpreting that the author was able to find, only 18 were about spoken language interpreting; the rest discussed sign-language interpreting. Overall, despite such scarce amount of publications, the researchers were able to start a discussion of many topics and examine different geographical, ethnical, and denominational settings, using a plethora of methods: autoethnography, interviews, analysis of linguistic data etc. (see Peremota, 2015 for full presentation of the topics, settings, and methods used in the existing studies of church interpreting).

The author decided to contribute to the fledgling field of church interpreting studies, by “putting on the map” her field of experience – church interpreting in Evangelical churches with Russian-language services. And as there had been no studies done in this setting, it was decided to get a “macro-view of the field” seen through the eyes of the “users”. To do that, the author first studied the existing user-expectations research in the interpreting studies.

1.4 Existing Research Methodology Based on Surveying the Users

The review of the existing methodology of surveying the users is not reiterated here, only the parameters that were used in creation of the questionnaire are listed (see Peremota, 2015 for full analysis).

Having compiled a sample of 51 empirical research publications spanning 28 years (1986-2014) from three major sources (Gile, 1991; Kurz, 2001; “TSB,” n.d.), the author deduced different criteria describing these studies: geography (2 international studies and

¹ The address of the Church Interpreting Research Group:
<https://groups.google.com/forum/#!forum/cibpr>

15 country-specific studies, in 3 of which national particularities were examined), language combinations (mostly containing English language), mode of interpreting (mostly simultaneous), setting (mostly conferences), respondents (according to their role in the process: listeners, speakers, commissioners, interpreters...), their number (1-201), tools (observations, questionnaires...), and topics of study (identification of quality criteria, user-expectations, interpreter profile...).

This analysis once again showed how understudied church interpreting was, and that there had been no empirical research in the context chosen by the author.

Based on the characteristics of existing user expectations studies, the author formulated the characteristics of her questionnaire: instead of geographical parameter, denominational and language parameters were chosen – Evangelical churches with Russian-language services; language combinations were not limited, as long as Russian language was present; mode of interpreting – short consecutive; setting – church, mostly sermon interpreting; respondents – pastors for the pilot survey, all users for the main survey analysed in this paper; number – 62 respondents filled in the pilot survey and 196 – the main survey; tools – online questionnaire (to survey geographically scattered population), topic – general profile of church interpreter/interpreting.

The next chapter gives an overview of the questionnaire and present the methods of data analysis.

2 METHODOLOGY

The same questionnaire that was used in the pilot survey was also used in the main survey (see full description of its creation in the Pilot Survey (Peremota, 2015)). At first, upon the analysis of the Pilot Survey data, the author considered the opportunity to reorder or reformulate some of the questions, to eliminate some unnecessary repetitions or to improve the wording of some questions.

However, as one of the secondary goals of the main survey is to compare the data between different respondent groups, and most pastors took part in the first survey, it was decided to keep the questionnaire as is for the sake of comparability. Only some questions defining different respondent groups were added (e.g. “are you an interpreter”, “are you a pastor, a preacher, or a member of the audience”).

2.1 The Questionnaire

The questionnaire consists of several parts (see full questionnaire in Appendix 3):

- I. Section: Statistical Data:
 1. Data about the respondent (gender, age, native language, understanding of a non-native language, country, city, denomination, interpreter or not, audience member or pastor/preacher);
 2. Questions to pastors/preachers (whether they preach with an interpreter, in what languages);
 3. Data about churches (number of church members, main language(s) of the services, regular interpreting, interpreting of guest speakers, modes of interpreting);
- II. Section: Views on Church Interpreting:
 1. Open-ended questions (what is good/bad church interpreting, eligibility criteria of an interpreter);
 2. Closed questions: Interpreter characteristics;
 3. Closed questions: Interpreting characteristics.

The first section will not be analysed here in detail, as it is simply used to describe the respondents, so that any further studies could use these data to define comparability with their respondent population. There were also several gate questions, to ensure that the respondents' profile corresponds to the setting of the study (Russian language and Evangelical churches) (some respondents did not correspond to these criteria and were excluded from the study, though their data are kept for any further broader studies).

Full data of the statistical section and the closed questions (except the names of the churches and e-mails of the respondents) are attached here (see Appendix 4). The answers to open-ended questions (80 pages of essay-like text in Russian) are kept in author's archive.

The survey was distributed online in Facebook and sent out by email to members of two large Evangelical churches (one in Latvia and one in Russia). Anyone could fill it in (the gate questions would allow the author to filter out the respondents who did not correspond to target population – there were only 2 such respondents). 62 respondents filled it in during the first stage of the research (spring of 2015) and 196 respondents filled it in in spring of 2017. Overall, the survey collected the data of 258 respondents from 146 churches and 24 countries (111 cities).

As there was no sampling procedure, i.e. participation was based purely on the willingness of people to take part in the Survey, and also due to the fact, that the greatest percentage of respondents was concentrated in two churches (28.3%), and in one of the branches of Evangelical churches – Charismatic movement (69.4%), the author understands that the data of the survey cannot be validated as statistically representing the whole population of Evangelical churches with Russian-language services.

However, as the goal of this research is to simply “put this setting on the map” of interpreting studies and lay the ground for further studies, by getting the macro-view of this topic and identifying criteria that interest the users of church interpreting, the author believes these data to be valuable for criteria mining.

Already during the analysis of the data of the Pilot Survey the author recognised that the answers to the open-ended questions were the most valuable source of information. Respondents volunteer the criteria that are important to them, or at least those that they notice or spontaneously remember the most. Then the answers to the closed questions (in which many of the volunteered criteria were anticipated thanks to questions from other surveys (Moser, 1996; Shin, 2013) and to author's experience in church interpreting) help them confirm the criteria they volunteered and evaluate the ones they missed.

As the answers to open-ended questions are most useful in getting to know the setting from the respondents' point of view, the author assigned to them the leading role in the analysis and used the answers to closed questions as supporting statistical material.

2.2 Identification of Respondent Groups

The respondents filled the questionnaire online in Google Forms. Microsoft Excel file was then downloaded, and the data from both surveys (2015 and 2017) were combined. ID

numbers were assigned to each respondent, not to mix up their answers during further analysis.

As most empirical studies in interpreting distinguish different respondent roles, it was decided to identify groups of respondents, to find dissimilarities or preferences in their answers, if any. Several groups were defined, based on different criteria:

Based on preaching:

- **Audience** (153) – congregants, that do not preach;
- **Speakers** (85) – pastors/preachers that periodically preach with an interpreter (can be commissioners, speakers, and listeners);
- **Pastors** (20) – pastors/preachers that preach, but not with an interpreter (so they, in different situations, may be listeners, or commissioners, but not speakers);

Based on experience in interpreting:

- **Interpreters** (22) – interpreters that interpret professionally (not only in church);
- **Church interpreters** (62) – interpreters that regularly or occasionally interpret only in Church;

Based on gender:

- **Male** (122);
- **Female** (136);

Based on age:

- **Under 30** (36);
- **30-45** (125);
- **over 45** (97);

Based on knowledge of languages

- **Monolingual** (78) (proper listeners, as they truly need the interpreting);
- **Multilingual** (180).

Groups based on the same criterion are mutually exclusive. However, groups based on different criteria overlap (one respondent can be in several groups, e.g. a male pastor, who understands several languages, and occasionally interprets in church).

As finding the dissimilarities between the respondents fulfilling different roles is not the main goal of this research, but only an additional inquiry, and as the groups overlap, they will not be compared to each other, but rather to the average rating, to find truly obvious preferences. Only the difference not less than 5% above or below the average rating will be noted.

2.3 Analysis of the Answers to Open-ended Questions

The full text of the answers to open-ended questions with ID numbers was exported to Microsoft Word. As most respondents did not discriminate between the criteria of “good interpreter” and “good interpreting”, the three answers were merged together, adding a label “neg” to distinguish the answers about bad interpreting (because a criterion, considered positive by someone, may be considered negative by someone else). Then, reading through the answers, the author labelled them with some approximate categories that seemed to describe the text (using the experience from Pilot Survey data analysis). Here below is one answer with such labels (see Table 2.1).

Table 2.1 Answer of respondent #14 in Russian, marked by the author with approximate categories.

ID #	<p>What is good church interpreting for you?</p> <p>What is bad church interpreting for you?</p> <p>Eligibility of an interpreter</p>
14	<p>Faithfulness Точность перевода и с другой стороны difficulties способность передавать метафоры и иносказания, шутки носителям другого языка. Invisibility Способность не мешать проповеднику и аудитории воспринимать послание. Способность "течь" вместе с проповедником и быть незаметным.</p> <p>Congruence Передавать эмоции, жесты, тон, интонацию, дублируя проповедника. Communication Умение ориентироваться и не смущаться при встрече с неизвестным словом или выражением, в таком случае уточняя и прося высказать выражение по-другому. Personal Traits Чувство такта и чести, для церкви это важно, Cultural Mediation вульгарные и непристойные выражения смягчая и учитывая культуру носителей другого языка.</p> <p>Faithfulness neg Неточность перевода, когда переводчик придумывает свое, добавляет то, о чем не говорилось, или, с другой стороны, Literal neg слишком точно переводит метафоры, шутки, иносказания, которые для носителя другого языка теряют всякий смысл. Invisibility / Fluency neg Мешает проповеднику передавать слово, сбивая, тормозя, привлекая к себе излишнее внимание. Неспособность "течь" вместе с проповедником. Congruence neg Отсутствует передача эмоций, интонации, тона, жестов (если перевод совершается на виду у всех). Переводчик гасит эмоционально проповедника, замораживает его речь, делает монотонной. Communication neg Сбивается встретившись с неизвестным словом, начинает комментировать и заниматься рассуждениями вслух, объясняя, в каких случаях возможны какие варианты перевода. Смущается просить наладить динамики, чтоб услышать себя или речь проповедника. Не имеет чувство такта и чести, переводит вульгарные и непристойные вещи, не учитывая культурные различия. Как говорится добавляет перцу к переводу.</p> <p>Background/professional Желательно, чтоб человек был профессионал своего дела, т.е. имел образование и опыт в деле перевода. Spirituality В то же самое время относительно служения церкви этот человек обязательно должен быть духовным, т.е. быть "в теме", понимать специфику и терминологию библейского языка и знать помазание Духа Святого, иначе у него будет ступор. E.g. К сожалению, нужно признать, что таких переводчиков в церквях очень мало. У нас в церкви фактически такой человек один и он служит во многих других церквях, как говорят нарасхват.</p>

Having labelled all the answers, the author reviewed all the approximate categories, merged some, and subdivided some of them, creating a list of categories. Then all the text was sorted into separate Microsoft Excel sheets for each category, where all answers were placed back in the rows with their respective respondent ID number. Rereading the text of each answer within the category, the author marked subcategories present in each answer (see Figure 2.1)

IC	ID	IE	IF	IG	IH	Original
faithfulness	sub category	sub category	sub category	sub category	sub category	Original
faithfulness			clarity	not literal		Это не дословный однобокий перевод. Нет Дослов
faithfulness		completeness	meaning			без пропусков пег (допустим когда переводчик про
faithfulness	clarity	not literal	meaning			пег Когда идёт буквальный и сбивчивый перевод и
faithfulness	clarity					Понятный, развернутый пег Непонятные обороты.
faithfulness	meaning					
faithfulness	clarity	meaning				Точно передать мысль вместе с самой эмоцией пе
						ясный пег Не внятный. Во время перевода, перевс
faithfulness	clarity					Хороший перевод-это когда всё понятно
faithfulness	meaning					Точный перевод в передаче темы***Способность п
faithfulness	completeness	not literal	form	meaning	unbiased	пег "Подстрочный перевод", неуместные "кальки",
faithfulness	unbiased					пег Переделывает фразы проповедника по своему
faithfulness	meaning					Точность перевода пег Неточность перевода, когд
faithfulness	clarity	meaning				ясный и точный перевод
faithfulness	clarity	meaning	completeness	unbiased		Переводчик должен стараться перевести смысл та
faithfulness	meaning	not literal				пег когда переводчики настолько робки, что их пер
faithfulness	meaning					сохранить смысл, динамику, и эмоции пег критиче
faithfulness	meaning	e.g.				пег Помню один случай. когда проповедь вызвала
faithfulness	clarity	meaning	not literal			Неудобоваримо***Перевод, который передает сут

Figure 2.1 Answers in Faithfulness category with marked subcategories

Next, respondents' descriptors of each subcategory were grouped based on their similarity and counted. Then each category of criteria was described in a separate chapter of this paper in respondents' own words (on this stage the author translated respondents' answers into English). In the end of each chapter, interpreter's portrait was compiled based on predominant descriptions in that category.

The next chapters contain these descriptions and the answers to relevant closed questions with comparison by groups of respondents (for the list of categories see Table 2.2).

Table 2.2 List of categories of criteria of a good church interpreter

1.	Faithfulness
2.	Congruence / Invisibility and Expressivity
3.	Linguistic competence
4.	Fluency
5.	Background knowledge
6.	Communication Skills
7.	Spirituality
8.	Attitude and personal traits
9.	Speech apparatus and sound equipment
10.	Aspects of professionalism
11.	Appearance, gender, and age
12.	cultural mediation and explanation

3 FAITHFULNESS

The issue of faithfulness or fidelity is at the core of interpreter’s profession, yet it is also one of the most contradictory subjects. Who is to decide, what a faithful interpretation is, and faithful to whom? How much is an interpreter allowed to add, omit, or explain, for the interpretation not to be literal, but faithful to the meaning? All an interpreter can do is ‘be as accurate and fair as possible while accommodating the consumers’ needs’ (Moody, 2011:37). Therefore, it is the opinion of the consumers that will be described here in detail.

3.1 Faithfulness in the Answers to Open-ended Questions

In their answers to open-ended questions the respondents emphasise the importance of the faithful rendition of the original. In total, 183 respondents (70.93%) mention different aspects of this issue.

The different percentage of references to this subject in various respondent groups is worth considering. The issue of faithfulness is emphasised the most by younger respondents (aged under 30 and 30 to 45). Female respondents raise this issue more often than male. Speakers (pastors that preach with interpreters) unexpectedly highlight it less than the audience and the pastors. Multilingual respondents pay more attention to this matter than monolingual, most probably because they are more able to notice the errors, and these errors inconvenience them (see Table 3.1). Moreover, the fact that faithful interpretation is not referred to by every respondent in the free expression of their thoughts on interpreting does not mean it is not important to them. On the contrary, this might be an indication that target text’s faithfulness is taken for granted, is considered a must.

Table 3.1 References to “faithfulness” by respondent groups

Groups of respondents	Percentage of the group that mentions “faithfulness”	Place of the “faithfulness” category within this group
aged under 30	83.33%	1
aged between 30 and 45	73.6%	1
aged over 45	62.89%	2
pastors	75%	1
audience	73.2%	1
speakers	65.88%	2
female respondents	72.79%	1
male respondents	68.85%	2
church interpreters	72.58%	1
interpreters	63.64%	3
multilingual respondents	71.67%	1
monolingual respondents	69.23%	2

The respondents approach faithful interpreting from the point of view of precise meaning, clarity, unbiased interpreting, completeness, and the need to avoid literal interpretation (see Table 3.2).

Table 3.2 Aspects of the Faithfulness Category

Aspects of Faithfulness	Number of respondents	Percentage of the total respondents
Precise meaning	121	46.89%
Clarity	49	18.99%
Unbiased interpreting	44	17.05%
Literal interpretation	30	11.63%
Completeness	24	9.3%

The “precise meaning” is mentioned the most by all groups of respondents. However, while speakers, interpreters, and male respondents mostly emphasise “unbiased” interpretation, pastors, audience, and female respondents speak more about “clarity”. “Literal interpretation” and “Completeness” take the fourth and the fifth place in all the groups.

Precise meaning

The respondents describe precise meaning with the following words: precise (58 times), correct (10), true (3), and quality (2). They say it is the most critical parameter for them. Rich vocabulary (1) and good knowledge of the context (4) are believed to help with the precision, which is expected on all levels: words, phrases, sentences, and essence.

The extent of precision is explained as superficial (negatively - 1), sufficiently precise (1), as precise as possible (2), close to the original (5), but without calque, in a beautiful target language (not sacrificing meaning though, keeping balance between creativity and faithfulness), same ideas, message, sense, and emotions (4), maximally close and precise (6), conveying the full meaning (2), transferring all the nuances and details (5), literal – with as little deviation as possible. The word “literal” here does not mean calque or word-for-word interpretation. Within the context of the answers, it is clear that “literal” implies “as faithful as possible in meaning and form, without becoming calque”. Though, one respondent does use the term “formal equivalence”.

Poor interpretation is assigned the following characteristics: distortion (13) additions (13), errors (11), guessing (5), approximate interpretation (4), simplification (3), substitution of notions (3), generalisation (2), deviation from meaning (2), substitution with less precise words, thus changing the meaning (1), embellishing too much (1), and nonsensical interpretation, because of contextual ignorance (1). It is highly unacceptable

when instead of interpreting exactly what is said a personal explanation of the subject is given. On the other hand, necessary logical explanations are welcome.

The transferred meaning itself is labelled as sense (20), essence (13), words (9), thoughts (5), content (4), and ideas (7). It is important to communicate the deep essence, adapting it when necessary, using most fitting words within the context. One of the respondents gives an example where one incorrectly interpreted word impeded the understanding of the whole sermon.

According to 33 respondents, the meaning will be fully transferred only if the interpreter will also convey the spirit, atmosphere, dynamic, emotions, mood, tone, volume, and gestures of the speaker alongside the meaning (see also Congruence / Invisibility and Expressivity).

Clarity

Clarity in a general sense is described by the following words: understandable (19), clear (19), intelligible (8), and obscure (negatively - 1). Using these words, the respondents insist on interpreter's ability to formulate and express their thoughts clearly, so that the essence of the preacher's message is not obscured and unclear, and does not become impossible to understand. 5 respondents specify that everything that the preacher is saying has to be presented fully with no meaning or coherence lost. 1 respondent claims that sometimes emotions can carry the meaning clearly, even if some words are not precise.

Respondents also describe clarity as accessibility. They say the interpretation should be easy-to-understand (3), comprehensible (2), accessible (2). And to do that the interpreter must be able to communicate the message in simple words or the simplest possible conversational language (5). Vague language (1) or complicated phrases (3) where the meaning is lost or which become too confusing because of their length, should not be used.

The importance not only to speak, but to truly communicate the living message to the audience is emphasised (10). The interpreter should be able to deduce the level of understanding of the audience and adapt the communication accordingly (culturally and linguistically), so that everyone in the audience understands the message fully. Furthermore, explanation and more detailed interpretation of unclear notions is asked by 6 respondents, words should be substituted with detailed descriptions when necessary (1).

Unbiased interpretation

Unbiased interpretation is when the interpreter's "self" does not interfere with the process. It is unacceptable that interpreters would add something of their own volition (11), reshape what is being said (6), speak ad-lib (6), change the meaning even slightly (5), try to improve or correct the preacher's discourse (3), dominate and take the leading role (2),

express their own opinion or regret for preacher's mistakes (2), embellish the speech (2), invent something (2), take liberty with the text and distort it (2), present something different (2), superimpose their own perception or opinion (2), exaggerate humour or take the edge off jokes (2), cut (2), insert (1), substitute (1), summarise (1) what they see fit, hesitate to interpret something they disagree with (1), argue (1), read into what is being said, based on the knowledge of the audience (1), and interfere with another person's beliefs (1).

Respondents believe that interpreters misrepresent the message, when they do not understand it (8), are arrogant, try to be clever, or believe they can do better (7), disagree with the message (6), believe something is not important (3), try to please the audience (2), do it intentionally (1). Ultimately, the greatest reason is some aspect of "self": the words "own" or "personal" are used 29 times.

All this distortion manifests itself when interpreters add a "personal touch" by introducing their own interpretation (8), added or substituted words (8), modified or additional humour (6), their personal sermon (6), theology (6), comments (4), opinions (3), explanations (3), beliefs (3), perception of the sermon and reaction to it (2), understanding (2), presentation (2), doctrines (1), stories (1), concepts (1), views (1), ideology (1), version of what is being said (1), and retorts (1). Even interpreter's emotions (2), mood (1), attitude (1), choice of emphasis (1), and gestures (1) can shape the speaker's message into a totally different sermon.

The solution to this problem is humility (2) that would allow the interpreters to manage their creative potential in favour of faithfulness to the original (1), interpret correctly despite any disagreement (2), not to be self-conscious (1), but simply be channels for the speaker (see also Congruence / Invisibility and Expressivity). The humble interpreters would ask for clarification of the unclear words, instead of concocting some substitution (1), would not argue during the sermon, and would discuss any possible misunderstandings either before or after the meeting (2).

Literal interpretation

Literal interpretation is mentioned as unacceptable by 28 respondents. They call it word-for-word, interlinear, calque, literal interpretation, as opposed to conveying sense, essence, meaning, and message. Literal interpretation is described as unclear, losing meaning, automatic, mechanic, painstaking, and even boring. Interpreters are advised to take a creative approach to truly coherently convey the same full message in a beautiful natural literary target language, while keeping balance and being careful not to distort or embellish the meaning.

Completeness

Completeness is another aspect of faithfulness to the original described by the respondents. The message must be conveyed in its entirety (1), all that is said (1) should be interpreted comprehensively (1), preserving the full meaning (2) in great detail (3). No omissions (9), gaps (2), cuts (1), abridging sentences (1), or loss of fragments is allowed. Respondents disapprove of any generalisation (3), simplification (2), or summarisation (1). They believe any such incomplete (1), selective (1) transfer of the original, omitting jokes, stories, figures of speech, and puns, as interpreter sees fit, makes the sermon colourless, leaving only the gist. Moreover, sometimes even the central idea of the sermon is lost due to the omission of some small key detail. The respondents believe interpreters' delivery is often incomplete because of their inability to understand the original (2), shyness to ask for clarification (1), or their belief that something is not important (3) (cf. unbiased interpretation). One respondent, though, contradicted the rest by stating that interpreters should omit unnecessary recurring phrases for the sake of fluency.

3.2 Faithfulness in the Answers to Closed Questions

The respondents that mentioned faithfulness issue in their free answers confirmed the importance of this matter to them by giving a high Likert rating to all related criteria in the closed questions (above 4.4, i.e. "vitaly important")

The rating of these related issues by all the respondent groups is discussed below.

In the answers to closed questions, the "Ability to interpret honestly in an **unbiased** manner, being non-partisan, not distorting the interpretation due to different opinion" (q. 36:14) came first amidst interpreter's eligibility criteria in all the respondent groups, according to their Likert scale rating; and it came second (after linguistic competence) in most of the groups, when respondents were asked to choose only top three criteria. All the ratings came within the range of "vitaly important" (4.58 - 4.8) (see Figure 3.1). The average rating given by all the respondents was 4.69, and 75.97% of them gave this criterion the highest mark.

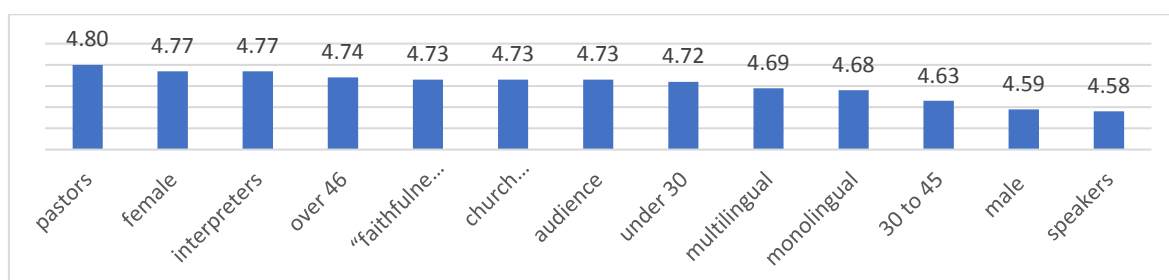


Figure 3.1 Likert scale ratings of "unbiased interpreting" by respondent groups

The next two closed questions criteria related to this category – precise meaning and clarity - had the same average rating of 4.57, but more respondents gave the highest mark to precise meaning (68.22%) than to clarity (64.73%). Both these criteria were rated as “vitaly important”. Completeness was given the average rating of 4.41, and was given the highest rating by 58.53% of the respondents, thus falling between “important” and “vitaly important” ratings (see Figure 3.2).

In answering the question “What is important for you in the interpreting?”, female respondents, respondents aged under 30, church interpreters, multilingual respondents, pastors, and speakers put “Faithfulness to the **meaning** of the original” first (q. 44:2)².

“**Clarity** of expression” was put first by male respondents, interpreters, monolingual respondents, audience, respondents aged over 30, and pastors (q. 44:3).

“**Completeness** of rendition” was put second or third, except by interpreters, who gave it the fourth place (q. 44:1).

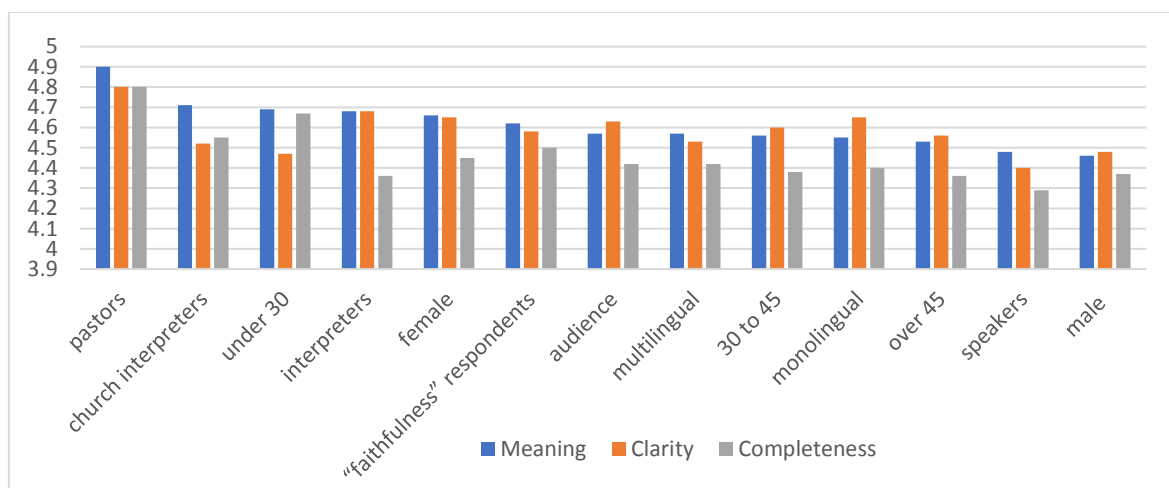


Figure 3.2 Likert scale ratings of “precise meaning”, “clarity”, and “completeness” criteria by respondent groups

As can be seen from both previous graphs, pastors that do not preach with interpreters and thus are mostly commissioners of interpreters’ work, not speakers, gave all the faithfulness criteria the highest ratings amidst all the respondent groups.

Interpreter’s Portrait According to Faithfulness to the Original

Based on all the above data, the church interpreter is expected to deliver a message that mirrors the original in all its entirety, preserving full meaning and details. And this message should be delivered in a very clear manner, without using calques, and without any intervention of the interpreter’s bias.

² Hereinafter, the survey questions will be referenced (q.), i.e. (question... criterion #...).

4 CONGRUENCE / INVISIBILITY AND EXPRESSIVITY

What distinguishes an interpreter from a translator? The interpreters cannot hide behind the text on paper, not to be seen by a customer. Moreover, church interpreters cannot even hide in a simultaneous interpretation booth, as most of interpreting in the church is done in a short consecutive mode. The customers not only evaluate their text and their voice, but the interpreters themselves are completely in plain sight.

The “text” has already been discussed in the “faithfulness” category and will be discussed more in “linguistic competence” and other categories; even the “voice” will have its own category. But what about the rest of the church interpreter – this goldfish in a bowl? There will be categories describing interpreter’s appearance, skills, and personal traits...

However, this category, that the author called “Congruence / Invisibility and Expressivity”, will explain how “the whole interpreter” cooperates with “the whole preacher”, and how expressive an interpreter should or should not be.

Based on the data received from the respondents, the main characteristic of this cooperation is interpreters’ invisibility. It appears that most respondents want the interpreter to be invisible or unnoticeable, so that they would be under the impression that they listen to the speaker in their own native language. But how this invisibility is achieved is quite a different story. The main way to be invisible is to be congruent. Some believe congruence consists in active mirroring of the preacher, as if the interpreter were the preacher’s “clone”. Thus, people do not notice the interpreters, because they are the preachers’ reflection. Then some respondents believe the congruence is achieved by echoing the preacher in a softer, weaker manner. Still others insist on interpreter’s neutrality as a way to achieve invisibility.

Whatever their approach to invisibility, the respondents’ answers could be subdivided into three subcategories: *body*, *soul*, and *spirit*. The first two subcategories – body (movements, gestures, volume of the voice etc.) and soul (emotions, intonation etc.) are well known and studied in secular interpreting, but the third – spirit subcategory (anointing, atmosphere, flowing in the spirit etc.), though a difficult one to explain to a non-church person, is, however, very important; and 71 references to this issue just within this category (plus a separate category where 89 respondents speak about different spiritual criteria, see Spirituality) prove that.

4.1 Congruence / Invisibility and Expressivity (Open-ended Questions)

Overall, 208 respondents (80.62%) discuss the different aspects of this category in their answers to open-ended questions.

182 respondents (70.54% of all the respondents) reflect on the subject of congruence and invisibility. 106 of them (58.24% of these 182) explain only their view of different aspects of congruence (imitation, mirroring, copying...), 20 (10.99% of 182) speak merely about invisibility (being unnoticeable, inconspicuous...), but 56 (30.76% of 182) join these two concepts together.

82 respondents (31.78% of all the respondents) also discuss interpreters' expressivity as such.

First, the issues of congruence will be analysed. Then additional comments purely on the matter of expressivity will be examined. Finally, the invisibility will be described in the respondents' words.

Within the discussion of **congruence**, another subdivision was made according to the level of imitation – acting *identically*, *more*, or *less intensively* than the preacher, and *differently* from the preacher.

Identical Imitation

In the “identical imitation” subdivision, 143 respondents use the words like mirroring, duplicating, imitating, mimicking, co-preaching, copying, echoing, cloning, being on the same page or wave, moving in the same direction with the preacher, to show how an interpreter must be in sync with the speaker. Some explain this copying process as acting skills, others as internal unity.

The greatest attention is given to the *soul* subcategory: 62 respondents speak about copying emotions, having the same emotional impact, being sad, if the preacher is sad, and also rejoicing together; 47 mention the importance of having the same intonation, 8 call it being in the same mood. Some ask for the same dynamic (7), passion (4), expressivity (3), delivery (1), energy (1), and intensity (1). Others go as deep as insisting on interpreter sharing the same belief system (5), theology (1), and even personality type (2).

The *spiritual* component is not easy to explain, and this is not the task of this paper. What is important, is that the respondents do clearly differentiate it from emotions, and the word “spirit” and its cognates – “spiritual” etc. – actually do not mean “a person's mood or attitude” (“spirit”. Oxford Dictionaries,” n.d.) here, but rather a “supernatural being”, that is the Holy Spirit (ibid.) and His anointing. The word anointing is even more difficult to define; however, for Evangelical Christians it mostly means the supernaturally present and tangible power of God (as a person, not some abstract notion).

Thus, the respondents speak about the spirit (36), asking the interpreter to be congruent with the preacher in the spirit, to move or be in the same spirit, to transfer the spiritual component of the sermon. The interpreter should not simply interpret the preacher, but personally cooperate with the same Holy Spirit who inspires the preacher's sermon. This unity of the spirit will allow the interpreter to flow (15) or be on the same wave (5) with the preacher and produce the same spiritual impact on the audience.

If the interpreters "are on their own wave", do not move in the same anointing (7), and are unable to transfer the atmosphere (7), they essentially interfere with the whole purpose of the meeting, by "quenching" the flow of the Word of God, not allowing people to receive the revelation.

The respondents believe the interpreter should be baptised in the Holy Spirit and have personal spiritual experience to be able to "flow under the anointing". Otherwise, the interpreting without the transfer of the spiritual component will be like using an electronic interpreter (see also Spirituality).

As to the *body* subcategory, respondents believe that preacher's gestures (19), movements across the stage (13), facial expressions (6), manners (6), any non-verbal communication (2), and behaviour (1) should be imitated.

Body language is to be translated. The interpreters should not be self-conscious and therefore, doubting the sermon, hesitate to copy gestures. When the interpreter's manners and behaviour are in sync with the preacher, there is a feeling of wholeness of everything that is going on.

Just words and even tone are not enough to convey the message, facial expressions and volume also have to be matched. The interpreter has to whisper or shout, or even sing together with the preacher. Movements also have to be copied: a raised hand, kneeling, walking with the preacher.

The Respondents also speak about replicating the preacher's dress code, speed and style of speech, and richness of the vocabulary.

There are, however, seven respondents who speak negatively about some aspects of identical imitation. Interpreter "playing a preacher's role" irritates them, they also call it "grandstanding". They believe it is not necessary to interpret the preacher's movements and interjections. The incessant conspicuous repetition of the preacher's movements makes the interpreter a visual distraction from the sermon. However, it appears they mostly oppose not the imitation as such, but unnecessary, unnatural, and very copious mirroring, that looks like a parody of the preacher.

Dialled Down Imitation

9 respondents speak about an interpreter less active than the preacher in various aspects. 6 of them encourage the interpreters to adapt emotionally only slightly, to have a lively non-monotone voice, not be indifferent, but still play the “second violin”: not to dominate, or stand out, not to involve their own emotions too much (e.g. if the preacher is laughing, the interpreter might only smile). The interpreter should be considerate and speak less actively than the preacher. One of the respondents believes “one-man-show” speakers would prefer such interpreters.

3 respondents, however, object to interpreter speaking in a much softer voice, being less dynamic or emotional than the preacher. They believe it causes a disharmony.

More Intensive Performance

43 respondents unfavourably speak about the interpreter outperforming the preacher in various aspects.

The respondents generally disapprove of the interpreters who dominate (28) over the preachers: i.e. behave as “super-interpreters” stricken by stardom, arrogantly believe they are superior to the preacher, try to outperform the preacher, “hog the blanket”, draw attention to themselves, outshine the preacher with their charisma, taking the leading role, and interpreting more vividly and expressively than the preacher, adding their own explanations for the listeners that, in their opinion, “don’t get it”. One respondent believes that some interpreters with good interpreting skills might feel entitled to behave like that.

14 respondents specifically mention emotional dominance. According to them, the interpreter should copy emotions, but not trump the preacher by off-the-chart emotions or too much energy that would shift the focus to the interpreter, making him take centre stage; then it is not clear who is preaching, as if there were two parallel sermons.

5 respondents dislike when interpreters are unable to take the second place physically on the stage; they are too active, constantly in the preacher’s way, displace the preacher to the side of the pulpit, and stand in front of the preacher.

4 respondents ask the interpreters not to shout the preacher and not to yell in general, while only one respondent wants the interpreter to speak slightly louder than the preacher. 4 indicate that excessive gestures or mannerisms distract from the sermon.

Different performance

16 respondents denounce the interpreters who bring too much of themselves (9) into their interpreting: add their own discrepant emotions (7), mood (2), gestures (2), facial expressions (1), and intonation (1); transfer their own understanding and perception rather than the preacher’s message; live in their own absent world; move differently (1), speak

different words (1) in a different spirit (1) and style (1) (see also “unbiased” in Faithfulness).

One respondent, however, believes the interpreters should have their own style, while not outshining the preacher. Another says that an interpreter should have a different voice timbre than the preacher. Yet another wants to hear a pleasant natural intonation instead of attempts to copy the preacher’s tone or trying to create some artificial “churchy” intonation.

Expressivity

82 respondents also speak purely about expressive means, without connecting them to copying the preacher. Some want the intonation to be natural and pleasant, some dynamic, but their greatest concern is for it not to be monotone (48) or “dying”, “with no enthusiasm”.

They applaud the interpreter being able to express emotions (27), be alive (1), not boring (5), dry (4), apathetic (1), or lifeless (1). Such passionless (1) interpretation they also term robotic (5) or mechanical (1). Several respondents, though, also warn about excessive, wound up, or unpleasant emotionality. An interpreter should be sufficiently active and energetic, but not distract the audience with excessive gestures.

Invisibility

Whatever the methods described above, the main effect the respondents want the interpreter to achieve is invisibility, i.e. the wholesomeness of the experience, where there is one preacher and an unnoticeable channel. The respondents ask the interpreter to be invisible, not to draw attention to themselves, to be as if “behind the scenes”, to be able to be a shadow, though being in plain sight, to be like “background music”. Some even go as far as ask the interpreter “not to be their own personality”, but a “vehicle” a “preacher’s mouth”.

Answers by respondent groups

It is worth noting, that monolingual respondents, i.e. true customers of interpreting, and speakers, who are interpreted, are most interested in this paralinguistic category (see Figure 4.1). They understand, that meaning is not only conveyed through text; and listeners need all the other elements.

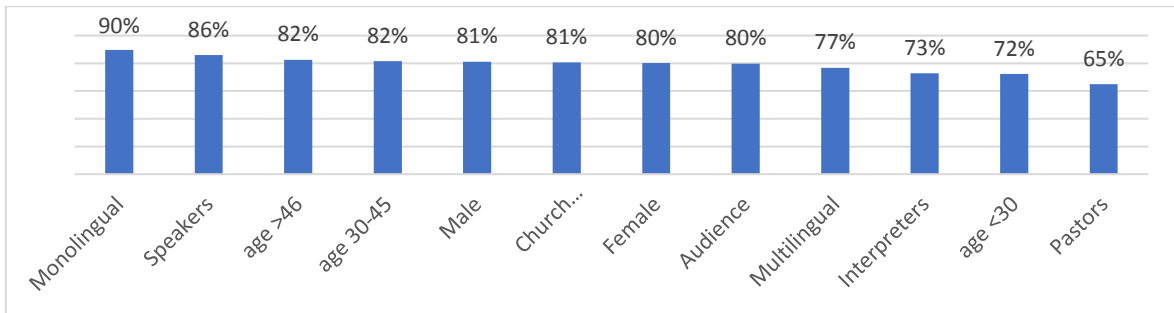


Figure 4.1 Percentage of respondent groups who mentioned “congruence / invisibility and expressivity” in their answers to open-ended questions

4.2 Congruence / Invisibility and Expressivity (Closed Questions)

Based on her experience, the author expected this subject to be of great significance; therefore, closed questions contained several criteria in this area. To better compare these criteria with free reflections of the respondents, they are discussed here in the same subcategories: body, soul and spirit.

Body

In question 39, the respondents were asked how much their perception was influenced by different factors (at this point it was not important, whether the influence was positive or negative, but how strong it was). The choice was between “1– I do not notice this”, “2 – I notice this, but it does not influence my perception”, and “3 – It influences my perception”. Three “body” criteria were amidst these factors: gestures, walking with the preacher, and posture (that was not mentioned in free answers).

All of them were in average evaluated closer to 2 points (out of 3 - noticeable, but does not influence perception), with walking being more noticeable (2.34) than gestures (2.25), and posture (2.00). The highest rating amongst the different groups of respondents was 2.53 (female respondents’ perception is influenced by walking), and the lowest – 1.86 (the audience in average does not worry about the posture) (see Figure 4.2).

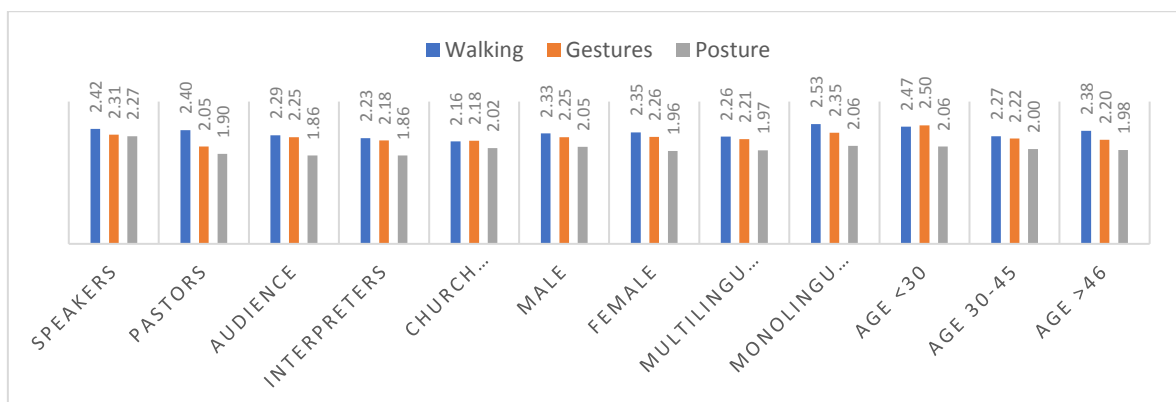


Figure 4.2 Influence of “walking”, “gestures”, and “posture” on perception

When asked specifically whether interpreters should walk with the preacher, 62% said “yes”, to 33% it did not matter, and 5% said “no”. The strongest support of walking was amongst young people (under 30) – 72.2%. And the greatest opposition to walking was amongst interpreters – 9.1% (see Figure 4.3 for all the groups).

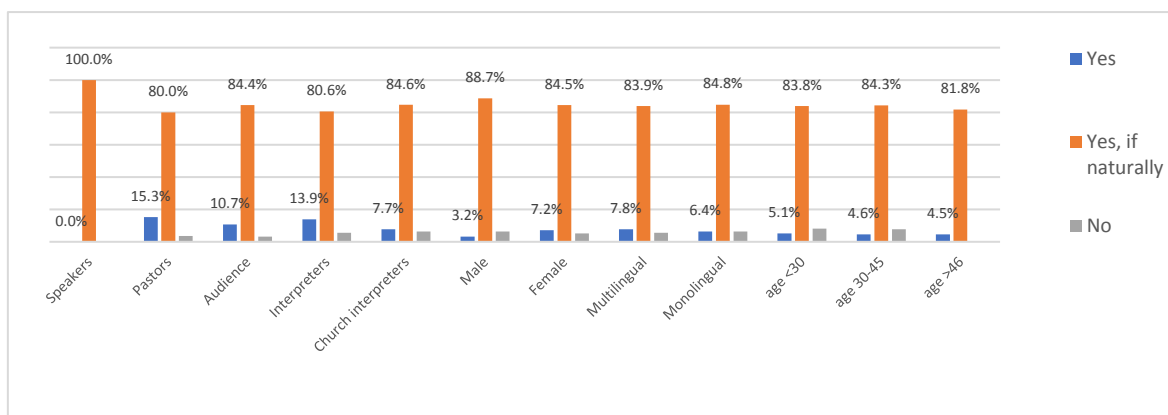


Figure 4.3 “Walking with the preacher” by respondent groups

Soul

Respondents rated interpreters’ ability to convey “the same emotions as the preacher” (q. 37:4) as “important” (4.07). Once again, the highest rating to this parameter was given by the young respondents.

Intonation (q. 39:3) was in average rated 2.71 out of 3, meaning that this factor is not only noticeable, but highly influences the respondents’ perception of the whole process. Interpreters (2.95) and young people (2.83) assigned it the highest significance; and all other groups valued it not less than 2.59. It also topped the “external” criteria that influence perception (i.e. the criteria noticeable with the ears and eyes).

When asked what intonation they prefer, 80% of the respondents preferred to hear the same intonation as the preacher’s, 13% chose “neutral”, and 7% used the opportunity to freely define their own choice: same as the preacher’s but down played, depending on the situation, natural to the interpreter, and true to the target language (not to calque source language intonation). Speakers (90%) and pastors (86%) were the greatest proponents of the same intonation as the preacher’s.

Spirit

“Flowing in the same Spirit (anointing) with the preacher” (q. 37:7) received the highest rating (4.25 – “important”) amongst emotional / spiritual / communicative factors influencing respondents’ perception of interpreting, which also made it the highest rated criterion in closed questions related to this whole category.

Invisibility / Congruence

In their evaluation of interpreters, the respondents were asked how important interpreter's invisibility was to them (q. 37:8); all the groups gave it precisely the same rating – 3.88, i.e. “important”.

And in the next question “What is an invisible interpreter for you?” (q. 38) the respondents were offered two definitions of invisibility:

1) When the interpreter behaves in a neutral way (e.g. speaks neutrally with less emotions than the preacher, behaves in a calmer way than the preacher), then he/she is invisible.

2) When the interpreter corresponds to the preacher in every way, being fully engaged (same emotions, same behaviour...), then it feels like listening to the preacher himself/herself.

Most (85%) defined invisibility as correspondence to the preacher, or in terms of this analysis – congruence. 10% chose a neutral interpreter and 5% voted for some combination of the two. Pastors (100%), speakers (91.8%), and respondents aged over 46 (94.8%) were the greatest supporters of congruence as the definition of invisibility.

Further on in question 39:13, when asked how much imitation or its absence factored into their perception, the respondents rated it 2.46 – between simply noticeable and affecting their perception. And asked to decide (in question 42), whether the interpreter should or should not imitate the preacher, 84% chose the option stating: “Yes, provided that it looks natural”, another 8% simply answered “yes”, 6% answered “no”, and 2% gave some other explanation (“not mandatory”, “to only imitate dialogues”, “to be invisible”...). Which means that 92% of respondents voted for some measure of imitation or congruence, which supports the analysis of the answers to the open-ended questions. Pastors (100%) and speakers (95.3%) once again supported congruence.

Interpreter's Portrait According to Congruence / Invisibility and Expressivity

This chapter could be very well summarised by one respondent's (#117) own definition of two kinds of acceptable interpreters (only the spiritual aspect is missing in this definition, but it will be well described in the chapter on Spirituality):

I would like to distinguish two kinds of interpreting and interpreters, that I would call “doubles” and “shadows”. 1. The double is an interpreter who is able to emotionally connect to the speaker and thus transfer the same meaning with equivalent emotions from the original to the audience. Let me explain, what I mean. The speaker addresses the audience, saying couple phrases in the foreign language; and, even though the audience does not yet understand the text, the speaker's emotions have already reached their hearts. There lays the hardest and the most important task of the interpreter – to assure the continuity of the emotional contact that has already formed between the speaker and the

audience. If the interpreter is on the same emotional wave with the speaker, this task is accomplished. The double speaks as the speaker, feels as the speaker, moves as the speaker, equally shares with him the stage and the audience's attention. 2. The shadow is an interpreter that knows the topic well. They align themselves with the expressivity and the speed of the speech, but do not involve their emotions. They tactfully talk in a lower volume than the speaker. "One-man-show" speakers prefer such interpreters. The audience only listens to such interpreters, but their eyes and attention are focused exclusively on the speaker. Leaving the event, they probably only remember the speaker, but cannot remember who interpreted, even whether it was a man or a woman. I do not think it is bad either.

The author would only like to add here her own observation that the first type of interpreters defined by the respondent #117 – the double – works best when most of the audience does not understand the language of the preacher (e.g. there is a foreign guest), but the second type – the shadow – is more appropriate when regular interpreting is done for a bilingual audience (e.g. Latvian/Russian and Russian/Latvian interpretation in churches in Latvia); then what seems to be one of the most important tasks of the interpreter is not to distract the majority of the listeners that understand both languages.

5 LINGUISTIC COMPETENCE

Linguistic competence as the ability to use the language in all its levels and registers in line with the situation and needs (Veisbergs, 2009:16) will be described in the respondents' words in this chapter. As the respondents do not clearly differentiate between the passive knowledge of the language and the ability to use this language practically in interpreting, the subcategories will be based on different aspects mentioned by the respondents, and not on the science of linguistics.

5.1 Linguistic Competence in the Answers to Open-ended Questions

147 respondents (56.98%) address various facets of linguistic competence in their discussion of good or bad experience of interpreting.

General linguistic competence

53 of them (36.05% of these 147) speak in general terms about knowing the source (14), target (10), or both (29) languages; moreover, 24 of them (16.33% of the 147 respondents) do only that, without adding any comments on what knowing the languages means to them. 10 of the 53 respondents emphasise the importance of interpreting into the interpreter's native language (which has to be very well developed), especially in front of big audiences, so as to fully master the vocabulary and to avoid awkward word stresses (5), wrong pronunciation (2), foreign sentence structures (7), foreign intonation, calques, and borrowings. One respondent commends the ability to understand different accents of the foreign language.

Vocabulary

46 respondents (31.29% of 147) underline the importance of interpreter's vocabulary. 14 of them specifically state that it should be rich. Interpreters should know more than just plain language, i.e. they should master synonymic rows (1), sophisticated speech patterns, figurative meanings (1), know and understand slang in both languages (5). They should constantly work on increasing their vocabulary in both languages (2) not to have poor or primitive language. Thus, they will be able to understand the correct meaning of the source word within its context and to choose the synonym that fits the most in the target language (12) especially for key notions (1). They will not need frequent explanation from the speaker (2) and they will find the necessary words fast (2). Their interpreting will not be boring (1) because of their poor vocabulary, but interesting, as they will use rich colourful words (1), and not the same limited amount of epithets over and over (1), or tautology (1), simplifying the original that is full of variety (1). Still two respondents

recommend using restraint and not to show off by interpreting one word with many synonyms.

Grammar

35 respondents (23.8% of 147) are adamant about respect towards grammar. They say the interpreters should be well-educated in grammar (17) of both languages. Misunderstanding of grammatical structures would otherwise impede their understanding of the original and hamper its transfer to the target language. Interpreters' speech should be well-bred (11), then it will sound naturally and will not offend the ears of the listeners with "google-like" interpreting (1), different grammatical errors (4) (e.g. confused numerals, unconjugated verbs, no agreement in gender, case, and number), unfinished or wrong sentences (8) with the aforementioned foreign structure, foreign calques (1), wrong stress (5), or illiterate low colloquialisms (2).

Difficulties

27 respondents (18.37% of 147) understand the difficulties an interpreter encounters in the form of idioms (10), humour (9), sayings (6), slang (5), fixed phrases (4), allegories (3), figures of speech (3), metaphors (3), aphorisms (1), and similes (1). They want interpreters to know (8), understand (4), and master (4) these units in both languages, and to be able to truly transfer their meaning (8), not interpreting them literally (4), but finding an adequate equivalent, replacement, or adaptation in the target language (5). One of the respondents even gives an example that the "bread of life" is translated in Chinese Bible as the "rice of life". Another respondent recommends explaining these difficulties to the speaker before the event, to avoid untranslatable culturally or linguistically based jokes during the interpretation. The respondents say that the ability to translate these language units, particularly humour, is quite rare and highly commendable (6).

Coherence

16 respondents (10.88% of 147) address the issue of coherence. Some mention coherence within sentences (3), that should be meaningful and finished, without jumping from thought to thought. Others highlight the importance of connection between the sentences (4), so that the interpreting does not consist of disjointed phrases, while sense is lost from one fragment to the next. And finally, 9 respondents stress the coherence of the whole message. There must be a logical central idea that could be followed throughout the sermon, not guessed from bits and pieces or inferred from the context. One respondent does provide a disclaimer that an interpreter should not be blamed for unfinished thoughts, if it is the speaker that drops an idea and moves to another.

The author believes that coherence is especially threatened in short consecutive interpreting, where it is easy to start uttering isolated phrases without connecting them into a meaningful coherent text. This is particularly true, if the preachers break very long sentences into very small chunks that on their own do not contain any clear thought. The interpreters have no opportunity to wait for the meaning to come to them (as in long consecutive, where the whole picture is clear, or in simultaneous, where one can use *décalage*). In short consecutive mode, the preacher expects you to interpret at once, not to interrupt the “flow” (cf. Fluency), no matter what short piece of information you are offered. One has to be able to communicate well with the preacher and be bold enough to suggest that they continue their thought.

Register

Register is discussed by 13 respondents (8.84% of 147). 8 respondents believe the interpreter should love, know, and master literary language (and read a lot), and then use it to interpret beautifully. 1 respondent prefers the interpretation to be done in an elevated register, better yet in biblical language. 2 respondents deem it necessary to also know the colloquial language well (including slang, language used in different life situations, and sayings). Another two, however, are against any use of slang or “street speak”.

Filler Words and Sounds

12 respondents (8.16% of 147) abhor filler words (10) and sounds (7), as they do not allow the listeners to concentrate on the message. One respondent also asks to avoid unnecessary interjections, like saying “Amen” in season and out of season.

5.2 Linguistic Competence in the Answers to Closed Questions

Most linguistic competence subcategories identified in the answers to open-ended questions had been anticipated by the author in the closed questions. The data received in closed questions are presented here in the same order as their corresponding subcategories.

General “language competence” (q. 44:1) was rated between “important” and “vitaly important” (4.46 out of 5 on the Likert scale), with pastors (4.75) and interpreters (4.73) giving it the highest marks (6% higher than the average)³. But when the respondents had to set their priorities, by choosing top three interpreter’s eligibility criteria, language competence topped the list in all the groups.

“Correct **grammatical** usage” (q. 44:8) was rated as “important” (3.95 out of 5), with pastors (4.25) leading the charge (their rating was higher than the average by 6%).

³ This difference here and further is calculated in the following way: subtract rating B divided by the highest possible rating from rating A divided by the highest possible rating. In this example: $4.75/5 - 4.46/5 = 0.95 - 0.89 = 6\%$. Only the difference of 5% and higher will be recorded.

One of the **difficulties** – “interpreting of jokes” (q. 44:11) was rated as “important” (3.64 out of 5), with pastors (4.15 out of 5) giving it the rate 10% higher than the average value, and 5% higher than the second rating between groups of respondents.

“Clear and logical flow of idea” (q. 44:7) or **coherence** was rated 4.26, i.e. “important”; young people (4.47) and interpreters (4.45) valued it more than the other groups, but the difference from the average was less than 5 %.

“Correct **register/style**” (q. 44:9) was rated 3.83 (“important”), with pastors (4.15) and interpreters (4.14) once again giving a rating higher than average (by 6%).

“**Filler sounds and words** ‘um..., uh..., like..., I mean...’” (q. 39:5) was rated 2.66 (out of 3), which means it is noticeable and influences listeners’ perception of the interpreting. This factor also influenced pastors (2.85) more than other respondents (by 6%).

All these subcategories have different order and weight in the answers to closed questions, which is expectable, as the answers to open-ended questions were not prompted in any way, and respondents only wrote the criteria they remembered at that moment (which makes the criteria they did remember rather significant). However, when prompted to think about these criteria, all respondents found them quite important. Here below, the subcategories are presented as percentage of respondents who mentioned them in the answers to open-ended questions (out of all 258 respondents) and as percentage of the highest rating possible in their respective Likert scale in closed questions (5 for all criteria except “filler words...”, for which the highest rating was 3) (see Figure 5.1).

As it has been possible to see throughout this chapter, out of all the respondent groups, pastors and interpreters attached the greatest significance to most criteria. Having summed up the ratings of all the criteria in every respondent group and found the percentage each sum represents from the highest possible mark, the author found that pastors and interpreters were ahead of the average mark by 6% and 5% percent respectively. It is also interesting to note that speakers (i.e. pastors that regularly preach with interpreters) were the group that gave the lowest average rating to linguistic competence criteria (2% lower than the average).

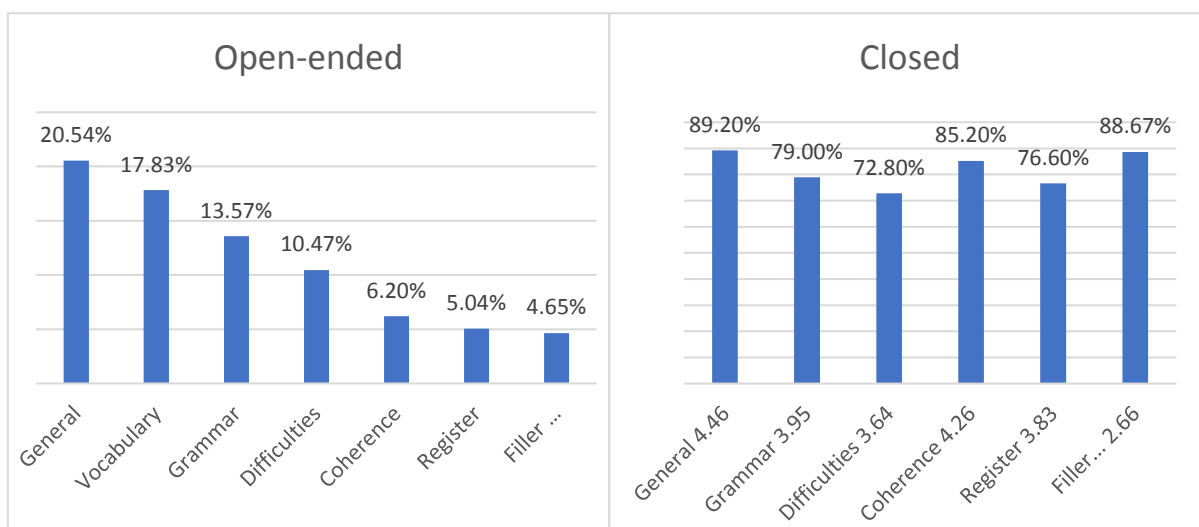


Figure 5.1 Comparison of “linguistic competence” between the answers to open-ended and closed questions

Interpreter’s Linguistic Portrait

The interpretation should be coherent and done in a grammatically correct literary language (preferably native) with rich vocabulary, and without filler words and sounds. The interpreters should constantly work on their linguistic competence, reading a lot and increasing their vocabulary in all the different levels of both languages. They should ideally be able to understand and transfer the meaning of various figures of speech, idioms, jokes etc.

6 FLUENCY

Fluency is an elusive concept, a “complex interaction of pauses, audible breathing, hesitations, vowel and consonant lengthening, false starts, repairs, repetitions and speech rate” (Rennert, 2010:104). Some of these factors and other similar notions were also identified by the respondents.

6.1 Fluency in the Answers to Open-ended Questions

Various characteristics of fluent delivery were offered by 136 respondents (52.71%).

Speech rate

Most respondents 75 (55.15% of 136) show their interest in the speech rate factor, describing their positive and negative experience. 18 respondents positively assess fast and even very fast (1) delivery. Likewise, 42 respondents negatively assess slow delivery. 35 respondents identify their positive experience with synchronous delivery or keeping up with the preacher’s speed. These three assessments overlap, and altogether 70 respondents (93.33%) out of 75 value either fast delivery or at least not slower than the preacher.

When an interpreter is slow (19), thinks for too long (6), and lags behind the preacher (12), constantly looking for words, it distracts the listeners’ attention, they lose the train of thought and could even lose interest in the whole sermon, no matter how great it is; it makes them want to “chivvy” the interpreter up (1). The interpreter has to be able to attune to the preacher’s speed and rhythm (13); the whole performance has to be synchronous (13) or timely (7), so as not to slow down the preacher (7) or set off their tempo (1). It is particularly important not to create long delays in the preacher’s flow during the prophetic word (1).

One respondent brings up the fact that Russian sentences are often longer than English ones; and the interpreter needs to be able to handle this challenge. One respondent proposes to drop some reoccurring phrases to keep up with the speed of the sermon. However, two respondents admit that often it is the preacher that hurries too much and does not give the time for interpreting.

There are only 2 respondents that prefer a moderate, unhurried rate of interpreting, and 3 more that oppose overly fast interpreting, explaining that it is difficult to understand.

Pauses

38 respondents (27.94% of 136) mention pauses, without explaining this concept in detail. Only two of them value pauses – one as some time to think over what is being said,

another as a way to slow down a preacher who does not allow an interpreter to get a word in edgewise.

The respondents describe pauses as awkward or odd hesitations and halts when interpreter “freezes” while looking for words. Some specify that they are irritated by long (8) or constant (4) pauses.

Interruptions

44 respondents (32.35% of 136) pay serious consideration to interruptions. 37 of them are uncomfortable when interpreters interrupt the speakers, asking them to repeat or explain what has already been said or simply exchanging thoughts with the speaker. 2 respondents do not like when interpreters take time to explain something they feel went wrong or unprecise, by commenting or using a lot of synonyms.

The respondents relate intermittent delivery to the lack of understanding, attention, or hearing. They say such repairs and repetitions disrupt the flow and are an embarrassment.

However, 7 respondents want the interpreter to be honest and bold to ask for the precise meaning of an unclear word and not to make conjectures. Obviously, under the condition that it is not done constantly (2). And one respondent tells the interpreters to not be shy and take their time to explain notions otherwise unclear to the audience (cf. cultural mediation and explanation).

Confusion

18 respondents (13.24% of 136) portray the lack of fluency as confusion: when interpreters get baffled, having encountered an unfamiliar word, and begin correcting themselves, explaining different possible options of translation, restarting sentences; when they confuse numbers, keep looking for words, ask the audience for help, hesitate, and try to create convoluted phrases.

Taking turns

In respondents’ words, fluency can also be termed as a constant **flow**, when the preacher gives interpreter time to interpret; and interpreter speaks immediately after the preacher, not slowing them down or interrupting the flow. This connects to another issue brought up by the respondents, which cannot be designated “fluency” per say, but is related to this flow, as well as to interpreting mode.

18 respondents (13.24% of 136) touch on the issue of taking turns in an interpreting event. One of them specifically identifies true simultaneous interpreting with equipment as the preferable mode, so as not to disturb those who do understand the preacher. Another

one says she favours the consecutive mode. The rest defines what real short consecutive interpreting means to them.

The author deliberately chose the words “true simultaneous” in the previous paragraph, as quite often church interpreters are forced into quasi simultaneous interpreting by the preachers who do not stop for them to interpret. Listed below are the problems of such interpreting identified by the respondents.

They ask for “truly consecutive” interpreting, when an interpreter hears out the preacher and only then starts talking. They clearly state the problem of two texts sounding together (usually at top volume and intensity), making it impossible to hear either of them. They identify several kinds and reasons of such overlapping: 1) when the interpreter has problems with understanding some phrases and then catches up, by speaking together with the preacher, as if switching back and forth between consecutive and simultaneous modes; 2) when the preacher does not leave time for the interpreter to speak, leaving them no choice but to speak simultaneously; 3) when the interpreter does not wait for the preacher to end their fragment, and already starts speaking (one respondent, though, votes for such overlapping); 4) when the interpreter does not complete the sentence, so as to hear the next fragment, i.e. the preacher does not wait for the interpreter to stop.

Three of the respondents propose two solutions for the overlapping: 1) to ask the preacher to speak slower; 2) to use compression, or to completely stop, so that the preacher notices that it is impossible to speak together.

Another issue the respondents (2) bring up consists of excessively long fragments in interpreting (suitable more for long consecutive mode). The author believes this is often the reason, why the interpreter does not wait for the preacher to end their fragment and starts speaking, to regulate the length of units.

6.2 Fluency in the Answers to Closed Questions

The subject of fluency (**speech rate** and **pauses**) was raised in question 39, when the respondents were asked how much “Fluent and speedy delivery with little pause” (criterion #7) influenced their perception.

The average rating was 2.7 (noticeable and influences perception), and there was no significant difference between respondent groups (ratings ranged from 2.67 to 2.77). Amidst different “external” factors influencing perception of interpreter’s work, fluency in average ranked second after intonation. In respondent groups, it was ranked “first” by speakers and male respondents and “second” or “third” by other groups.

In their answers to open-ended questions, the respondents brought up the issue of **interruptions**. Two aspects of this issue – self-correction and asking for clarification – were reflected in questions 44 and 45.

Asked in question 44:13 how important it was for them that the interpreter would correct his/her own errors (e.g. in the course of interpreting, getting additional context the interpreter understands that he/she had a misunderstanding earlier), the respondents answered that it was “important” (3.97). It is curious, that even those respondents, that had complained about self-correction in their answers to open-ended questions, still rated this criterion as “important”. This might mean, that they dislike unnecessary self-correction, like choosing a better word, but do believe in the need to correct real errors.

Interpreters (4.36) and pastors (4.35) insisted the most on correcting errors, their rating was higher than the average by 8%.

In question 45:1, the respondents were asked whether it was “unacceptable”, “permissible”, “desirable”, or “imperative” for the interpreter to “ask for clarification from the preacher in case of incomprehension”. The average answer was “desirable” (3.25).

The 7 respondents who had advised asking for clarification in free answers ranked it as “imperative”, in answering this question. However, even amidst 37 who were irritated by such interruptions, only one called them “unacceptable”, but 13 called them “permissible”, 9 – “desirable”, and 14 – “imperative” (the average being 2.97 – “desirable”). It is, probably, once again the matter of frequency and relevance.

In the matter of asking for clarification, once again interpreters (3.55 – “imperative”) and pastors (3.45 between “desirable” and “imperative”) gave ratings higher than the average by 8% and 5% respectively.

Comparison Between Answers to Open-Ended and Closed Questions by Groups

Young respondents paid great attention to fluency both in open-ended and in closed questions. It appears, though, as if most interpreters (who interpret not only in church) took fluency for granted in open-ended questions, but rated it the highest, when prompted. Those respondents, however, that only do interpreting in church, i.e. encounter the problems of short consecutive mode the most, remembered this matter with greater readiness.

Interpreter’s Portrait According to Fluency

Ideally, the delivery should be fast, without pauses and interruptions, and with clear turn-taking. Some interruptions for clarification are preferred to distorted meaning.

7 BACKGROUND KNOWLEDGE

The influence of background knowledge on interpreters' ability to accurately decode the original text and precisely transfer its meaning into the target language cannot be underestimated. This essential wealth of information can be divided into universal, local, and field-specific; into familiarity with context and knowledge of exact terms. All these facets are depicted in the respondents' answers both to open-ended and to closed questions.

7.1 Background Knowledge in the Answers to Open-ended Questions

120 respondents (46.51%) mention this vital resource as prerequisite to genuine understanding and precise communication of the message. The author has subdivided this category into four subcategories based on the frequency of references: biblical knowledge, field-specific knowledge (besides the Bible), general knowledge, and terminology.

Although on the surface a Christian event might appear a much easier interpreting job than, for example, a working group meeting on the carriage of dangerous goods by rail, nothing really is as it seems. Having interpreted both, the author can confidently state that, having no previous experience in the field, with enough universal knowledge and with event materials, one can prepare for technical interpretation (even if it takes a week or two). However, one will not be able to amass all the necessary knowledge in the same amount of time for equal quality interpreting of a sermon, as the subcategories below will show. Moreover, preparation materials are rarely given and in most Evangelical churches the sermons are quite spontaneous, and one can never know what can come up. Even if the interpreter manages to read the whole Bible in the preceding two weeks, it is highly unlikely they will know most famous verses by heart or know and understand all the doctrinal tenets of the specific church. Respondents give good examples of how detailed the knowledge needs to be.

Biblical Knowledge

75 respondents (62.5% of 120) specifically mention the knowledge of the Bible in their answers. 32 of them do not provide any details, simply stating, that the interpreter should know the Bible, or Bible text well.

16 respondents insist on knowing biblical verses by heart. How else can an interpreter precisely reproduce a quote from the Bible that a preacher incorporates into a sermon without naming specific reference or giving time to open the Bible and read it. Verbatim quoting is very important; otherwise, the listeners do not understand, what Bible verses the preachers base their concepts upon. At the very least, the interpreter should

know the golden verses (John 3:16, Genesis 1:1...). However, that will not help, if the preacher makes an allusion to some less familiar verse of the Scriptures. The interpreter, who has only superficial knowledge of the Bible, might not even catch this allusion, let alone interpret it correctly.

16 respondents speak about “biblical terms” or “biblical language”. When the words that have specific biblical meaning are interpreted in their everyday life sense, the sermon sounds awkwardly. For example, when “*Дева*” (Russian – Virgin) is interpreted as “*девушка*” (girl), or “*Агнец*” (Lamb, as in the Lamb of God) is substituted by “*баран*” (ram). Biblically incompetent interpreters might not see the difference between God and Lord, mercy and grace.

5 respondents say that the interpreter has to know the names of the books of the Bible, their number and arrangement in both the Old and the New Testament. The author might add that knowing an approximate number of chapters in each book might also help. Or else the preacher might say, “We live in the 29th chapter of the book of Acts”, meaning that we continue the work of the apostles (there are only 28 chapters); and the interpreter will try and look for it. Or when a preacher asks to open 3rd John verse 2, not naming the chapter, as there is just one chapter in this book, the interpreter might get confused and look for chapter 3 in the Gospel of John.

This knowledge will also help the interpreter not to “fumble” through the Bible, looking for a specific reference. 8 respondents emphasise the importance of finding the verses fast. Nowadays, it has become easier with the Bible being available on different devices. But, to quote one respondent: “what if the gadget runs out of charge?”

Some respondents specify that the interpreter has to know biblical characters (5), events (3), places (2), stories (1). Without knowing the major story lines, it would be very difficult to anticipate, where the preacher is going with what they are saying; and that is especially important in short consecutive mode (see Fluency). As to the names of characters, the interpreter might not recognise them, without knowing them, e.g. Job or Lot might seem to be common, not proper nouns. The rule to reproduce the foreign names the way they sound does not work here. And the names of the characters are very distinctive in different languages, even the most common ones. Thus, John cannot be interpreted *Джон*, not even *Иван*, but *Иоанн*. Moreover, if such common names may be the part of universal knowledge, other names will be simply uninterpretable, if one does not know them, e.g. Bathsheba is *Вирсавия* [veer-sah-vee-yah] in Russian. Both Joshua of the Old Testament and Jesus Christ are *Иисус* in the Russian Bible. King Saul is *Саул*, but Saul (the future apostle Paul) is *Савл*.

Consequently, good knowledge of the Bible in both source and target language is recommended by 8 respondents. Others (3) call it knowing different versions of the Bible. It will help the interpreter to identify even unreferenced Bible verses within the preacher's speech; correctly find the books of the Bible (e.g. there are 1st and 2nd Samuel, and 1st and 2nd Kings in the English Bible, but 1st, 2nd, 3rd, and 4th Kings in the Russian Bible); find the right chapter and verse (e.g. the numeration is different in the book of Psalms); and explain the difference in translation, when necessary.

One respondent says they would choose an interpreter with better Bible knowledge over an interpreter with better source language knowledge. Two respondents say the interpreter must read and know the Bible on a deep personal level: know the spirit of the Word of God.

Field-specific Knowledge

45 respondents (37.5% of 120) discuss the importance of field-specific knowledge, besides the Bible. 28 of them simply state that the interpreter must know the subject matter, one speaks about "specific topic". Other respondents explain it in more detail. They believe it is critical to know at least the basics of theology (3), few even say it is preferable for the interpreter to have some spiritual / biblical / theological education (3).

It is also important to know the doctrine (4), "basic tenets" (1), or beliefs (1) of the specific church. Having interpreted in different churches, the author can attest to that: because of doctrinal differences, one and the same phrase can mean the opposite things in different churches; or in one church it can be meant seriously and in another ironically.

5 respondents explain that the interpreter has to be familiar with the whole context of Christianity in both languages (knowing the names of personalities, knowing church history both globally and locally) and know their audience, i.e. specific local church. They believe it is difficult to provide quality interpreting without this foundation.

General Knowledge

The general knowledge of the church interpreter has to be quite broad. Just like Jesus explained spiritual truths with examples from the everyday life of different professions (farmers, fishermen, scribes), so do preachers; and their professional background is quite diverse. As the author has already stated in her previous paper, she has interpreted the sermons of a "pilot, a mathematics professor, a *Fox News* anchor, a manufacturer of farming machinery, famous musicians, a restaurant owner, an architect, a financial guru, politicians, ambassadors, to name just a few" (Peremota, 2015:52-53); and most of them used stories from their professional life with quite specific language.

29 respondents (24.17% of 120) underline the significance of general knowledge. 12 of them want the interpreter to be an educated person (one respondent specifies, that the education should be in linguistics, and two that it should be in interpreting). 9 respondents call for an erudite, 4 – for an intellectual, and 8 want the interpreter to be well-read. 2 respondents simply ask for broad outlook, but 5 specify that the interpreter has to know culture, psychology, philosophy, ethics, history, geography, famous personalities, and global and local realia, so that *Нерон* (Nero) does not turn into *нейрон* (neuron), Florence Nightingale does not become a bird from Florence, and The Diet of Worms (imperial assembly) is not interpreted as worms’ diet.

Terminology

18 respondents (15% of 120) understand that simple knowledge of general or field-specific context is not enough; the interpreter needs to also know the exact terms. Besides biblical language, there is also so called “Christianese” or church language; and there are theological terms that are not found in the Bible, e.g. Trinity, sacrament, revival etc.

Answers by respondent groups

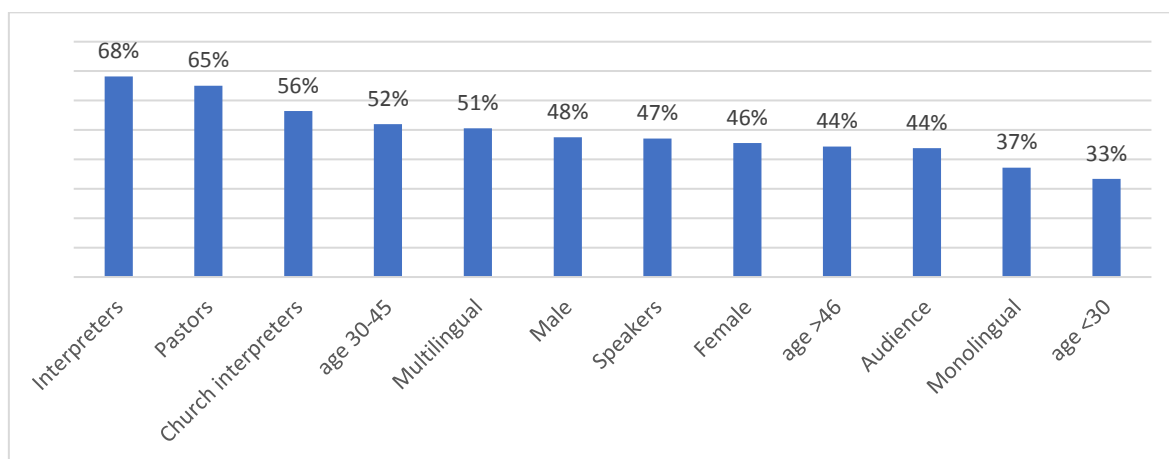


Figure 7.1 Percentage of respondent groups who mentioned “background knowledge” in their answers to open-ended questions

Interpreters and pastors were the most invested in the topic of background knowledge (see Figure 7.1); and their answers to closed questions confirm that.

7.2 Background knowledge in the Answers to Closed Questions

Several closed questions were related to the issues raised by the respondents within the framework of Background knowledge.

Bible

Asked in question 36 about the importance of knowing the Bible (criterion #4), the respondents answered with the rating of 4.17 (“important”), interpreters (4.5) and pastors (4.45) giving a rating by 7% and 6% higher than the average, closer to “vitaly important”.

Asked about the importance of use of “Correct biblical expressions” (q. 44:4), the respondents marked it as “important” (4.33), with pastors (4.6) again leading by 5%.

The respondents also believed it was important (3.71) to explain the “differences in Bible versions” (q. 44:12). And they believed it was “permissible” (2.36) to interpret the “Bible from the preacher's language instead of quoting the existing local language version (if the versions differ, or to make this Bible verse more understandable in the context of the sermon)” (q. 45:3). Pastors emphasised the importance of explanation (44 #12), by giving it a rating (4.25) 11% higher than the average; and both pastors (2.6) and interpreters (2.55) said it was “desirable” (45 #3), and their ratings were by 6% and 5% higher than the average respectively. (These two questions overlap with cultural mediation and explanation category).

Field-specific Knowledge

In question 36:9, all respondent groups counted “Relation with the host church (familiarity with its traditions, beliefs...)” “moderately important” (2.86), perhaps, paying more attention to the word “relation” or connection to the host church than to “familiarity with its traditions, beliefs”.

Terminology

Using “correct Christian terminology” (q. 44:5) was rated as “important” (4.09).

“Correct use of any other terminology” (q. 44:6) was also considered “important”, though slightly less (3.8).

Pastors rated both criteria by 8% higher than the average, rating “correct Christian terminology” 4.5 (“vitaly important”).

Interpreter’s Portrait According to Background Knowledge

Based on all the answers discussed in this chapter, the customers expect from the church interpreter to be a highly-intelligent, well-rounded person with broad outlook and a very deep knowledge of the Bible, church doctrine, Christian realia, terminology, and local church context.

8 COMMUNICATION SKILLS

Interpreter *is* a communicator. No quality interpreting is possible without communication skills, and this is particularly true about short consecutive interpreting on the stage, in front of an audience. The ability to feel at ease while being in the spotlight, all the while managing one's body language and keeping eye contact with the audience; people skills and certain resourcefulness in adapting to the situation; and certainly good public speaking skills – all these and other factors were discussed by the respondents (cf. Veisbergs, 2009:16).

8.1 Communication Skills in the Answers to Open-ended Questions

115 respondents (44.57%) gave very detailed descriptions of what could be categorised as communication skills. These subcategories are not clear-cut, they overlap, so the author subdivided them to best represent and include all the opinions.

Confidence

34 respondents (29.57% of 115) describe a good interpreter as a person who is not shy (3), timid (2), indecisive (1), or with low self-esteem (1), but who is confident in themselves (11), in their own abilities (4), and words (1); whose voice (1) and posture (2) exude assurance that everything is fine. They say the interpreters should be as confident, as if they were preachers; because timid, fidgeting, stuttering, quiet interpreters, who are constantly perplexed and apologetic, will “torture” themselves and the audience and make the listeners doubt the accuracy of the message. One respondent also warns about excessive self-confidence.

Sociability

27 respondents (23.48% of 115) ask for general gregariousness and inter-personal skills. The interpreters should be easy to communicate or get along with, not presumptuous, but affable. They should have great ability to work with different people and reach the audience.

Pleasant personality

25 respondents (21.74% of 115) value a charismatic (12) and pleasant personality, they want to see a tactful (3), polite (1), “charming” (4), attractive, and smiling (7) interpreter.

Freedom and Openness

20 respondents (17.39% of 115) say an interpreter should be a free (12) and open (8) person. Some believe it means that the interpreter should rather be an extravert than an introvert. One respondent says that interpreters should simply be themselves. Most,

however, define this freedom as liveliness, being at ease, not being uptight, withdrawn, or sullen. A withdrawn interpreter gives an impression of being bored with what they are doing.

Sense of humour

17 respondents (14.78% of 115) believe interpreters need to have a good sense of humour, even some healthy self-irony might come in handy.

Empathy

17 respondents (14.78% of 115) emphasise the significance of interpreter's empathy, saying they need to be a good psychologist or a deeply spiritual person, so that they would be able to be sensitive to the speakers (9) and the audience (5), the atmosphere (5) of the room, the dynamic (1) and the spirit (2) of the sermon. Thus, they would be audience-oriented and congruent with the speaker (see Congruence / Invisibility and Expressivity). One respondent says the interpreter should be sensitive, yet still independent.

Rapport

16 respondents (13.91% of 115) underline the interpreter's ability to establish and maintain rapport with both the speaker and the audience. This quality is to a large extent based on the previous parameter – empathy, as well as on interpreters' respect towards the customers. 3 respondents mention contact with the audience, mostly emphasising eye contact. One speaks about the ability to connect the speaker with the listeners both during the sermon and in informal conversations.

However, most respondents highlight the rapport between the interpreter and the preacher. They say it is not easy to explain, but it is quite tangible, especially the absence thereof. Some call it “connecting to the preacher”, some speak about non-verbal contact that helps to avoid distance and misunderstanding, some describe it as “interaction with the speaker's humour, personality, and spirituality” (respondent #207). The interpreter must work “with the preacher as much as with the message” (respondent #211), otherwise the lack of trust interrupts the “flow” of the message. The rapport will also help with asking for clarification (see Fluency) or subtly helping the preacher to correct their mistake (e.g. mixing up the capitals of the Baltic States: calling Riga – Vilnius).

Absence of Fear

This subcategory is close to “confidence”, yet, it is slightly different; therefore, it is presented separately. 12 respondents (10.43% of 115) speak about interpreters' fear of awkward situations, which hinders them in free and confident performance of their job. Because of fear, they keep working with ill-adjusted sound equipment and do not ask to fix it. Because of fear to show their incompetence, they do not ask for clarification or slowing

down, and thus convey their own ideas with false confidence. They are afraid to explain unclear notions when necessary. Having made a mistake or having been corrected by someone in the audience, they panic and freeze, instead of freely moving on.

Composure

12 respondents (10.43% of 115) also insist on tranquillity, emotional stability, or balance. Interpreters' style of speech should be calm, all worries must be subdued, so that no nervousness shows and distracts the audience. One respondent emphasises that calm must not mean boring.

Public Speaking

According to 12 respondents (10.43% of 115), the interpreters themselves must be talented and experienced public speakers: be able to use rhetorical devices, speak eloquently and clearly, and hold the audience's attention. Some say a church interpreter should, in essence, be a preacher.

Artistry

12 respondents (10.43% of 115) believe that to be expressive and to imitate the preacher, the interpreter should have some artistic qualities. However, an overly artistic interpreter would displace the emphases a preacher makes in their sermon (1).

Stage Presence

11 respondents (9.57% of 115) speak about interpreters' behaviour on the stage. Interpreters ought to be at ease in the spotlight, free of stage-fright. They should adequately comport themselves in public and follow protocol. They must not look shocked at the audience's response to the sermon (no matter how unusual that is to the interpreter). They need to manage their body language well (see more in Congruence / Invisibility and Expressivity).

Flexibility and Resourcefulness

11 respondents (9.57% of 115) understand that the interpreter has to be flexible (6), to be able to adapt to all the different preachers, and be resourceful (6) and quick-witted, to be able to improvise, adjust, and find a way out of any complicated situation.

Eye contact

5 respondents (5.35% of 115) specifically mention eye contact with the audience, saying that an interpreter should not look only at the speaker, or worse, stand with closed eyes.

Listening

Finally, 3 respondents (2.6% of 115) mention the importance of attentive "listening" to both verbal and non-verbal communication.

Answers by respondent groups

Communication skills were spontaneously mentioned the most by the interpreters and speakers, but were not so well remembered by the pastors.

8.2 Communication Skills in the Answers to Closed Questions

The same communication skills were examined both amidst the “interpreter’s eligibility” criteria and the “perception of interpreting” criteria of the closed questions.

In choosing an interpreter, the respondents believed “**Confident voice and eye contact**” (q. 36:3) to be “important” (3.90).

“Interpreter’s **confidence and freedom**” (q. 37:1) received the same evaluation (3.88), as an important factor influencing perception of interpreting (interpreters rating it lower than the average by 5%).

“**Eye contact** with the audience” (q. 39:10) was rated as noticeable (2.28), but not influential. This might mean that when choosing an interpreter, the respondents would prefer one with confident (voice and) eye contact, but while listening to interpreting, they pay more attention to other factors.

Both “Interpreter’s respect and **empathy** towards the speaker and the audience” (q. 37:2) (rating 3.97) and “Interpreter’s contact with the audience”, i.e. **rapport**, (q. 37:3) (rating 3.65) were rated as “important”. Pastors (3.7) rated empathy lower by 5%.

Being able to **help** the preacher thanks to the **rapport**, e.g.: 1) Letting the preacher know if they misspoke (q. 45:6) was in average rated as “permissible” (2.34), with pastors rating it “desirable” (2.9, i.e. 15% higher than the average) and preachers rating it “permissible” (2.08, i.e. 6% lower than the average); 2) Simply correcting said mistake, by interpreting it the right way (q. 45:7) was deemed “desirable” (2.57), with pastors rating it 2.75 (5% higher than the average).

“Interpreter’s **artistic** qualities” (q. 37:5) were rated as “moderately important” (3.28), with only young people (under 30) rating them as “important” (3.64), higher than the average by 7%.

Interpreter’s Communicative Portrait

Based on the above, ideal church interpreters should have a confident, gregarious, and outgoing personality, with charisma and great sense of humour. Thanks to their empathy, they should be able to establish a rapport with the preacher and the audience. They should be able to hold the audience’s attention through eye contact, rhetorical devices, and artistic qualities. In any interpreting situation, they should be fearless, remain composed, be flexible and resourceful enough to find a solution.

9 SPIRITUALITY

This chapter will need some definitions, as there are concepts that might seem elusive and abstract to a secular person, but are quite tangible and real to Evangelical Christians, even though each believer might define some of these notions differently. Therefore, subcategories identified within the answers to open-ended questions will be presented with author's explanations.

9.1 Spirituality in the Answers to Open-ended Questions

89 respondents (34.5%) mentioned some aspect of spirituality in their answers to open-ended questions.

Believer

On the most general level, their requirement is for the interpreter to be a Christian or a believer (34). A clarification is due here: a Christian does not mean a person who nominally calls themselves a Christian based on their cultural heritage, like many people in European countries do, as opposed to, for example, being Muslim. A Christian here indeed means a believer, who has “conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ” (Thayer, 2007); i.e. this person truly believes in the death and resurrection of Jesus Christ and lives accordingly. And many respondents underline this by words like: “born again”, “a genuine believer”, “a dedicated Christian”, “truly loves Jesus”. Some (11) go further and say, that the interpreter has to be a mature god-fearing Christian, diligent and strong in faith.

Spiritual

Another general description is “a spiritual person” (38). In this case, it is taken for granted that the interpreter is a Christian, and qualifiers are used to describe their Christianity. Once again, here “spiritual” does not mean something related to a person's “attitude or frame of mind” (“‘spirit’. Oxford Dictionaries,” n.d.); it rather means that a person is ‘filled with and governed by the Spirit of God’ (Thayer, 2007).

Holy Spirit of God

The respondents in their own words confirm the previous definition, stating that the interpreter should know the Holy Spirit (26). Once again, it is worth noting that the Holy Spirit is not just some ethereal concept to Evangelical Christians; He is a Person, a friend Who leads and guides the spiritual believer. Thus, the respondents say that the interpreter has to personally know the person of the Holy Spirit in their regular life, be led by Him, be sensitive to Him, respect Him, and depend on Him. Some denominations also insist on the

baptism of the Holy Spirit (see Acts chapter 2 in the Bible) and on being “filled with the Spirit” (see Ephesians 5:18 in the Bible).

Anointing

The respondents also emphasise the importance of the anointing, which is a very multifaceted notion. The author cannot ascertain what each respondent meant by this word, but can only give general explanation. In the Old Testament (as well as in many ancient cultures), different offices (kings, priests etc.) were anointed with oil as a sign of their special consecration. In the New Testament, the word “Christ” means “anointed”, that is, Jesus was anointed as the King and Saviour of this world; and the word “Christian” actually comes from the same word. Thus, believers receive the empowerment from the Lord to serve Him. 11 respondents specifically mention the word “anointing”, others speak about the movement or flow of the Holy Spirit. They believe the interpreter should know the anointing, have it on their own life, and be able to move in the specific anointing of the meeting and transfer it in their interpreting.

Experience

It is also important to some respondents (8) that the interpreter would have spiritual experience, or even be a preacher, or a leader of some ministry (5).

Church membership

Some respondents (6) emphasise church membership, regular attendance, and obedience to church leadership. One respondent, though, regrets that some church administrations care more about the interpreter’s membership in a specific church than about their intelligent speech and knowledge of the Bible. Two respondents think that the interpreter has to fully share the pastor’s beliefs.

Calling

5 respondents believe the interpreters have to be called and anointed by God to fulfil this ministry; to know that it is their calling and to love doing it.

Reasons

Here above, only the characteristics of spirituality are described in the words of the respondents, without giving the reasons for such requirements. As one of the closed questions on interpreters’ spirituality contained a comment section, where all the respondents had to explain their reasoning in this matter, the author decided not to discuss this topic twice; therefore, the reasoning for these characteristics will be described after the closed questions section of this chapter.

Answers by Respondent Groups

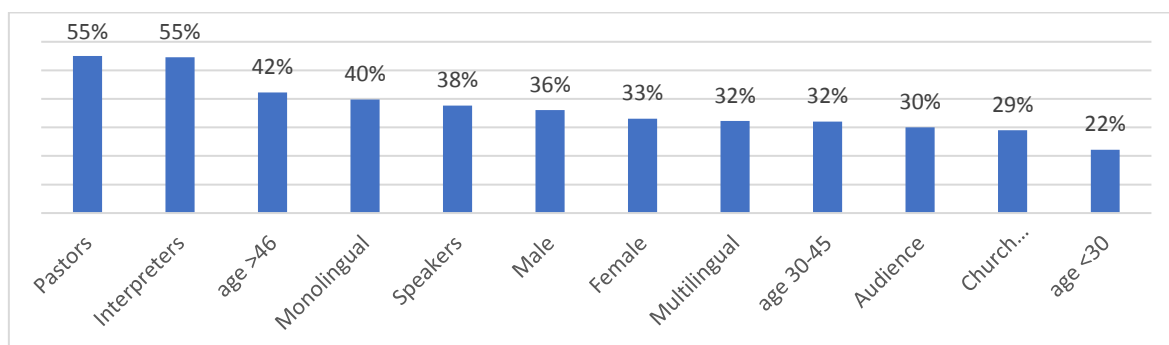


Figure 9.1 Percentage of respondent groups who mentioned “spirituality” in their answers to open-ended questions

Pastors, interpreters, and older people (above 46) paid greater attention to spirituality in their unprompted answers (see Figure 9.1).

9.2 Spirituality in the Answers to Closed Questions

All the ratings of relevant closed questions are presented first, in this subchapter; and then the respondents’ reasoning for spiritual criteria is explained in the next subchapter.

Amidst eligibility factors, interpreter’s “Personal faith and **spirituality**” (q. 36:5) was rated as “important” (3.96), with interpreters rating it higher than the average by 6%.

“**Calling** and passionate attitude” (q. 36:7) was rated as “important” (4.03).

“Interpreter’s involvement in the service (**worships** during worship, **prays** during prayer, does not just wait for the time to interpret)” (q. 37:6) was rated between “moderately important” and “important” (3.49). Pastors (3.15) and interpreters (3.57) rated it lower than the average by 7% and 5% respectively.

“Flowing in the same Spirit (**anointing**) with the preacher”, already discussed in the congruence category, was given exactly the same rating by all groups – “important” (3.88).

In question 32 (Must the interpreter be a **Christian**?) the respondents were given four choices: 1) No; 2) Must be a Christian; 3) Must not only be a Christian, but also a member of our denomination; 4) Must not only be a Christian, but also a member of our group of churches.

241 respondents (93.41%) answered, that church interpreter must be a Christian (77% - simply Christian, 11% - same denomination, 5% - same group of churches). Only 17 respondents (7%) said that it was not mandatory (5 of them still said it was preferable). 100% of pastors believed church interpreter had to be a Christian (see Figure 9.2)



Figure 9.2 The answers to closed question 32 “Must interpreter be a Christian”

In question 33, those who believed that the interpreter had to be a Christian were asked, whether the interpreter must be a church minister (take part in some ministry other than interpreting) or can simply be a congregant. 82% answered that being a congregant is enough (87% of church interpreters believe that being a congregant is enough).

Confirming this answer, respondents rated “Position in church (minister, congregant...)” (q. 36:8) as a criterion “of little importance” (2.43), placing it on the last place in the interpreter’s eligibility criteria, with only pastors rating it as “moderately important” (2.9), by 9% higher than the average.

9.3 Reasons Behind the Spirituality Requirement

Both in the answers to open-ended questions and when asked to elaborate on the requirement for the interpreter to be a Christian the respondents gave various reasons that will be explained here.

Some of the reasons, why church interpreter should be a Christian (or a member of specific denomination, group of churches), could be merely related to **background knowledge**: knowing the Bible (including quotes), the doctrines, the terminology, the realia, the context of the local church, the “protocol” of the service. Which is a fair observation; because, as the author has mentioned before, there is a vast amount of background knowledge that could hardly be amassed by an outsider within a short time frame. It is not just words, an outsider may simply not understand, what is happening in the meeting, as they have no point of reference.

Another aspect is **emotional**. The interpreter takes part in creating the atmosphere of the meeting and influences the audience’s perception. And the more confident and involved the interpreter is in what is being preached, the more persuasive is the interpreting. But if there is constant internal fight, disbelief, or contradiction, no matter, how professional the interpreter, it can be very well felt by the audience. The interpreter may be perplexed about the things they do not understand, especially some spiritual acts, and thus be blocked in their performance and hinder the “flow” of the meeting. Even a

Christian from another denomination (or group of churches) that does not share some beliefs of the local congregation might be biased and interfere with the atmosphere.

However, the most important issue here is the sacredness and supernaturalness of what is happening. A sermon is not a simple speech, it is a sacred act. And both the preacher and the interpreter are God's messengers that do not transfer simple words, they speak the living Word of God that has the power of the Holy Spirit upon it to touch hearts and transform lives. Thus, the interpreter, in this case, is a priest, who has to be a "vessel" of the Holy Spirit, be "led" by Him, to not speak empty words, but to transfer the deepest meaning and the spiritual component of the sermon. "But without faith it is impossible to please" God (Bible, Hebrews 11:6); therefore, an unbeliever, denying God inside, not knowing Him personally, cannot be a channel for His Spirit and will only transfer words void of the power of God, which will defy the whole meaning of the sacred act. Conversely, a truly mature spiritual believer, who loves God and flows in the same anointing with the preacher, instead of hindering the manifestation of God's gifts, might even help increase the spiritual freedom for God to act in people's lives.

As a priest, performing sacred acts, it is also important for the church interpreter to live a godly way of life, knowing and loving God and living holy every day, as well as treating church interpreting as serving God, not just a way to earn money. As the words are only containers, it is important, that the content of the person's heart, who is saying them, does not defile the sermon.

Some respondents said it depended on the purpose of the event: a non-Christian could interpret seminars (e.g. on history), charity work, summer camps; but a believer should interpret services. If an unbeliever is to interpret a service, they should at least be sincere, open-minded, and without bad attitude.

Interpreter's Spiritual Portrait

All-in-all, respondents had two approaches best summed up as follows: If the meeting is all about knowledge and professionalism, the interpreter can be non-Christian, though it would still be difficult (great amount of biblical, doctrinal, and denomination / local church contextual knowledge). If the meeting is approached as God's supernatural service, the interpreter, just like the preacher, has to perform a sacred act, and for that they ideally have to be a "priest" – spiritual, pure, holy, and experienced – to transfer all the components of the service. And most respondents prefer the second option.

One respondent resumed this criterion in a poetic manner: "a person who has never even plunged into the ocean, cannot genuinely speak about the beauty of the underwater world". Preacher's / church interpreter's words should first be lived and then spoken.

10 ATTITUDE AND PERSONAL TRAITS

Interpreters' personal traits and their attitude towards work and customers are an important component of the job. The speakers and the audience do not simply look for a "talking machine", but for a human being pleasant to interact with.

10.1 Attitude and Personal Traits (Open-ended Questions)

98 respondents (37.98%) addressed interpreters' attitude (63) and different personal traits (57). First, various issues of attitude are presented here, then desirable personal traits.

Interpreter's Role and Humility

Interpreter's humility and understanding of their role is mentioned 22 times. The interpreter should be fully aware of their secondary role. They should be flexible and accommodating: should not outshine the preacher, neither should they be shy about choosing words, gestures, or intonation, forgetting that these are not their own, but the preacher's. They should have a "clear understanding of the fact that the interpreter is rendering equally important services to the speaker and to the audience at the same time, and their concerns must be for both" (respondent #207).

The interpreter should be confident, yet modest. They must not be "star stricken" or arrogant and think that they could do a better job than the preacher, and therefore make changes to the message. They should have a "servant's heart", be obedient to the preacher and be willing to interpret as close as possible to the original. It is very important to be teachable, to gratefully welcome corrections.

Involvement

Respondents emphasise the importance of interpreters' involvement (18 references): they say the interpreter should not be passive, but fully involved or engaged in the process (8). The interpreter should not be or look indifferent (6), they should empathise with the preacher and the preached word. They have to embrace (5) the sermon, experience it, let it go through the heart, become part of it, not simply interpret the words. The interpreter should be prayerful and "flow" in the meeting (1).

Attitude Towards the Speaker

Interpreter's attitude towards the preacher is emphasised 16 times. It should be positive attitude, one of respect and appreciation, even personal sympathy. The interpreter should be interested in the preacher as a person, not merely doing it for the money, or worse, spreading negative rumours afterwards. Mutual respect and connection between the interpreter and the preacher promotes understanding (especially of humour). However,

there should not be undue familiarity or arrogance (e.g. sometimes an interpreter exudes their regret for preacher's imperfections).

Love for Work

Respondents love to see an avid interpreter (13). This work should not be done purely out of duty: the interpreter should be keen to interpret, love their job, be fascinated by it, and dedicated to it. They should see it as their calling and ministry to God. The audience and the speaker should feel that the interpreter wants to be there.

Positive Attitude

General positive attitude is welcomed by the respondents (10): a joyous interpreter who wants to be there. 'A "happy camper" interpreter is always good to cooperate with' (respondent #208).

Passion for the Message

The interpreter should be interested in the subject matter, passionate about it (7). This enthusiasm about the topic helps create a stronger "bond" with the speaker and influences the audience's perception. A disinterested interpreter, speaking in a "dying" voice, transfers their negative emotions to the audience.

The interpreter should at least generally agree with the message (4). Their questioning, doubting the sermon or partiality towards the audience (trying to correct something for their sake) will result in an unconfident and biased interpreting.

Respect and Love

Besides respecting the preacher, the interpreter should also respect the ministers of the host church, the audience, and the anointing of the Holy Spirit (4). Church interpreter should in general love people and have good attitude towards them (3).

Desirable Personal Traits

Answering the open-ended question about interpreter's eligibility criteria, the respondents mentioned various personal traits with no or little comment. They are listed here in approximate groups:

Humility (28): modest (8), humble (6), servant's heart (3), teachable (3), obedient (2), no stardom (2), not arrogant (1), unpretentious (1), not arriviste (1), not picky (1).

Reaction to situations (23): bold (5), patient (4), reserved (3), emotionally and psychologically resilient (2), flexible (2), imperturbable (1), steadfast (1), fearless (1), free (1), secure (1), ingenious (1), resourceful (1).

Behaviour (30): maintains confidentiality (7), tactful (5), well-mannered (4), cultural (3), wise (2), considerate (2), not rude (1), not familiar (1), not meddlesome (1), well-raised (1), respectful (1), forgiving (1), lenient (1).

Work qualities (17): trustworthy (3), disciplined (2), smart (2), responsible (1), prompt (1), punctual (1), meticulous (1), recollected (1), active (1), industrious (1), attentive (1), thoughtful (1), ethical (1).

Impression they leave (16): pleasant (2), friendly (2), amiable (1), charming (1), good personality (1), kind (2), good-natured (1), interesting (1), lively (1), joyful (1), smiling (1), unburdened (1), choleric (1).

Christian character (11): no bad habits (2), mature (2), Christian character (1), godly (1), holy (1), God-fearing (1), integrity (1), honest (1), righteous (1).

Answers by Respondent Groups

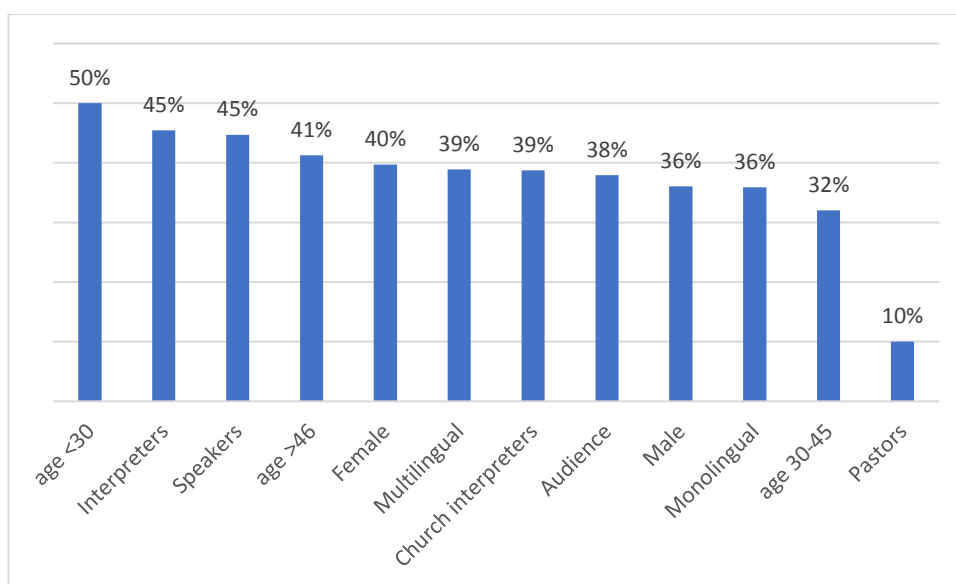


Figure 10.1 Percentage of respondent groups who mentioned “attitude and personal traits” in their answers to open-ended questions

Young people, interpreters, and speakers remembered attitude and personal traits the most (see Figure 10.1). Only 2 of 20 pastors remembered this subject without prompting.

10.2 Attitude and Personal Traits (Closed Questions)

As the categories are not clear-cut, but formed at author’s discretion, and as attitude and personal traits significantly overlap with communication skills and spirituality, some closed questions relate to more than one category. As there are no differences in the rating of the following criteria (except two) by the respondent groups, and they are all within “moderately important” – “important” range (closer to “important”), they will simply be listed from higher to lower rating.

“Ability to maintain **confidentiality**” (q. 36:13) – “important” (4.32);

“**Responsibility, trustworthiness**” (q. 36:12) – “important” (4.25);

“Calling and **passionate attitude**” (q. 36:7) – “important” (4.03) (see also Spirituality);

“Interpreter's **respect** and empathy towards the speaker and the audience” (q. 37:2) – “important” (3.97). Pastors (3.7) rate it lower by 5% (see also Communication Skills);

“**Character** (consistency in word and action)” (q. 36:6) – “moderately important” / “important” (3.6);

“Sacrificial attitude, desire to **serve**” (q. 36:10) – “important” (3.58);

“Interpreter's **involvement** in the service (worships during worship, prays during prayer, does not just wait for the time to interpret)” (q. 37:6) – “moderately important” / “important” (3.49). Pastors (3.15) and interpreters (3.57) rated it lower than the average by 7% and 5% respectively (see also Spirituality).

Confidentiality (7), trustworthiness (3), and responsibility (1) were barely remembered in the answers to open-ended questions, but when reminded of them, the respondents rated them the highest.

Interpreter's Portrait in Attitude and Personal Traits

Interpreters should be aware of their assistant role, be humble and respectful. They should love their work and be passionately involved in the meeting and the message. They should be pleasant, loving, and positive people, possessing Christian character and excellent work qualities and ethics.

11 SPEECH APPARATUS AND SOUND EQUIPMENT

Speech apparatus and sound equipment are indispensable tools of interpreting, and though they are usually taken for granted, some respondents described their features in their spontaneous answers and noted their importance, answering the closed questions.

11.1 Speech Apparatus and Sound Equipment (Open-ended Questions)

93 respondents (36.05%) described the quality of enunciation, different characteristics of the interpreter's voice, and the importance of good sound equipment.

Enunciation

69 respondents (26.74%) highlight the significance of good enunciation and pronunciation. They speak about clear, easily understandable speech, good articulation, and well-trained speech apparatus. They disapprove of lisping (3), mumbling (2), nasal speech (1), stuttering (2), not rolling Russian R's (4), mispronouncing or not pronouncing some words at all – “chewing on words” (4), and omitting endings. An interpreter should not have any speech impediments (6) and should train with speech therapist, if necessary. Accent (5) is also unacceptable, be it foreign or regional, or vulgar enunciation. Some also mention “dignified manner of speaking”.

Voice

44 respondents (17.05%) speak specifically about vocal characteristics. 20 respondents ask for a voice that is pleasant or comfortable for the ear, 4 say timbre is important (not specifying which), others specifically disapprove of too low (2), high (3), or too high (4) pitch; the voice should be in the chest register (1), low (1), not in the head register (1). One respondent says the timbre should be different from the preacher (perhaps, for the voices not to merge, if they overlap). Interpreters should master their voice (3), it should be well-placed (1), well-projected (1), soft and confident (1). The voice should not have flaws (1), undue modulations (1), be squeaky (3), hoarse (2), sharp (2), nasal (1), trembling (1), or, as some respondents put it, unpleasant (2), irritating (2), awful (1), or disgusting (1). The respondents also say that the volume has to be sufficient (3), loud (2), not too low (7), not too high, or yelling (3).

Sound Equipment

9 respondents mention sound equipment, saying that inadequately configured microphones, amplifiers, interpreter's monitor speakers, or listeners' headphones can ruin everything. The interpreter should master speaking into a microphone (e.g. not to swing it or hold it too far; to speak sufficiently loudly, yet not yelling). One respondent says the interpreter's microphone should not be too loud, another – it should be slightly louder than

the preacher's. One respondent advises the interpreter not to be coy about asking to fix the equipment, to hear both the preacher and themselves.

Answers by Respondent Groups

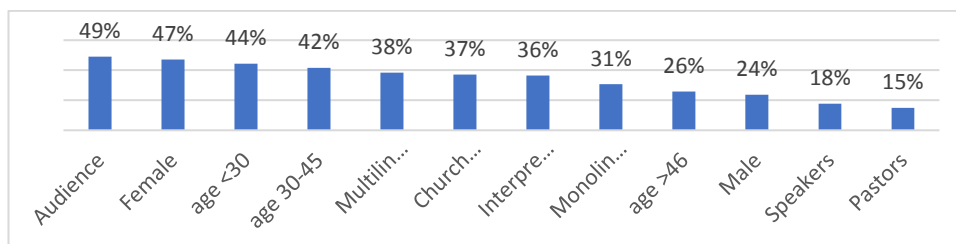


Figure 11.1 Percentage of respondent groups who mentioned “speech apparatus and sound equipment” in their answers to open-ended questions

Audience, female respondents, and respondents under 45 paid greater than average attention to these criteria in their answers to open ended questions (see Figure 11.1).

11.2 Speech Apparatus and Sound Equipment (Closed Questions)

Voice quality (q. 39:2) was rated 2.58 (“It influences my perception”).

Enunciation (q. 39:4) was rated 2.69 (“It influences my perception”), with interpreters (2.91) and pastors (2.85) rating it higher by 7% and 5%; but speakers rating it lower by 5% (closer to “I notice this, but it does not influence my perception”).

Accent (q. 39:6) – 2.17 (“I notice this, but it does not influence my perception”). Interestingly, young respondents (under 30) rated this parameter higher than the average by 8%, and older respondents (over 46) rated it lower than the average by 5%.

Microphone skills (q. 39:9) – between simply noticing and influencing perception (2.47). Pastors rated the influence of these skills on perception by 5% higher than the average rating – 2.6 (influencing perception).

Question 40 asked the respondents to choose the **voice pitch** preferable for an interpreter. The respondents were given the choice between “not important”, “high”, “low”, and “other”. 118 respondents (45.74%) stated that it was not important. 11 respondents (4.26%) chose the high pitch, 82 respondents (31.78%) – the low pitch, and the rest (47 respondents) chose “other”, 16 of them (6.02% of all the respondents) commenting that they would choose the medium pitch, and 31 giving some other explanation (e.g. as the preacher, pleasant, natural...).

Interpreter’s Vocal Portrait

The interpreter should have clear enunciation without any accent or speech defect, speak in a pleasant well-projected voice of low or medium pitch, and skilfully use the sound equipment.

12 ASPECTS OF PROFESSIONALISM

This chapter combines several smaller, less described categories, that could be collectively considered as different aspects of professionalism (besides those already mentioned in other chapters).

12.1 Aspects of Professionalism in the Answers to Open-ended Questions

90 respondents (34.88%) describe the professional level, experience, and skills the interpreters need in their job, as well as the constant practice of preparation.

Experience, Reputation, and Professionalism (47)

6 respondents merely say they would want a highly qualified professional interpreter, who understands this profession (including its ethics).

9 respondents speak about experience, without further elaborating, just saying that it will help to be confident. 2 speak of linguistic and biblical experience.

17 specify that there should be competence and experience in interpreting. One respondent even sets the qualifying period of 3 years. Two emphasise the experience of interpreting on the stage.

8 go further and prefer experience in religious interpreting. One says they would favour an amateur church interpreter with years of experience in the field over a professional.

3 respondents value life experience (both positive and negative). 2 recommend having interpreted for the same preacher before.

14 respondents would choose an interpreter based on their reputation and recommendations (e.g. an interpreter that has repeatedly interpreted in this church and has a reputation of a good interpreter, or an interpreter that comes highly recommended by others; also previous jobs can be watched on video). Not less important is the interpreter's moral reputation – a “good name”.

Skills (41)

9 respondents explain that simply knowing the languages does not make one an interpreter, that specific interpreting skills are necessary.

15 respondents describe different cognitive skills – the ability to understand (including deep meaning), to think fast and find the right words (so that the listeners do not feel pressed to help the interpreter).

5 mention the importance of good memory (including short-term), 3 – good hearing. Some speak about attention (4), focus (1), composure (1), and accuracy (1). 11 mention creativity, fast reaction, resourcefulness, improvisation, and intuition.

6 mention such specific skills as anticipation, ability to remember and interpret long passages, and first person interpretation.

2 respondents mention the interpreter’s physical fitness: they should not get tired before the preacher ends the service and should not cough while interpreting. And one mentions complementary skills – acting, singing, and even dancing.

Preparation (13)

Respondents say it is best to meet with the speaker in advance and get to know them, their style of speech, their theology; discuss the interpreting difficulties (cultural jokes, puns...), so that the preacher would also know the interpreter’s capabilities, and thus avoid awkward misunderstandings later. It would also be good for the interpreter to listen to past sermons of the same preacher. Mostly foreign guest speakers (preaching in Evangelical churches with Russian-language services) insist on spending time with the interpreter in advance, reviewing the notes together, answering any questions, getting to know each other, so that it would be easier to be on the same page.

Respondents also want the interpreter to constantly learn and grow, self-evaluate and work on mistakes, and be able to receive corrections.

Finances

Only three people mention the issue of finances. One – speaking about attitude, that the interpreter should perceive church interpreting as a ministry to God, and not purely do it for the money. One – asking for moderate price. And the last one – asking for the transparency of prices, and willingness to interpret slightly longer if the speaker does not stop on time.

Answers by Respondent Groups

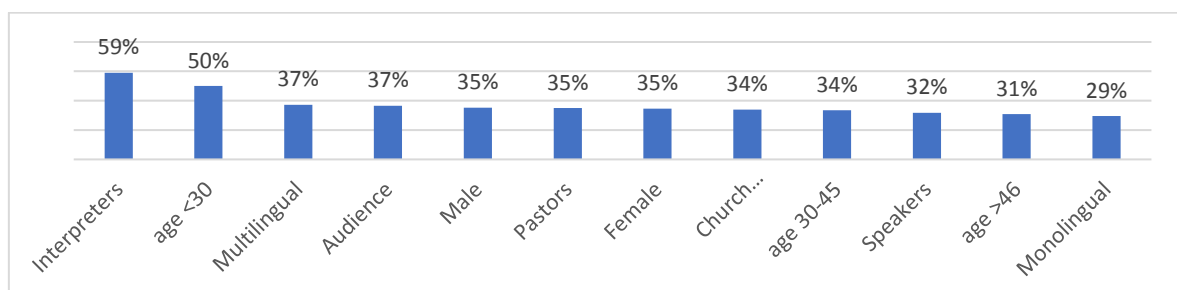


Figure 12.1 Percentage of respondent groups who mentioned “aspects of professionalism” in their answers to open-ended questions

Interpreters and respondents under 30 paid the greatest attention to different professional aspects in their answers to open-ended questions (see Figure 12.1).

12.2 Aspects of Professionalism in the Answers to Closed Questions

In the statistical data about 62 churches (submitted by senior pastors or preachers), the respondents were asked whether interpreters are “provided with any materials for preparation (both interpreters of regular meetings and of guest speakers)?”, and only 16 of them (25.8%) answered “yes”. In author’s experience, church interpreters practically never receive any materials ahead of time; however, most times they are able to discuss the sermon with the preacher before the meeting.

“Interpreting skills” (q. 36:2) was rated as “important” (4.06). Of all the respondent groups, interpreters paid the most attention to this criterion both in open-ended and in closed questions, rating it higher than the average by 7% (4.41).

Interpreter’s Professional Portrait

Church interpreter should be a qualified professional with significant experience in interpreting religious meetings and well-developed interpreting skills. They should constantly learn, as well as prepare for each meeting.

13 APPEARANCE, GENDER, AND AGE

In their answers to open-ended questions, 62 respondents mentioned appearance, 7 mentioned gender, and none mentioned age. As all respondents were asked to comment on these issues in their answers to closed questions, the summary of these comments and free answers is presented together.

Appearance is mentioned by 24% of all the respondents, with greater percentage among interpreters (36%) and female respondents (29%). The majority mentions tidiness (26) and inconspicuousness (6). In question 39:1 “Appearance (tidiness, clothes)” was rated 2.38 (“I notice this, but it does not influence my perception”). In their comments and answers to open-ended questions respondents describe the desired appearance as follows:

Tidy or well-groomed (81) and clean (18); inconspicuous (72); not provocative (37), fanciful (18), or vulgar, but decent (47), modest, and reserved (32). Some simply say the interpreter has to be well-dressed or beautiful (28); some speak about stylishness, tastefulness, and elegance (40); others define specific style (58): classic (26), business (20), formal (6), smart (3) etc., or colours (19), mostly not bright; yet others recommend following the preacher’s style (44), may be slightly dialled down (5), or being different from the preacher (1). But the general consensus (41) is that the interpreter should dress in correspondence with the event, local and church customs, and, therefore, it might be better to ask (4) the church or preacher to recommend a dress code.

Gender and **age** are not important to most respondents (92% and 88% respectively in the answers to questions 34 and 35). 8% want the interpreter to be of the same gender as the preacher. Some others also comment that same gender would be desirable for perception; however, they prefer quality over gender. Same gender is particularly important in personal psychological consultations. As to the age, the respondents only care that the interpreter does not get too tired because of age or look awkward (when there is a big difference in age with the preacher), or is not experienced, if too young.

Interpreter’s Portrait According to Appearance, Gender, and Age

Church interpreter should ideally be of the same gender and age as the preacher; however, the quality of interpreting is more important. The interpreter should be clean and tidy, and should ask the host church and the foreign preacher to advise them on the preferable dress-code.

14 CULTURAL MEDIATION AND EXPLANATION

The issue of cultural mediation and explanation was raised by a few respondents (32 – 12.4%, with the highest percentage among church interpreters – 21%). The answers to open-ended and closed questions are considered here together.

“**Knowledge** of local and foreign culture...” (q. 36:11) was rated 3.4, “moderately important” (interpreters rated it 3.77 “important”, higher by 7%).

“**Explanation** of cultural phenomena...” (q. 44:10) – 3.5, “moderately important” / “important” (pastors: “important”, 4.05, higher by 11%).

“**Explanation** of differences in Bible versions” (q. 44:12) – 3.71, “important” (pastors: higher by 11%; speakers: “moderately important”, 3.41, lower by 7%).

“Minor addition/deletion to **promote understanding**” (q. 45:2) – 2.52, “permissible” / “desirable” (church interpreters: “desirable”, 2.73, by 5% higher).

“Reformulating the preacher’s speech, to make it more understandable within the local **culture**” (q. 45:4) and “Additional comments, to explain unfamiliar foreign **cultural** phenomena” (q. 45:5) – rated 2.55 and 2.56, between “permissible” and “desirable”.

As can be seen above, cultural mediation and different kinds of explanation were in average rated “moderately important” to “important” and as permissible/desirable.

In the answers to open-ended questions, the respondents emphasise the knowledge of both cultures, local church traditions, etiquette, and protocol (5). They advocate adapting (13) the interpreting to local culture and mentality, or even to specific church: rewording the text, so that it is clear in the local language and context; hedging anything that could be perceived as rude or unethical; omitting some things that could unintentionally offend someone during the fellowship (or letting the foreigner know that it sounds offensive in the local culture); and giving a short explanation of cultural or social particularities.

Some respondents (5) also recommend briefly explaining any difficult concepts, feeling what the audience might not understand. One respondent even wants longer explanations when necessary. 14 respondents, however, vehemently oppose interpreters’ comments or explanations. They perceive such comments as interpreters’ own constructs or dominance.

Interpreter’s Portrait as Cultural Mediator

Church interpreter should know both source and target language cultures, as well as foreign and local church context, traditions, etiquette, and be able to mediate communication, briefly explaining unclear realia or concepts, but not giving their own interpretation (opinion) instead of interpreting.

CONCLUSIONS

The goal of this research has been to get a macro-view of church interpreting in Evangelical Churches with Russian-language services and to create a portrait of an “ideal” church interpreter for this setting.

For this purpose, an extensive literature review was conducted in 2015. It resulted in the definition of the term “church interpreting” as “any translational activity enabling immediate interlingual and intercultural communication in church settings”. It also substantiated the author’s claim that church interpreting remained a largely understudied field.

Based on the analysis of the existing empirical research of users’ expectations, a questionnaire was created and a pilot survey conducted in 2015 with preliminary analysis of the data.

In 2017, the same questionnaire was used in surveying a larger pool of respondents. Thus, in two surveys combined, 258 users and providers of interpreting from 146 churches, 24 countries (111 cities) were questioned. Their spontaneous and prompted answers were analysed in detail and pieced together into one picture.

Thus, the goal of this research has been achieved: a portrait of an ideal church interpreter has been created in the respondent’s own words, based on the predominant descriptions within different categories of criteria.

The author hopes that this paper will help popularise the field of church interpreting amidst those unfamiliar with it, and that the portrait presented below will help future and current church interpreters to see their role clearer.

Portrait of an Ideal Church Interpreter

Church interpreter:

- is a highly-intelligent, well-rounded person with broad outlook and a very deep knowledge of the Bible, church doctrine, Christian realia, terminology, and local church context;
- is confident, gregarious, and outgoing; has charisma and great sense of humour; thanks to empathy, is able to establish a rapport with the preacher and the audience; holds the audience’s attention through eye contact, rhetorical devices, and artistic qualities; is fearless and composed in any interpreting situation; is flexible and resourceful enough, to find a solution;

- is a qualified professional with significant experience in interpreting religious meetings; has well-developed interpreting skills; constantly learns, as well as prepares for every meeting;
- knows both source and target language cultures, foreign and local church context, traditions, and etiquette; is able to mediate communication, briefly explaining unclear realia or concepts, but not substituting personal opinion for interpreting;
- interprets coherently and in a grammatically correct literary language (preferably native) with rich vocabulary, and without filler words or sounds; constantly works on personal linguistic growth, reading a lot and increasing vocabulary in all the different levels of both languages; can understand and transfer the meaning of various figures of speech, idioms, and jokes;
- transfers a message that mirrors the original in all its entirety, preserving full meaning and details; does it in a clear and understandable way, without any calques or intervention of personal bias;
- delivers the interpretation fast, without pauses or interruptions, and with clear turn-taking, infrequently asking for clarification of unclear notions, to transfer the undistorted meaning;
- clearly enunciates the words without any accent or speech defect; speaks in a pleasant, well-projected voice of low or medium pitch and skilfully uses the sound equipment;
- becomes invisible by naturally imitating the preacher in body, soul, and spirit, either with the same or slightly decreased intensity, never being monotone or outshining the preacher;
- ideally is of the same gender and age as the preacher (however, the quality of the interpreting is more important); is clean and tidy, and follows the dress-code recommended by the customers;
- is aware of the assistant role, humble, and respectful; loves interpreting and is passionately involved in the meeting and the message; is a pleasant, loving, and positive person with a Christian character and excellent work qualities and ethics.
- is a genuine dedicated believer led by the Holy Spirit; is called to this ministry by God and performs it under the anointing, speaking the living Word together with the preacher.

Discussion and Suggestions

Each respondent group placed different accents in their answers to open-ended questions (see Appendix 5). However, the answers to closed questions showed that, when

all respondents were asked the same questions, the differences were slight (mostly 5-10%), while the ratings remained within the same range of the Likert scale. Either pastors, speakers, audience, and interpreters/church interpreters truly have the same expectations, or the distinctions were concealed because the groups overlapped significantly.

Moreover, as the respondents were mostly from two churches and one denomination (Charismatic), the ratings and descriptions of different criteria cannot be generalised for all the Evangelical churches, as some outlying answers showed in each category.

Therefore, the author created a list of all the identified criteria and proposes that church interpreters use it together with the “portrait” as a checklist to find out what their local church prefers. This list contains all categories and subcategories, and their ratings available in closed questions (see Appendix 6).

Recommendations for Further Research

The statistical data about 62 churches (see Appendix 4) can be further analysed and used in formulating future studies.

Each narrow denominational setting could be examined separately. Preferences of clear-cut groups of users could be identified. Separate criteria could be researched and their significance compared between church and different secular settings. More in-depth studies could be conducted in the field, when respondents have just experienced an interpreted meeting. Churches could be a good setting for studying the short consecutive mode and amateur interpreters. Video recordings of the meetings might be a particularly valuable source for studies based on corpus linguistics. Overall, the church interpreting field is so understudied, that the opportunities are limitless.

Church interpreting helps believers to comprehend the love of Christ ‘with all the saints’ (Ephesians 3:18); and, therefore, should be done ‘heartily, as to the Lord’ (Colossians 3:23).

THESES

1. Church interpreting is a historically significant field of interpreting.
2. The author defined church interpreting as: “any translational activity enabling immediate interlingual and intercultural communication in church settings”.
3. Most other settings of interpreting have been studied extensively from various perspectives; however, church interpreting remains an understudied field.
4. To author’s knowledge, the specific setting of Evangelical churches with Russian-language services has not been studied before.
5. The users of church interpreting within the abovementioned setting were surveyed by the author, and were able to provide a very detailed description of their expectations, which might suggest that they are genuinely interested in high-quality interpreting.
6. Numerous criteria of “good church interpreter/interpreting” were identified in their answers to open-ended questions and assigned to twelve approximate categories for the ease of comparison with the answers to closed questions.
7. These criteria were then used to build a portrait of an “ideal” church interpreter. Thus, according to this survey, an ideal church interpreter is a tidy, well-dressed highly-intelligent professional, with broad outlook and knowledge of local and foreign culture, very sociable, confident, and at the same time humble; able to fluently and articulately transfer a complete, clear, and precise meaning in a coherent, grammatically correct literary language, using a pleasant voice, and mirroring the speaker’s body language and emotional intensity, as well as transferring the spiritual component of the sermon, as, most importantly, the church interpreter is a spiritual person.
8. The respondents emphasise and substantiate the significance of the interpreter’s spirituality. The interpreter should be a sincere believer in Jesus Christ filled with the Holy Spirit, to perform the sacred act of preaching the living Word of God together with the minister.
9. There were no significant differences found between the expectations of pastors, speakers, audience, and interpreters. The author presumes, that more clear-cut groups should have been formed.
10. As the respondents were mostly from the Charismatic denomination, the author recommends that interpreters from other Evangelical denominations use this portrait and the list of criteria more as a checklist, than a definition of “ideal” church interpreter for their denomination.

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APPENDIX 1

Pöchhacker's Diagrams for Classification of Interpreting

a)

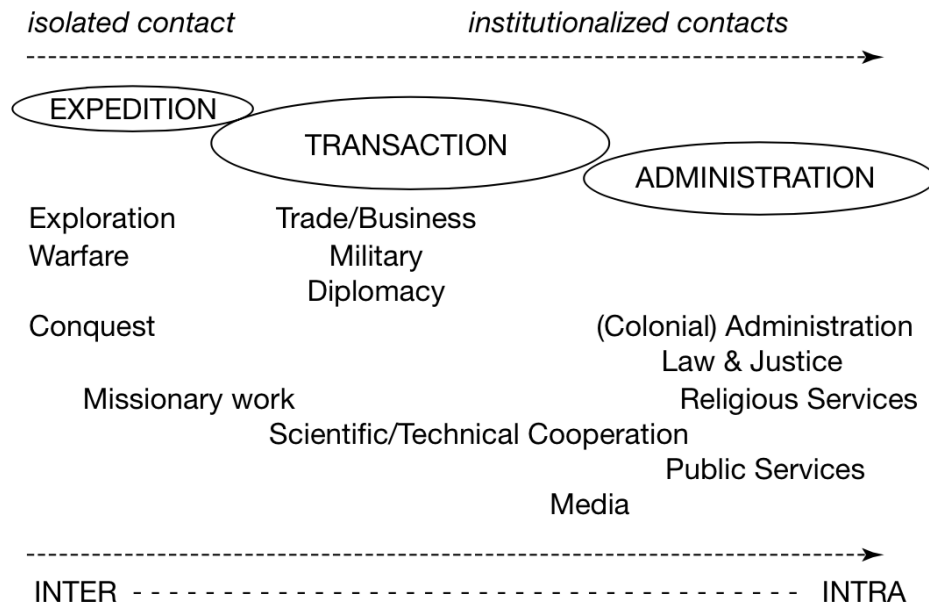


Figure App.1.0.1 Interpreting in different spheres of social interaction (Pöchhacker, 2004:15)

The three general groups shown on this diagram, explained in Pöchhacker's own words are:

“expedition” (= isolated inter-social), “transaction” (= institutionalised inter-social) and “administration” (= institutionalised intra-social)’ (Ibid. p. 16).

b)

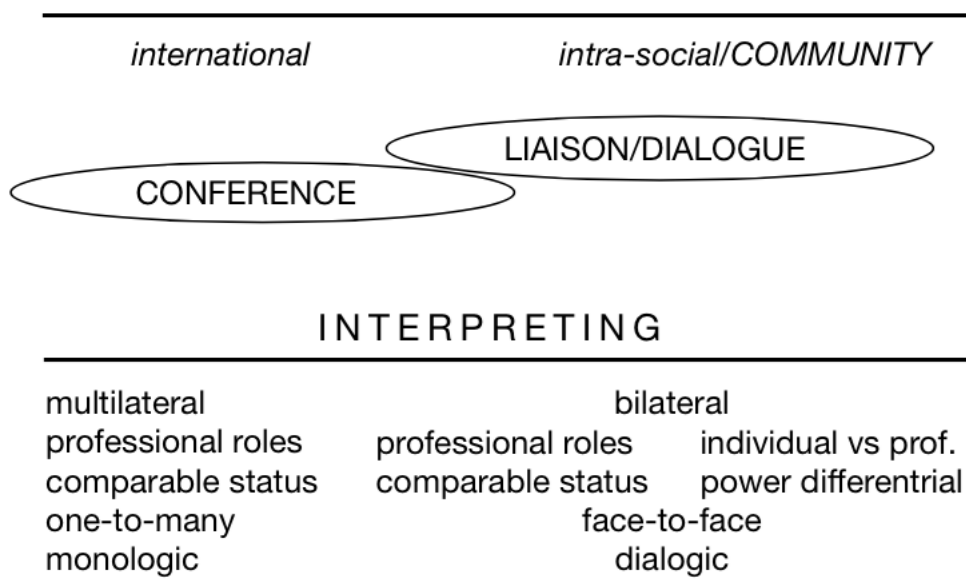


Figure App.1.0.2 Conceptual spectrum of interpreting (Pöchhacker, 2004:17).

c)

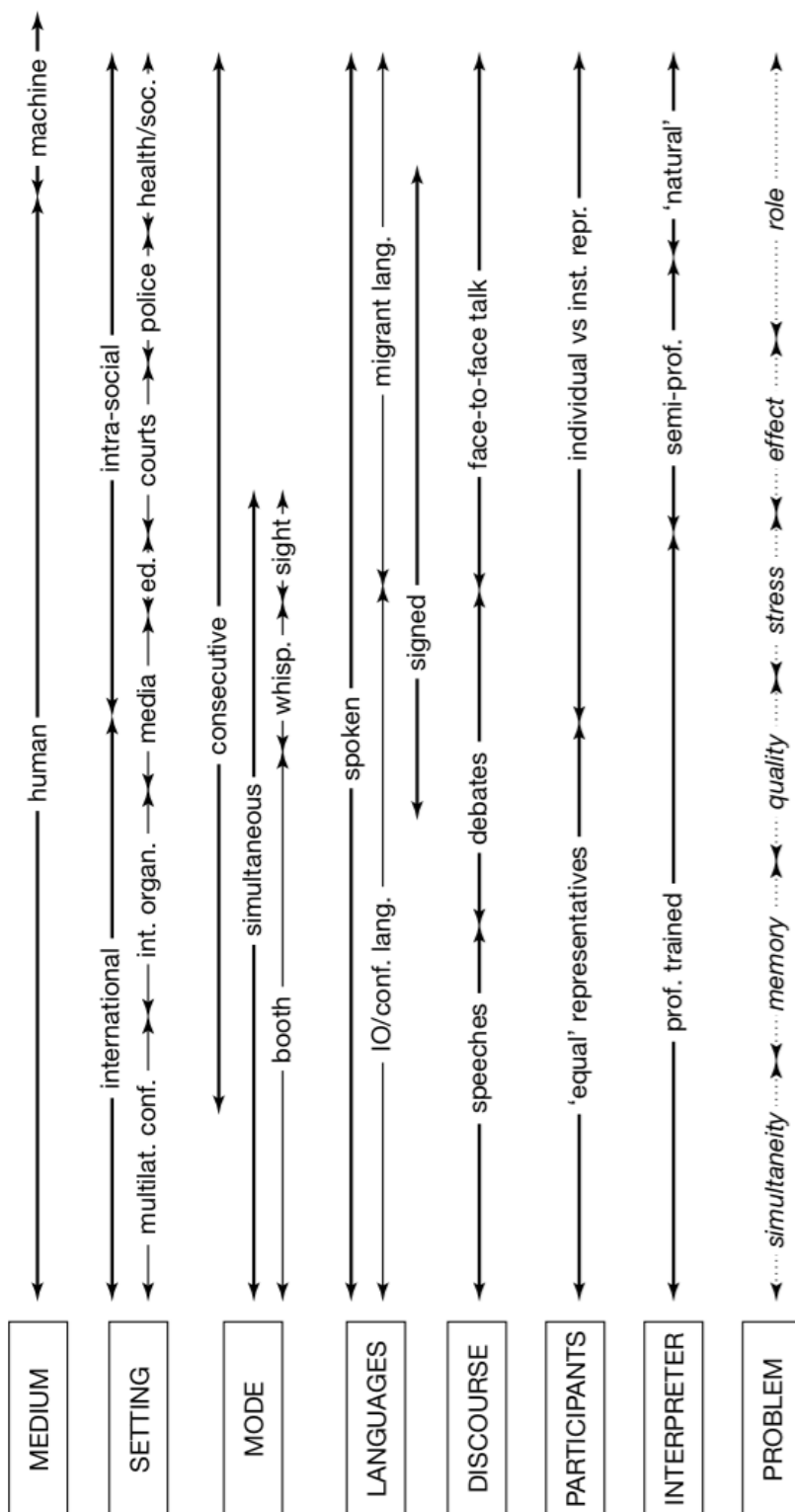


Figure App.1.3 Domains and dimensions of interpreting theory (Pöchhacker, 2004:24)

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APPENDIX 3

Survey: Interpreting in Church

Dear brothers and sisters! I realise how busy you are, and I am grateful to you for finding the time and agreeing to take part in this survey. You have probably encountered both good and less than perfect sermon interpreting in the church. Unfortunately, there is almost no research on interpreting in church settings in the academic discipline of Interpreting Studies, which is fundamental to training interpreters. Your answers to this survey would be an important contribution to the study of this subject, and would help current and future church interpreters to better realise their role and necessary level of competence. Every answer is confidential and will be analysed only collectively with the answers of other respondents. Therefore, I ask you to answer the questions sincerely. All the demographic data (age, country, number of church members etc.) are only necessary for statistical analysis, and will in no way be revealed.

This survey will take approximately half an hour. Your time is extremely valuable, and I ask you to invest it into professionalisation of church interpreting. Your answers to open-ended questions, and your additional comments will be particularly helpful.

I implore you not to postpone the filling-in of this survey, as this research has very short time-frame.

Please, do not hesitate to address me with any questions through private messaging on Facebook:

<https://www.facebook.com/irina.l4jc>

* Required

ATTENTION!

Having started to fill in the survey, do not close this page, because the data will only be saved when you click the button "submit" on the last page of the survey. If you leave the survey before finishing it, the data will be lost, and you will have to start over. If you want to make any corrections before you click "submit", use the "back" button in the survey, not in the browser.

I. SECTION: STATISTICAL DATA

0. Connection to Russian Language

- Russian is one of the languages used in services in my church
- I watch services in Russian online, on DVDs, visit Russian-language churches

1. Data about the respondent

1) Respondent's gender *

Choose only one answer.

- Male
- Female

2) Respondent's age *

Choose only one answer.

- under 30
- 30 to 45
- over 46

3) Respondent's native language *

4) Non-native language that the respondent understands without interpreting *

Is there a language (languages) that you fully understand without interpreting (you do not necessarily speak fluently, but you completely understand, when you listen without interpreting)?

Choose only one answer.

- Yes (then write this language(s) below)
- No

5) Country *

6) City *

7) Denomination *

8) Are you an interpreter *

- Yes
- No, but there have been situations, when I had to perform a role of an interpreter for another preacher (interpreting a sermon, not personal communication)
- Yes, I interpret ONLY in church
- Yes, I interpret NOT ONLY in church

If yes, specify from which language(s) you interpreted (comma separated).

Into which language(s) you interpreted (comma separated).

Any comments on this whole section (Data about the respondent)

If the answer options did not fully reflect your situation, you can elaborate or provide any comments in this box.

9) Are you a pastor, a preacher, or a member of the audience*

For the purposes of this survey, pastor means the senior pastor (and his/her spouse) that heads the congregation; preacher means any pastor, evangelist etc. who regularly (at least once a month) preaches the main sermon either in his/her church or as a guest preacher, but does not head the congregation; and audience means all other members of the church.

Choose only one answer.

- Pastor
- Preacher
- Audience *Skip to question 29).*

2. Questions to pastors and preachers

Attention! In this section, the word "interpreting" means only short consecutive (sentence-by-sentence) interpreting, when an interpreter stands with you.

10) Do you preach with an interpreter (who stands with you at the pulpit) *

Choose only one answer.

- Yes
- No

If yes, please, specify the language(s) in which you preached in the box below (if you preached in different languages, please list them separated by commas from more to less frequent)

Into which language(s) were you interpreted (if you were interpreted into different languages, please list them separated by commas, not more than four most frequent ones)

3. Data about churches

In this section, the questions are related specifically to one local church (in one specific building), not a movement or association of churches. Please, answer about the church You head, or attend as a member.

11) Number of church members *

Choose only one answer.

- under 50
- 50 to 100
- 100 to 500
- over 500

12) Main language(s) of the services *

Not the language(s) of interpreting, but the one(s) that the participants of the service themselves (preacher, worship leader...) speak during the service. If there are several such languages, please indicate all of them.

3.A. Regular interpreting

13) Is there regular interpreting of the services in your church? *

This is not about interpreting the guest speakers, but interpreting that is done regularly.

Choose only one answer.

- Yes
- No Skip to question 21).

14) How regularly is interpreting used during the service? *

This is not about guest speakers, but interpreting that is done regularly.

Choose only one answer.

- Once a month
- Twice a month
- Once a week
- Twice a week
- Other:

15) Why is regular interpreting necessary? *

Please check all the relevant boxes.

- The pastor preaches in the foreign language.
- Two (or more) language groups are equally represented in the congregation.
- A small group of immigrants or foreigners is constantly present in the services.
- Other:

16) Into what language(s) is the regular interpreting done? *

If there are several languages into which services are regularly interpreted, please indicate them all.

.....

.....

.....

17) What mode is used for regular interpreting? (Please read the explanation carefully) *

Simultaneous mode: the interpreter sitting in a booth receives the sound through a headset and renders the message into a microphone simultaneously; the listeners receive the interpreting through the earphones. Consecutive with notes: the interpreter listens to a long fragment of the speech (for several minutes), taking notes, then renders it in a different language. Short consecutive: sentence-by-sentence interpreting (the speaker and interpreter alternate in very short fragments - sentences or even phrases). Whispering: the interpreter interprets simultaneously directly into the ear of one or two listeners.

Check all that apply.

- Short consecutive (sentence-by-sentence)
- Simultaneous (using headsets)
- Whispering (simultaneously, into the ear)
- Consecutive with notes (several minutes fragments with the aid of notes)

Other:

If several modes are used, explain the purpose of each mode (e.g. short consecutive for interpreting on the stage because of bilingual congregation, but whispering for couple foreign guests).

18) How many people do the regular interpreting? *

Choose only one answer.

- 1
- 2
- 3
- More than 3

19) How many of them are on staff? *

Choose only one answer.

- 0 (no staff interpreters, just volunteers or invited interpreters)
- 1
- 2
- 3
- More than 3

20) How many of the regular interpreters have specialised education in interpreting? *

Choose only one answer.

- 0
- 1
- 2
- 3
- More than 3
- Unknown

Any comments on this whole section (Regular interpreting)

If the answer options did not fully reflect your situation, you can elaborate or provide any comments in this box.

3.B. Interpreting of guest speakers

21) How often are there guest speakers in your church, whose sermons need to be interpreted? *

These are guest speakers that do not speak one of the main languages of the congregation. One time means one event (can be one individual meeting or a several days conference)

Choose only one answer.

- Never *Skip to question 29).*
- Less than once a year
- Once a year
- 2-3 times a year
- 4-6 times a year
- Other: _____

22) In what languages do your guests preach? *

Indicate them in order of frequency (from most frequent to least)

23) Into what language(s) are guest speakers' sermons interpreted? *

If there are several languages into which guest speaker services are interpreted (e.g. one in short consecutive mode on stage, another simultaneously), please indicate them all.

24) What mode is used to interpret guest speakers? (Please read the explanation carefully) *

Simultaneous mode: the interpreter sitting in a booth receives the sound through a headset and renders the message into a microphone simultaneously; the listeners receive the interpreting through the earphones. Consecutive with notes: the interpreter listens to a long fragment of the speech (for several minutes), taking notes, then renders it in a different language. Short consecutive: sentence-by-sentence interpreting (the speaker and interpreter alternate in very short fragments - sentences or even phrases). Whispering: the interpreter interprets simultaneously directly into the ear of one or two listeners.

Check all that apply.

- Short consecutive (sentence-by-sentence)
- Simultaneous (using headsets)
- Whispering (simultaneously, into the ear)
- Consecutive with notes (several minutes fragments with the aid of notes)
- Other: -----

If several modes are used, explain the purpose of each mode (e.g. short consecutive for interpreting on the stage, simultaneous for the other language group, but whispering for the guest speaker during the other parts of the service).

25) Does interpreter have to interpret to the guests everything that is happening in the meeting, while guests are not preaching? *

Check all that apply.

- Must interpret the speeches (offerings sermon, words of the worship leader, prayers, announcements etc.)
- Must interpret the songs
- No

26) Who interprets guest speakers most frequently? *

Depending on the guest speaker's language the answers may vary; therefore, base your answer on most frequent occurrences.

Choose only one answer.

- Interpreter on-staff at the church
- Church member
- Pastor / preacher
- Invited interpreter
- Other: _____

27) Do interpreters, who interpret guest speakers, have specialised education in interpreting? *

Choose only one answer.

- No
- Some do
- All do
- Unknown

28) Are interpreters provided with any materials for preparation (both interpreters of regular meetings and of guest speakers)? *

Choose only one answer.

- Yes
- No

If yes, then what materials (sermon notes, song texts, Bible verses...) and how much in advance?

Any comments on this whole section (Interpreting of guest speakers)

If the answer options did not fully reflect your situation, you can elaborate or provide any comments in this box.

II. SECTION: YOUR VIEWS ON CHURCH INTERPRETING

This section starts with three open-ended questions. Your answers to these questions will be the most valuable information source for this research. Please take time to really think and elaborate on these questions.

The rest of the questions will mostly require ticking ready options, and will not take too much time.

In this section, the word "interpreting" means only short consecutive (sentence-by-sentence).

1. Open-ended questions

Please, write most detailed answers to the following questions.

29) What is good church interpreting for you? *

List and explain the characteristics that in your opinion are indispensable for good interpreting in the church. What qualities should the interpretation and the interpreter possess, in order for you to call the interpreting of the specific meeting a positive experience?

30) What is bad church interpreting for you? *

What characteristics lower the quality of interpreting in your perception? What is bound to irritate you in an interpretation and an interpreter? What interpreting in the church you would call a negative experience?

31) Eligibility of an interpreter *

What qualities should an interpreter possess for you to want exactly him/her to interpret your meetings? Please elaborate on all the important characteristics.

2. Interpreter characteristics

32) Must the interpreter be a Christian? *

Choose only one answer.

- No
- Must be a Christian
- Must not only be a Christian, but also a member of our denomination
- Must not only be a Christian, but also a member of our group of churches

* Please elaborate (required).

33) Must the interpreter be a church minister?

If you answered "no" to the previous question, skip this one.

Choose only one answer.

- Must take part in some ministry (besides interpreting)
- Can simply be a congregant

Please elaborate (optional).

34) Does interpreter's gender matter? *

Choose only one answer.

- Interpreter should be a man
- Interpreter should be a woman
- Interpreter should be of the same gender as the preacher
- Gender does not matter

Comment (optional)

35) Does interpreter's age matter? *

Choose only one answer.

- Yes
- No

If you answered "yes" (age matters), please elaborate

36) Evaluate the importance of the following criteria in interpreter's eligibility *

If you had the opportunity to choose any interpreter you like, how important would be the role of each of the following criteria in your choice?

Choose only one answer per row.

	1 – Does not matter	2 – Is of little importance	3 – Moderately important	4 – Important	5 – Vitaly important
1. Language competence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Interpreting skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Confident voice and eye contact	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Knowledge of the Bible	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Personal faith and spirituality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Character (consistency in word and action)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Calling and passionate attitude	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Position in church (minister, congregant...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Relation with the host church (familiarity with its traditions, beliefs...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Sacrificial attitude, desire to serve	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Knowledge of local and foreign culture (the ability to be a cultural mediator)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Responsibility, trustworthiness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Ability to maintain confidentiality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Ability to interpret honestly in an unbiased manner, being non-partisan, not distorting the interpretation due to different opinion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Top three criteria *

Among the above fourteen criteria list top three criteria in the order of importance.

-----*

-----*

37) When you listen to interpreting, how much your perception is influenced by the following factors? *

Choose only one answer per row.

	1 – Does not matter	2 – Is of little importance	3 – Moderately important	4 – Important	5 – Vitaly important
1. Interpreter's confidence and freedom	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Interpreter's respect and empathy towards the speaker and the audience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Interpreter's contact with the audience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Conveying the same emotions as the preacher	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Interpreter's artistic qualities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Interpreter's involvement in the service (worships during worship, prays during prayer, does not just wait for the time to interpret)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Flowing in the same Spirit (anointing) with the preacher	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Interpreter's invisibility (the listener feels like he/she listens to the preacher in the listener's native language)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

38) What is an invisible interpreter for you? *

What allows you to entirely plunge into the sermon, and feel like you are listening to the preacher in your native language, and not to the interpreter?

Choose only one answer.

- When the interpreter behaves in a neutral way (e.g. speaks neutrally with less emotions than the preacher, behaves in a calmer way than the preacher), then he/she is invisible.
- When the interpreter corresponds to the preacher in every way, being fully engaged (same emotions, same behaviour...), then it feels like listening to the preacher himself/herself.
- Other:

If neither of the answers fully corresponds to your opinion, please tick "other", write a dash "-" in that blank, and write your opinion in the box below.

39) When you listen to interpreting, how strongly is your perception influenced by the following factors? *

This is about external factors that influence perception. It does not matter at this point whether they influence you positively or negatively, the question is how big a role they play, how strongly they influence you. For example, someone gets irritated if an interpreter walks with the preacher, but someone else likes it very much, yet both are strongly influenced by this parameter.

Choose only one answer per row.

	1 – I do not notice this	2 – I notice this, but it does not influence my perception	3 – It influences my perception
1. Appearance (tidiness, clothes)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Voice quality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Intonation (e.g. neutral or imitating the preacher)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Enunciation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Filler sounds and words "um..., uh..., like..., I mean..."	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Accent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Fluent and speedy delivery with little pause	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Walking with the preacher	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Microphone skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Eye contact with the audience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Posture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Gestures	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Imitation of the preacher	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Briefly describe how an interpreter should be dressed. *

40) What voice pitch is preferable for an interpreter? *

Choose only one answer.

- This parameter is not important for me.
- High
- Low
- Other: _____

41) What intonation is preferable? *

Choose only one answer.

- Same as the preacher's
- Neutral
- Other: _____

42) Should interpreter imitate the preacher? *

Choose only one answer.

- No
- Yes
- Yes, provided that it looks natural
- Other: _____

43) Should interpreter walk with the preacher (on the stage, into the audience)? *

If the preacher does not stay behind the pulpit, but walks, should interpreter walk with him?

Choose only one answer.

- This parameter is not important for me.
- Yes, the interpreter should walk with the preacher.
- No, the interpreter should stay at the pulpit.

Any additional comments on this whole section (Interpreter characteristics)

If while filling in this section you had any additional ideas, I would be very thankful if you expressed them in the box below.

3. Interpreting characteristics

44) What is important for you in the interpreting? *

Choose only one answer per row.

	1 – Does not matter	2 – Is of little importance	3 – Moderately important	4 – Important	5 – Vitaly important
1. Completeness of rendition (how much of what is said by the preacher is interpreted)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Faithfulness to the meaning of the original (how precisely the conveyed meaning corresponds to the original)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Clarity of expression (how clearly does interpreter convey the thought)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Correct biblical expressions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Correct Christian terminology	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Correct use of any other terminology	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Clear and logical flow of idea	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Correct grammatical usage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Correct register / style	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Explanation of cultural phenomena (realia of foreign life and culture)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Interpreting of jokes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Explanation of differences in Bible versions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Interpreter correcting his/her own errors (e.g. in the course of interpreting, getting additional context the interpreter understands that he/she had a misunderstanding earlier)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

45) Are the following actions permissible in order to provide a quality interpreting? *

Choose only one answer per row.

	1 – Unaccepta ble	2 – Permissible	3 – Desirable	4 – Imperative
1. Ask for clarification from the preacher in case of incomprehension	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Minor addition/deletion to promote understanding	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Interpreting the Bible from the preacher's language instead of quoting the existing local language version (if the versions differ, or to make this Bible verse more understandable in the context of the sermon)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Reformulating the preacher's speech, to make it more understandable within the local culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Additional comments, to explain unfamiliar foreign cultural phenomena	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Letting the preacher know if he made a mistake (e.g. confused the name of the city he is in with another city, or said "Elisha" instead of "Elijah")	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. If the preacher made a mistake (e.g. he confused the name of the city he is in with another city, or said "Elisha" instead of "Elijah"), just correct his mistake by interpreting it the right way, saying what should be said	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Any additional comments on this whole section (Interpreting characteristics)

If while filling in this section you had any additional ideas, I would be very thankful if you expressed them in the box below.

Any additional ideas in the framework of this whole survey "Interpreting in Church"

Contact information

The name of your church *

Please state the name of your church (if there are several churches in your city with similar names, please state the full name of your local church, e.g. including the city borough name). This name will not be revealed in the research. It is necessary for me to know the number of churches in this survey for statistics, as several ministers from the same church may fill in the survey.

E-mail address

If you do not mind, please fill in your e-mail address, so that I could clarify some questions with you if necessary. This is a closed survey, so your e-mail address will not get into any direct mail lists.

ATTENTION!

In order to complete this survey, please write "ok", and click "submit" *

Now you can still make any corrections (clicking the "back" button), but when you click the "submit" button all your answers will be saved.

Thank you for completing the survey!

APPENDIX 4

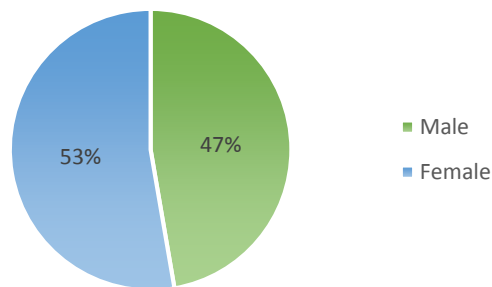
Statistical Data and the Answers to Closed Questions of the Survey

All 258 respondents from 146 churches, 24 countries (111 cities)

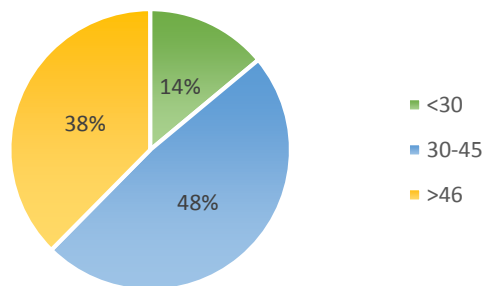
I. SECTION: STATISTICAL DATA

2. Data about the respondents

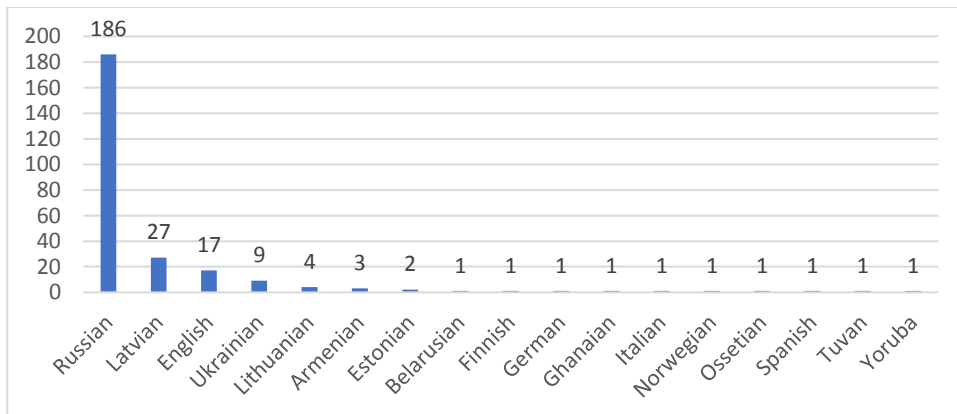
1) Respondent's gender *



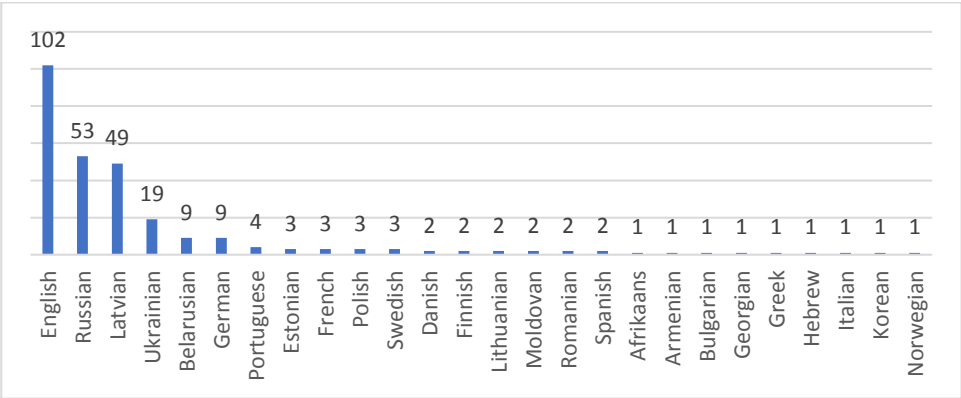
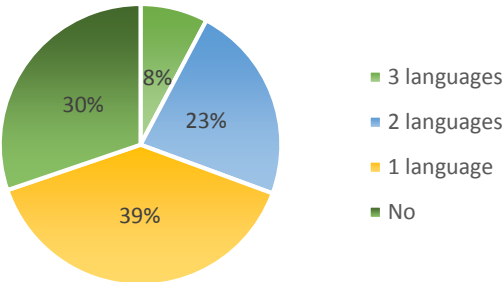
2) Respondent's age *



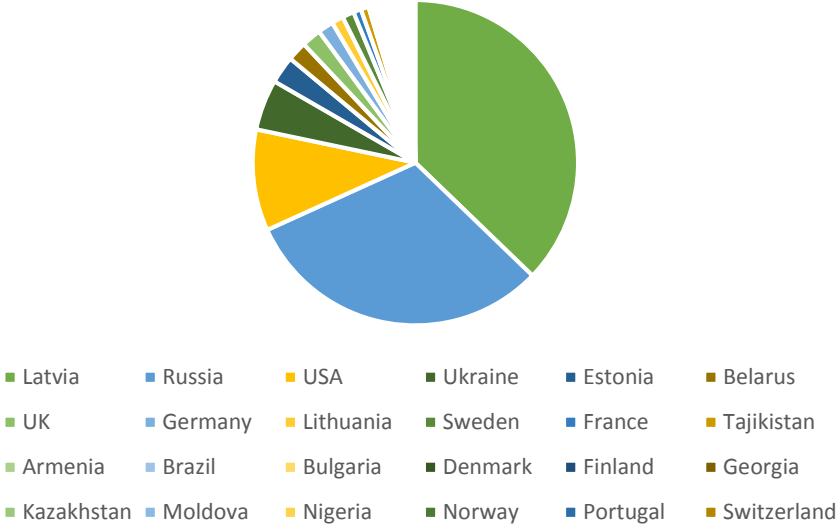
3) Respondent's native language *



4) Non-native language that the respondent understands without interpreting *

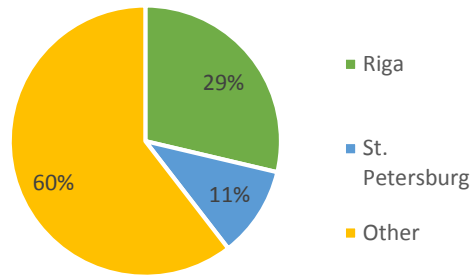


5) Country *

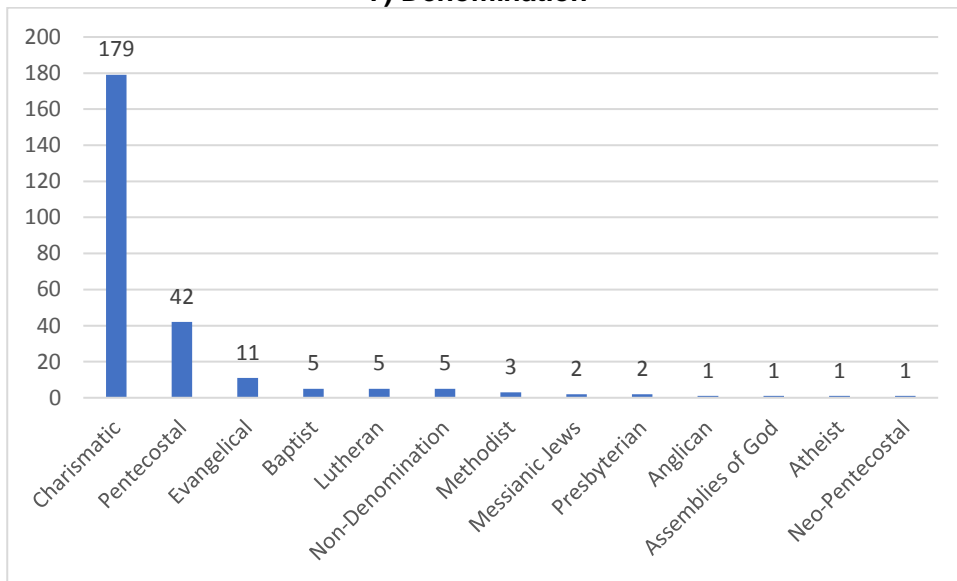


6) City *

111 Cities

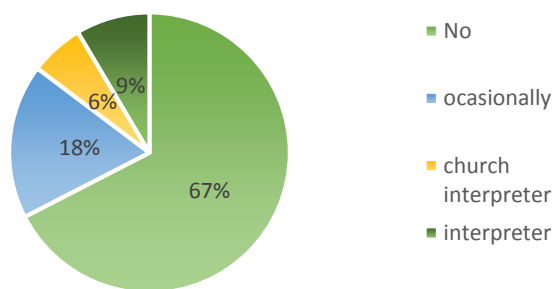


7) Denomination *

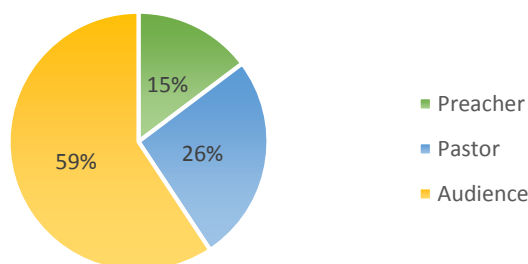


*All these denominations fall under the more general concept of Evangelical Churches

8) Are you an interpreter *

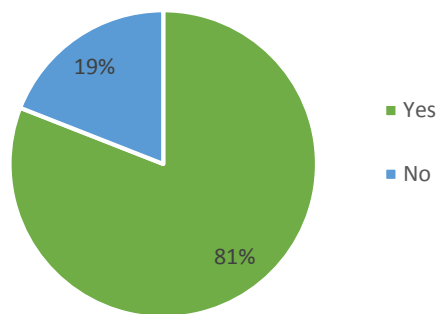


9) Are you a pastor, a preacher, or a member of the audience*



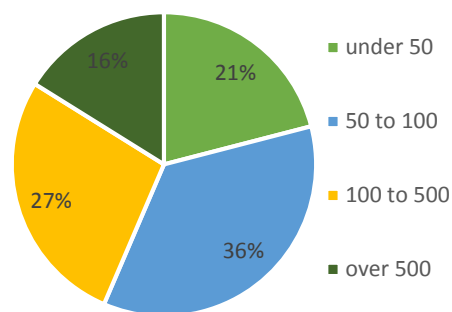
4. Questions to pastors and preachers

10) Do you preach with an interpreter (who stands with you at the pulpit) *

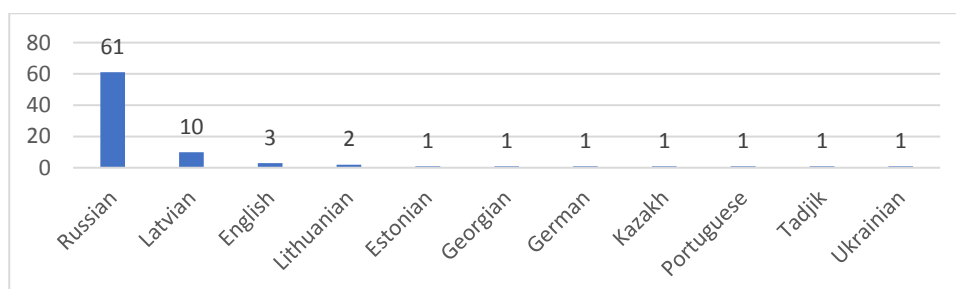
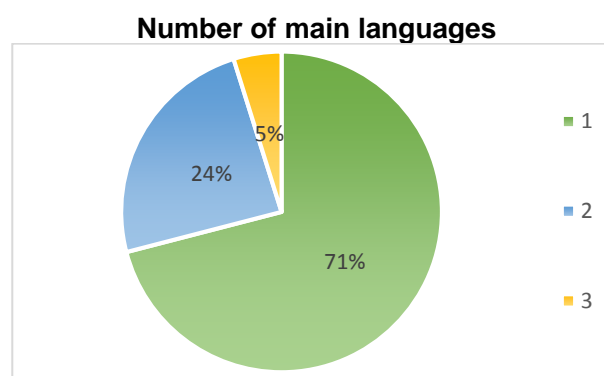


5. Data about churches

11) Number of church members *

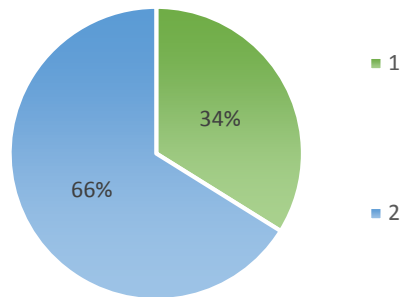


12) Main language(s) of the services *

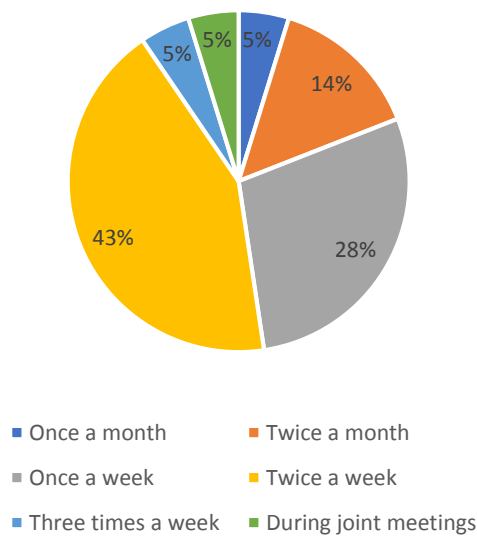


3.A. Regular interpreting

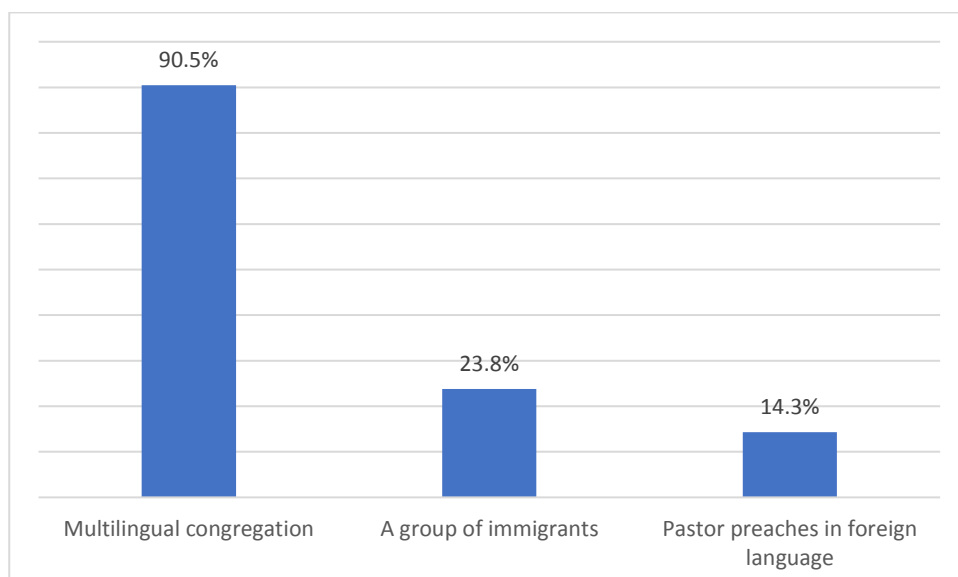
13) Is there regular interpreting of the services in your church? *



14) How regularly is interpreting used during the service? *

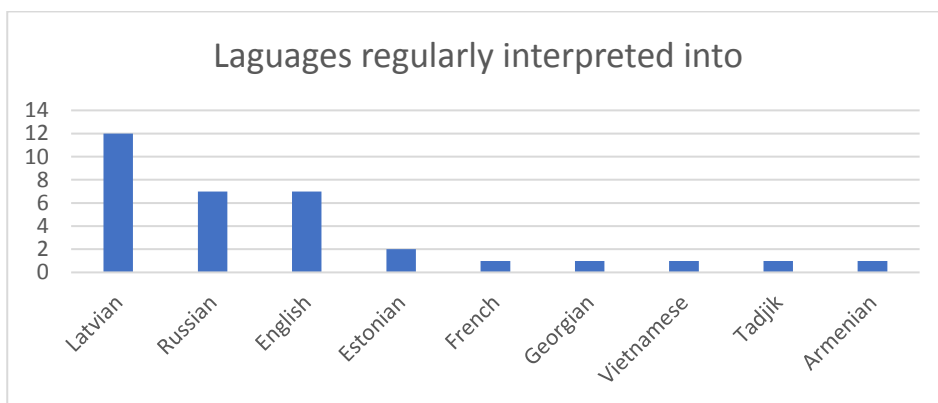
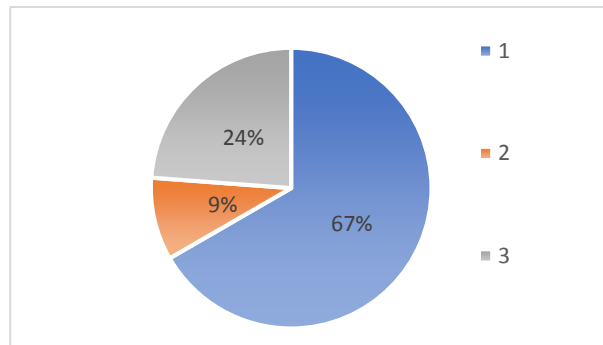


15) Why is regular interpreting necessary? *

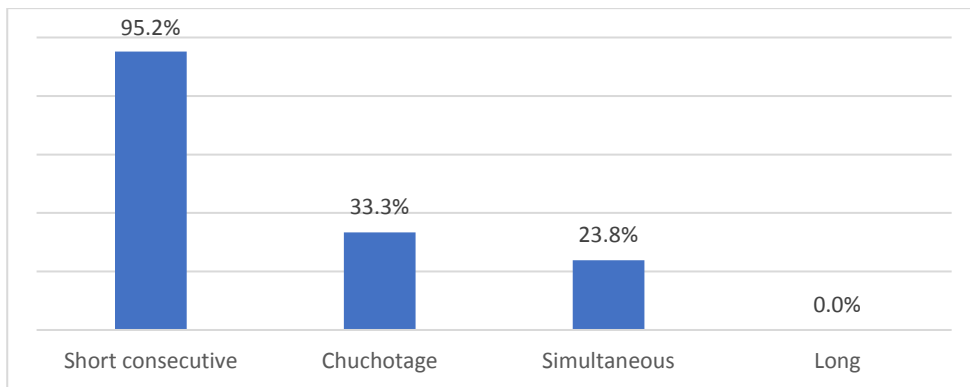


16) Into what language(s) is the regular interpreting done? *

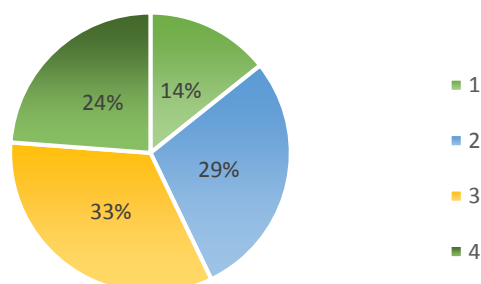
Number of languages regularly interpreted into



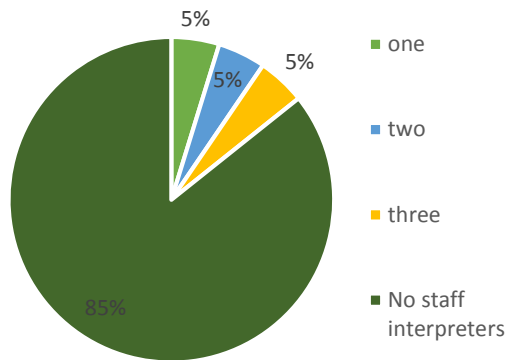
17) What mode is used for regular interpreting? (Please read the explanation carefully) *



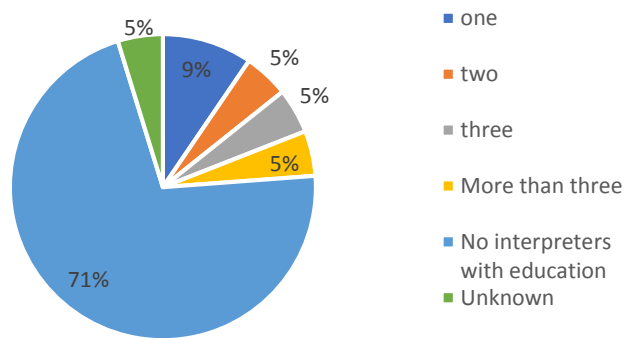
18) How many people do the regular interpreting? *



19) How many of them are on staff? *

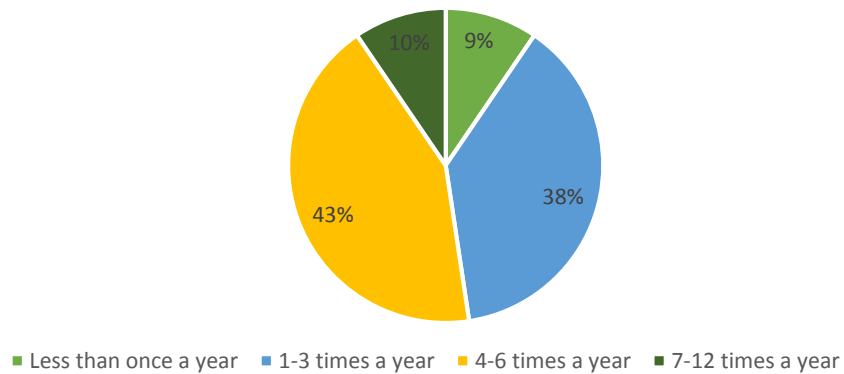


20) How many of the regular interpreters have specialised education in interpreting? *



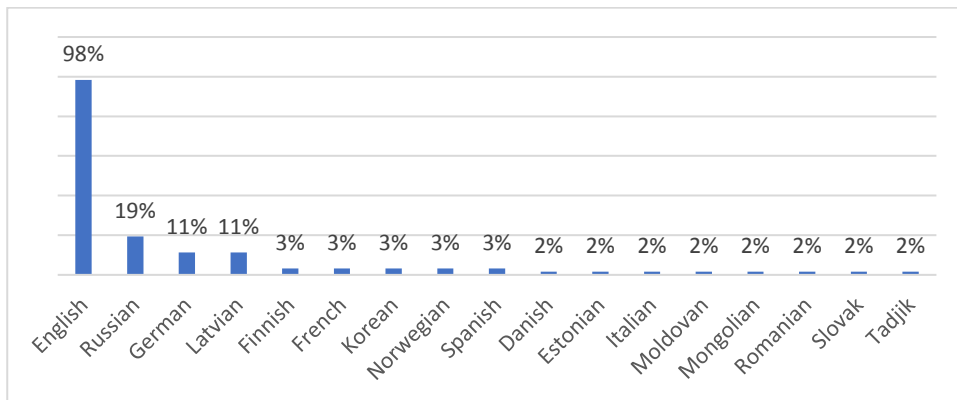
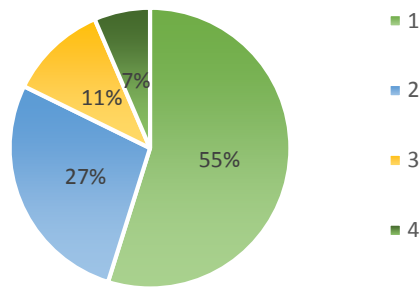
3.B. Interpreting of guest speakers

21) How often are there guest speakers in your church, whose sermons need to be interpreted? *

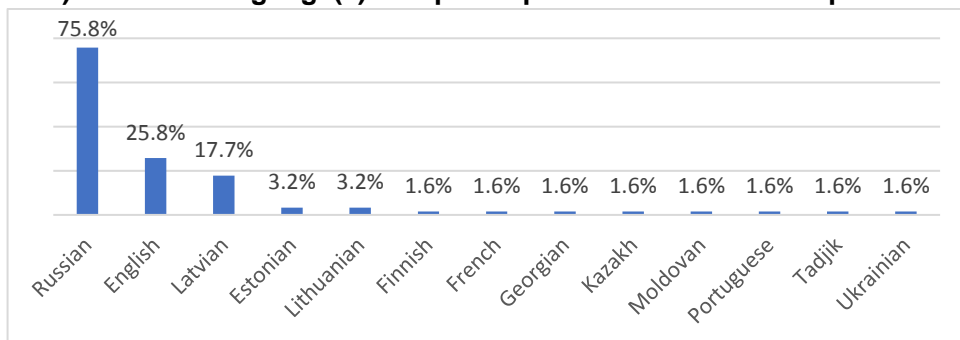


22) In what languages do your guests preach? *

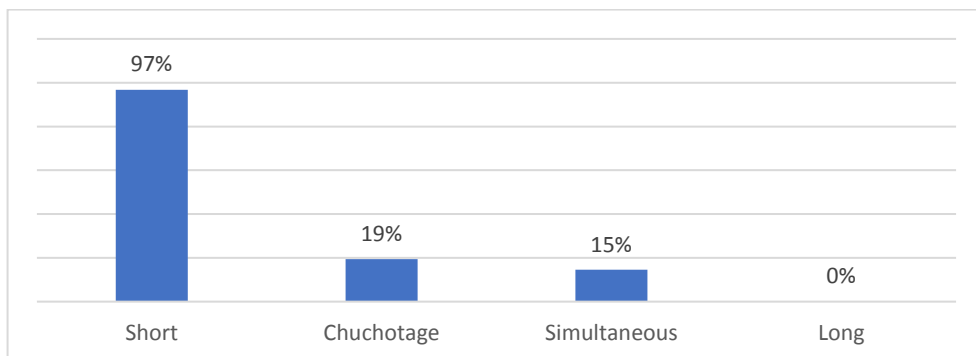
Number of frequent guest languages



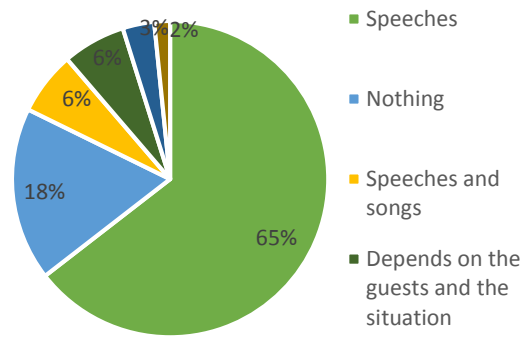
23) Into what language(s) are quest speakers' sermons interpreted? *



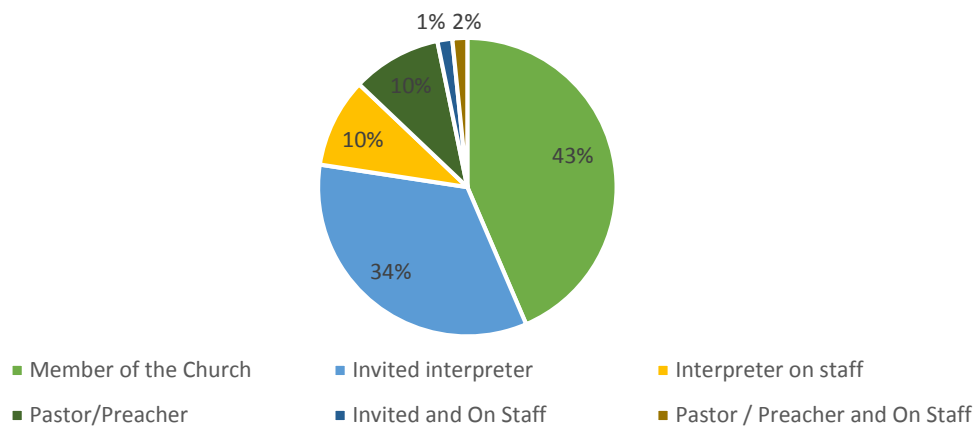
24) What mode is used to interpret guest speakers? (Please read the explanation carefully)*



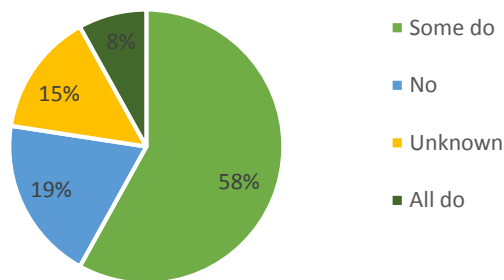
25) Does interpreter have to interpret to the guests everything that is happening in the meeting, while guests are not preaching? *



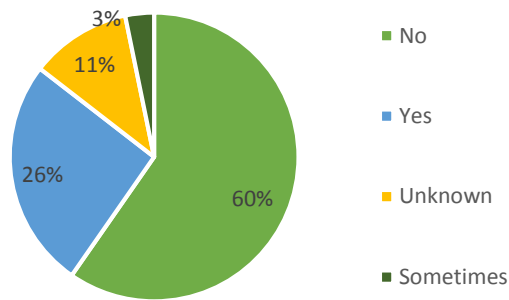
26) Who interprets guest speakers most frequently? *



27) Do interpreters, who interpret guest speakers, have specialised education in interpreting? *



28) Are interpreters provided with any materials for preparation (both interpreters of regular meetings and of guest speakers)? *



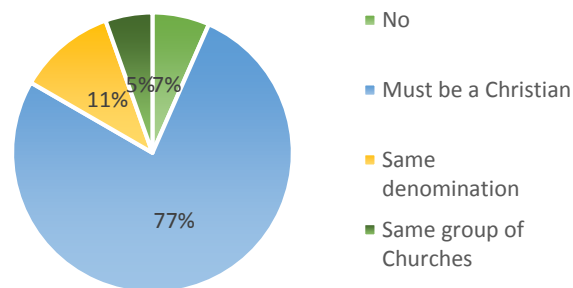
II. SECTION: YOUR VIEWS ON CHURCH INTERPRETING

1. Open-ended questions

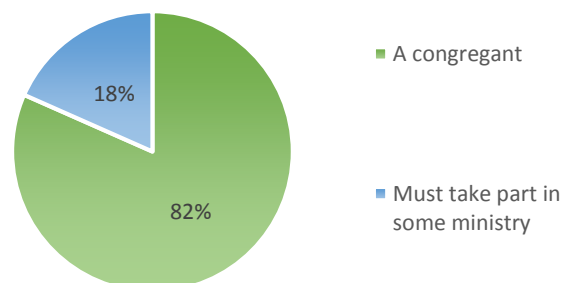
29)-31)

2. Interpreter characteristics

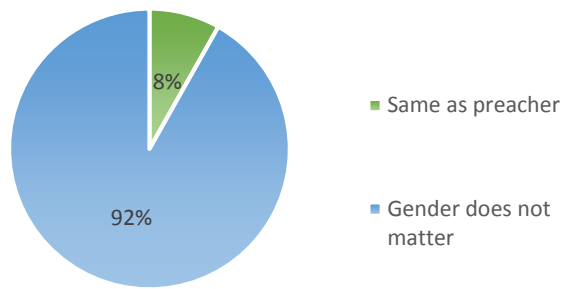
32) Must the interpreter be a Christian? *



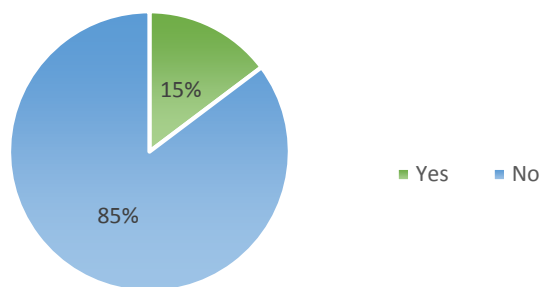
33) Must the interpreter be a church minister?



34) Does interpreter's gender matter? *

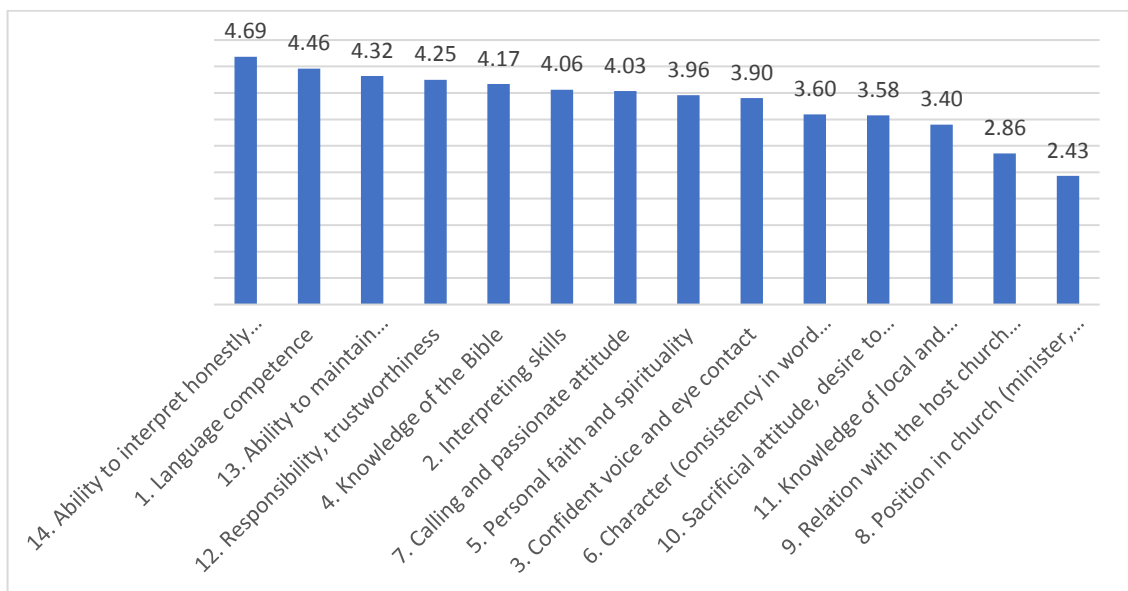


35) Does interpreter's age matter? *



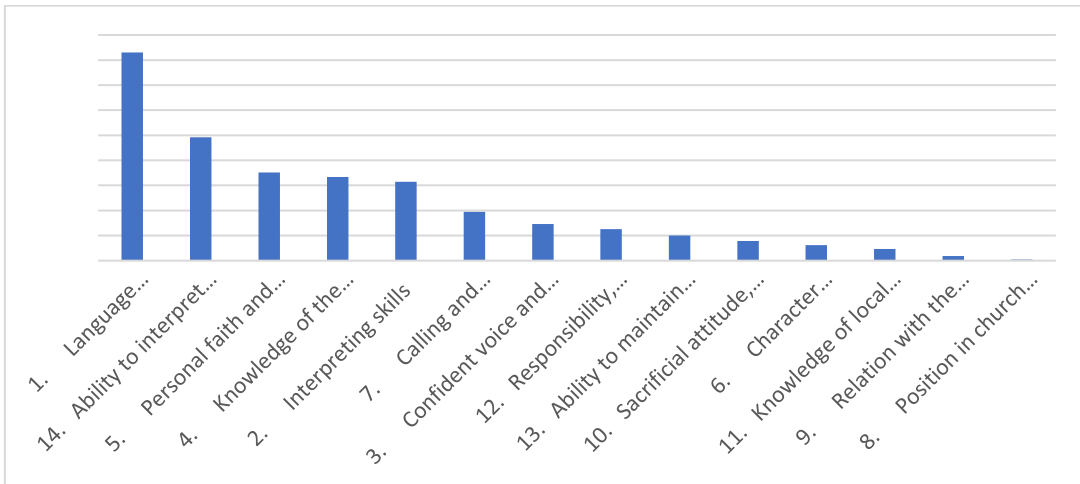
36) Interpreter's Eligibility Criteria Rated *

If you had the opportunity to choose any interpreter you like, how important would be the role of each of the following criteria in your choice?



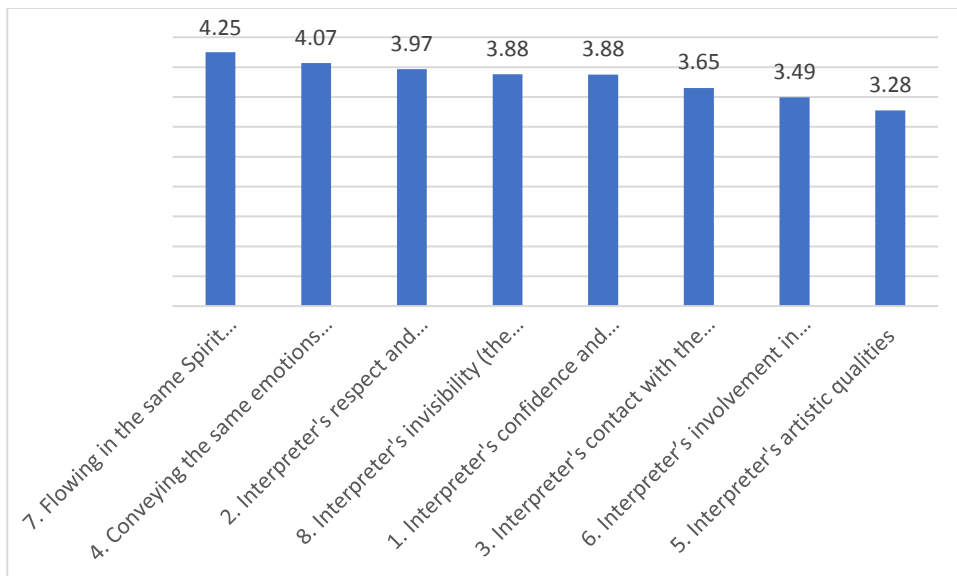
1 - Does not matter; 2 - Is of little importance; 3 - Moderately important; 4 - Important; 5 - Vitally important

Interpreter's Eligibility Criteria Prioritised*



37) When you listen to interpreting, how much your perception is influenced by the following factors? *

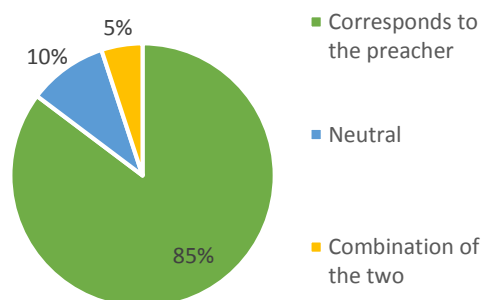
(Factors influencing perception (emotional/spiritual/communicative))



1 - Does not matter; 2 - Is of little importance; 3 - Moderately important; 4 - Important; 5 - Vitaly important

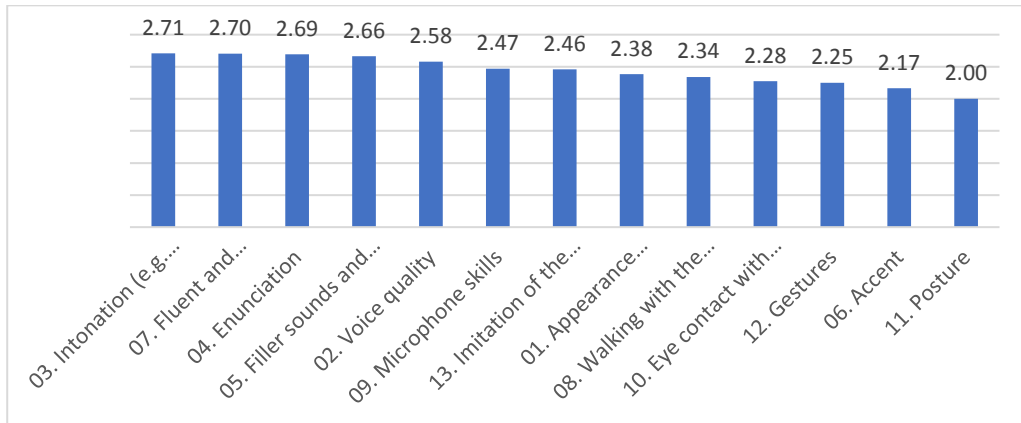
38) What is an invisible interpreter for you? *

What allows you to entirely plunge into the sermon, and feel like you are listening to the preacher in your native language, and not to the interpreter?



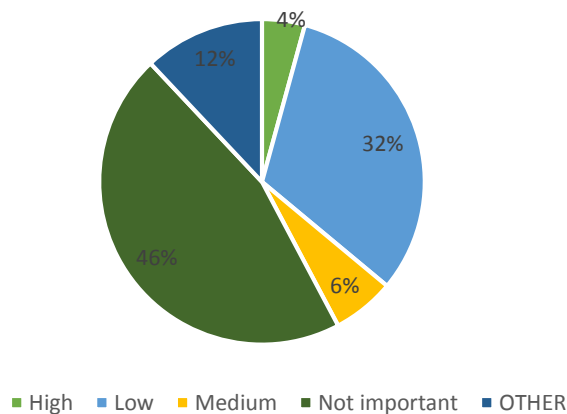
39) When you listen to interpreting, how strongly is your perception influenced by the following factors? *

This is about external factors that influence perception. It does not matter at this point whether they influence you positively or negatively, the question is how big a role they play, how strongly they influence you. For example, someone gets irritated if an interpreter walks with the preacher, but someone else likes it very much, yet both are strongly influenced by this parameter.

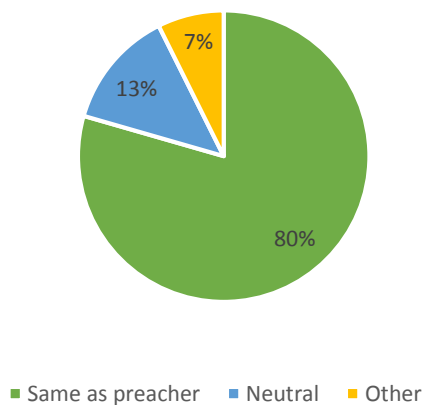


1 - I do not notice this; 2 - I notice this, but it does not influence my perception; 3 - It influences my perception

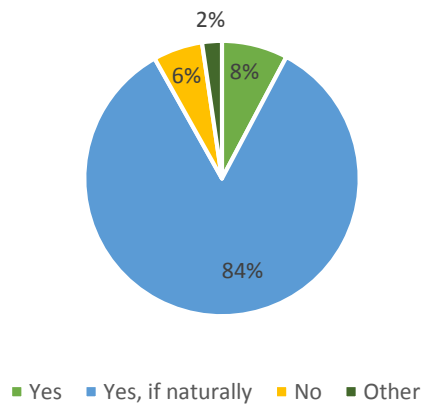
40) What voice pitch is preferable for an interpreter? *



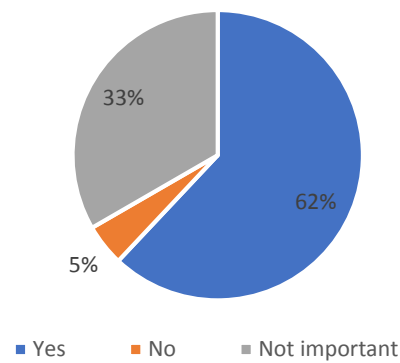
41) What intonation is preferable? *



42) Should interpreter imitate the preacher? *

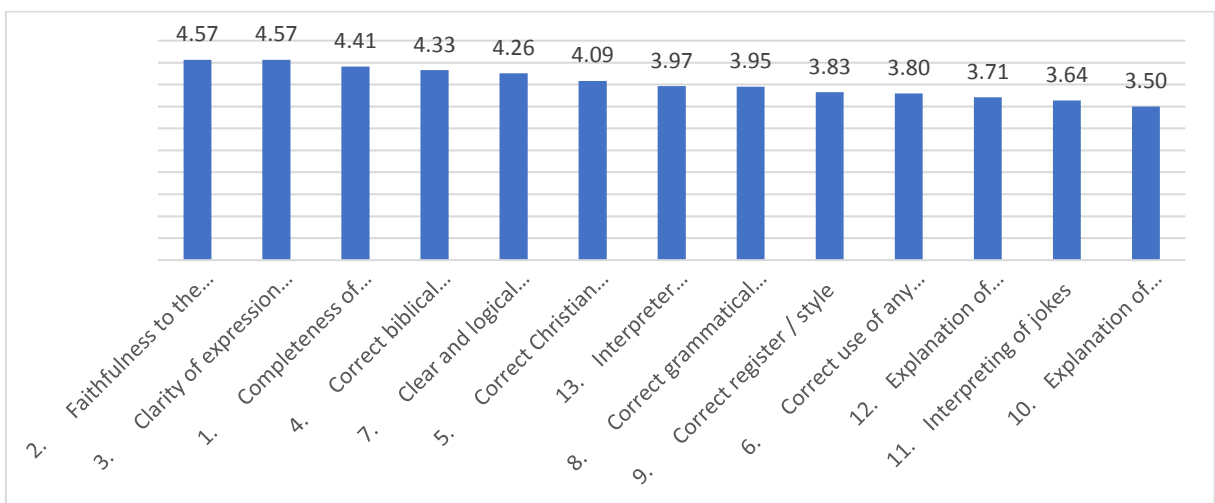


43) Should interpreter walk with the preacher (on the stage, into the audience)? *



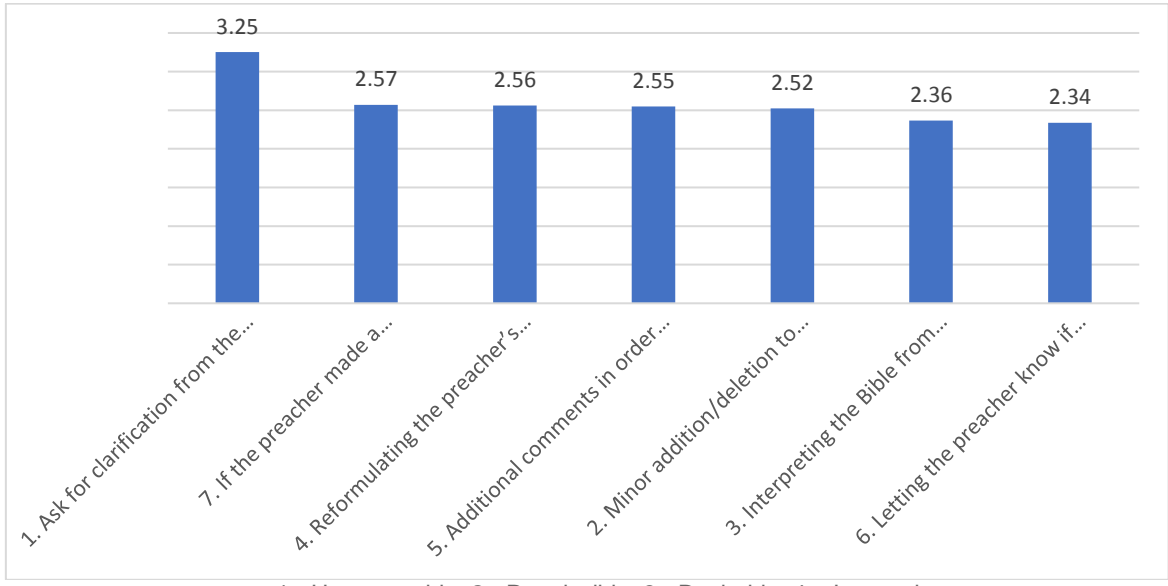
3. Interpreting characteristics

44) What is important for you in the interpreting? *



1 - Does not matter; 2 - Is of little importance; 3 - Moderately important; 4 – Important; 5 - Vitally important

45) Are the following actions permissible in order to provide a quality interpreting? *



APPENDIX 5

Percentage of Each Respondent Group that Mentioned the Specific Category

	All	Speakers	Pastors	Audience	Interpret.	Ch. Interpret.	Male	Female	Multilin.	Monolin.	age <30	age 30-45	age >46
1. Faithfulness	71%	66%	75%	73%	64%	73%	69%	73%	72%	69%	83%	74%	63%
2. Congr. / Invisib. and Expressivity	81%	86%	65%	80%	73%	81%	81%	80%	77%	90%	72%	82%	82%
3. Linguistic Competence	57%	54%	50%	61%	77%	60%	52%	63%	59%	54%	58%	62%	53%
4. Fluency	53%	56%	45%	52%	36%	65%	55%	51%	53%	51%	69%	54%	45%
5. Background Knowledge	47%	47%	65%	44%	68%	56%	48%	46%	51%	37%	33%	52%	44%
6. Communication Skills	45%	48%	30%	44%	59%	45%	42%	47%	45%	44%	42%	49%	40%
7. Spirituality	35%	38%	55%	30%	55%	29%	36%	33%	32%	40%	22%	32%	42%
8. Attitude and Personal Traits	38%	45%	10%	38%	45%	39%	36%	40%	39%	36%	50%	32%	41%
9. Speech Apparatus and Sound Equip.	36%	18%	15%	49%	36%	37%	24%	47%	38%	31%	44%	42%	26%
10. Aspects of Professionalism	35%	32%	35%	37%	59%	34%	35%	35%	37%	29%	50%	34%	31%
11. Appearance and Gender	24%	24%	10%	28%	36%	21%	18%	32%	24%	28%	28%	23%	27%
12. Cult. Mediation and Explanation	12%	14%	10%	12%	9%	21%	14%	11%	14%	8%	3%	16%	11%

Light yellow fill – the highest percentage within the group
Light green fill – the lowest percentage within the group

Red – by at least 5% higher than the average percentage within the category
Red and bold – the highest percentage within the category
Blue – by at least 5% lower than the average percentage within the category
Blue and bold – the lowest percentage within the category

APPENDIX 6

Church Interpreter's Checklist

Number of Respondents	Categories and Subcategories	Rating in Closed Questions
183	Faithfulness	unbiased interpreting: 4.69 vitally important; precise meaning: 4.57 vitally important; clarity: 4.57 vitally important; completeness: 4.41 important
162	Congruence	imitation: 2.46 noticeable/influencing perception, 92%: should imitate (84%: if natural); body: 2 noticeable; 62%: walk with the preacher; emotions: 4.07 important; intonation: 2.71 influences perception, 80% - same as preacher's; spirit: 4.25 important
147	Linguistic competence	4.46 important/vitally important; grammar: 3.95 important; difficulties (jokes): 3.64 important; coherence: 4.26 important; register: 3.83 important; Filler sound/words negative: 2.66 influence perception
143	Identical imitation	2.46 noticeable/influencing perception, 92%: should imitate (84%: if natural)
136	Fluency	2.7 influences perception; self-correcting: 3.97 important; ask for clarification: 3.25 desirable
121	Precise meaning	4.57 important
120	Background knowledge	Bible: 4.17 important; Field-specific knowledge: 2.86 moderately important; Terminology: 4.09 and 3.8 important
115	Communication skills	confident voice and eye contact: 3.9 important; confidence and freedom: 3.88 important; eye contact: 2.28 noticeable; empathy: 3.97 important; rapport: 3.65 important; tell preacher about misspeaking: 2.34 permissible; correcting this misspeaking, by immediately interpreting right: 2.57 desirable; artistic qualities: 3.28 moderately important
109	Soul congruence	emotional 4.07 important; intonational 2.71 influences perception, 80% same as preacher's
89	Spirituality	Personal faith and spirituality: 3.96 important; Calling: 4.03 important; Taking part in the service: 3.49 moderately important/important; Be a Christian: 93%; Position in church: 2.43 of little importance
82	Expressivity	
76	Invisibility	3.88 important, 85% invisibility=congruence
75	Speech rate	2.7 influences perception
75	Biblical knowledge	4.17 important; quotes 4.33 important; explain versions 3.71 important / 2.36 permissible to interpret from the source language
71	Spiritual congruence	4.25 important
69	Enunciation	2.69 influences perception
63	Attitude	passionate attitude: 4.03 important; respect: 3.97 important; servant's heart: 3.58 important; involvement: 3.49 moderately important/important
62	Emotional congruence	4.07 important
62	Appearance	2.38 noticeable; mostly tidy and inconspicuous and ask the host church for dress-code advice
57	Personal traits	confidentiality: 4.32 important; responsibility, trustworthiness: 4.25 important; character: 3.6 important
51	Body congruence	2.0 noticeable, 62% walking yes
49	Clarity	4.57 important
48	Not monotone	
47	Intonational congruence	2.71 influences perception, 80% same as preacher's
47	Experience, reputation and professionalism	
46	Vocabulary	
45	Field-specific knowledge	2.86 moderately important
44	Unbiased interpreting	4.69 important
44	Interruptions (37 negative, 7 positive)	self-correcting 3.97 important; ask for clarification 3.25 desirable
44	Voice	confident voice: 3.9 important; voice quality: 2.58 influences perception; 32% - low pitch
43	More intensive imitation - negative	

41	Skills	interpreting skills: 4.06 important
38	Pauses	2.7 influences perception
38	Spiritual person	personal faith and spirituality: 3.96 important participation in spiritual acts: 3.49 moderately important/important
35	Grammar	3.95 important
34	Confidence	confident voice: 3.9 important; confidence: 3.88 important
34	Believer	Christian 93% (241)
33	Other aspects of soul congruence	
32	Cultural mediation and explanation	knowledge of local and foreign culture: 3.4 moderately important; explanation of cultural phenomena: 3.5 moderately important/important; explanation (2.56), minor addition (2.52), reformulation (2.55) of cultural phenomena: permissible/desirable
30	Literal interpreting - negative	
30	Behaviour	
29	General knowledge	
28	Humility	
27	Difficulties in interpreting	jokes: 3.64 important
27	Sociability	
26	Personal relationship with the Holy Spirit	
25	Pleasant personality	
24	Completeness of rendition	4.41 important
23	Reaction to situations	
22	Knowing the interpreter's role / humility	
20	Freedom and openness	freedom: 3.88 important
18	Confusion	
18	Taking turns	
18	Terminology	4.09 important (Christian), 3.8 important (other)
18	involvement	
17	Sense of humour	
17	empathy	3.97 important
17	Work qualities	
16	Behaving differently from the preacher - negative	
16	Coherence	4.26 important
16	Rapport	3.65 important
16	Attitude towards the speaker	
16	Good impression	
13	Register	3.83 important
13	Love for work	
13	Preparation	26% provide preparation materials
12	Filler words and sounds	2.66 influences perception
12	Absence of fear	
12	Composure	
12	Public speaking skills / rhetoric	
12	Artistic skills	3.28 moderately important
11	Stage presence	
11	Flexibility and resourcefulness	
11	Mature Christian	
11	Anointing	Flowing in it: 3.88 important
11	Christian Character	
10	Positive attitude	
9	Dialled down imitation	
9	Sound equipment	Microphone skills: 2.47 noticeable/influencing
8	Spiritual experience	
7	Passion for the message	
7	Respect and love	
7	Gender	92% not important
5	Eye contact	3.9 important 2.28 noticeable, but not influential
5	Position in church	2.43 of little importance, 82% congregant is enough
5	Calling	4.03 important
5	Accent	2.17 noticeable
3	Listening skills	
0	Age	88% not important

DOKUMENTĀRĀ LAPA

Maģistra darbs „Church Interpreting in Evangelical Churches with Russian-language Services” (Mutiskā tulkošana evaņģēliskajās draudzēs ar dievkalpojumiem krievu valodā) izstrādāts LU Humanitāro zinātņu fakultātē.

Ar savu parakstu apliecinu, ka pētījums veikts patstāvīgi, izmantoti tikai tajā norādītie informācijas avoti un iesniegtā darba elektroniskā kopija atbilst izdrukai.

Autore: Irina Peremota _____ 01. 06. 2017.

Rekomendēju/nerekomendēju darbu aizstāvēšanai

Vadītājs: profesors Dr.Philol. Andrejs Veisbergs _____ 01. 06. 2017.

Recenzents: _____

Studiju metodiķe: _____ 02. 06. 2017.

Darbs iesniegts Sastatāmās valodniecības un tulkošanas nodaļā 02. 06. 2017.

Darbu pieņēma:

Darbs aizstāvēts maģistra gala pārbaudījuma komisijas sēdē

2017. gada _____ jūnijā, prot. Nr. _____, vērtējums _____

Komisijas sekretāre: _____