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教會口譯員角色之描述性研究

**A Descriptive Study of Interpreters' Roles  
in a Church Setting**

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本論文係戴寬君（學號R08147007）在國立臺灣大學翻譯碩士學位學程完成之碩士學位論文，於民國111年7月27日承下列考試委員審查通過及口試及格，特此證明

口試委員：

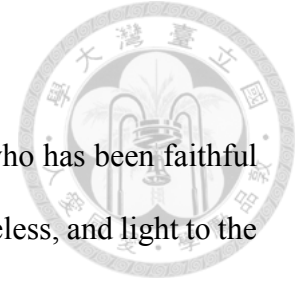
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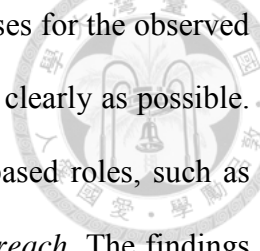
## Abstract



This study examines the roles of interpreters in a church setting by adopting the research paradigm of descriptive translation studies. As the construct of role is the embodiment of social expectation and the function of specific position in the society (Biddle, 1986), roles are expected to be reflected by norms, which are a set of standards and behaviors accepted by a given community. Norms, a research focus in descriptive translation studies, may be revealed by analyzing source-target text shifts. This study extends the method of translation studies into interpreting, exploring church interpreters' roles by analyzing interpreting norms and shifts.

The study analyzed source-target text shifts occurred in a Chinese-English parallel corpus of eight 60-minute sermons interpreted by four interpreters at The Hope Church, a bilingual church in Taipei City, Taiwan. In addition to quantitative and qualitative analysis of interpreting shifts, semi-structured interviews were conducted to gain perspectives from the interpreters of these sermons on the norms of church interpreting and the roles of church interpreters. These four church interpreters all had more than ten years of interpreting experience, with one of them receiving a short-term professional interpreting training.

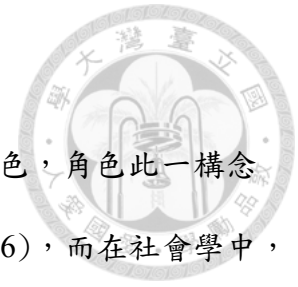
Intertextual analysis revealed three types of shifts: Type A shifts (Addition), Type R shifts (Reduction), and Type P shifts (Paraphrase). The high frequencies of Addition and Reduction showed that the interpreters played an active role in the sermons. These shifts reflected the norms of *conciseness*, *additional explanation*, *identification with the speaker*, *logical cohesion of utterance*, *communicativity*, and *rephrasing*. The norms further reflected the roles of church interpreters as *gatekeepers*, *clarifiers*, *performers*, *helpers*, *communication facilitators*, and *invisible co-preachers*. The findings of intertextual analysis were triangulated with the interviewees' view collected via semi-



structured interviews. It was found that there were underlying purposes for the observed shifts, such as to reveal God's will by getting the message across as clearly as possible. Interview data also indicated that shifts cannot reveal some faith-based roles, such as *faithful servants, stewards of talents, vessels, and repairers of the breach*. The findings of this study may be valuable to the training of church interpreters.

Keywords: church interpreting, interpreters' roles, interpreting norms, interpreting shifts

## 摘要



本研究透過描述性翻譯研究方法探討口譯員在教會中的角色，角色此一構念展現了人在社會中受到的期望以及在社會中的定位(Biddle, 1986)，而在社會學中，規範(norms)表示在不同社會情境下行為的準則和標準，因此，社會中的規範也反映出社會中的角色。規範在描述性翻譯研究中也成為研究目標之一，透過研究原文及譯文的轉換(shifts)來探討翻譯中的規範。本研究將描述性翻譯研究從筆譯的領域延伸至口譯，透過分析口譯規範及轉換，進一步探討教會口譯員的角色。

本研究針對八篇六十分鐘之中英雙語平行語料進行分析，素材取自台北雙語教會 The Hope 星期天主日講道，由四位口譯員分別進行口譯。除了量性和質性分析口譯的轉換外，本研究亦使用半結構性訪談作為研究方法，透過訪談四位口譯員，了解其對於教會口譯規範及教會口譯員角色的觀點。四位受訪者皆有超過十年的教會口譯經驗，僅其中一位接受過短期專業口譯訓練。

原文和譯文文本分析顯示三大口譯轉換：增譯(Addition)、減譯(Reduction)以及改述(Paraphrase)。增譯及減譯頻率極高，顯示口譯員在講道過程中扮演積極角色並遵循六個口譯規範：精簡(Conciseness)、額外解釋(additional explanation)、認同講者(identification with speaker)、譯文邏輯連貫(logical cohesion of utterance)、溝通性(communicativity)和重述(rephrasing)。上述規範進一步顯示口譯員的角色為守門員(gatekeepers)、闡明者(clarifiers)、表演者(performers)、幫助者(helpers)、促進溝通者(communication-facilitators)以及隱形的共同講道者(invisible co-preachers)。訪談結果顯示，口譯員的觀點呼應文本分析的結果並指出口譯轉換背後的目的，例如：將訊息清楚傳遞是為了彰顯神的旨意。訪談結果亦顯示，文本分析無法觀察到一些和基督信仰直接相關的角色，例如：忠心的僕

人(faithful servants)、恩賜的管家(stewards of talents)、器皿(vessels)和破口修復者(repairers of the breach)。本研究發現或許有助於教會口譯員的訓練。



關鍵字：教會口譯、口譯員角色、口譯規範、口譯轉換

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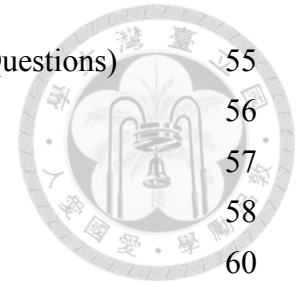


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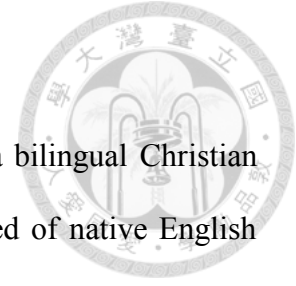
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# Chapter 1 Introduction

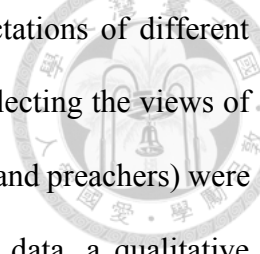


Growing up as a Christian, the researcher is a member of a bilingual Christian church in Taipei. The members of the church are mainly comprised of native English speakers, native Chinese speakers, and some Chinese-English bilinguals. In order to cater to the needs of the congregation, interpreting is an integral part of almost all activities and Sunday services. Interpreting also serves as a strategy to reach the entire congregation, as it is the church's mission to reach all people (Lieu, 2018). With a growing need for new interpreters at church, this study is designed to investigate the roles of church interpreters through the lens of interpreting shifts and norms, which may facilitate the training of new church interpreters.

## 1.1 Roles of Church Interpreters

The few studies on church interpreting in Taiwan have examined the quality of church interpreting (Tseng, 2009) and the role of interpreters in a church setting (Lieu, 2018; Tseng, 2009). Tseng (2009) pioneered the study which covered different topics concerning church interpreting in Taiwan, with a focus on the quality of church interpreting and the roles of church interpreters from the perspectives of church interpreting users, church interpreters and conference interpreters. A survey was conducted through administering questionnaires, and the results suggested that both users of interpreting service and the interpreters agreed that interpreters were “helpers” (Tseng, 2009, p. 112), that the interpreter “must identify with the speaker in style, intonation, and gesture,” and that interpreters were “free to and responsible for making additional explanations for the congregation” (2009, p. 112).

Continuing on the investigation of the roles of church interpreters, Lieu (2018) focused on the setting of immigrant churches. Similar to Tseng's (2009) study, Lieu (2018)

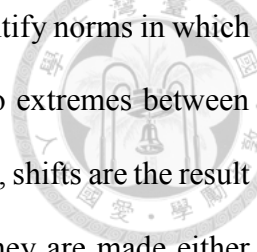


also designed questionnaires to examine the perceptions and expectations of different groups of people on church interpreters. However, in addition to collecting the views of interpreting users and the interpreters, those of speakers (i.e., pastors and preachers) were also taken into account. Besides a quantitative analysis of survey data, a qualitative interview was conducted to delve deeper into the attitudes towards and expectations of church interpreters' roles and interpreting itself. Finally, the role of a “spiritual edifier” (Lieu, 2018, p. 36) was found to be the most important role taken on by church interpreters.

The aforementioned two studies have already comprehensively identified the roles of church interpreters via surveys and interviews. However, there is a lack of more detailed and in-depth investigation using textual evidence to supplement the data obtained from surveys and interviews. In the last section of Lieu (2018, p. 143), it is suggested that “observational data from video and audio recordings of interpreter-mediated sermons could be used to verify questionnaire and interview responses to see if stated beliefs and attitudes are consistent with practice.” Therefore, in addition to interview data, the present study conducted textual analysis of video recordings of interpreter-mediated sermons to explore the roles of church interpreters. Wang’s (2012) typology of interpreting norms and shifts through descriptive study served as the framework for textual analysis of the present study.

## **1.2 Interpreting Norms and Shifts**

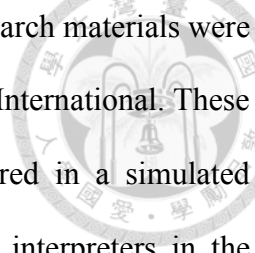
Norms are defined as the *standards of proper or acceptable behavior* (Merriam-Webster, n.d.). The *Role Theory* (Biddle, 1986) suggested that roles are a set of characteristics or behavioral patterns that are expected in a social system. The similar definitions of norms and roles showed significant interrelations between the two concepts and the high likelihood of investigating the roles of interpreters by studying norms.



In descriptive translation studies, shifts have been used to identify norms in which the translators are making initial decisions in a spectrum of the two extremes between “adequacy” and “acceptability.” (Toury, 2012, p. 79). To put it simply, shifts are the result of the reconstruction that took place in rendering target text, and they are made either consciously or unconsciously. Toury (2012) further claimed that shifts have been recognized as a “distinctive feature of translation” (2012, p. 80), and it is inevitable even if the translator strived to adhere to the originality of the source text.

Leuven-Zwart (1989) provided more precise definitions for shifts in a study comparing a Dutch translation with its original Spanish novel *Don Quixote*. A shift was defined as a “difference between a translation and its original” (1989, p. 154), and the function of the shifts were to “furnish indications of the translational norms adopted by the translator, interpretation of the original text, and the strategy applied during the process of translation” (1989, p. 151). The study devised two different models in comparing and describing translation of fictional narrative texts including the comparative model and the descriptive model which were designed to identify “microstructural” shifts and “macrostructural” shifts respectively (1989, p. 171). Two different levels of shifts were found interrelated; one on a linguistic level and the other on a higher discourse level. It is thus suggested that linguistic features on a semantic, syntactic, or pragmatic level formed a larger picture of the translators’ decision governed by a larger normative environment. The definition of shifts provided in Leuven-Zwart’s (1989) study also clarified that some shifts are the manifestation of translating strategies, which can be observed through source-target comparison.

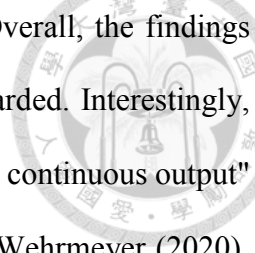
In an empirical investigation into simultaneous interpreting and translational norms, Schojoldager (1995) explored the construct of “translational relationships” or “transformation categories” (1995, p. 81), which is similar to the construct of shifts, via



comparing source texts and target texts of the interpretation. The research materials were based on a Danish news article and an advertisement from Amnesty International. These written texts were transformed into speeches, which were delivered in a simulated conference. Participants of the research were asked to act as the interpreters in the conference. A few transformation categories were identified, including Repetition, Permutation, Addition, Deletion, Substitution, Equivalent Substitution, Paraphrastic Substitution, Specifying Substitution, Generalizing Substitution, Overlapping Substitution, and Substitution Proper. The results suggest the possibility of applying norm-based studies to interpreting.

Examining shifts in signed media interpreting, Wehrmeyer (2020) employed a descriptive research framework that categorized shifts into “additions,” “omissions,” and “reformulations and skewed substitutions” (p. 274). Wehrmeyer recruited two experienced Sign Language Interpreters as participants, who were asked to interpret news broadcasts simultaneously from English to South African Sign Language (SASL). Wehrmeyer (2020) analyzed a corpus of about 30000 words in the source text, and 15000 words in the target text. The results indicate that interpreters’ performances were highly impacted by the natural constraints of simultaneous interpreting. Interpreters were under intense time pressure, trying to catch up with the speakers. This explains why reformulation, generalization, and omission account for the most shifts in the interpretation. These shifts were assumed to be the result of interpreters’ strategic response to such pressure.

Wang (2012) also adopted the research paradigm of descriptive translation study, analyzing the parallel texts of English and Chinese derived from Chinese Premier press conferences from 1998-2008. Three types of shifts (Addition, Reduction, Correction) and four types of norms (Adequacy in interpretation, Explication in logic relations, Specificity



in information content, Explicitness in meaning) were identified. Overall, the findings imply that interpreters' adherence to original speeches is highly regarded. Interestingly, the results contradict Wehrmeyer's (2020) conclusion that "fluent and continuous output" is more crucial than precise rendition (2020, p. 284). According to Wehrmeyer (2020), the conflicting results might be owing to the fact that Wang's (2020) data were collected from consecutive interpretations.

Of all the studies using source-target differences to determine interpreting norms (Schojoldager, 1995; Wang, 2012; Wehrmeyer, 2020), the current study adopted the methodological framework of Wang (2012), which was the only study that collected data from consecutive interpretation. Even though church interpreting and political interpreting are two distinct settings regarding formality of the occasion and the language, and the current study only included data from short consecutive interpreting, Wang (2012) still offer the most comparable model for analyzing interpreting shifts in a consecutive mode.

Shift analysis is fast becoming a key instrument in investigating interpreting norms over the past decades. However, most studies in the field have mostly focused on simultaneous interpreting. Furthermore, previous studies have not employed the same analytical method to explore interpreters' roles. Based on Wang's methods, this study provides an important opportunity not only to advance the understanding short consecutive interpreting, but to provide a new entry point to investigate the construct of interpreters' roles. In addition, exploring church interpreters' roles via textual analysis of interpreting shifts and norms will help to examine the results from previous research (e.g. Lieu, 2018; Tseng, 2009), either to solidify, replenish, or contrast.

### 1.3 Research Purpose and Questions

The present study aims to investigate the construct of interpreters' roles in a church setting. To do so, it extends the research paradigm proposed by Wang (2012) from a political setting to a religious setting. It tries to establish its own parallel corpus based on the sermons on Sundays at The Hope, a church based in Taipei, Taiwan, and to address the following three research questions:

1. What types of shifts do church interpreters make when interpreting sermons consecutively?
2. What types of norms are revealed by the shifts made by church interpreters?
3. What types of roles do church interpreters play to conform to the norms of church interpreting?

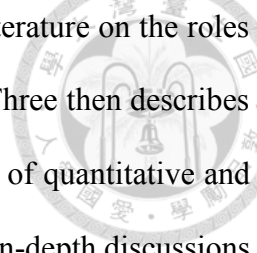
Research question one was designed to investigate the patterns and regularities of interpreting shifts by analyzing the parallel corpus composed of sermons and their interpretations quantitatively and qualitatively. As interpreting shifts were used to suggest norms in a political setting (Wang, 2012), it is assumed that the same method will be applicable to revealing interpreting norms in a church setting. The quantitative data include shifts that were identified, categorized, and calculated. The collected statistics of shifts are expected to indicate an overall tendency of shifts made by the interpreters and it is expected that certain types of shifts demonstrate a higher or lower percentage of occurrences. On the other hand, the qualitative data of shifts include deeper analysis of the possible reasons implicated by common shifts shared by different church interpreters. The results are presented with authentic examples of shifts observed in the parallel corpus. Overall, shift analysis in the present study echoed the two approaches of analyzing shifts suggested by Pym (2014), including a bottom-up analysis of smaller textual units, coupled with a top-down analysis of contextual influence on the interpretation. The above analyses



of shifts serve as a foundation for further examination on norms and roles of church interpreters.

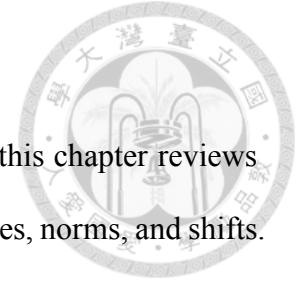
Question two was designed to provide empirical evidence of interpreting norms on the basis of common shifts revealed in research question one. As shifts are analyzed quantitatively and qualitatively, the overall tendency of the occurrences of shifts in the interpreting outputs is expected to imply a set of underlying rules that the interpreters follow while interpreting. The empirical investigation on norms was triangulated with the interpreters' opinions collected through interviews. Based on the results of the survey conducted by Tseng (2009), one of the most important quality criteria of church interpreters is faithfulness: to convey the intended messages of the speaker. It is then anticipated that shifts that alter the main message will be rarely seen in the interpretation, and the interviewees will also second the idea of staying close to the original text. In addition to establishing a set of norms via text analysis and interviews, the comparison between the documented interpretation and the participants' ideal standard of interpreting can also help church interpreters in examining the gap between the attempted goal and the final product of interpretation.

Finally, question three aims to investigate church interpreters' roles as revealed by shifts, norms, and interviews. The construct of roles and norms are closely related. The former suggests the social position that people hold in a social system, and the latter refers to a set of behaviors that are expected of people in that particular position. Therefore, it is assumed that data collected through textual analysis of shifts, which are used to identify norms, can also help establish the roles that conform to the norms. Textual analysis combined with interview data will form a bigger picture of the expected roles of church interpreters.



Following this introduction, Chapter Two reviews the past literature on the roles of interpreters in different settings and interpreting norms. Chapter Three then describes the methods adopted to answer the three research questions. Results of quantitative and qualitative data analysis will be demonstrated in Chapter Four, with in-depth discussions on the intertwined relationship among interpreting shifts, norms and interpreters' roles. Finally, Chapter Five concludes this paper with a summary of findings, limitations, and possible directions for future research. It is hoped that the results of this study may serve as a foundation for church interpreting training, helping church interpreters to recognize the expected behaviors and responsibilities, the appropriate standards and performances, and the possible strategies that can be applied while interpreting.

## Chapter 2 Literature Review



In an attempt to investigate the roles of church interpreters, this chapter reviews past literature concerning the three main constructs of this study—roles, norms, and shifts. Since an overview of past research on interpreting shifts has been thoroughly provided in Chapter One, this chapter will focus on the discussion of interpreters’ roles and interpreting norms. Section 2.1 highlights how roles are defined in social studies, and then zooms in on the roles of interpreters in conference settings, community settings, and in church settings. Section 2.2 provides clear definitions of norms proposed by previous studies, a short history of descriptive studies on norms in translation, a possible transition to study norms in the realm of interpreting, and finally, available literature on the norms of church interpreting.

### 2.1 Roles of Interpreters

Role, one of the most central targets of research in social science, concerns the interpersonal interaction, function of specific positions, and the expected behaviors in a large social network (Biddle, 1986). The construct of role in interpreting studies, as suggested in Pöllabauer (2015), is most related to the two theoretical perspectives within role theory: “structural functionalism” and “symbolic interactionism” (2015, p. 355). The former suggests passive roles of interpreters as “conduits” (Roy, 1993, p. 349) or “language converters” (Pochhacker, 2000, p. 50), while the latter regards interpreters as active participants of communications. The two seemingly contradictory roles are also mentioned in Gile’s (1991) study on translation and interpretation quality in terms of communication, depicting interpreters as the speakers’ “alter egos” and “communication facilitator” working for interpreting users (p. 198), which shows the presence of interpreters’ multifaceted roles in various settings. The following discussion will be based

on the expected roles of conference interpreters, community interpreters, and zoom in on the roles of church interpreters.



### ***2.1.1 Roles of Conference Interpreters***

Interpreters as “mechanistic message conveyors” (Pöllabauer, 2015, p. 356) can be seen in several studies in conference interpreting. Approaching quality in conference interpreting with pragmatic problems, Kopczynski (1994) identified common situational variables that affected interpretation, including the interpreter’s decision to be inclined to the speakers or the audience, i.e., to be the “ghost” or the “intruder” (1994, p. 191). In other words, interpreters can decide whether to render all the verbal and nonverbal communicative cues from the speakers, or to add, omit, or summarize the source speech according to the interpreters’ own bilingual and bicultural knowledge. The results of Kopczynski’s (1994) survey, participated by international conference speakers and receptors, suggested a higher acceptance of interpreters playing the ghost role, which also echoed the idea of being a conduit proposed by Roy (1993).

The role of being a loyal “machine” (Pöllabauer, 2015, p. 356) can also be seen in *Practical Guide for Professional Conference Interpreter* published by AIIC (2016) highlighting the importance of fidelity and impartiality, i.e. prioritizing the speaker’s message “as accurately, faithfully, and completely as possible” (p. 16). Providing a comprehensive training guide for conference interpreters, Setton and Dawrant (2016) stated that the ground rule for conference interpreting is to express the speaker’s intended meaning as faithfully as possible, reemphasizing the nature of the interpreter’s roles involves impartiality, neutrality, and fidelity.

While fidelity and impartiality seem to be hailed as the basic standards for interpreting, Roy (1993) argued that interpreters, assumed to be the only bilingual among

the speaker, the listener, and the interpreter, have the linguistic knowledge to get the message across. That is to say, the interpreter has the potential power to influence the meaning of the message, resulting in different outcomes of the event. In this sense, the interpreter should also be regarded as an active participant involved in the communication.

### ***2.1.2 Roles of Community Interpreters***

The active role of the interpreter is most often observed in the community setting. Interpreters described as “helpers” by Roy (1993, p. 349) revealed one of the most active roles of interpreters, most of whom were family members or friends interpreting for deaf community members. Aside from interpreting between deaf and hearing people, the interpreters helped to make difficult decisions and few of them were compensated in any forms.

In a questionnaire-based study done by Pöchhacker (2000), 629 responses were collected from healthcare workers and social workers in Vienna hospitals and family affairs centers. 62% of the respondents agreed with the role description of “explaining foreign cultural references and meanings” (p. 53). The study revealed that the interpreter's task was construed as "clarifier," "explainer," "cultural mediator," "helpmate" and "agent" (p. 63).

Exploring the cultural aspect of interpreting in another medical setting, Leanza (2005) proposed a new typology of community interpreter's roles related to cultural differences, stating that besides the role of a “linguistic agent” (p. 186) who attempts to maintain impartiality, intervening only on language level, there is the role of “integration agent” (p. 187) who finds resources to facilitate integration by helping migrants and people from the receiving society understand each other. Hale (2007) further stated that

the interpreter's role is to serve the best interests of the patient and to fulfill the goal of healthcare providers. Being the role of a "gatekeeper" (2007, p. 42), the interpreter had to gauge the importance of the message and decide whether to add or omit certain messages in order to provide both patients and doctors the most precise and concise messages.

In addition to community interpreters in the medical field, court interpreting also shows a wide range of interpreter's roles. Hale (2008, p. 102) listed five role identities of interpreters: 1) an advocate for the powerless participant; 2) an advocate for the powerful participant; 3) a gatekeeper; 4) a filter, embellisher, clarifier, speech assistant; 5) a faithful renderer of the original utterances. Another study on the role of court interpreters done by Marszalenko (2016) described court interpreters as "communication facilitators" (2016, p. 40) who "strive to make the communication smooth" between different parties.

In comparison with conference interpreters who are perceived as merely message carriers, community interpreters are generally viewed as active participants, with little emphasis placed on the passive role as faithful renderers. This is in part because some interpreting-required event serve a larger purpose of consoling the patients, clarifying the prescription from doctors even with additional explanation, or advocating for the benefits of the client in court. Interpreting-mediated events involve different parties coming into contact for various purposes, which complicates the roles of interpreters (Pöchhacker, 2007).

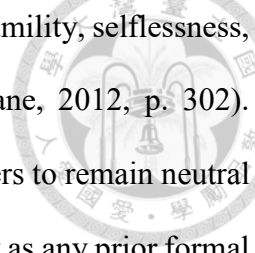
### ***2.1.3 Roles of Church Interpreters***

As opposed to conference interpreting and community interpreting, church interpreting is viewed as a specific setting of interpreting, which is seen as a "religious setting" (Pöchhacker, 2004, p.163). A few studies have tried to investigate the similarities

and differences between the role of interpreters in a church setting and those in other settings (e.g. Hokkanen, 2012; Lieu, 2018; Tseng, 2009).

A survey conducted by Tseng (2009) suggests that church interpreting is a subtype of community interpreting. Two groups of respondents of the survey, the interpreting users and the interpreters, unanimously gave high ratings to the role description of church interpreters as “helpers,” echoing Roy’s (1993) descriptions of community interpreters. Interestingly, Tseng’s (2009) study suggested that fidelity and completeness were two of the most important criteria in terms of interpretation quality expectations. In addition, being “free to and responsible for making additional explanations for the congregation” and “may either trim or add to the speaker’s message” were also expected (Tseng, 2009, p. 94). In terms of being a passive or active role, it can be inferred that passive and active roles are all expected of church interpreters. Tseng concluded that church interpreters showed a stronger agreement on being the conduits, while interpreting users put more emphasis on interpreters being the “bridge” (p. 104) between the speaker and the listener, which granted interpreters space to make further explanation or even correct the speakers’ errors as long as the goal was fulfilled.

Hokkanen (2012) examined the roles of church interpreters as volunteers and servants, while comparing the mild difference between the two. Volunteer work was defined as “unpaid,” “done voluntarily,” done “for the benefit of others,” and “organized by agents other than the volunteers themselves” (p. 300). Each of these characteristics could also be identified in volunteer work in community interpreting as interpreters serve as helpers. In the church setting, interpreters are more than volunteers. The important value of altruism is shared, but the motive for serving in church is mainly driven by the ideology upheld in church, including the personal relationship with God and the belief that everything people offered as service is originally gifted by God. “The heart of a

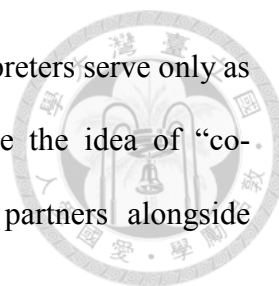


servant” is seen as the right attitude for serving, which consists of “humility, selflessness, and willingness to place others’ needs before one’s own” (Hokkanen, 2012, p. 302). Hokkanen (2012) concludes that it is impossible for church interpreters to remain neutral since conforming to, or even promoting, the ideology is “as important as any prior formal training or even the quality of the interpreting being provided” (p. 307). This finding shows the active role of church interpreters as ideology advocates of Christianity.

Lieu (2018) compared the role of church interpreters with secular professional interpreters by designing a questionnaire about interpreters’ eligibility, active roles, and passive roles. In terms of eligibility, the results of the study showed that 80% of respondents strongly agreed or agreed that “it is not possible to interpret on matters of the Christian faith without first being a believer in the faith” (p. 80). The result implies that the standard for being a qualified church interpreter largely depends on their faith in Christianity probably because of the need to contain specific Christian knowledge and the role to advocate Christian ideology along with the speaker.

According to Lieu (2018), the active roles include “jargon user” (using the terminology, nomenclature, vocabulary, and expressions distinct to the field), “performer” (imitating the speaker’s non-verbal communicative acts), “co-constructor of message” and “mediator/filter” (being allowed to omit, add, or substitute information for the sake of improving communication) (p. 49), and “spiritual edifier” (being morally and spiritually fortifying) (p. 36). As highlighted by Lieu (2018), the ultimate goal of the sermon is that both speakers and interpreters are serving to deliver the message from God to God’s people in order to fulfill the higher goal of “edifying” the people (p. 36), meaning to strengthen, encourage and comfort. (*New International Version Bible*, 2011, 1 Corinthians 14:3). To fulfill this goal, interpreters are expected to minimize their “visibility” (Owen 2014, as cited in Lieu, 2018, p. 36).





The passive role, on the other hand, does not imply that interpreters serve only as a conduit. The identity and responsibilities of interpreters involve the idea of “co-communicators/co-preachers” (p. 52), who are expected to be partners alongside speakers/preachers and help to deliver messages together.

For a clear collection and comparison of roles of interpreters from previous studies, see Table 1.

**Table 1**

*The Roles of Interpreters Listed in Previous Studies*

<b>Setting</b>	<b>Study</b>	<b>Role description</b>
(General view regardless of settings)	Roy, 1993,	“conduits” (p. 349)
	Pöchhacker, 2000	“language converters” (p. 50)
	Gile, 1991	sender’s alter ego communication facilitator working for the receiver or the client
	Pöllabauer, 2015	“mechanistic message conveyer” (p. 356) machine (p. 356)
conference	Kopczynski, 1994	“ghost” (p. 191)
	Setton & Dawrant, 2016	involving impartiality, neutrality, and fidelity
community	Roy, 1993	active participants helpers (p. 349)
	Pöchhacker, 2000	“clarifier” (p. 63)

Setting	Study	Role description
community	Pöchhacker, 2000	“explainer” (p. 63)
		“cultural mediator” (p. 63)
		“helpmate” (p. 63)
		“agent”(p. 63)
	Leanza, 2005	“linguistic agent” (p. 186)
		“integration agent” (p. 187)
	Hale, 2007	“gatekeeper” (p. 42)
	Hale, 2008	“an advocate for the powerless participant” (p. 102)
		“an advocate for the powerful participant” (p. 102)
		“a gatekeeper” (p. 102)
“a filter, embellisher, clarifier, speech assistant” (p. 102)		
“a faithful renderer of the original utterances.” (p. 102)		
Marszalenko, 2016	“communication facilitator” (p. 40)	
church	Tseng, 2009	helpers
		fidelity and completeness as the two most important criteria “free to and responsible for making additional explanations for the congregation” (p. 94)

Setting	Study	Role description
church	Tseng, 2009	“may either trim or add to the speaker's message” (p. 94)
		“bridge” (p. 104)
		“volunteer” (p. 301)
		“servant” (p. 302)
	Hokkanen, 2012	done for the benefits of others
		“humility, selflessness, and willingness to place others’ needs before one’s own” (p. 302)
	ideology follower and promoter	Christianity believer
	Lieu, 2018	“jargon user” (p. 49)
		“performer” (p. 49)
		“co-constructor of message” (p. 50)
		“mediator/filter” (p. 49)
		“spiritual edifier” (p. 36)
		minimize “visibility” (p. 36)
	“co-communicators/co-preachers” (p. 52)	

## 2.2 Interpreting Norms

According to Merriam-Webster Dictionary, norms can be defined as “standards of proper or acceptable behavior.” Interpreting, which is a tool for communication, is also inherently seen as a social behavior and activity. Therefore, “norms of interpreting” can be defined as the shared standards of proper or acceptable behavior among interpreters of the profession and users of interpreting services (Wang, 2012). Those acknowledged standards and values will also further determine the choice of the interpreting methods and strategies adopted by interpreters.

The studies on norms in translation have a longer history than those on norms in interpretation. Toury (2012) devoted an entire chapter to probing the nature of norms in the context of translation. “The initial norm” (2012, p. 79) shows the translator’s underlying value toward translation, whether to follow the original structure of the source text by finding the best equivalence, i.e., the norm of “adequacy”, or to make adjustments for the readers, i.e., the norm of “acceptability” (2012, p. 79). However, in reality, no translation can be completely adequate or acceptable, “a blend of both” (2012, p. 70) are mostly presented in the translation. Toury (2012) further states that it is the trade-offs between adequacy and acceptability that reveal when and how norms intervene the translation process.

Norms had not been the focus of interpreting studies until Shlesinger (1989) proposed the idea of extending norm studies from translation to interpretation. Shlesinger argued that interpreting studies, as opposed to translation studies, lack a representative corpus due to the technical difficulties of documentation. “Logistical and methodological hurdles” (p. 114) should be overcome to gain comprehensive insights into interpreting. Harris (1990) responded to Shlesinger’s concern by counter-arguing that professional interpreting is governed by norms and it is possible to surmount the methodological

barriers. In the present study, the methodological problems were reduced to minimum. All the materials analyzed in the study are transcripts based on recorded videos instead of observation of on-site interpretation. With the rapid technological advancement, audio and video recordings are easy to store and readily available on the Internet.

Studying translational norms in interpreting, Schjoldager (1995) further exemplified the possibility of extending translation studies to interpretation. The study adapted a theoretical model of transformation categories in translation from Delabastita (1989) to make a “source-target comparison” (Schjoldager, 1995, p. 83), analyzing overall strategies employed by four groups of interpreters. One group of the interpreters seemed to copy the source text as completely as possible, while another group showed a certain degree of latitude and said something which was “contextually plausible” (p. 84). These two variations respectively echo the norms of adequacy and acceptability in the descriptive translation studies (Toury, 2012).

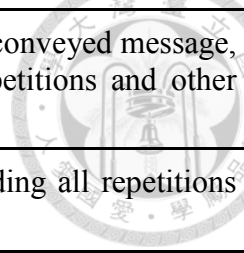
The two extremes of interpreting norms, i.e. adequacy and acceptability, are also evident in church interpreting, where they coexist but with different values. As “the concept of norms is closely related to the issue of interpreting quality” (Chang & Schallert, 2007, p. 142) and quality expectations “often related to sociolinguistic factors” (Garzone, 2002, p. 107), the expected quality criteria for church interpreters compiled by Tseng (2009) (see Table 2) is assumed to reflect the norms of church interpreting.

**Table 2**

*Quality Criteria for Church Interpreting*



<b>Assessment Criteria</b>	<b>Definition</b>
<b>1 Christian interpreter</b>	the interpreter being an openly confessed and baptized believer of Jesus Christ
<b>2 Spiritual maturity</b>	the interpreter being a committed follower of Jesus Christ, bearing visible manifestations of the "fruit of the [Holy] Spirit", namely "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23a)
<b>3 Presence of the Holy Spirit</b>	the power of God ministering to the congregation in ways that can bring revelation, physical or spiritual healing, and conviction of guilt
<b>4 Reliability</b>	the congregation's perceived trustworthiness of the interpreter
<b>5 Pleasant voice</b>	the quality of the interpreter's voice that is nice to listen to
<b>6 Pronunciation</b>	the correct pronunciation and clear enunciation of words and phrases
<b>7 Stage Presence</b>	the proper on-stage appearance and behavior for the given event (applicable only to CI)
<b>8 Identification with speaker</b>	the interpreter's empathy with the speaker, including adopting the speaker's communicative intentions, style, tone, intensity of voice, tempo, intonation, and nonverbal signals
<b>9 Correction of speaker error</b>	the interpreter's correction of the speaker's obvious yet unintentional mistakes
<b>10 Addition of explanation</b>	the interpreter's insertion of explanation on ambiguous terms or ideas and conversion of culturally-specific references into that which is parallel in the congregation's culture
<b>11 Fidelity</b>	Faithful rendition of the speaker's original speech content, without arbitrary alteration
<b>12 Summarization</b>	the interpreter's consciously selected translation of what is importance in the speech, and the leaving out of the rest



<b>13 Completeness</b>	the complete rendition of the speaker's conveyed message, with selected omission of obvious repetitions and other redundancies
<b>14 With all details</b>	the interpretation of every detail including all repetitions and obvious redundancies
<b>15 Logical cohesion of utterance</b>	the existence of logical coherence in the interpreter's delivery
<b>16 Fluency</b>	the absence of disturbing or inappropriate salient silent pauses or uneven pacing during the interpretation
<b>17 Succinctness</b>	the pithiness of the interpretation (shorter than the speaker's delivery) and smooth turn-taking on the interpreter's side
<b>18 Terminology</b>	the proper use of jargons and ways of speech as habitually used in the church; familiar and accurate rendition of Biblical citations (most likely the Chinese Union Version or the New International Version)
<b>19 Correct grammatical usage</b>	the use of correct grammar and complete sentences
<b>20 Rhetoric delivery</b>	the skillful adoption of figures of speech, words, or phrases, such as the use of idioms and vivid expressions

Source: Tseng (2009, p. 54)

Tseng (2009) further categorized the twenty criteria into five dimensions: church-specific, appearance, role, content, and linguistics (see Table 3).



**Table 3**

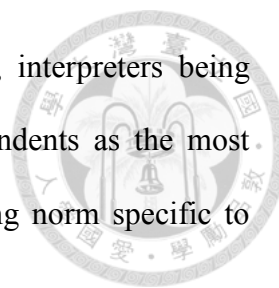
*Dimensions of Church Interpreting Quality Criteria*

<b>Assessment Criteria</b>	<b>Definition</b>
<b>1 Church specific</b>	Christian interpreter, spiritual maturity, presence of the Holy Spirit
<b>2 Appearance</b>	reliability, pleasant voice, stage presence
<b>3 Role</b>	identification with speaker, correction of speaker error, addition of explanation
<b>4 Content</b>	fidelity, summarization, completeness, with all details
<b>5 Linguistic</b>	pronunciation, logical cohesion of utterance, fluency, succinctness, terminology, correct grammatical usage, rhetoric delivery

Source: Tseng (2009, p. 78)

The results of Tseng's (2009) study showed that content-wise, both church interpreters and interpreting users considered "fidelity" to be the most important quality criterion, and "completeness" was ranked third by the interpreters and sixth by the users. Tseng went on to explain that according to the definitions of fidelity and completeness (see Table 2), interpreters are still expected to filter out some of the repetitions and redundancies that do not impact the original content of the source text. Moreover, interpreting with all details, including repetitions and redundancies, is ranked second to last. The composite consideration of the findings suggests that there is a room of judgment given for interpreters, and there is no need for interpreters to be "overly faithful" to the source text (Tseng, 2009, p. 84). It could thus be inferred that in church interpreting, the norm of adequacy is valued slightly over acceptability, but it should be predicated on the absence of redundancies. The overall respect for the source text is probably due to the reverence for the speakers, i.e. the preachers or pastors, who are often seen as the spokesmen of God. Aside from all Tseng's (2009) findings about adequacy that echo the





studies of norm in other settings (e.g. Gile, 1998; Wang, 2012), interpreters being Christians was unanimously deemed by both groups of the respondents as the most important criterion over all the other ones, which is an overarching norm specific to church interpreting.

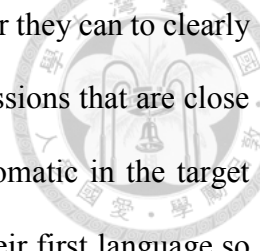
Examining the roles of church interpreters based on the Bible, Owen (2014) stated in the opening chapter that church interpreters are “required to be Christian first and interpreters second” (p. 7), showing the fundamental need for church interpreters to be personally related to the things being interpreted. Owen further cited a verse from the Book of Nehemiah, which says, “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (*King James Version Bible*, 1769/2017, Nehemiah 8:8). On the basis of this verse, three principles for church interpreting are revealed: 1) reading distinctively; 2) giving the sense; 3) causing understanding. Given the original Hebrew of the three principles, they represent three areas of interpreting aims, “linguistic,” “intellectual,” and “volitional” aims (see Table 4).

**Table 4**

*Three Aims of Interpreting*

<b>Stages</b>	<b>Hebrew</b>	<b>Meaning</b>	<b>Interpreting Aim</b>
<b>Reading distinctively</b>	Mephorash, from parash	Separate, declare, specify, translate	<b>Linguistical:</b> Fluency of target language
<b>Giving the sense</b>	Som sekhel	Som: of light Sekhel: intellect, mind	<b>Intellectual:</b> Mental understanding
<b>Causing understanding</b>	Wayyabhinu	Discernment	<b>Volitional:</b> Acceptance

Source: Owen, 2014, p. 61



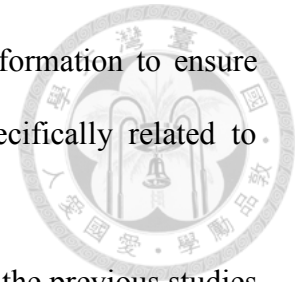
To *read distinctly* implies that interpreters should try whatever they can to clearly deliver the given information. Interpreters are expected to use expressions that are close to the listeners and refrain from literal translation which is not idiomatic in the target language. In order to do so, most interpreters are interpreting into their first language so that a certain level of linguistic proficiency is guaranteed.

To *give the sense* means that not only the information is translated on the linguistic level, but the intrinsic meaning behind the word is also delivered so that the real meaning can be understood mentally. In order to do so, the interpreters have the freedom “not to depart from, but to paint around the message” (Owen, 2014, p. 53). It is assumed that the meaning of the message will be clarified through additional explanation.

Finally, to *cause understanding* is alluded to the fact that the source texts that interpreters deal with in a church setting are designed to have an impact on listeners’ hearts. According to Owen (2014, p. 57), those texts are meant to persuade, challenge, encourage, appeal, or warn at a “spiritual level.” Owen further argues that this is deemed as the most important aim and the overarching goal for church interpreting, and it is also what differentiates church interpreting from interpreting in other secular settings. Similar to adding messages to fulfill the intellectual aim, interpreters are also allowed to “embroider” (2014, p. 58) around the interpretation or resort to other strategies that enhance volitional impact.

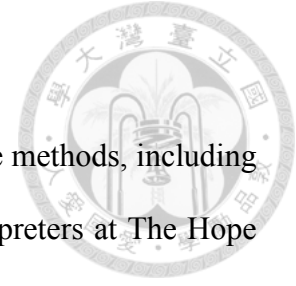
The two previous studies on interpreting norms in church settings (Owen, 2014; Tseng, 2009) suggest that being Christians is mutually recognized as the basic requirement for being church interpreters. Both studies concur that it is important to maintain faithfulness to the source texts, however they appear to employ a broader definition of faithfulness. The interpreters are not encouraged to stray from the original content, but are expected to omit redundant messages that do not alter the content of the

source text, or to supplement the interpretation with additional information to ensure clarity that lead to volitional understanding. Overall, criteria specifically related to Christianity are valued over ones related to language and content.



Questionnaire-based methods have been adopted in many of the previous studies on interpreters' roles (e.g., Kopczynski, 1994; Lieu, 2018; Pöchhacker, 2000; Tseng, 2009). In contrast, this study adopted a discourse-analytical approach, using textual data in the analysis of roles (Pöchhacker, 2015). Analysis of parallel texts and interviews with church interpreters were included in the study. On the basis of the results and theories provided by previous studies, it is hoped that the results will shed new light on interpreters' norms and roles in church settings.

## Chapter 3: Research Methods



The present study employed both quantitative and qualitative methods, including textual analysis and interviews, to explore the roles of church interpreters at The Hope Church in Taiwan. According to Toury (1978, p. 57) cited by Schjoldager (1995, p. 67), there are two major sources of looking into underlying norms, including “textual norms” and “extratextual norms.” Textual norms can be found “by means of a source-target comparison” (p. 67).

The present study conducted source-target intertextual analysis under the same research paradigm to identify shifts, which are indicators of norms. Wang (2012) has demonstrated the possibility of adopting the same intertextual analysis and devised a classification for analyzing interpreting norms through shifts. A pilot study was conducted using Wang’s (2012) categorization of shifts for preliminary source-target intertextual analysis. A new categorization framework for shifts was formed by adding a new type of shifts specifically found in this study.

The interviews were participated by four church interpreters whose interpretations were the selected research materials. The purpose of the interviews was to provide another entry point to determine the roles of church interpreters, and to validate the assumed norms and roles revealed by shift analysis.

### 3.1 Participants

The texts for analysis used in the present study were transcripts of sermon videos from The Hope Church. All of the sermons posted online were interpreted by nine interpreters, but only six interpreters were still active in 2021. Among the six interpreters, only those with more than ten years of experience were invited in this study. This is because an interpreter’s competence might impact their interpreting performance (Wang,

2012). Therefore, there were a total of four interpreters invited as the participants for the interviews in the main research. And their interpreting performances served as the basis for intertextual analysis. It is noteworthy that only one of the four interpreters (Interpreter 1) had received a short-term professional training in interpreting. She attended a 10-week training course provided by the School of Continuing Education, National Taiwan Normal University. A summary of their A language, interpreting direction, experiences in interpreting, and whether they have received any forms of interpreting training are compiled in Table 5.

Among all the interpreters, some of them were responsible for interpreting into Chinese while others were responsible for interpreting into English. Only sermons translated into each interpreter's A language will be included in the data.

**Table 5**

*Interview Participants*

<b>Interviewee</b>	<b>A language</b>	<b>Direction</b>	<b>Years of Experience</b>	<b>Training</b>
Interpreter 1	Chinese	E-C	10	10 weeks
Interpreter 2	English	C-E	12	No
Interpreter 3	Chinese	E-C	20	No
Interpreter 4	English	C-E	10	No

*Note.* E = English; C = Chinese

### **3.2 Data collection**

#### **3.2.1 Creating the Parallel Corpus**

The first part of the research was intertextual analysis. The material used in this research were eight sermon videos from the YouTube channel of The Hope Church in Taipei, a church established at the beginning of 2019. As of January 2022, 151 sermon

videos have been posted on their YouTube channel. The number of videos continues to increase because three sermons are delivered each week and two of the three recorded videos (one Chinese version and the other bilingual version) are uploaded to the YouTube channel of the church. The length of each sermon is about 55-65 minutes on average. The selected videos were fully transcribed for the convenience of analysis, including source texts and target texts. Both source texts and target texts were manually aligned in order to create a parallel corpus.

To ensure the representativeness of the data in studying norms, the researcher analyzed eight videos in total (two for each interpreter). In the eight videos, three speakers and four interpreters were included. For those who interpreted more than two sermons, videos with higher views were selected and analyzed in this research. Eight videos created a corpus of 59719 words in the source texts, and 60899 words in the target texts (see Table 6). In total, 16 texts, including 8 source texts and 8 target texts, were used for analysis in this study.



**Table 6**

*Videos for Textual Analysis*

<b>Video</b>	<b>Speaker</b>	<b>Interpreter</b>	<b>Length</b>	<b>ST Word Count</b>	<b>TT Word Count</b>
1	Speaker 1	Interpreter 1	56:20	6,657	12,351
2	Speaker 1	Interpreter 1	50:20	6,071	10,628
3	Speaker 2	Interpreter 2	55:25	9,244	5,464
4	Speaker 2	Interpreter 2	53:48	9,612	5,498
5	Speaker 1	Interpreter 3	59:17	5,773	8,634
6	Speaker 1	Interpreter 3	62:45	6,073	8,747
7	Speaker 3	Interpreter 4	42:20	7,792	4,139
8	Speaker 2	Interpreter 4	46:40	8,497	5,438
<b>Total</b>				<b>59,719</b>	<b>60,899</b>

### **3.2.2 Interviews**

The second part of the research was semi-structured interviews. Four interpreters included in the intertextual analysis were invited for individual interviews, and all of the interviews were recorded with consent form signed (see Appendix iii for consent form). The interview questions for both the pilot study and the main study were designed based on the three main constructs of the present study, including 1) background information, 2) roles of church interpreters, 3) norms in church interpreting, and 4) shifts in interpreting.

In the first part of the questions, the participants were asked about their educational background, experiences in interpreting, whether they received certain interpreting training, and challenges they have or they think church interpreters might have. Then, the second, third, and fourth parts focused on the roles of interpreters as perceived by themselves, the norms observed by the interpreters, and the possible reasons

behind the shifts that were made in their interpreting outputs (see Appendix i). The interview lasted about 60 minutes each.

The current study adopted a more inductive approach using shift as the analytic tool to observe the norms in church interpreting and the roles of church interpreters, while the rationale for the interview questions flowed in a relatively more deductive manner, going from a general view on roles and norms to the specific discussion on shifts in the interpretation. It is also noteworthy that the interviews were not retrospective interviews right after interpreting the sermon since the selected videos were recorded months or years before the study.

### **3.3 Data Analysis**

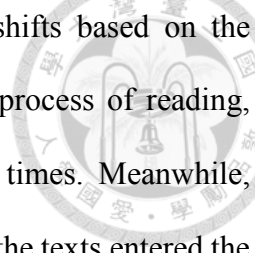
#### ***3.3.1 Analyzing the Shifts***

Intertextual analysis was conducted both quantitatively and qualitatively. In the quantitative analysis of shifts, after the texts were transcribed, all the observed shifts were counted to see the total occurrences of different types of shifts and how many types of shifts made by each individual interpreter. In terms of qualitative analysis, the regularities of shifts observed in the intertextual analysis were documented, categorized, and presented with examples.

The qualitative analysis of shifts broadly followed the steps of content analysis proposed by Dornyei (2007, pp. 245-257), which included the following steps: 1) transcribing the data; 2) pre-coding and coding; 3) growing ideas, and 4) interpreting the data.

In the present study, eight selected videos were first transcribed before manual alignment of the source texts and the target texts in order to make comparisons between the original speeches and the interpreting outputs.





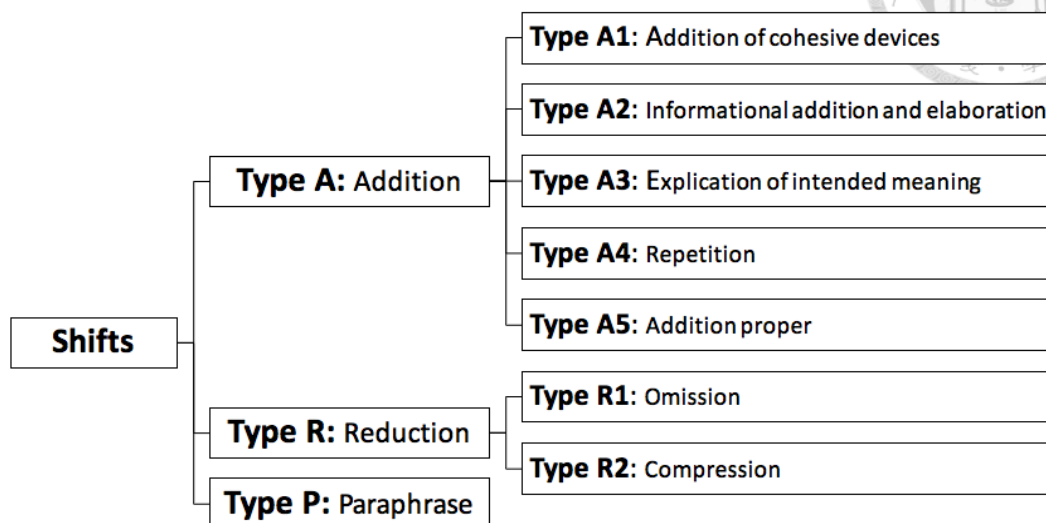
The parallel corpus underwent pre-coding and coding of shifts based on the categorization of shifts by Wang (2012). Pre-coding included the process of reading, reflecting, and highlighting. The texts were read through several times. Meanwhile, memos were made on salient features of shifts. After the pre-coding, the texts entered the main coding process, which also included two separate steps: initial coding and second-level coding. Since the texts had already been through pre-coding, some features of the texts had already been identified. Those highlighted parts then continued to be labeled and explicated, which was completed in initial coding. Second-level coding included identifying the patterns, clustering, examining, and re-coding (if necessary). In the present study, the patterns of shifts facilitated in observing norms in church interpreting. After the repeated process of coding, it was expected that “descriptive and low inference codes” would gradually be replaced by “higher-order pattern codes” (Dornyei, 2007, p. 251).

The present study adopted the categorization of shifts by Wang (2012), including Type A (Addition), Type R (Reduction), and Type C (Correction), while two new phenomena observed in the pilot study led to adjustments in the classification of shifts. Type P shifts (Paraphrase) were included as a new type of shifts, which is defined as ‘changing the sentence structures’ or ‘adjusting the message,’ (Wu & Liao, 2018, p. 194) and Type C (Correction) was omitted. Figure 1 shows the finalized version of shift categorization and Table 7 shows the definitions of different subtypes.



**Figure 1**

*Different Types and Subtypes of Shifts*



**Table 7**

*Definition of Different Subtypes of Shifts*

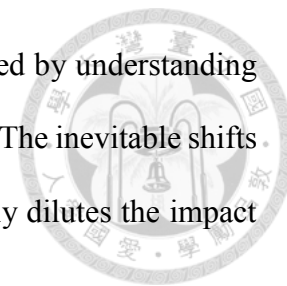
Type A: Addition	
<i>Subtype</i>	<i>Definition</i>
<b>Type A1:</b> Addition of cohesive devices	“Adding textual cohesive devices or logic connective expressions to the target texts to make the implicit textual or logical connection explicit in the target texts” (Wang, 2012, p. 202)
<b>Type A2:</b> Informational addition and elaboration	“The addition and elaboration of background information with situational, contextual and cultural significance in the target text” (Wang, 2012, p. 203)
<b>Type A3:</b> Explication of intended meaning	“Interpreters make explicit in the target text what is implicit in the source text” (Wang, 2012, p. 203)
<b>Type A4:</b> Repetition	“Repetition of synonymous words or phrases in target language expressions and repetition resulted from the interpreter’s self-correction” (Wang, 2012, p. 204)
<b>Type A5:</b> Addition proper	“Addition of new information that does not exist in the source text” (Wang, 2012, p. 205)

<b>Type R: Reduction</b>	
<i>Subtype</i>	<i>Definition</i>
<b>Type R1:</b> Omission	“Interpreters omit what they consider to be negligible information from the speaker’s words” (Wang, 2012:206)
<b>Type R2:</b> Compression	“The interpreter compresses loose structures and redundancy in the source text and makes them streamlined in the target language expression” (Wang, 2012, p. 207)
<b>Type P: Paraphrase</b> <i>“changing the sentence structures” or “adjusting the message” (Wu &amp; Liao, 2018, p. 194)</i>	

Since the data for analysis are speeches interpreted in short consecutive mode, the cognitive load can be greatly reduced as opposed to long consecutive or simultaneous interpreting. Detailed information of the message was expected to be stored in the interpreters’ working memory. Therefore, in the current study, the meaning units for analysis were smaller. In other words, texts were analyzed phrase by phrase, and any phrase-level addition, omissions were regarded as shifts. See Appendix ii for extracts from intertextual shift analysis.

It is also noteworthy that according to Wang’s (2012, p. 200) definition, “translation errors” and “necessary changes caused by the systematic formal difference between the source and target texts” were not included as shifts. For example, there are innate syntactical differences between Chinese and English. Ye (2013) compared the translation between English and Chinese and discovered the embedded differences of syntax in five areas, including the use of time adverbs, adverbial clause, passive and active voice, conjunctions, and relative clause. He argued that unlike English, Chinese is a non-inflectional language. In other words, the meaning of an English sentence can be precisely interpreted by the reader with the help of different linguistic markers that demonstrate the

word relations. However, Chinese sentences should be comprehended by understanding the implicature and contextual cues that are hiding behind the words. The inevitable shifts caused by language difference might be one variable that statistically dilutes the impact of shifts caused by norms, and were therefore not counted.



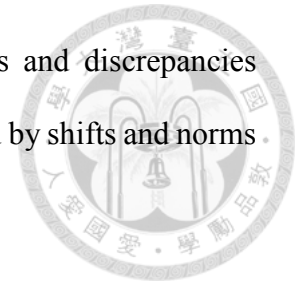
### ***3.3.2 Analyzing the Interview Data***

All the interviews were analyzed qualitatively by the same content analysis method proposed by Dornyei (2007). The research process included recording, transcribing, coding, and interpreting the data. The interviews were fully audio recorded. However, the texts were partially transcribed due to the fact that the discussion also included unrelated matters to the main research. For example, conversations on some life anecdotes or stories were also included to build the rapport between the interviewer and the interviewees. The researcher noted down important points while reviewing the recordings of the interviews. Only excerpts from the interviews that showed its significance and correlations to the norms and roles observed in the corpus analysis were transcribed.

The coding process was streamlined by the well-organized interview questions and their corresponding answers. The structure of the collected data was based on the four sections of the interviews, including background information, roles of church interpreters, norms in church interpreting, and shifts in interpreting. Based on the memos taken in the reviews of recordings, the researcher highlighted and labeled the features that seem to be the overarching idea conveyed by the interviewees on the three main constructs of the present study: norms, roles, and shifts.

Finally, general thoughts of the interviewees will be drawn after the analysis. The results of the interviews were compared with the results of corpus analysis and with the

assumptions made by the researcher, investigating the similarities and discrepancies between the expected roles by the interviewees and the roles revealed by shifts and norms in the textual analysis.



### **3.4 The Pilot Study**

A 64-minute sermon interpreted by another interpreter at The Hope Church with shorter interpreting experience than the four participants in the study served as the basis for textual analysis in the pilot study. The goal of the pilot research was to confirm the validity and the adaptability of applying Wang's method to analyzing church interpreting as well as the appropriateness of the interview questions. The results and discussions of the pilot study are presented in the following sections.

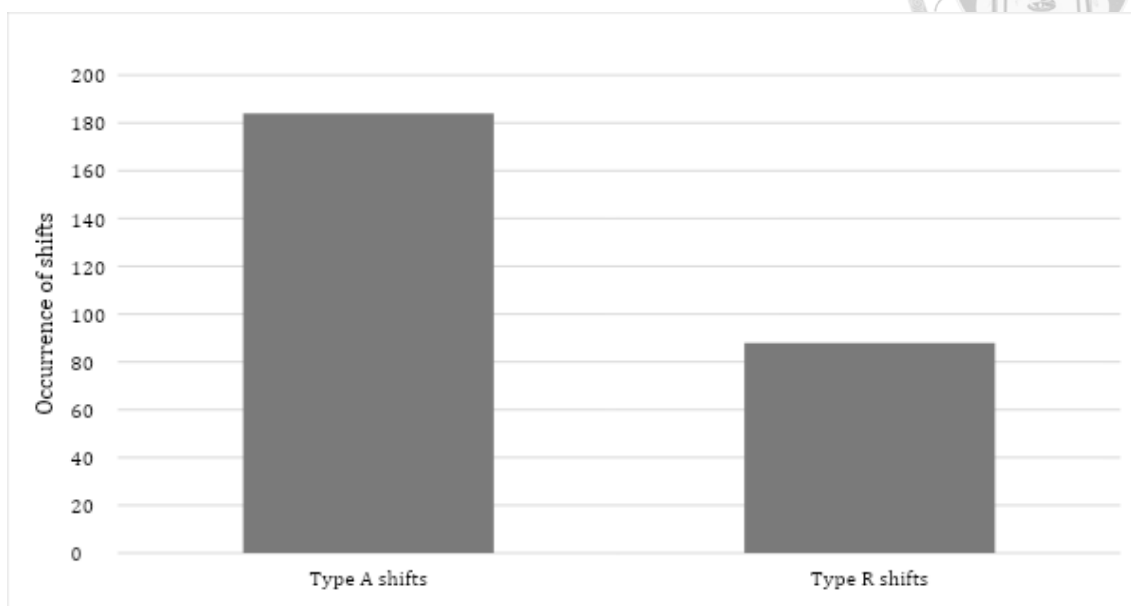
#### ***3.4.1 Results and Discussion of Shift Analysis***

Through intertextual analysis of a parallel corpus composed of the source language (English) and the target language (Chinese), two main types of shifts were observed, including Type A shifts (Addition), and Type R shifts (Reduction). Figure 2 shows the occurrences of different types of shifts. As can be seen, the number of Type A shifts was about twice as many as that of Type R shifts.

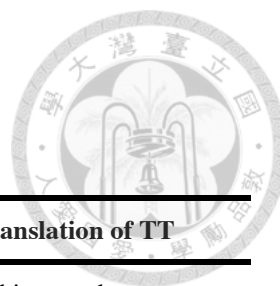


**Figure 2**

*Occurrences of the Two Types of Shifts in the Pilot Study*



Five subtypes under Type A shifts (Addition) were observed, including A1 (Addition of cohesive devices), A2 (Informational addition and elaboration), A3 (Explication of intended meaning), A4 (Repetition), and A5 (Addition proper); and two subtypes under Type R were observed, including R1 (Omission), and R2 (Compression). Examples of each type of shift are shown in the following tables (See Table 8-14). Each table includes source texts (ST) and target texts (TT). The literal translation of target texts was also provided for direct comparison with the source texts. The observed shifts were underlined and boldfaced.



**Table 8**

*A1 Shifts: Addition of Cohesive Devices*

ST	TT	Literal Translation of TT
And so, to me, I look at the disciples. They got scared. And I'm like, "You too?"	我在看，所以這群門徒居然怕，然後我在想說，你們怕什麼？	I was watching, so these disciples are scared. And I was thinking like, "What are you afraid of?"
You too?	你們也會怕嘍？	You are scared, too?
Even after being with Jesus, you still got scared?	<u>所以</u> 就算是你們跟了耶穌那麼久，你們還是怕。A1	<u>So</u> even after following Jesus for so long, you are still scared. A1

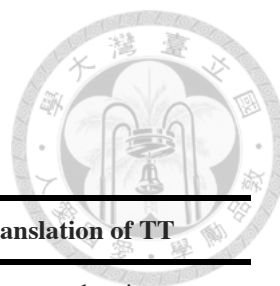
As can be seen in Table 8, the addition of “so” was used as a logical indicator of causal relations.

**Table 9**

*A2 Shifts: Informational Addition and Elaboration*

ST	TT	Literal Translation of TT
Don't be afraid.	不要怕。	Don't be afraid.
That's what Jesus said to <u>them</u> .	這就是耶穌對 <u>門徒</u> 說的。A2	That's what Jesus said to the <u>disciples</u> . A2
And she has this T-shirt. It says "Friends."	然後這個姐妹，他有一個 T-shirt 上面寫「FRIENDS」，……	And this sister had a T-shirt with "Friends" written on it....
And it's...it's...it's the, you know, it's from the <u>TV show</u> Friends.	所以那個 Logo 就是那個 <u>美劇</u> 的 FRIENDS Logo。A2	So, the Logo was from the <u>American TV show</u> , "Friends". A2

Table 9 shows that the interpreter replaced the pronoun “them” from the source text with “the disciples” so as to specify who the speaker was referring to. Also, the interpreter provided additional explanation on *Friends*, which is a renowned American TV show that might not be known to some Taiwanese listeners.



**Table 10**

*A3 Shifts: Explication of Intended Meaning*

ST	TT	Literal Translation of TT
Like in the middle of the night when you hear that sound,	所以當你在晚上在睡覺的時候，你突然聽到一點聲音，	So when you are sleeping at night, and suddenly you hear a small sound
99.99999% of the time is not because a bad guy broke into your house.	<u>我可以保證你</u> 99%你不是有人闖進你家了 <b>A3</b>	<b><u>I can assure you that</u></b> 99% of the time is not that someone broke into your house. <b>A3</b>

In Table 10, the speaker said “99.99999%”, which means that he was highly confident about his assumption. The interpreter then decided to put “I can assure you that” in order to state the obvious implicature.

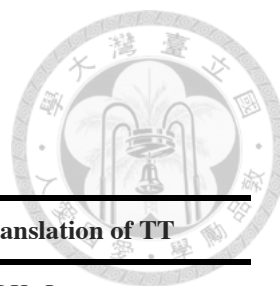
**Table 11**

*A4 Shifts: Repetition*

ST	TT	Literal Translation of TT
Because you keep talking negative things to yourself.	因為你只會對自己講一些非常 <u>不造就，沒建設</u> 的話， <b>A4</b>	Because you only tell yourself something <b><u>unhelpful and unconstructive.</u></b> <b>A4</b>
And so you gotta learn to talk to people.	所以你必须學習跟其他人互動，	So you should learn to interact with others.

Table 11 shows that the interpreter used synonymous words to explain the same idea.





**Table 12**

*A5 Shifts: Addition Proper*

ST	TT	Literal Translation of TT
He was this. He was like, "OK Jesus"	他是說，「OK，好，耶穌	He said, "OK, Jesus,
I've never done this before.	我沒有做過， <u>你看著我</u> ，」 A5	I've never done this. <u>Look at me.</u> " A5

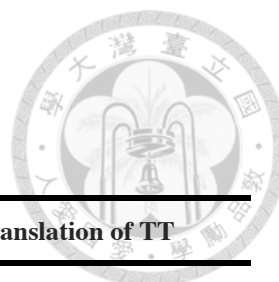
In Table 12, the speaker was telling a story about Jesus and His disciple Peter. The speaker was demonstrating the dialogue between two of them. At the same time, the interpreter was also telling the story after the speaker, and he added an extra line "Look at me," which was not mentioned by the speaker.

**Table 13**

*R1 Shifts: Omission*

ST	TT	Literal Translation of TT
Type it in the chat <u>right now</u> .R1	在留言區跟我們說	Tell us in the chatbox
"How you doing?"	How You Doing?	"How you doing?"
"How you doing?"	你過得如何？	"How you doing?"

As shown in Table 13, the interpreter chose to omit 'right now' in her outputs due to the fact that 'right now' was used very often by the speaker at the end of the sentence, probably out of a speaking habit. So, it seems to contain no real meaning to the text.



**Table 14**

*R2 Shifts: Compression*

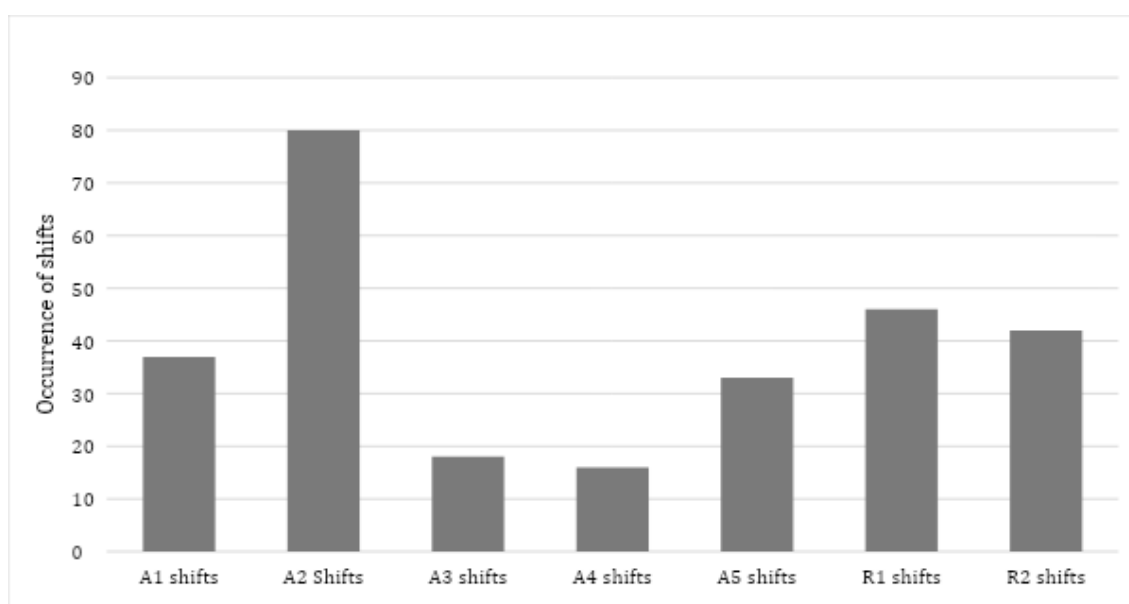
ST	TT	Literal Translation of TT
Because <b><u>there are some people, like, some of the younger generation</u></b> , they've never seen Friends. <b>R2</b>	因為我們有一些年輕的一代，完全沒有看過這部美劇	Because some young generations have never seen this American TV show.

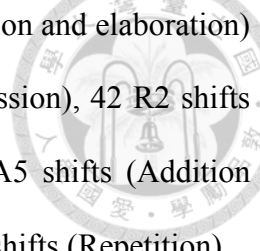
Table 14 demonstrates how the interpreter compressed a repetitive speech into a concise interpretation that avoid redundancy.

Compared with Wang’s (2012) typology of shifts, the results in the pilot study also identify the existence of Type A (additions), Type R (Reductions), and their subtypes of shifts in the interpretation. Type C (Correction), however, was not found in the current pilot text. Therefore, it was not included in the statistics of the study. Statistics of the occurrences of every subtype of shifts can be seen in Figure 3.

**Figure 3**

*Occurrences of Shifts Across Subtypes in the Pilot Study*





As can be seen in Figure 3, 80 A2 shifts (Informational addition and elaboration) were observed in the interpretation, followed by 46 R1 shifts (Omission), 42 R2 shifts (Compression), 37 A1 shifts (Addition of cohesive devices), 33 A5 shifts (Addition Proper), 18 A3 shifts (Explication of intended meaning), and 16 A4 shifts (Repetition).

The results showed that the interpreter was inclined to provide additional elaboration on the context and background knowledge, helping the audience to understand the original texts. Three main types of shifts under A2 shifts (Informational addition and elaboration) were also observed. First, the interpreter provided further explanation on a matter. In Table 9, the interpreter added “American TV show” before “*Friends*” for fear that the audience might not have seen *Friends* before, and might not realize that it was a TV show. So, adding the explanation would be able to put things in context.

Second, the interpreter often specified the pronouns. When the speaker used pronouns to address the previously-mentioned figures, the interpreter tended to address the name of the figure instead. As can be seen in Table 9, the speaker referred to “them” as the disciples, while the interpreter chose to interpret as “disciples,” which made it clear to the target listeners.

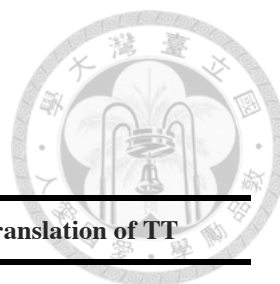
Third, shifts in address form were observed. The interpreter sometimes added an additional “you” to refer to the congregation, or “we” to refer to Christians as a whole, including the speaker, the interpreter, and the congregation. Chang and Wu (2009) investigated the address form shifts in the Q&A sessions in the conferences. The shifts in address form produced by the interpreters promote bidirectional interaction and communication between the speaker and the audience. By the same token, the congregation of the church would feel that the speaker on the stage is not only talking to the crowd, but to interact directly with each individual. Investigating the conversational

features of church sermons, Akhimien & Farotimi (2018) demonstrated strong interactions between the pastor and the congregation, which is a common feature in Christian sermons. Therefore, it is suggested that the high occurrences of A2 shifts (Informational addition and elaboration) may be resulted from the nature of the conversational features of church sermons.

Aside from A2 shifts (Informational addition and elaboration), R1 (Omission) and R2 shifts (Compression) also accounted for a high percentage of the shifts. High percentage of omission and compression may mean that the interpreter was given a high degree of latitude in the rendition. There is a freedom where the interpreter could choose what to say in the interpretation.

A5 shifts (Addition Proper) showed how the interpreter's own will might affect the interpretation. So, the combination of A2 (Informational addition and elaboration), R1 (Omission), R2 (Compression), and A5 shifts (Addition Proper) suggests that the interpreter became another speaker on stage that played an active role in producing his own speech. Lieu (2018) stated that the purpose of the sermon is to edify the people. This is the foundation of the church sermon, and part of the interpreter's role is to fulfill this purpose with the pastor. With this in mind, the results of the intertextual analysis on shifts between ST and TT may have reflected the core value of church interpreting.

The pilot study conducted intertextual analysis based on the predetermined framework proposed by Wang (2012). However, the researcher identified some shifts in the interpretation that couldn't fit into either of the seven subtypes. Rather than adding new information or omitting some of the given information, the interpreter paraphrased what the speaker just said. This type of shift was not resulted from interpreting errors, but rather telling the same matter from a different side.



**Table 15**

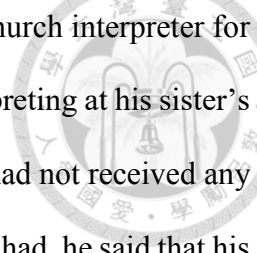
*Paraphrase the Speech by the Interpreter*

ST	TT	Literal Translation of TT
And if you want a church where nobody's scared, <b><u>maybe you want to join another church.</u></b> But, in this church, we are scared.	但如果你要去到一個沒有懼怕的教會的話， <b><u>可能這個教會不適合你</u></b> ，這個教會我們大家都很害怕。P	If you want to go to a church without fear, <b><u>maybe this church won't be suitable for you.</u></b> We are all scared in this church. P
<b><u>How many of you</u></b> want to thank God	<b><u>你要不要</u></b> 感謝神？P	<b><u>Do you want to</u></b> thank God? P
that God didn't call us to dance on water, but walk on water.	神沒叫我們要在水上跳舞，他只叫我們走路。	God didn't call us to dance on water, but only called us to walk on water.

Table 15 shows that the interpreter did not distort the meaning behind the speech, but to approach it from different angles. To “join another church” was interpreted as “this church won’t be suitable for you.” When the speaker asked, “How many of you,” it was regarded as an invitation rather than inquiring about the actual number of people who thank God. The interpreter paraphrased it as “Do you want to.” In the interpreting strategy model proposed by Wu and Liao (2018), paraphrasing was also identified as one of the interpreting strategies that was governed by constraints and norms. Interpreters would paraphrase by changing the structures or adjusting messages, which was also in line with the observed shifts in Table 15. Therefore, the researcher decided that paraphrase will be singled out as an independent type of shift as Type P (Paraphrase).

**3.4.2 Results and Discussion of the Pilot Interview**

A pilot interview was conducted in order to examine the validity of the questions designed by the researcher. An interview guide was given to the interviewee two days prior to the interview. In total, there were 13 questions, and the interview lasted for about one hour.



The interviewee of the pilot study stated that he had been a church interpreter for about two years in church with only one previous experience of interpreting at his sister's wedding. He regarded himself as an English-Chinese bilingual who had not received any professional training in interpreting. With the two-year experience he had, he said that his interpreting philosophy had changed from being correct to being audience-centered. He said that he started to care more about comprehensibility over correctness.

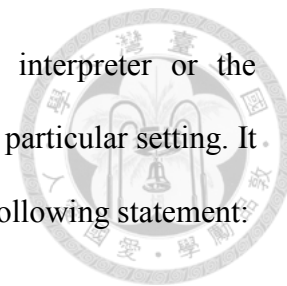
As for the roles of church interpreters, he stated that making the message from the speaker stand out to the congregation is the most important role that church interpreters should play. Below is an excerpt from the interviewee:

*The most important thing is to make the message stand out to the audience. Other criteria proposed here are just the additional advantages of a good church interpreter.*

He argued that the main and ultimate goal of church interpreters was to get the message across. The message here, however, did not only suggest the literal meaning of what was said by the speaker, but the contextual knowledge could also be involved. In light of this prerequisite, the interpreters were allowed to add additional explanation even if the added information was unsaid by the speaker. This argument echoed the high occurrences of Type A shifts (Addition) in the analyzed corpus.

In the last section of the interview, the researcher centered the discussion around some of the specific phenomena that stood out during the analysis. In A5 shifts (Addition Proper) where new information was added to the interpretation, tag questions and some seeming fillers were added at the beginning and the end of the sentences, such as “You know,” “Let me tell you...” “right?” and “Did you see that?” Before the interview, the

researcher was not sure if those were the pet phrases of the interpreter or the conversational features consciously adopted by the interpreter in the particular setting. It turned out that it was a conscious decision, as can be seen from the following statement:

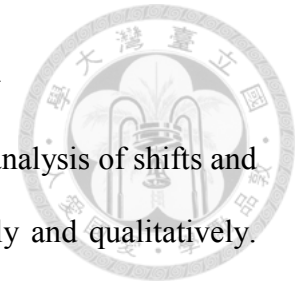


*I will take into consideration who I am talking to. Does the audience look more restrained? Or are they more relaxed? In this case, I tried to make it more conversational.*

The response echoed the assumption that the shifts were the conversational features of the interpreting. It seemed that the interpreter was only responsible for delivering the meaning of the message from the speaker, while at the same time he showed his perception of how a proper conversation should be carried out with the audience.

At the end of the interview, the interviewee added another feature he observed based on his own experience. He said that sometimes the interpreter also played an active role who interacted with the speaker as an individual. Rather than what was claimed as being invisible to the audience and parroting what was being said by the speaker, the interpreter sometimes described the behaviors of the speaker on stage, such as “He is dancing like this,” or sometimes the speaker asked the interpreter for their opinions by saying, “What do you think about this?” Those interactions between the speaker and the interpreter did come up three times in the analyzed material. The researcher did not categorize them into shifts since those conversations cannot be observed through source-target comparison. However, those features might be significant in terms of recognizing norms. A combined discussion on norms will be included in the following sections.

## Chapter 4: Results and Discussion



The collected data in the present study includes intertextual analysis of shifts and semi-structured interviews. Shifts were analyzed both quantitatively and qualitatively. Shifts found in the parallel corpus were quantitatively calculated in hopes of finding the overall patterns of shifts, which in turns indicate interpreting norms. Besides, the common patterns of shifts that might only contribute to a small portion in the overall statistics but are shared by all the interpreters were also qualitatively analyzed. Semi-structured interviews provided first-hand accounts from the four church interpreters, shedding light on what norms or roles they subscribed to. The patterns of shifts and norms revealed via intertextual analysis were triangulated with interpreters' views. Both common patterns and individual differences will be discussed in the following sections.

### 4.1 Shift Analysis

#### 4.1.1 Overall Statistics Reflecting Regularity of Shifts

**Figure 4**

*Frequency of Shifts in the Interpretation of Each Interpreter*

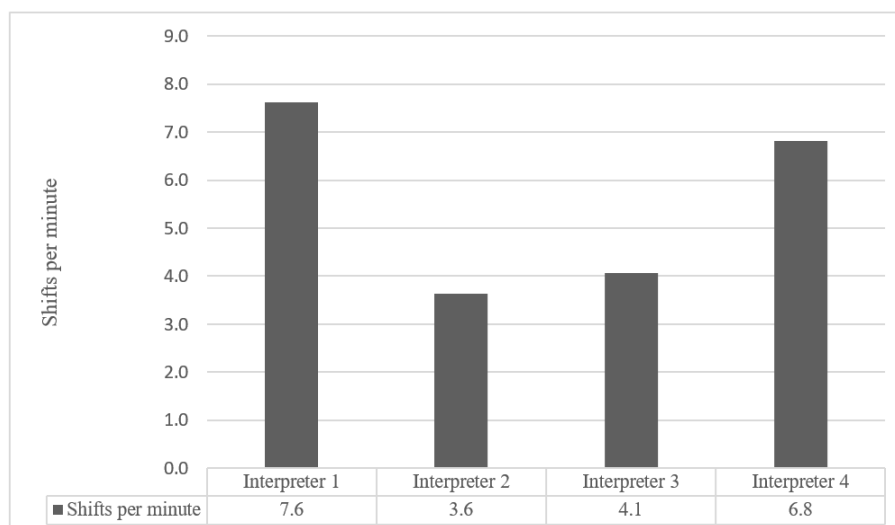




Figure 4 shows the frequency of shifts in the interpretation of the four interpreters, calculated on the basis of occurrences per minute. As can be seen, shifts occur 3.6 times to 7.6 times per minute, averaging 5.5 times per minute across the four interpreters. Compared to 3.9 shifts per minute from interpreters in a political setting (Wang, 2012), shifts occur more frequently in this particular church setting.

**Figure 5**

*Occurrences of the Three Types of Shifts*

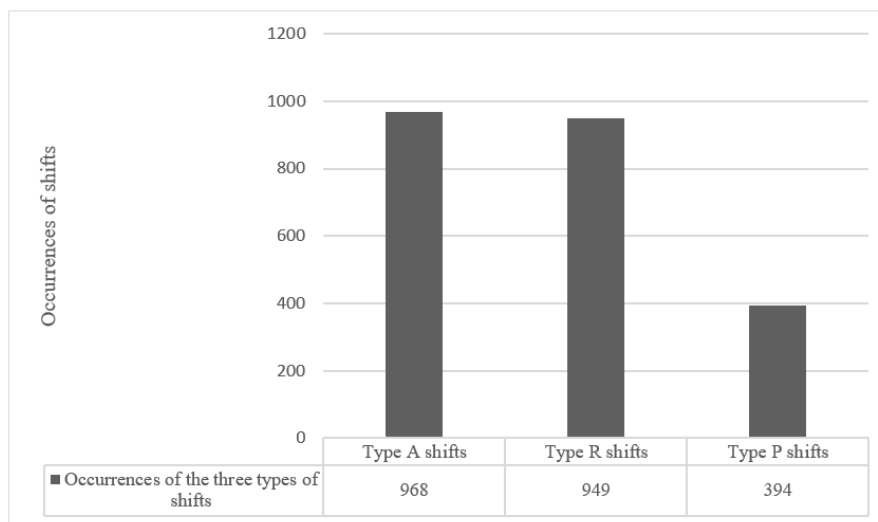
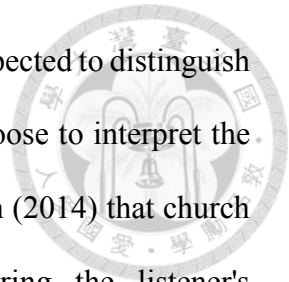


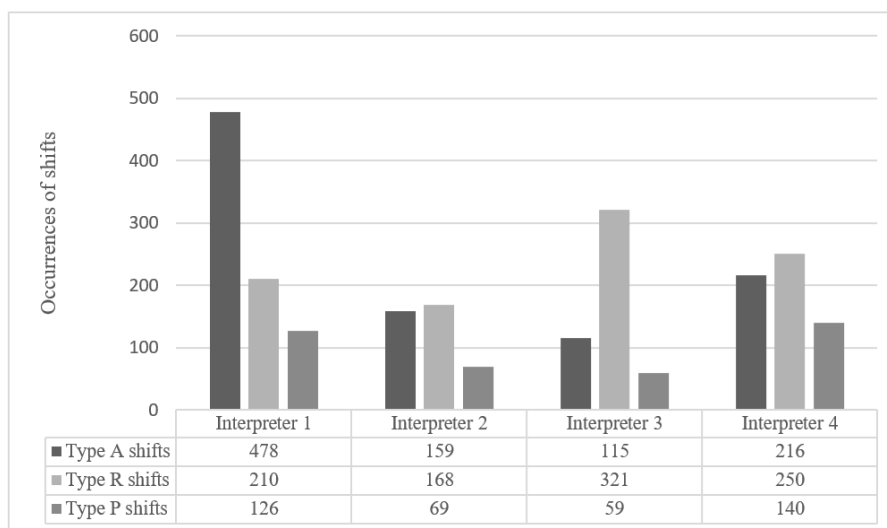
Figure 5 shows the overall number of Type A shifts (Addition), Type R shifts (Reduction), and Type P shifts (Paraphrase) collected in the eight analyzed parallel texts. Type A shifts (Addition) have the most shifts at 968 counts, followed by 949 of Type R (Reduction) and 394 of Type P (Paraphrase). On the whole, Type A shifts (Addition) only outnumber Type R shifts (Reduction) by a margin of 19 and each of them occur about twice more frequently than Type P (Paraphrase). It can be observed that interpreters tend to add, elaborate, omit, or compress the messages from source texts. Along with the high frequency of shifts in a church setting demonstrated in Figure 4, high occurrences of Type A (Addition) and Type R shifts (Reduction) show the active involvement of interpreters

as Tseng (2009) concluded in her study that church interpreters are expected to distinguish main content from unimportant details in the source speech, and choose to interpret the main messages. The patterns also echo the theory proposed by Owen (2014) that church interpreters have the freedom to adjust the message considering the listener's understanding while staying close to the original content.



**Figure 6**

*Occurrences of the Three Types of Shifts in Each Interpreter*



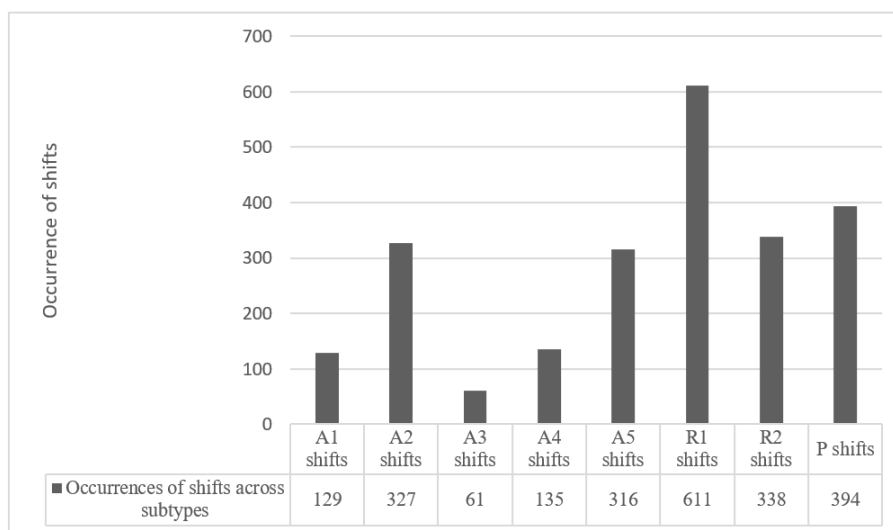
As for the occurrences of the three types of shifts made by each interpreter, Type R shifts (Reduction) have the highest occurrences in the interpretation of Interpreter 2, 3, and 4. As can be seen in Figure 6, Interpreter 1 may have contributed the disproportionately high number of Type A shifts at 478 counts, about half of the total 968 Type A shifts (Addition).

A stark difference in tendency of shifts can be found between Interpreter 1 and Interpreter 3. Type A shifts (Addition) account for 59% of total shifts in Interpreter 1's interpreting output, while Type R shifts (Reduction) account for 65% of total shifts in Interpreter 3's interpreting output. It is suggested that these two interpreters may have

different beliefs on how source speeches should be interpreted. Interpreter 1 seems to be keen to provide additional information that might help listeners understand, and Interpreter 3 tends to make the renditions as concise as possible so that the main message can stand out. If the highest number and the lowest number of each shift are taken away to control the possible variable of individual differences, the occurrences of Type R shifts (Reduction) would be 460, followed by Type A (Addition) (375), and Type P (Paraphrase) (195). The overall tendency of shifts would be slightly leaning toward omitting and compressing the message from source text.

**Figure 7**

*Occurrences of Shifts across Subtypes*



Looking closely into the occurrences of shifts across each subtype, Figure 7 shows that R1 shifts (Omission) has the highest count of 611 occurrences, followed by P shifts (Paraphrase), R2 shifts (Compression), A2 shifts (Informational addition and elaboration), A5 shifts (Addition proper), and so on. Even if all Type A shifts (Addition) combined have a higher occurrence than Type R, it can be observed from the above graph that R1

shifts largely outnumber the other subtypes of shifts, meaning that the interpreters identified secondary information in the source texts and omitted the details purposefully.

The tendency of shifts observed through intertextual analysis can be compared with the quality criteria of church interpreting (Tseng, 2009, p. 54) particularly regarding the content of the interpretation, including “fidelity,” “summarization,” “completeness,” and “with all details” (see Table 2). The high occurrences of R1 shifts (Omission) seems to suggest a low level of fidelity to the original content. However, even if fidelity was clearly defined as “faithful rendition of the speaker’s original content, without arbitrary alternation” (Tseng, 2009, p. 54), it remains unclear whether omissions of secondary information, which does not influence the main message, are also seen as “arbitrary alternation” of source texts (2009, p. 54). In addition, the shifts in the present study were examined based on smaller meaning units. Differences between the source texts and the target texts other than systematic linguistic differences were all marked out and analyzed. Therefore, it is hard to conclude that large numbers of R1 shifts (Omission) means not conforming to fidelity.

As to the other three content-related criteria, “completeness” is seen as a balance between “summarization” and “with all details,” i.e. the source messages are interpreted while only details, such as redundancies and repetitions, are omitted (Tseng, 2009, p. 54). In order to investigate whether such a high tendency of omissions resulted only from omitting the details, a further examination was done to extract the omission of redundancies from R1 shifts (Omission). The results show that there are a total of 87 omissions of redundancies, mainly composed of fillers produced by the speakers. If 87 omissions are excluded from R1 shifts, there will be 524 counts left, which still surpass the occurrences of other shifts. It can then be inferred that the completeness of the messages was not the interpreters’ priority. Instead, the statistics support the fact that

church interpreters actively choose what to interpret, which is consistent with Tseng's (2009) description of summarization.



#### 4.1.2 Commonality in Shifts Found in Each Interpreter

The above results have shown an overall tendency toward reduction of messages. Continuing on with the discussion on the high occurrences of Type R shifts, the following section will zoom in on the quantitative and qualitative analysis of the commonalities in each subtype of shifts under Type A, Type R shifts, and Type P shifts.

##### 4.1.2.1 Type A Shifts (Addition)

**Figure 8**

*Statistics of the Occurrences of the Five Subtypes of Shifts under Type A (Addition)*

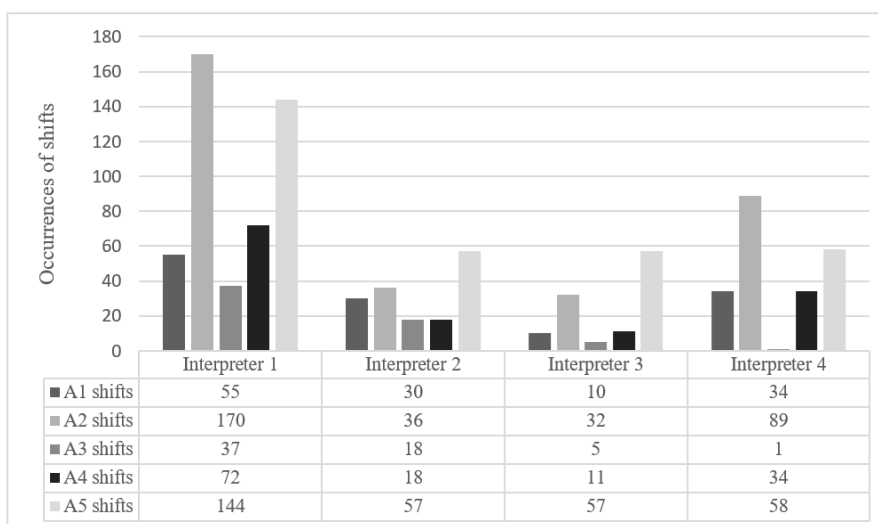


Figure 8 shows the occurrences of the five subtypes of shifts under Type A (Addition). The high percentage of Type A shifts (Addition) in the rendition of Interpreter 1 has already been observed in Figure 6. The above graph further shows that the number of all of the five subtypes of shifts made by Interpreter 1 are higher than those made by

other interpreters. It can also be seen that A2 shifts (Informational addition and elaboration) and A5 shifts (Addition Proper) accounts for the highest percentage of Type A shifts (Addition) found in all of the four interpreters. In other words, interpreters tend to elaborate more in their interpretation by adding contextual information, or adding other information not directly related to the original texts. A detailed discussion of Type A shifts (Addition) is provided in the following tables (see Table 16-22).

**Table 16**

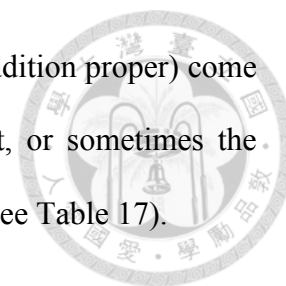
*Example of A2 Shifts (Informational Addition and Elaboration)*

ST	TT	Literal Translation of ST
你知道以撒這個名字呢，阿... 原文裡面就叫做「喜笑」跟「喜樂」。	The name Isaac in the <u>original Hebrew</u> , it means laughing and joy. <b>A2</b>	You know, the name Issac means laughing and joy in its <u>original language</u> .

As can be seen in Table 16, the specific language of Hebrew was not mentioned by the speaker, while the interpreter added this information to make the message clearer and more precise. If it weren't for the comprehensive knowledge of the bible, the interpreter wouldn't have known that the Old Testament of the Bible was written in Hebrew. The relatively larger numbers of A2 shifts (Informational addition and elaboration) implies that not only the interpreter tends to make the message clearer by additional elaboration, but that a certain level of understanding of biblical knowledge is required to fulfill the need of church interpreting.

In addition to A2 shifts (Informational addition and elaboration), A5 shifts (Addition proper) also show its high occurrences among other Type A shifts (Addition). The main difference between A2 (Informational addition and elaboration) and A5 shifts (Addition proper) is whether the added information is related to the context. A2 shifts (Informational addition and elaboration) are often seen when the interpreter provides

extra elaboration or supplementary information, while A5 shifts (Addition proper) come from added information that is not directly related to the context, or sometimes the interpreters are putting their own understanding of the source text (See Table 17).



**Table 17**

*Example of A5 Shifts (Addition Proper)*

ST	TT	Literal Translation of ST
我們就可以無時無刻一直在禱告。	We can continue to <u>seek Him and praise Him</u> and pray. A5	We can <u>pray</u> at all times.

As shown in Table 17, the interpreter added two verbs, to “seek” and to “praise,” which was not included in the source text. To seek, to praise, and to pray are three common gestures shared by Christians toward God. However, they do not complement each other and can be viewed as three separate actions. In other words, adding the former two verbs does not help to explain, elaborate, or make the message more complete (as A2 shifts: Informational addition and elaboration), but rather generates new information on top of the existing message. Based on the above example, it can be seen that the interpreter supplemented the message with their own thoughts, which suggests the active role of church interpreters.

Looking deeper into other commonalities of A5 shifts (Addition proper) shared by the four interpreters, two types of them were found, including addition of fillers, and addition of tag questions (See Table 18 and Table 19).



**Table 18**

*Example of A5 Shifts (Addition Proper: Addition of Fillers)*

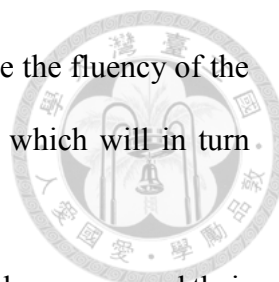
ST	TT	Literal Translation of TT/ST
I said what do you mean you're tired?	我說， <u>啊?</u> 累了，什麼意思啊? <b>A5</b>	I said, " <u>Ah?</u> What do you mean you're tired?"
Things were exciting.	<u>你知道</u> ，一切都令人興奮 <b>A5</b>	<u>You know</u> , things are exciting.
聖經都是神所默示的	<u>See</u> , the Bible is inspired by God. <b>A5</b>	The Bible is inspired by God.

Even though the previous discussion on Type R shifts (Reduction) has mentioned that fillers from the speakers are typically viewed as redundancies and thus omitted, additional fillers were found inserted to the target texts.

The first example in Table 18 shows how to convey emotions by adding a filler, specifically an interjection, at the beginning of the sentence. The added “Ah” in the target text is used to express surprise. It is nearly equivalent to saying “What?” when someone hears an unexpected news. Likewise, modal particles, which are often used in interrogative, imperative, exclamatory, and affirmative moods in Chinese (Liao, 2018), are also found in several places in the English-to-Chinese rendition. However, this type of grammatical particles cannot be exemplified here as it is absent in English. The above examples have shown that the interpreters not only interpret the language but also stand in the speaker’s shoes, empathize with the speaker’s emotions, and incorporate them in the interpretation with verbal expressions. This finding also reflects Tseng's (2009) quality criteria of “identification with speaker” (See Table 2) where the interpreters are trying to be consistent with the speaker’s emotions and tone of voice.

Aside from adding fillers that express emotions, other fillers, such as “you know,” “let me tell you,” “see,” etc were also observed in the interpretation. Even though these





fillers do not contain any verbatim meaning, they can help to enhance the fluency of the conversation and even help listeners better understand the content, which will in turn promote communication (Hsu, 2014).

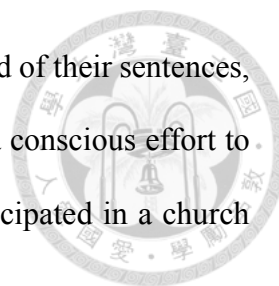
The use of fillers also shows the conversational nature of church sermons and their corresponding interpretation. As the primary purpose of the sermon is to make changes to people’s hearts (Owen, 2014), it is assumed that the preachers would choose colloquial expressions over formal language in the sermon in an effort to engage the audience. The interpreters, who are likewise working toward the same goal, use the same linguistic register in their interpretation, which can be seen through A5 shifts (Addition proper).

**Table 19**

*Example of A5 Shifts (Addition Proper: Addition of Tag Questions)*

ST	TT	Literal Translation of TT/ST
At least, you still end up being a great person.	可是至少，最終，你還成為一個好的人 <u>不是嗎？A5</u>	At least, you still end up being a great person, <u>don't you?</u>
教會，應該是一群最喜樂的人聚集的地方。	But the house of God is supposed to be a joyful place, <u>Amen? A5</u>	Church is supposed to be a place where people full of joy gather.

Table 19 shows that tag questions were added to the end of the sentences in the target texts. Tag questions are often used to ask for confirmation and commonly seen in daily conversation. They are also commonly used by preachers in church sermons to promote interaction and conversation (Akhimien & Farotimi, 2018). The additional questions in the renditions serve as a call for direct audience engagement. "Amen?" is a special form of tag question used in church, and it is frequently used to express agreement with what has been heard. As a response, the congregation usually responds with an affirmative "Amen." Interestingly, the interpreter employed such interactive signals in



their interpretation even when the preacher did not use them at the end of their sentences, as indicated in Table 19. It thus suggests that the interpreters made a conscious effort to increase audience participation and engagement, which is to be anticipated in a church setting.

In contrast to the high occurrences of A2 (Informational addition and elaboration) and A5 shifts (Addition proper), A1 (Addition of cohesive devices), A3 (Explication of intended meaning), and A4 shifts (Repetition) contribute to a smaller number of Type A shifts (Addition). However, they can still be observed in the interpreting outputs as can be seen in Table 20, 21, and 22.

**Table 20**

*Example of A1 Shifts (Addition of Cohesive Devices)*

ST	TT	Literal Translation of TT
He was afraid.	他也怕。	He was afraid, too.
He was just more concerned about not doing the father's will.	然而他更在意的是有沒有行成天父的旨意，A1	<b>However</b> , he was more concerned about whether or not doing the father's will.
he didn't even start the Psalm with something good. He went straight to the heart of the issue.	他詩篇一開頭，不是用美好的言詞來稱頌， <b>反而</b> 是一針見血講到問題的核心。A1	He didn't start the Psalm with good words to praise. <b>Instead</b> , he went straight to the heart of the issue.

Table 20 demonstrates how cohesive devices were used by the interpreters to clarify the relations between two consecutive sentences or larger segments even if the logical connectors were not provided by the original speaker. One of the common usages of adding transitional expressions is to help highlight the contrasting ideas following the previous proposition, as shown in Table 20. By doing so, interpreters were making the message clearer, which supports the idea of being listener-centered and promoting interpreting user's understanding (Owen, 2014). The above examples also embody one

of the most important qualities of church interpreting expected by interpreting users and interpreters, which is to deliver logical and coherent messages (Tseng, 2009).



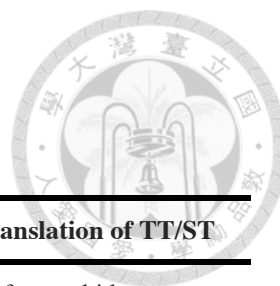
**Table 21**

*Example of A3 Shifts (Explication of Intended Meaning)*

ST	TT	Literal Translation of TT
You know, my ex-boyfriend.	喔你知不知道我前男友喔，	Oh you know, my ex boyfriend
Bike around Europe.	<b>超強的</b> ，他就是騎單車環歐洲 談！ <b>A3</b>	<b>That's impressive!</b> He biked around Europe!
And I told my dad that you don't love me. You don't care about me.	我就跟我爸講說，你 <b>根本</b> 不愛 我， <b>根本</b> 不關心我， <b>A3 A3</b>	And I told my dad that you don't love me <b>at all</b> . You don't care about me <b>at all</b> .

Table 21 illustrates how interpreters explicated what was left unsaid but was intended by the preacher. In the first example, the preacher was telling a story of a group of girls boasting about their ex-boyfriends. One of the girls mentioned that her boyfriend had “biked around Europe.” It could be observed that the girl was attempting to impress her friends even if she didn't express her admiration for her boyfriend with words. As this story was told by the preacher, the interpreter recognized the underlying message and explicated it in the interpretation.

Similarly, as can be seen in the second example, the interpreter strengthened the tone of the original speech by adding “at all” at the end of the sentence, demonstrating a stronger certainty of not loving and caring about someone than the source text. That may be due to the fact that the interpreter had observed that the speaker had emphasized “love” and “care” with her intonation and intensity of voice, which was not communicated via words. Therefore, the interpreter chose to transform the nonverbal expressions into verbal language in the interpretation.



**Table 22**

*Example of A4 Shifts (Repetition)*

ST	TT	Literal Translation of TT/ST
我們為了孩子的緣故很憂愁。	And so, <u>for our kids, for our children</u> we grieve. A4	We grieve for our kids.
What happened when you're stuck?	當你感覺 <u>進退維谷</u> ， <u>卡住</u> 的時候怎麼辦？A4	What happened when you are <u>in a dilemma</u> , <u>when you are stuck</u> ?
I asked her.	<u>我就問他</u> ，	<u>I asked her.</u>
What are....what do girls look for anyways?	<u>我就問他說</u> 女生到底在找什麼樣的條件的男生？A4	<u>I asked her</u> what kind of boy does girls look for.

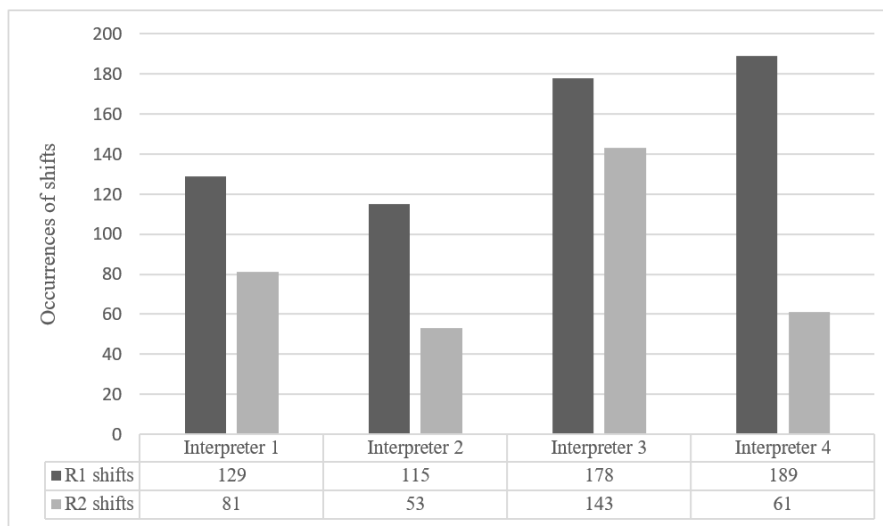
Table 22 shows that repetitions of synonymous phrases were used in the interpretations. Examining repetitions in dialogue interpreting, Francesco (2012) stated that repetition “is a powerful rhetorical device for producing emphasis, intensity, clarity, exaggeration and/or making a deeper impression on the audience” (p. 28). Based on the first two examples in the above graph, it is possible that side-to-side repetitions put an emphasis on the repeated ideas, highlighting what the interpreters deemed as the most important part of the messages. The third example shows that repetitions were found across different interpreting segments. The interpreter repeated the sentence in the previous segment (“I asked her”) in its following segment. Instead of making a direct speech as the preacher did, it appears that the interpreter was trying to clarify who asked the question through a reported speech. Repetitions across segments were commonly found in the target texts probably due to the nature of short consecutive interpreting. Coherence of the original speeches can hardly be preserved when sentences are divided into several segments. Therefore, it is possible that the interpreters were establishing connections between segments in order to address this inherent issue.

#### 4.1.2.2 Type R Shifts (Reduction)



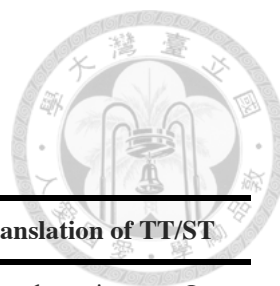
**Figure 9**

*Statistics of the Occurrences of the Five Subtypes of Shifts under Type R (Reduction)*



As can be seen in Figure 9, the occurrences of R1 shifts (Omission) are higher than R2 shifts (Compression) among all the interpreters, showing that church interpreters are prone to omit messages more than to compress. The pithiness of the interpretation was demonstrated by all four interpreters and mostly by Interpreter 3 and 4.

Omissions of fillers were discovered in R1 shifts (Omission). As mentioned above in Figure 7, 87 omissions caused by fillers were identified as R1 shifts (Omission). Those omissions can be found in all four interpreter's renditions. According to Hsu (2014), fillers are often seen in verbal communications since most people are speaking and thinking at the same time. Fillers serve the purpose of promoting smooth communication without being interrupted by pauses of speech. Hsu also claimed that any omission of fillers will not disrupt the original meaning of the message (see Table 23).



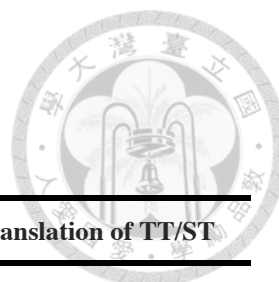
**Table 23**

*Example of R1 Shifts (Omission)*

ST	TT	Literal Translation of TT/ST
<u>你知道</u> 很久以前我和一位我的 cousin 來聊天 <b>R1</b>	A long time ago I was having a conversation with my cousin.	<b>You know</b> , a long time ago I was having a conversation with my cousin. <b>R1</b>
他明明是應該要鍾愛我一生的對象，	He's supposed to love me faithfully.	He's supposed to love me faithfully.
可是他 <u>最後</u> 卻背叛我。 <b>R1</b>	But he betrayed me.	But <b>in the end</b> , he betrayed me. <b>R1</b>

The first example shows the omission of “You know” at the beginning of the sentence. This is a type of fillers commonly used to start a sentence, but contain no actual meaning. The second example of omission given above shows that the interpreter omitted relatively secondary information of the message, which is an adverbial phrase “in the end” that specifies the logical orders between sentences. Even though the omitted phrase can still be seen as part of the content, it did not alter the meaning of the source text since “is supposed to love,” followed by “betray” in the next sentence, had already conveyed the sequence of the two events. It was found that all four interpreters excluded seemingly omissible contents in their renditions.

In addition to directly deleting messages from the source text, consolidating repetitive messages and loose structure of sentences from the speaker are also seen in interpreters’ renditions as shown in Table 24.



**Table 24**

*Example of R2 Shifts (Compression)*

ST	TT	Literal Translation of TT/ST
<b><u>When I became a Christian.....You know, um</u></b> when you become a Christian, <b>R2</b>	你知道當你成為一個基督徒	You know, when you become a Christian
Because even Jesus <b><u>as he's....he hung</u></b> on the cross, <b><u>he quoted Psalm. He quoted Psalm 22.</u></b> <b>R2 R2</b>	即使耶穌掛在十架上，他也引述詩篇 22 篇的話，	Even when Jesus was on the cross, he quoted Psalm.

#### 4.1.2.3 Type P Shifts (Paraphrase)

**Figure 10**

*Statistics of the Occurrences of the Five Subtypes of Shifts under Type P (Paraphrase)*

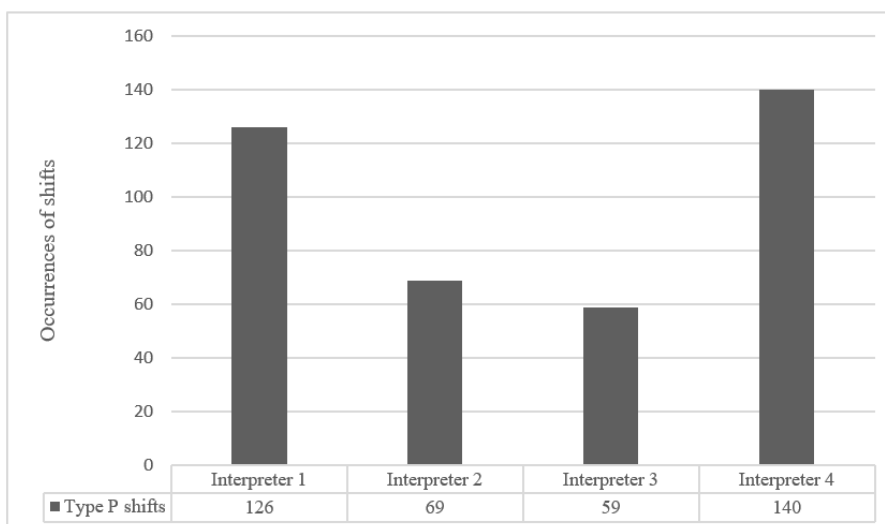
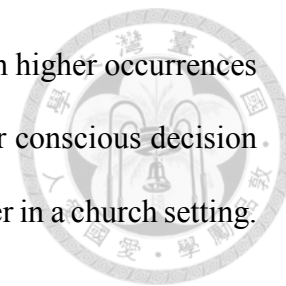


Figure 10 shows that 140 Type P shifts (Paraphrase) are observed in Interpreter 4's rendition, followed by 126 from Interpreter 1, 69 from Interpreter 2 and 59 from Interpreter 3. The high occurrences of Type P shifts (Paraphrase) suggest that more original messages are adjusted following the interpreter's own understanding of the

message, or to fulfill the purpose of communication. Interpreters with higher occurrences of Type P shifts (Paraphrase) also imply higher involvement of their conscious decision in conveying the message, manifesting the active role of the interpreter in a church setting.



**Table 25**

*Example of Type P Shifts (Paraphrase: Changing Sentence Structures)*

ST	TT	Literal Translation of TT/ST
You will never buy a keyboard without a delete button.	如果鍵盤沒有刪除鍵的話你不會買的吧? P	You will never buy a keyboard without a delete button, <u>right?</u> P
他的愛依然在包圍著你。	And his love that surrounds you.	His love still surrounds you.
<u>你知道神也有不說話的時候嗎? P</u>	<u>But there are times when God doesn't speak to us. P</u>	<u>Do you know there are times when God doesn't speak to us? P</u>

It can be seen from Table 25 that the interpreters converted a statement into a question, or a question into a statement. When statements were turned into questions, it extended an invitation to the listeners, which might enhance interaction. On the other hand, replacing rhetorical questions with affirmative statements might help to make the message more straightforward to the listeners. Either strategy of the reconstruction created different effects in communications, implying the interpreters acting as individual speakers. However, they did not change the original meaning of the source text.





**Table 26**

*Example of Type P shifts (Paraphrase: Adjusting Messages)*

ST	TT	Literal Translation of TT/ST
Hold that delete key.	按住這個刪除鍵，	Hold this delete key.
<b><u>Just keep holding it.</u></b>	<b><u>把全部刪除。</u></b> P	<b><u>Delete everything.</u></b> P
手機開飛航模式 P	To <b><u>turn off His cell phone.</u></b> P	<b><u>Turn on airplane mode on your cell phone.</u></b> P
為了要來親近神。 P	Just to spend time with the <b><u>Father.</u></b> P	in order to spend time with <b><u>God.</u></b> P
因為我們需要到一個安靜的地方，	Because we need to find a place of quietness.	Because we need to be in a quiet place.

Type P shifts (Paraphrase) also include the ones where interpreters adjust messages by expressing meaning of source texts in another way. As can be seen from the first example in Table 26, holding the delete button also means to keep deleting. The interpreter stated what was intended by the speaker with a more direct explanation. By doing so, the users will be able to grasp the underlying meaning directly, which supports the idea of enhancing mental understanding of users as suggested in Owen (2014).

The second example above shows that sometimes the interpreters also substitute synonymous expressions for the original ones. Turning off a cell phone is not literally equivalent to turning on airplane mode; however, both of them imply avoiding distractions caused by cell phones, which will not be able to receive or transmit signals when airplane mode is on. It can thus be assumed that the two expressions shared the same root meaning.

It should be reiterated that shifts resulting from linguistic differences between source texts and target texts were not included in the current study, and most Type P shifts (Paraphrase) were found to make the messages clearer.

### 4.1.3 Norms Revealed by Shifts in the Rendition

Overall, the high frequencies of both message addition and reduction reveal the active involvement of the interpreters. It was also observed that the main idea of the message was still maintained at the core of the target texts even though the source texts were added, reduced, or paraphrased. It can thus be assumed that even though the interpreters did choose what to interpret, as shown by R1 shifts (Omission), how messages were conveyed to the user of interpretation seems to matter more. Additional explanation and elaboration were added in the target texts, showing that the interpreters provided the users with extra knowledge to ensure the understandability of the main message (A2 shifts). Conversational features in communication were found to facilitate interaction between preachers and the congregation (A5 shifts). The interpreters also omitted and compressed messages to reduce potential cognitive stress for the audience (R1, R2 shifts). Sometimes the interpreters even replaced the original content with another so as to approach the main message from a different angle (Type P shifts). More specifically, the above quantitative and qualitative analysis of shifts in terms of types and in terms of individual interpreters revealed the following norms.

First, the norm of *conciseness*. It was found that a large quantity of secondary information was deleted in the target texts. However, it is noteworthy that the textual analysis in the present study was conducted based on small meaning units. Any minor changes in the interpretations were all identified. It was found that even if some contents were deleted, main messages were still conveyed. This type of norm is mainly revealed by R1 shifts (Omission).

Second, the norm of *additional explanation*. This is defined as “insertion of explanation on ambiguous terms or ideas” by Tseng (2009, p. 54). In order to get the message across as clearly as possible, further elaboration of the context was frequently

added to the target texts, providing extra explanation to the original speeches. Recurring synonymous expressions also help to emphasize and clarify the main point. This finding is in agreement with Owen's (2014) theory that church interpreters are granted the leverage to edit messages for promoting understanding. This type of norm is mainly revealed by A2 (Informational addition and elaboration) and A4 shifts (Repetition).

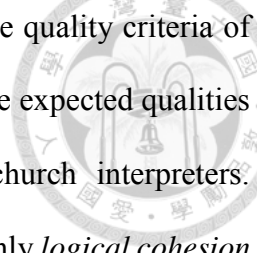
Third, the norm of *identification with the speaker*. Interpreters tend to “adopt the speaker's communicative intentions, style, tone, intensity of voice, tempo, intonation, and nonverbal signals” (Tseng, 2009, p. 54). In this study, the emotions and nonverbal expressions of the speaker which cannot be seen from the source texts were also incorporated into the target texts, either by adding fillers or stating out the intended messages. This type of norm is revealed mainly through A5 (Addition proper) and A3 shifts (Explication of intended meaning).

Fourth, the norm of *communicativity*. The target texts reveal a certain degree of communicativity and interactiveness with the presence of some conversational features, including fillers, tag questions, and turning statements into questions. This type of norm is revealed through A5 shifts (Addition proper) and Type P shifts (Paraphrase).

Fifth, the norm of *logical cohesion of utterance*. The transition signals were used to ensure the logical flow of the message. Repetitions were also found that served to establish connections between different speech segments. This type of norm is revealed by A1 (Addition of cohesive devices) and A4 shifts (Repetition).

Lastly, the norm of *rephrasing*. This type of norm, particularly depicted by Type P shifts (Paraphrase), demonstrates how the interpreters used different words or phrases in exchange for the corresponding ideas in the source speeches.

The above findings of norms can be compared to the findings of previous work (Owen, 2014; Tseng, 2009). The norms of *additional explanation*, *identification with the*

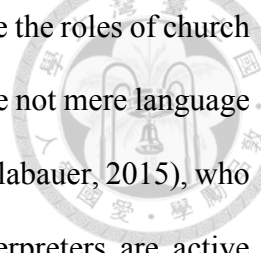


*speaker*, and *logical cohesion of utterance* were termed based on the quality criteria of church interpreters compiled by Tseng (2009), which investigated the expected qualities of church interpreters viewed by both interpreting users and church interpreters. Interestingly, among all of the norms observed in the present study, only *logical cohesion of utterances* was included in the top five important criteria for church interpreters in Tseng's study. The other three norms were not even ranked top 10. Other qualities in terms of stage presence, delivery, and church-specific expectations are less likely to be observed, and may also be crucial in church interpreting. But the discrepancies in results still suggest that ideal expectations on church interpreters do not necessarily reflect the reality.

On the contrary, some norms listed above corroborate and exemplify the aims of interpreting in a church setting proposed by Owen (2014). The norm of *additional explanation*, *logical cohesion of utterance*, and *rephrasing* demonstrate how interpreters clearly deliver the messages in consideration of the listener's understanding, which corresponds to the idea of "reading distinctly" and "giving the sense" (2014, p. 61). In addition, the norm of *communicativity* shows the interpreters' intention to create connections and resonances. On the one hand, it enhances understanding with colloquial expressions. On the other hand, the rapport built between preacher, interpreters, and the listeners is likely to help achieve a more important goal, which is to have volitional impact on the listeners' hearts.

#### ***4.1.4 Roles in the Previous Studies that Conform to the Norms***

As the Role Theory (Biddle, 1986) suggests, roles are the embodiment of a series of norms in the society. The norms revealed by shift analysis in the previous section (*conciseness*, *additional explanation*, *identification with the speaker*, *communicativity*,

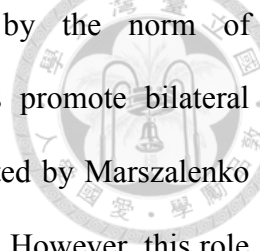


*logical cohesion of utterance, rephrasing*) are assumed to demonstrate the roles of church interpreters. Overall, the above norms have shown that interpreters are not mere language converters or mechanistic message conveyors (Pöchhacker, 2000; Pöllabauer, 2015), who interpret word for word like a reflex reaction. Rather, church interpreters are active participants (Roy, 1993) who consciously take on the roles of “*gatekeepers*” (Hale, 2007, p. 42), “*mediators/filters*” (Lieu, 2018, p. 49), “*co-constructors of message*” (Lieu, 2018, p. 49), “*clarifiers*” (Pöchhacker, 2000, p. 63), “*explainers*” (Pöchhacker, 2000, p. 63), “*performers*” (Lieu, 2018, p. 49), “*communicate facilitators*” (Marszalenko, 2016, p. 40), and “*co-preachers*” (Lieu, 2018, p. 52).

The roles of *gatekeepers*, *mediators*, *filters*, and *co-constructors of message* are all related to the fact that interpreters are actively deciding on what to interpret. As the norm of *conciseness* shown from above, main messages were still kept while secondary information was omitted to enhance succinctness of the message. The norm of *rephrasing* also shows that messages were reconstructed by the interpreter, which is assumed to make the main messages clearer.

The roles of *clarifiers* and *explainers* were shown by the norm of *additional explanation* and *logical cohesion of utterance*. It is assumed that the interpreters were intending to eliminate potential confusion for the listeners so that the message could be clearly delivered and comprehended. By doing so, the interpreters can meet the goal of ensuring linguistic, mental, and volitional understanding (Owen, 2014).

The role of *performers* is illustrated by the norm of *identification with the speaker*. Linguistic evidence was found to support that interpreters are consciously mimicking the preachers’ tone of speech and emotions, which were presented mainly through A3 and A5 shifts in the target texts.



The role of *communication-facilitators*, demonstrated by the norm of communicativity of the interpretations, suggests that interpreters promote bilateral interaction between the speakers and listeners. This role was depicted by Marszalenko (2016) as the bridge for smooth debate between two parties in court. However, this role in a church setting, as shown in the shift analysis, suggests not only enhancing understanding of two parties by language conversion, but rather, actively engaging the congregation by turning a one-way lecturing into a two-way dialogue, eliciting the listeners' responses.

Lastly, the role of *co-preachers* implies that interpreters are working alongside the preachers (Lieu, 2018), and are assumed to serve the same goals as the preachers. Based on the shift analysis of the present study, the researcher thinks that the role of *co-preachers* can be further highlighted with its active involvement. It can be observed that nearly all of the above norms contribute to the role of an actual speaker. This speaker, played out by the interpreter, is also striving to get the message across by applying different public speaking strategies, such as to explain, to rephrase, or to engage the audience. The only difference might be the use of different languages. The commonalities shared by preachers and interpreters indicate the role of interpreters as *co-preachers*.

The above findings of norms and the assumptions of church interpreters' roles will be further examined through the perspectives of experienced church interpreters in the following section.

## **4.2 Interview**

Semi-structured interviews conducted in the present study were designed to reveal norms and roles of church interpreters that may not be found simply through textual analysis. The results below are presented in an order that mirrors the order of interview

questions, from a discussion of interpreters' perspectives on roles to interpreting norms, and finally, interpreting shifts.

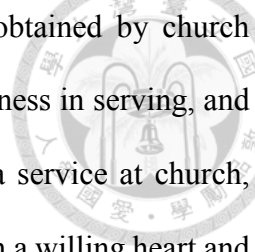


#### ***4.2.1 Discussion on the Roles of Church Interpreters***

This part of the questions started with discussing the criteria of being church interpreters. The criteria listed by the participants were assumed to be elements of forming various roles of interpreters in church settings. On a more practical note, all of the four interviewees mentioned that one of the most important requirements is *language*. Interpreter 2 highlighted the fact that interpreters are recommended to interpret into their strongest language. Fluency is the entry point for being an interpreter. Language proficiency can also be a basic requirement for interpreters in other settings. However, the idea of *language* mentioned above is not only about the interpreters' language proficiency in Chinese and English, but also about the use of jargon under the context of Christianity, echoing Lieu's (2018, p. 49) observation that church interpreters are "jargon users." Below is an excerpt from Interpreter 4:

*I think church interpreters have to know the biblical language to a certain extent, especially the "spiritual lingo." If you don't know the language, it's hard for you to communicate with the congregation. (Interpreter 4)*

According to the above excerpt, the ability to use proper languages is also alluded to the fact that church interpreters are also expected to be *cultural experts* who have enough biblical knowledge, contextual knowledge, and the language that are specifically used in church communities.



In addition to the practical skills that are expected to be obtained by church interpreters, internal qualities, such as a heart of willingness, faithfulness in serving, and self-discipline were also highly valued. Regarding interpreting as a service at church, Interpreter 1 stated that the right attitude to interpreting is to do it with a willing heart and lack of content knowledge can be resolved through experiences and consultations with veteran interpreters. Interpreter 3 also shared a similar response as presented in the following excerpt:

*Like any other forms of serving, I think the most important thing is being faithful. Faithfulness is more about character than talent. It is important whether you are faithful in the skills that God has entrusted you, the responsibility and opportunity that the church and God have entrusted you. In the long run, I think to perform your role well, faithfulness is the most important key.* (Interpreter 3)

A few implications of interpreters' roles can be deduced from the above excerpt. First, the benchmark for being competent church interpreters is not about content, delivery or stage presence, but the right attitude, which reveals the character of interpreters. Second, interpreting at church is seen as one of the many ways to serve God, church, and people. Added with a specific quality of being faithful, the above response depicted the role of church interpreters as *faithful servants*. Interpreter 4 also mentioned that church interpreters are serving with the preachers on stage. This result is consistent with the findings of Hokkanen (2012), which pointed out that the right attitude for all kinds of services is to carry "a heart of serving" (2012, p. 302) that encompasses modesty and altruism. The role of being a *servant* also explains why internal qualities take their



precedence over all the other skills or requirements. It does not mean that skills are not important, but skills can be polished and improved, while attitude can hardly be trained.

The third implication of the above excerpt suggests that interpreting is a skill, opportunity, and a responsibility given by God, and interpreters are expected to be the *stewards* of such talent. As written in the Bible, “Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms” (New International Version Bible, 2011, 1 Peter 4:10).

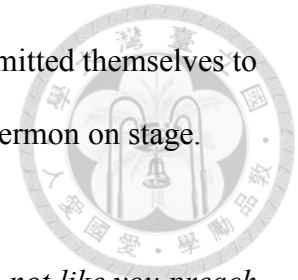
Aside from the roles of *jargon users*, *cultural experts*, *faithful servants*, and *stewards of talents* that were deduced from the response to interpreters’ criteria, the interviewees also defined specific names for the roles of church interpreters in response to the second question regarding interpreters’ roles, including *invisible co-preachers*, *helpers*, *supporters*, *vessels*, and *repairer of the breach*.

All of the four interviewees stated that interpreters can be seen as *co-preachers* since they are also responsible for delivering the message but in another language. But, they also mentioned that interpreters should not steal the preachers’ spotlights. Below is a part of responses from Interpreter 2:

*Basically you are going to preach that message or that sermon in another language.....But I think you also have to be careful as in your tone and the way you speak is not overpowering the preacher. It's not like.....the interpreter is preaching their own sermon. (Interpreter 2)*

Interpreter 4 also further elaborated on his definition of *co-preachers* as more of *helpers* and *supporters*, who do not stay on the same level in a hierarchy as the preacher.

Interpreters being *co-preachers* also means that interpreters are committed themselves to a standard as they hold the same position and authority to deliver a sermon on stage.



*I think being a co-preacher means to serve together.....It's not like you preach your sermon and I preach my own sermon. I am serving with you under your sermon to deliver the message.....On some level, it is more like a helper.*

(Interpreter 4)

Interpreter 2's and interpreter 4's responses are pointing to the same direction that church interpreters are to help the preachers deliver messages which were received from God. It is not the interpreters' place to come up with a new version of sermon for the congregation. Church interpreters are expected to be unseen to the congregation, which also echoes the idea of being invisible (Owen, 2014). Therefore, being an *invisible co-preacher* may better describe the role. A similar discussion on the invisibility of church interpreters can also be seen in Interpreter 1's response, which is given below:

*For me, I think interpreters don't need to be seen. In other words, preachers...or I should say God is the leading role. We are vessels that are used by God.....Some preachers gave me feedback and said that they don't feel interpreters exist.....That's when I think I nailed it. (Interpreter 3)*

As can be seen from the above response, Interpreter 1 regarded remaining unseen as an important sign of successful interpreting. In addition, it was also reported that interpreters at church are seen as *vessels*. Being *vessels* is an analogy in the Bible that

depicts people as instruments that “meet for the master's use” and to fulfill a certain purpose in life (*King James Version Bible*, 1769/2017, 2 Timothy 2:21).

Interpreter 3 also referred to interpreters as *vessels* that are created and used for a purpose. She said God called her to be an interpreter who would be the “*repairer of the breach*” (*King James Version Bible*, 1769/2017, 2 Isaiah 58:12) so that God will be able to fulfill His plan. In order to connect people who speak different languages, interpreters are the ones who stand “in the gap” (*New International Version Bible*, 2011, Ezekiel 22:30) of communication difficulties resulting from language differences. This finding suggests that church interpreters are not just delivering messages, but serving a higher purpose from God, and are used to accomplish specific missions and goals. The goals of interpreting at church will be further described in the following section on norms of church interpreting.

As recorded from the responses from above, the roles of church interpreters as *jargon users*, *cultural experts*, *faithful servants*, *stewards of talents*, *invisible co-preachers*, *helpers*, *supporters*, *vessels*, and *repairer of the breach* were highlighted by the respondents. These roles can be further compared with the roles and norms revealed by shift analysis.

It should first be noted that some church-related roles are less likely to be revealed by analyzing linguistic properties. These roles are still significant in demonstrating that church interpreters are subject to more than communicative goals. For example, the roles of *faithful servants*, *stewards of talents*, *vessels*, and *repairers of the breach* suggest that church interpreters are to serve, to manage their gifts from God, and to be an instrument of God. Except for these roles distinct to the religious context, the roles of *jargon users*, *cultural experts*, *invisible co-preachers*, *helpers*, and *supporters* show relatively direct

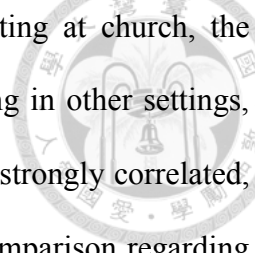
relations to the previous findings on roles and norms, which will be further discussed in the following paragraphs.

Overall, the roles viewed by the interviewees are in agreement with the norms revealed empirically. Interpreters as *jargon users* and *cultural experts* correspond to the norm of *additional explanations* since church-specific lingos and contextual knowledge are required in order to provide extra information that clarifies messages. In order to successfully become *invisible co-preachers*, church interpreters are advised to minimize themselves and follow the speakers' tone of speech, which is similar to the norm of *identification with the speaker*. As *helpers* and *supporters* of preachers, interpreters help and support preachers to clearly convey their ideas as channels that make the original messages understandable to the users. It may corroborate the norm of *additional explanation, communicativity, logical cohesion of utterance, and rephrasing*, which were formed as a result of the interpreters' intended efforts to clearly deliver the messages and to engage the audience.

Interestingly, the norm of *conciseness*, and the corresponding roles of *gatekeepers, mediators, filters, and co-constructors of message* does not seem to be directly related to any of the roles described by the four interviewees. A possible link may be that interpreters who summarize the information have to be experts in biblical knowledge in order to swiftly capture the gist of the messages and leave out secondary information. To further investigate the relations between church interpreters' roles and norms, a direct view on norms from church interpreters can be found in the next section.

#### **4.2.2 Discussion on the Norms of Church Interpreters**

Following the discussion on the roles of church interpreters, the second section of the questions were designed to explore the norms in church interpreting. The



conversations were divided into three parts: the goals of interpreting at church, the differences and similarities of church interpreting versus interpreting in other settings, and the priorities of church interpreting. As goals and priorities are strongly correlated, they are integrated into one composite discussion, followed by a comparison regarding different interpreting settings.

To begin with, it was mentioned by all the participants that the most important and the ultimate goal of interpreting at church is to *reveal God's will*. In order to do so, interpreters are required to *get the messages across* since the preachers' sermons are believed to be directly received from God, and the preachers are viewed as spokespeople of God. It was then mentioned that the interpreted messages should also involve the implications and the underlying purposes of the preachers' sermon. This requirement corresponds to the first two aims of interpreting in Owen's (2014) theory that church interpreters are required to communicate linguistic information as well as the intrinsic meaning of the message. Interpreter 1 stated the importance of identifying the speaker's intent and purposes among all the other things, clearly showing her goals and priorities in her interpretation. As can be seen from the excerpt below, it is also assumed that God's will is received by the preacher and delivered through the sermon.

*The most important goal is that through my interpretation, God's will can be realized. To do so, the sermon should be faithfully presented in the interpretation and make sure the heart of the preacher can be delivered to the audience. I believe that when the preacher was preparing for their sermon, he also hoped that he could deliver God's will through his sermon. Therefore, I can also help to fulfill God's purpose by understanding the intended message of the preacher first....I think the question that I ask myself the most is "What is the preacher*

*trying to say?” First, know what they try to say. Second, think about how to deliver the message precisely. And then, think about how to convey the message that is understandable to the congregation. (Interpreter 1)*



To fully express the messages from preachers, the interviewees suggested that church interpreters should note the preachers' behaviors on stage. Interpreter 2 specifically described that the interpreters are required to *stay in sync with the preacher*, which may involve following closely to the main message, being consistent with the preacher's style and emotions, or even mimicking their physical posture. She further pointed out the mindset that helps to be in sync with the speakers as stated in the following excerpt:

*You need to be flexible to know what style they are in, what they care about, what kind of delivery style they will use. That way, you can be more in sync with them. (Interpreter 2)*

The above response shows the importance of identifying stylistic differences among speakers. For example, interpreting for relatively more emotional preachers requires interpreters to be empathetic, to get in the mood, and to connect with the speakers. As for preachers who tend to be informative in their sermons without fluctuating in their emotions, interpreters are advised to be fully prepared and focus on the details of the message. Interpreting the emotions of preachers was also mentioned by Interpreter 4. He considered interpreting the tone of preachers to be one of the top priorities. If the preacher shows urgency in their speech, the intensity of the tone should also be expressed in the interpretation.

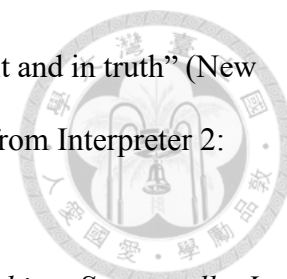
Mimicking the physical posture of the speakers was another common phenomenon resulting from interpreters striving to *stay in sync with the preachers*. Below is an excerpt from Interpreter 4:



*There is a norm in church interpreting. That is, your posture will be the same as the preacher's posture. .... Sometimes the preachers may have certain behaviors. For example, they might kneel down. .... If the preacher kneels down, the interpreter will follow and kneel down, too. That is the norm in church.*  
(Interpreter 4)

Moving on to the question about the similarities and differences between church interpreting and secular interpreting, norms of *being Christians* and *spiritual sensitivity* were particularly revealed. Prior to the discussion, it should be noted first that the participants have fewer experiences in interpreting in other settings, so the discussions were more focused on the features of church interpreting, which were assumed hardly to be observed in other settings. According to Interpreter 1 and 4, the main differences between church interpreting and interpreting in other settings are the goals. As can be seen from above, church interpreters are serving a higher principle of conveying God's will. This goal suggests what Owen (2014) stated in the very beginning of his book that church interpreters "are required to be Christians first and interpreters second," and that "church interpreters have a duty to be personally affected by the themes being interpreted" (p. 7). Therefore, personal faith in Christianity is required and interpreters need to have intimate relationships with God, as stated by Interpreter 2. However, *being Christians* is not just an indicator of interpreters' rational understanding of biblical knowledge, but suggests stronger spiritual awareness of intangible power. As the Bible

suggests, “God is spirit, and his worshipers must worship in the Spirit and in truth” (New International Version Bible, 2011, 1 John 4:24). Here is an excerpt from Interpreter 2:



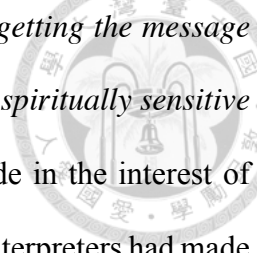
*It's not just a logical or professional thing. It's a spiritual thing. So, actually, I think the most important differences between, like, a professional interpreter in the marketplace and a church interpreter is that you actually have to have good relationship with God and also you kind of have to agree with the pastor or the person you're...interpreting for you to be able to be a great interpreter at church.*

The discussion on spirituality leads to another characteristic that separates church interpreting from other settings. Interpreter 2 continued to argue that the spiritual status of interpreters will affect their performances. Interpreter 3 also described that church interpreters are more aware of the spiritual connections between preachers and interpreters, preachers and the audience, and interpreters and the audience. According to Interpreter 3, to better facilitate the communication, interpreters are required to be *spiritually sensitive* to the atmosphere and provide support when needed. Below is an excerpt from Interpreter 3:

*When we communicate, we communicate spirit to spirit. Sometimes I can talk to you like this, but my spirit is closed.....You need to be aware of the speaker's status at all times. And you are the one to support and build the atmosphere.....It is interesting that you should support, but avoid going ahead of the speaker.*

(Interpreter 4)



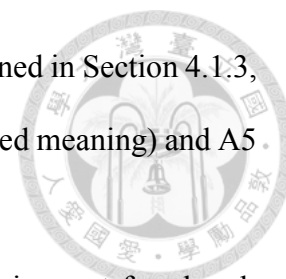


As stated in this section, the norms of *revealing God's will*, *getting the message across*, *staying in sync with the speaker*, *being Christians*, and *being spiritually sensitive* were suggested from the interviews. A further comparison was made in the interest of determining whether the perceived norms are aligned with the shifts interpreters had made and the norms that were deduced from the shifts. As mentioned in the interview, the reason behind *getting the messages across* is to *reveal God's will*. The strong relations between the two norms can be found in its causal relationship. Therefore, these two norms will be discussed together in this comparison. The results of this comparison will be discussed in the following paragraphs.

First, the norms of *revealing God's will* and *getting the message across* suggested from the interviews can be supported by the norms of *additional explanation*, *communicativity*, *logical cohesion of utterances*, and *rephrasing*, which were observed from shift analysis. The findings on norm from both methods indicate that the interpreters strived to incorporate both linguistic and intended messages into the interpreting outputs. Under these norms, a large quantity of Type A (Addition) and Type P (Paraphrase) shifts were found to enrich the messages. As suggested from the interpreters' point of view, the purposes behind the additions might be due to their attempt to deliver the message as clearly as possible. This result also supports the assumptions from the results of shift analysis.

Second, the norm of *staying in sync with the speaker* proposed by the interviewees is perfectly aligned with the norm of *identification with the speaker* from the shift analysis. This finding suggests that the interpreters did carry out their beliefs in their interpretations that church interpreters should mirror the preachers' behaviors and emotions on stage in order to create the same effects that the preachers intended to have. By doing so, interpreters will be able to cover the nonverbal part of the communication and ensure that

the intended messages are fully conveyed and understood. As mentioned in Section 4.1.3, this type of norms are mainly supported by A3 (Explication of intended meaning) and A5 shifts (Addition proper) found in the target texts.



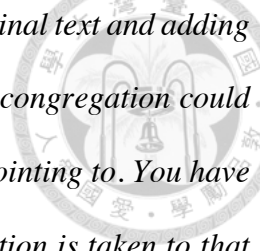
Third, *being Christians* is seen by the respondents as a requirement for church interpreters. All of the participants in the present study are Christian themselves, and they pointed out the impossibility of church interpreters being non-Christians. As mentioned above, church interpreters *being Christians* ensures their understanding of required contextual knowledge of church. This argument can be supported by the interpreters' ability to supplement new information as observed in Type A shifts (Addition). The ability to omit secondary information without deviating from the main messages (R1 shifts: Omission) also implies interpreters' holistic understanding of church's culture, which can only be found in Christians.

Lastly, it is hard to support the norm of *being spiritually sensitive* with empirical evidence. The people-people or people-God spiritual connections can hardly be shown by words. It might rather be a feeling that is not communicated by any expressions. Therefore, the issue regarding spiritual sensitivity was not observed in shift analysis.

#### ***4.2.3 Discussion on the Shifts in Interpreting***

In terms of shifts in interpreting, the interviewees expressed slightly different opinions on addition, reduction, and paraphrase in interpretation.

Interpreter 1 and Interpreter 4 shared a similar view on interpreting shifts. While church interpreters should strive to be faithful to the original content of the message, modifications made for intelligibility are inevitable. Interpreter 4 was particularly in favor of the idea of further elaboration, which can be seen from the below excerpt:



*I will try to strike a balance between being faithful to the original text and adding additional context. But I tend to elaborate more so that the congregation could understand.....I think there is the goal that the speaker is pointing to. You have to think about how to express the idea so that the congregation is taken to that goal. This is what is important. (Interpreter 4)*

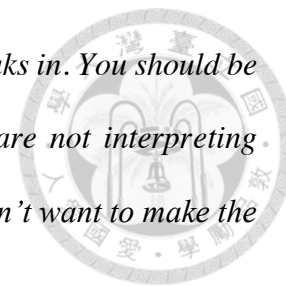
He argued that the most important thing is to convey the speaker's main idea to the congregation. He had a strong tendency to add or to elaborate on the source text. He said that because he was also the preacher sometimes, he could often predict where the other preachers were leading when he interpreted for them. Those predictions helped him identify the main message of the sermon even before the speaker got to the point. He then could elaborate on things that he thought might help the congregation understand better while still staying consistent with the main idea of the original speech.

Interpreter 1 and Interpreter 4's supportive attitude toward addition, omission, and paraphrase can be seen in the high frequency of shifts in their interpretations (See Figure 4).

Interpreter 2, however, did not support the idea of additions, but acknowledged the need to omit and paraphrase in order to catch up with the speakers' pace, as shown in the excerpt below:

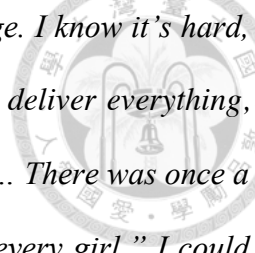
*I think church interpreters should be faithful to the speaker's original speech as much as possible. Why? Because the speaker would get annoyed if they know that you're adding your own information. You probably should err on the side of just getting their main message across rather than going to.....unless you can speak that fast. Or, it's kind of distracting for the speaker.....Sometimes we omit*

*not by choice but because of the pace that the preacher speaks in. You should be faithful to the original message and not worry that you are not interpreting everything, because you simply don't have the time. You don't want to make the speaker feel like they have to wait for you. (Interpreter 2)*



As can be seen from the excerpt above, Interpreter 2 was concerned about adding other contextual information, which, she thought, might be a distraction for the speaker. Working with short-consecutive interpretations, the speaker might easily notice the difference in duration between the original speech and the target speech. A distrust for interpreters might surface if the speaker constantly feels the prolonged interpretation. Interpreter 2 was also worried that the flow of the speech would likely be disrupted by longer segments of interpretation than the ones of the original speech. Therefore, Interpreter 2 recommended that only when the interpreters are able to speak very fast and squeeze the added information within a small time period can they provide additional explanations. Interpreter 2's view on informational addition also corresponds to the low frequency of Type A shifts (Addition) in her interpretation as shown in Figure 6.

Interpreter 3 is the strongest supporter of faithful interpretation among the four interviewees. Her definition for faithfulness is to interpret all details, including the language and the rhythm of the speech. Her attitude toward interpreting is to exhaust all efforts to interpret everything she received from the preachers. She thought that it is not the interpreters' place to add, omit, and paraphrase, showing utmost respect for the preachers' authorities. She stated that some interpreters might choose to compress the message by omitting repetitive information, but those repetitions might be critical to creating the same effect of the original message. Below is an excerpt from her response:

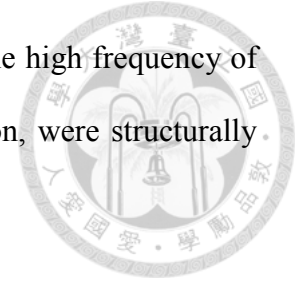


*I am a perfectionist. I want to interpret 100% of the message. I know it's hard, but I will interpret as much as possible.....I try my best to deliver everything, and I don't want the listeners to feel that I owe it to them..... There was once a speaker who said, "Every man, every woman; every boy, every girl." I could have just interpreted it as "Man and woman, young and old" (in Chinese). but it was just not right.....The rhythm is important. (Interpreter 3)*

Interpreter 3's insistence on maintaining the original flavor of message did show in the low frequency of shifts in her interpretation (See Figure 4). The occurrences of Type A and Type P shifts (Paraphrase) in her interpretation are the lowest compared to others (See Figure 6). However, the number of Type R shifts (Reduction) in her interpretations are found higher than that of that in other interpreters' outputs, showing a discrepancy between the statistics and her expectations. A possible explanation for this result may be that there is a mismatch between the researcher's and Interpreter 3's definition of omission in the interview question (See Appendix i, Section 4). When she was asked whether the original message could be "omitted," she might think of the omissions of meaningful parts, but actually the intertextual analysis employed by the present study identified all the lexical differences between source texts and target texts. Some omissions of speakers' obvious redundancies and slip of the tongue were also counted as shifts.

Another reason for Interpreter 3's high frequency of Type R shifts (Reduction) may be that the sermon she interpreted did contain more redundancies than others. Looking closer to the subtypes of Type R shifts (Reduction), it is R2 shifts (Compression) that largely outnumber those in other interpreters' rendition, not R1 shifts (Omission) (See Figure 9). According to the definition in Table 7, R2 shifts (Compression) refer to

the compression of loose structures and redundancies. Therefore, the high frequency of compression may also indicate that the source texts, i.e. the sermon, were structurally disorganized.



## Chapter 5: Conclusion



The present study is designed to investigate the roles of church interpreters through the lens of empirical evidence. The research was conducted with a mixed approach of both quantitative and qualitative analysis of shifts found in the parallel corpus. This chapter summarizes the findings for the three research questions, discusses limitations of the study, and, finally, proposes recommendations for future research.

### 5.1 Summary of Findings

Research Question 1: *What types of shifts do church interpreters make when interpreting a sermon consecutively?*

Shifts were analyzed using a typology of shifts adapted from Wang's (2014) categorization, introducing a new type of shifts (Type P shifts) and eliminating Type C shifts (Correction). The study shows that shifts made by the interpreters can be divided into three main types of shifts, including Type A (Addition), Type R (Reduction), and Type P (Paraphrase) shifts. Type A and Type R shifts were further categorized into A1 (Addition of cohesive devices), A2 (Informational addition and elaboration), A3 (Explication of intended meaning), A4 (Repetition), A5 (Addition proper), R1 (Omission), and R2 (Compression) shifts. All of the above shifts were found while comparing the source texts and the target texts.

Among all the shifts mentioned above, there is a general tendency of addition and reduction in the rendition. This phenomenon can be seen in the higher overall occurrences in Type A shifts (Addition), followed closely by Type R shifts (Reduction). However, looking at the individual number of shifts from each interpreter's rendition, the results point more to the tendency of reduction of messages. The discrepancy between general statistics and individual tendency shows that there were personal stylistic differences in

interpreting. A closer examination on subtypes of shifts has shown that R1 shifts (Omission), R2 shifts (Compression), Type P shifts (Paraphrase), A1 shifts (Informational addition and elaboration), and A5 shifts (Addition proper) account for the highest proportion of all the shifts.

In addition to calculating shifts made by the interpreters as a whole, the regularities of shifts were observed through quantitatively and qualitatively analyzing each interpreter's highest counts of shifts. Some patterns of shifts were shared by all four participants.

Among the five subtypes of Type A shifts (Addition), A2 shifts (Informational addition and elaboration) and A5 shifts (Addition proper) have the largest numbers in all four interpreters' renditions. Statistical evidence shows that the interpreters tended to elaborate more by incorporating contextual or other information, which enhanced clarity of the messages and promoted interaction between the speakers and the interpreting users.

As for Type R shifts (Reduction), R1 shifts (Omission) outnumber R2 shifts (Compression) in all of the four interpreters' renditions. It demonstrates that interpreters omitted more frequently than compressed the messages. A further examination also shows that interpreters did omit the part of the original speeches while keeping the main messages intact.

Research Question 2: *What types of norms are revealed by the shifts made by church interpreters?*

The combination of shifts reveals six norms of interpreting, including the norm of *conciseness*, *additional explanation*, *identification with the speaker*, *logical cohesion of utterance*, which were mainly termed based on the quality assessment criteria of interpreters collected by Tseng (2009); and *communicativity* and *rephrasing*, which were



newly defined in the present study. Each norm can be demonstrated by its corresponding groups of shifts.

The norm of *conciseness* was suggested by a large number of R1 (Omission) and R2 shifts (Compression), which were found to omit and compress source texts in order to make target texts clear and concise. The norm of *additional explanation* was directly related to A2 shifts (Informational addition and elaboration) and indicated by A4 shifts (Repetition), where interpreters highlighted important messages through repetitions. The norm of *identification with the speaker* was mainly depicted by a composition of A3 (Explication of intended meaning) and A5 shifts (Addition proper), both of which turned nonverbal or intended messages from the preachers into verbal expressions in the target texts. The norm of *logical cohesion of utterance* is strongly related to A1 shifts (Addition of cohesive devices), where interpreters added transition signals to clarify the relations between sentences, especially when interpreting fragmented segments due to the nature of short-consecutive interpreting. Repetitions of words or phrases across segments also help to connect different ideas, and thus ensure cohesion.

In addition to the previously found norms listed above, this paper has discovered the other two norms in church interpreting, including, *communicativity* and *rephrasing*. These two norms can be observed through Type P shifts (Paraphrase), which is also a new type of shifts proposed by the researcher. Similar to adding tag questions (A5 shifts: Addition proper) to facilitate communications, Type P shifts (Paraphrase) show the interpreters' tendency to convert statements into questions, which was assumed to promote interactions. They also show that the interpreters were prone to convey the same idea from various angles, which indicates the norm of *rephrasing* in church interpreting.

While collecting quantitative data of shifts in order to investigate the norms, it seemed that the commonalities of shifts were pointing to several purposes of church

interpreting. The assumptions have also been validated and discussed along with the data collected from the interviews.

The norms of *revealing God's will, getting the message across, staying in sync with the speaker, being Christians, and being spiritually sensitive* were subscribed by the four interpreters. Aside from *being spiritually sensitive*, which could not be observed from empirical data, the other four norms directly or indirectly explained the underlying purposes of the norms revealed by shifts, namely, making the message clear, conveying the speakers' emotions, and enhancing interactions.

Making additional explanations, adding logical connectors, and paraphrasing help to ensure the clarity of messages. The reason behind this is to make sure God's will can be unobstructedly transmitted first by the preachers and then the interpreters. Identifying with the speakers or following the speakers' emotions, was also expected by the interviewees so as to minimize interpreters' personal styles that might blur the focus of the attention. This also implies that preachers are the authoritative figures, whose message should be faithfully presented in the interpretations. It also encourages the invisibility of church interpreters. However, the present study also found that there is a tendency to reduce the content of original texts, which seems to contradict the previous view. Even so, the empirical evidence has shown that main messages were still conveyed. The observed reductions mainly result from the omitted secondary information that was considered less important to the interpreters.

Lastly, the norm of *communicativity* was supported by the interpreters' view as a way to engage the audience and create spiritual impact. This idea of changing people's life reflects the largest goal of church interpreting as proposed by Owen (2014).

Research Question 3: *What types of roles do church interpreters play to conform to the norms of church interpreting?*

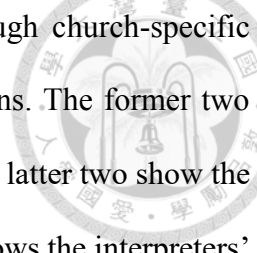
As mentioned in Research Question 2, six norms were revealed based on the empirical findings of this study, including *conciseness*, *additional explanation*, *identification with the speaker*, *logical cohesion of utterance*, *communicativity*, and *rephrasing*. According to the definitions of interpreters' roles from previous studies (See Table 1) as well as the roles described by the interviewees, five groups of roles were particularly identified that best fit various mixes of norms provided by shifts analysis. (See Table 27).

**Table 27**

*Norms revealed by shift analysis and their corresponding roles*

<b>norms</b>		<b>corresponding roles</b>
conciseness	→	gatekeepers, mediators, filters, co-constructors of message
additional explanation, logical cohesion of utterance	→	clarifiers, explainers, jargon users, cultural experts
identification with the speaker	→	performers
additional explanation, logical cohesion of utterance, identification with the speaker, communicativity, rephrasing	→	invisible co-preachers
additional explanation, communicativity, logical cohesion of utterance, rephrasing	→	helpers, supporters, communication-facilitators

To conform to the norm of *conciseness*, church interpreters are expected to be *gatekeepers*, *mediators*, *filters*, and *co-constructors of message*. These roles suggest that interpreters should identify the main messages in the source texts and are allowed to omit unimportant messages. The roles of *clarifier*, *explainer*, *jargon users*, and *cultural*



*experts* indicate that church interpreters are required to have enough church-specific knowledge to be able to elaborate and produce logical interpretations. The former two roles describe the interpreters' tasks (to clarify, to explain), while the latter two show the qualities that they are expected to possess. The role of *performers* shows the interpreters' ability to observe and imitate the speakers' behavior, which reflects the norm of identification with the speaker.

The role of *invisible co-preachers* was developed by a mixed concept of both being invisible and to co-preach. As preachers are striving to communicate their messages to the audience, the interpreters are also giving the same speech and fulfilling the same purpose while speaking another language. The norms of *additional explanation*, *logical cohesion of utterance*, and *rephrasing* demonstrate the expected public speaking skills that interpreters should acquire in order to convey the message as a preacher. The expected role of *co-preachers* is further modified as *invisible co-preachers* because the norm of *identification with the speaker* implies the interpreters' ability to imitate what speakers do in an attempt to dilute the interpreters' presence on stage.

Lastly, the roles of *helpers*, *supporters* and *communication-facilitators* are mainly shaped by the norms of *additional explanation*, *communicativity*, *logical cohesion of utterance*, and *rephrasing*. To help, to support, and to facilitate, are synonymously related to each other, and allude to the same objective. On the one hand, interpreters support the preachers to clearly express the messages and attract the audience's attention; on the other hand, they help the audience to understand the message. The bilateral communication can be further facilitated by the interpreters' endeavor.

Aside from the norm-related roles, the results of the interviews have also shown that church interpreters' roles were defined with direct reference from the Bible as *faithful servants*, *stewards of talents*, *vessels*, and *repairers of the breach*. Although these roles

were not revealed via shift analysis, they were highly valued by the participants in this study.



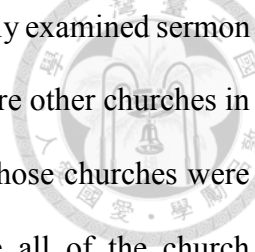
## **5.2 Research Limitations**

The findings in this report are subject to certain limitations. First, as Lieu (2018) suggests, denominational differences present challenges for all church-related studies since Christianity involves a wide range of ideological nuances. As the present study shows, religious-related factors do play a crucial role in forming the norms of interpreting and defining the roles of interpreters. It can then be inferred that the scope of this study is limited to only one denomination and one church, which might limit the findings on both norms and roles of church interpreters.

Second, the current study is limited by the paucity of information on the norms in consecutive interpreting and the roles of interpreters who interpret in a consecutive mode. In particular, prior research on conference interpreters mostly collected data from simultaneous interpretations. As a result, the roles of conference interpreters reviewed in Chapter 2 were generalized and defined on the basis of simultaneous interpreting. This might explain the reason why the roles of interpreters found in the present study were more akin to the ones reported in community interpreting.

Third, an issue that was not addressed in this study was whether shifts were the results of the interpreters' strategies. Even though previous studies did mention that shifts indicate interpreting (or translating) strategies (Leuven-Zwart, 1989; Toury, 2012; Wehrmeyer, 2020), retrospective interviews were not conducted in this study immediately after the interpretation to prove that the observed shifts were contributed by the interpreters' conscious decisions in response to the encountered problems.

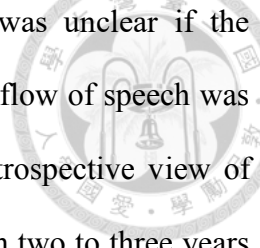
Fourth, the textual analysis was based on a relatively small corpus. The eight sermon videos included as research material created eight pairs of parallel texts, and each



video lasts about sixty minutes. Furthermore, the current study has only examined sermon videos and interpreters from one bilingual church in Taiwan. There are other churches in Taiwan that provide interpreting services, while the interpreters of those churches were not included in the present study. It was not feasible to include all of the church interpreters in the study due to temporal and geographical constraints. Although the study has demonstrated the possibility of using textual analysis to investigate the role of church interpreters, the sample might not be representative of all churches.

Fourth, the sermons, which were the source texts of the interpretations, were given by three preachers who presented a wide variety of speech habits and styles. As part of the shifts made by the interpreters are strongly influenced by the original speech, it is hard to determine whether the interpreters' difference in the number of shifts arise from the preachers' speech habit or the interpreters' strategic preference. For example, it was observed that the preacher Interpreter 3 was interpreting for had a tendency to backtrack in his speech. The result that showed a higher R1 and R2 shifts in the interpretation might be attributed to the interpreter's endeavor to omit clear redundancies and make necessary compressions. Still, the current study was unable to analyze these variables.

Finally, the interviews show a lack of perspectives from the users of the interpretation. The interviewees of this paper were composed of the four interpreters, whose interpretations were recorded, transcribed and analyzed. There is a lack of feedback from the listeners of the interpretation to validate the interpreters' claim to, for instance, make the message clear by adding explanatory information. This issue was caused by the nature of the church services, where the participants of each service are constantly changing. The composition of the congregation is different in each selected video in this study. It is impossible to have a stable pool from which the users of interpretation can be randomly selected.



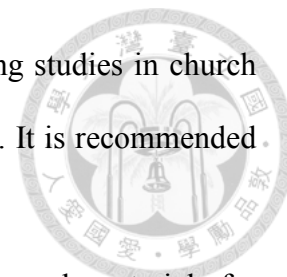
Similarly, the preachers' opinions were not collected. It was unclear if the preachers did feel the support from the interpreters or whether their flow of speech was interfered by the interpreters. It was unlikely to investigate the retrospective view of preachers on interpreters since some of the sermon videos were from two to three years ago. The preachers might not be able to recall their past experiences. Future studies may collect the preachers' and listeners' views right after the services.

### **5.3 Contributions and Future Directions**

The empirical findings in this study provide a new understanding of church interpreter's roles. This research has accomplished one of its goals to complement previous studies on interpreter's roles especially in a church setting (Lieu, 2018; Tseng, 2009). The study is expected to assist those who are determined to serve in church or work as interpreters in Christian organizations. Interpreter 1, who is currently working in a Christian non-profit organization, pointed out in the interview that there is a growing need for qualified interpreters in the market. With the help of the study, potential church interpreters will be able to examine their views on church interpreters, better understand the requirements, and train their skills accordingly. This study can also be a training guide for churches or Christian organizations which intend to recruit new interpreters. This study may also serve as guidelines for veteran church interpreters who intend to examine their performance and improve themselves.

The second possible contribution of this study is that the method of analyzing shifts in parallel texts can be further applied to comparing interpreters' own interpreting habits with the expected norms. This study has proved that shift analysis is applicable not only to political settings (Wang, 2012), but to other settings as well, which might also imply that it can be adopted in other norm-based studies.

It is further hoped that this study will draw more interpreting studies in church settings, where interpreting services are provided on a regular basis. It is recommended that further research be undertaken in the following areas.



First, to reduce the possible variables mentioned above, research materials for shift analysis in future research can be collected differently. It is suggested that different interpreters can be invited to interpret the same sermon which has been pre-recorded. Then, the interpretations can be directly followed by retrospective interviews, when the interpreters' memories of their own interpretations are still fresh. By doing so, the reasons behind interpreting shifts and the adopted strategies can be further revealed.

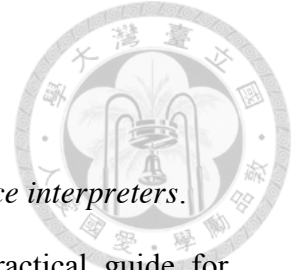
Second, a further study investigating shifts through a linguistic approach would be very interesting. Although interpreting is made up of verbal exchanges and is subject to language systems, they are not taken into account in the current study on shifts. Pragmatic, semantic, syntactic, phonological, or other areas in language studies can be the entry points for further analysis and shed new light on norm-based studies.

Finally, further research might explore the dynamic interactions between the preachers and the interpreters. It was found during the text analysis that interpreters sometimes did not only interpret but responded to what the preachers said. This indicates that interpreters are participating in dialogues among the preachers, the audience, and the interpreters, rather than mediating between preacher-audience dialogues. In light of this observation, future research can incorporate social studies on human interactions into interpreting studies especially on consecutive interpreting, where interpreters are usually positioned alongside the speakers and are likely to have direct interaction with the speakers.








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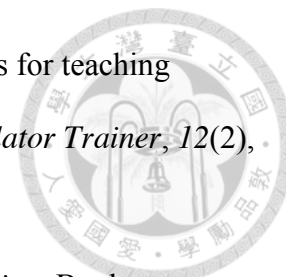
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## Appendix i. Interview Guide



### Section 1: 背景資料 Background Information

1. How long have you been an interpreter and a church interpreter?  
請問您過去擔任口譯及教會口譯各約有多長時間？
2. What was it like when you interpreted for the first time in church?  
請問您第一次在教會翻譯的契機是什麼？
3. Have you received any form of professional interpreting training?  
請問您是否接受過任何形式的口譯專業訓練？
4. What is your interpreting philosophy?  
請問您的翻譯理念為何？

### Section 2: 教會口譯的角色 Roles of church interpreters

1. What do you think are the criteria for being a church interpreter? (e.g. Christian interpreter, spiritual maturity, reliability, pleasant voice, pronunciation, stage presence, identification with the speaker, addition of explanations, fidelity, interpret all details, logical cohesion of utterance, fluency, terminology, correct grammatical usage, rhetoric delivery, etc.)  
請問您認為成為教會口譯員需具備哪些條件？（例：口譯員為基督徒、靈命成熟、可靠可信賴、聲音悅耳、咬字標準、台風適切、風格動作和講員相符、為會眾解釋文化及背景知識、忠於講員信息內容、譯出所有細節、譯文流暢、節奏明快、用語和呼叫會習慣、措辭漂亮、語法正確且句子完整等等）
2. What do you think is the role of church interpreters? (e.g. absolute conduit, helper, servant, explainer, spiritual edifier, performer, co-preacher, etc.)  
請問您認為教會口譯員的角色是什麼？（例：傳聲筒、幫助者、服事者、解釋者、屬靈造就者、表演者、共同講道者等等）



### Section 3: 教會口譯的規範 Norms in church interpreting

1. What do you think is the goal of church interpreters while interpreting?  
請問您認為教會口譯員在口譯過程中，最大的目標是什麼？
2. In your opinion, what are differences and similarities between church interpreting and interpreting in other settings?  
請問您認為教會口譯和其他類型口譯的異同為何？
3. In your opinion, what should church interpreters prioritize while interpreting?  
請問您認為在口譯過程中，教會口譯員最需注意的環節是什麼？

### Section 4: 口譯中的轉換 Shifts in interpreting

1. What are the possible reasons behind the shifts?  
請問您當時如此翻譯可能的原因為何？（根據影片中的轉換（Shifts）進行提問）
2. Do you think the church interpreters should be faithful to the speakers' original speech, or there is a degree of latitude for further elaboration? Why? (e.g. To elaborate on cultural or situational contextual information)  
請問您認為教會口譯員須忠於講員原文，或是能有額外解釋、說明的空間？為什麼？（例：提供文化及背景知識）
3. Do you think the church interpreters should be faithful to the speakers' original speech, or there is a degree of latitude to omit or compress the message? Why?  
請問您認為教會口譯員須忠於講員原文，或是能有刪減原文、壓縮訊息的空間？為什麼？
4. Do you think the church interpreters should be faithful to the speakers' original speech, or there is a degree of latitude to paraphrase the message? Why?  
請問您認為教會口譯員須忠於講員原文，或是能有重述的空間？為什麼？

## Appendix ii. Extracts from the Materials for Intertextual

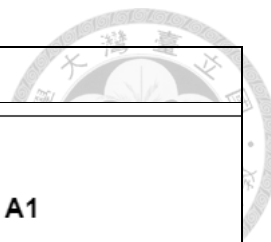
### Analysis



#### Interpreter 1 - 1

It's like pimple	就像青春痘一樣，
It always pop out	他總是會在，
randomly	你最不想看見他的時候，
When You least want it to pop up	就熊熊冒出來。
And you might do everything you can to hide it	然後你可能會很努力的想蓋掉它，
to cover it	努力的掩飾他， A4
But everybody around you	可是你身邊的人總是看得一清二楚， A5
can still see it	就說阿， 談痘痘那裡， 冒出來囉。 A5
So your past will always come out	所以你的往事總是會冒出來的，
So how we choose to live in this present moment really matters.	所以我們現在怎麼面對我們的生命就翻譯... 非常的重要了。
You see, sometimes people don't understand it. They think once I get married,	有一些人不明白的是， 他們總是會以為說， 等到我結婚那天，
Once I get married,	一旦我結婚了，
I'm not going to do that anymore	我就不會再像我以前那樣做啦。 A2
Right? I talked to so many guys	你知道我常常跟男生們這麼分享， A5
who's struggled with pornography	就是可能對於有痾...網路色情有...掙扎的人
And they say	他們就會說，
I'm just waiting for the day I get married	你知道我只要等到我結婚那一天， A5
when I get married	等到我結婚了以後，
That's no longer be a struggle.	我就不會在這個裡面掙扎了。
I say, "Oh that's cute	我說， 你會這麼想真的好天真喔， A2
You think that	就是...你以為，
In fact it's going to increase your problem	甚至他只會讓你問題越來越多，
Because when you are married	因為你知道等你結婚了， A5
It intensify everything that had already	結婚總是會讓你生命中的問題更加倍彰顯出

## Interpreter 1 - 2



going on **on the inside**

How we choose to live in the present moment

is going to matter

Because when you get married, it's not a brand new day

**It** will follow you around

So this is why this series **is so important.**

And we're gonna begin this series, talking about this myth.

We're going to tackle the myth that can kill great relationships.

And it is the myth of the right person

This is why.....this is what this myth sounds like.

10:50

If I marry the right person

Everything's gonna be alright.

All right, say it together with me

If I married the right person

Everything will be alright

There is going to be flowers and birds

It's like a Disney movie

And I will just let it go

and **magic everywhere** **R1**

Tell your neighbor.

You are wrong.

來。P

**所以**我們怎麼活在當下，A1

就會決定，

你的未來如何。**而且我要告訴你**，結婚不代表就是嶄新的一頁開始喔，A5

**因為**你的過去總是會尾隨著你。A1 A2

這就是為什麼我們這麼地需要看這個主題。P

而我們一開始呢，就要先來講到一個迷思，

我們要先來帮大家...大家釐清一個迷思，這個迷思可能會毀了你的關係，

這個迷思就是「有一個對的人」，

**那你知道這個迷思會怎麼說呢？P**

只要我跟對的人結婚，

一切的一切都會上正軌。

**你**跟我一起說，A5

只要我跟對的人結婚，

一切的一切都會上正軌。

喔你知道就會有這種滿天星，然後非常的漂亮，P

像迪士尼的電影**一樣浪漫**，A2

喔我們就會喔...夠一去...

轉向你左右兩邊的告訴他，

你錯了。

## Interpreter 2 - 1

你就覺得不管我怎麼做，我都沒有辦法讓爸媽開心。

And you feel like no matter what I do, my parents won't be pleased with me.

有一些人可能爸媽是不小心懷孕的，小孩會覺得自己是不請自來，

Some people like, their parent didn't want to get pregnant. So the child feels unwanted. **P**

可能你在親密關係裡面曾經被別人背叛，你就會覺得是不是我哪裡有問題，所以他要拒絕我，去外面找別人。

**Or** maybe you've been betrayed in an intimate relationship. You'll start to think maybe it was something with me, so they had to go and find someone else. **A1**

有些人是因為體型跟別人不一樣，或是身上有一些特徵，你從小在家裡，在學校被人家嘲笑，你就會覺得裡面非常的羞恥。

**Or** maybe you look different from other people. Or you have a physical handicapped, and you were bullied growing up, so you'll start to think there's something wrong with me, and you feel ashamed. **A1 P A2**

也有很多是來自忽略，可能父母忽略了你的需要，你就會覺得，一定是我哪裡有問題，所以父母會忽略我。 **R2**

Or for some people, they experience neglect, so you think there's something wrong with me. That's why my parents neglected me.

有一些可能是父母對你的期待實在太高了，他希望你比他們好，可是你永遠達不到，就覺得自己有問題。 **R1**

Or for some people, their parent just had this high expectation of them, and they could never meet it. And you felt like there's always something wrong with you.

甚至當你在表達你自己想法的時候，有人的反應是很誇張說，你怎麼會這樣想啊，你很笨，你也會進入到很羞恥的情緒。

Or maybe when you're trying to express yourself, somebody responded and be like, "Why would you even think that way? You're so stupid." and you start to enter into shame.

22:23

可是我們剛剛看到創世紀3章9節，耶和華上帝呼喚那人說，你在哪裡？

We saw in Genesis 3:8, But the Lord God called to the man, "Where are you?"

他在問的就是，你在跟神的關係裡面，你在哪裡？

What he's saying is, "Where are you in your relationship with God?"

我們有時候連到神的面前都沒有辦法去承認自己，因為太羞恥了。

Sometimes even when we come before God, we can't even be real with him because we feel so ashamed.

我羞恥到都覺得說，連我都沒有辦法符合我自己的期待，我怎麼可能有辦法承認我是這樣的一個人啊？

You feel so ashamed that you say, "Well, I can't even accept that I'm like this. How can I confess what I feel?"

## Interpreter 2 - 2

因為那些驕傲的人看起來真的沒有羞恥感啊。

可是聖經裡面說驕傲來，羞恥也來。

我更喜歡現代中文譯本的翻譯，他說，驕傲人，有恥辱跟著他。

羞恥的相反不是驕傲，因為羞恥跟驕傲都是專注在你自己。R2

羞恥的相反是勇氣。

只有能夠克服羞恥感的人，他有勇氣來敞開自己，來赤裸敞開讓人們看到他真實的一面。R2

當你能夠敞開自己，你能夠來承認自己的時候，你就不用成為別人。

我們每次在Belong小組裡面，有人去分享自己真的很羞恥，很難啟齒的東西的時候，我們第一個反應是什麼？你很勇敢。R2

所以非立比書1章20節說，「我殷切的期待和盼望，我不會感到任何羞愧，而是放膽無懼，不管是生是死，都要一如既往的使基督在我身上得到尊崇。

你知道真正能夠勇敢，放膽無懼的人，你需要先被神的愛充滿。R2 R1

也就是說你需要回到和神的連結，你需要先被神的愛來充滿。R2

你一切的自卑呀，羞恥啊，不認同，都是因為你感覺自己不是被愛的，所以你心裡有個空洞，你這種愛是人不能給，只有神才可以給你。R1 R1

你知道這兩個禮拜我要準備這個信息的時候，我其實心裡非常的痛苦，R1

Because those people who are proud just seem like they don't have any shame.

But the bible says, "When pride comes, then comes disgrace."

I like a translation in Chinese. It talks about the proud people have shame following them.

So, the opposite of shame isn't pride because both of those focus on yourself.

The opposite of shame is courage.

35:28

Because those people who are able to walk out of shame and overcome are people who have courage to open up themselves.A4 P

When you're able to open up yourself and to confess who you really are, you don't need to try to become someone else.

Every time someone opens up to us in our belong group and share something that they feel ashamed of, our first response is to say, "You are so brave."A2

Philippians 1:20, "I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death."

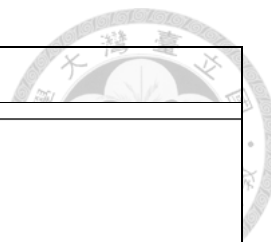
You know, people who can be really courageous, it starts out with being loved.

You need to return to your connection with God, and be filled with His love.

All your sense of shame comes with that void of having to be loved, so actually all of it comes from that connection. You need to be filled with love.P

You know, as I was preparing for this sermon, I just really struggled.

### Interpreter 3 - 1



Except this one time.

Let me tell you the story.

One time I um... a couple of months I brought my phone. My phone...um my old phone...My Iphone's screen crack, so I brought my phone to get it fixed.**R2**

And when they get it fixed I asked the lady. I said, "How long is it gonna take?"

She said well, come back in three hours.

Come back in three hours.

And so, I went to eat. Came back in three hours.

And when I went back into the place where they're fixing the thing. I walked in. It's been three hours.**R1**

And as I walked in, nobody said anything to me. The lady who took my phone didn't say anything to me.

And then, so I thought well, you told me three hours. I'm back now three hours. Are you gonna tell me...are you gonna give me an update on...on how long...like, how much longer I have to wait? **R1 R1 R2**

And...and...and...and she said...she said just sit there. We'll call you when it's ready. **R2**

So, I sat there.

And then, about another hour went by.**R1**

If you know me, patience is not my....it's the fruit of the Spirit that I want the most.**R2**

So I'm sitting there, and I'm getting frustrated.**R1**

I'm getting frustrated not because it's taking a long time.

只有這一回，

我跟你講個這個故事喔。

那...幾個月前，我的Iphone那個...頁面裂開了，我就拿去送修。

要送修的時候，我就問那個小姐，這要花多久的時間，

他說你三個小時以後回來，

三個小時以後回來。

那我就出去拉，到外頭吃東西，三個小時就回來，**A2**

那...回到那邊喔，三個小時之後回到那個修復的店裡，**A4**

我進去喔，什麼人都沒跟我說任何話，連接收我的手機的那個小姐都沒說什麼。**A3**

你跟我講三個小時嘛，三個小時之後我回來啦，那你現在是不是跟我講一下，還要多久我才能拿到呢？**A2**

他說，你就坐那，好的時候我們叫你。

我就坐那兒阿。

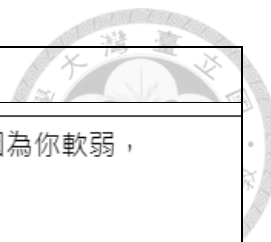
大概又過了一個小時，

你瞭解我這個人你就知道喔，「忍耐」是在所有聖靈果子當中我最需要的那一個。

我坐那兒，就開始很挫折了，

之所以挫折不是因為他們時間花太長了，

### Interpreter 3 - 2



And you feel like you can't go on not because you're weak. **R1**

Because you're not weak. **R1**

You're strong.

But you feel you can't go on because you just don't know how much longer I can do this for.

And you're asking God, can you....I don't mind the pain, but can you put the expiration on the....can I....can I turn it over and see what's the date? **R2**

Just tell me.

Just tell me. I just wanna know. **R2**

If you would just tell me, I would have the strength to continue.

If you would just tell me, I would...I would...I wouldn't be so lost. I wouldn't be so confused. I wouldn't be this pain, wouldn't seem so...so....so piercing in my heart. **R2**  
**R2**

15:56

Because David was in pain. **R1**

See, he didn't even start the Psalm with something good. He went straight to the heart of the issue. **R1**

Can I....sometimes you just have to be honest with God.

Do you know um....do you know how they teach you when you want to get people feedback you do the "sandwich." Do you know what I'm talking about? **R2**

Praise.

Complain.

Praise.

你感覺你走不下去不是因為你軟弱，

你不軟弱啊，

你剛強的啊！

你感覺走不下去是不知道自己還能夠再熬多久。

你在問上帝，上帝我可以忍受痛苦，可是告訴我這個截止日期，我還要忍受多久好嗎？  
**A2**

告訴我吧，

我只是想知道啊。

你只要告訴我，我就有力量繼續下去了啊。

你只要告訴我，我就不會這樣子的失落，這樣子的困惑，不會覺得這個痛苦好像扎進我心裡一樣。

大衛在痛苦當中，

他詩...詩篇一開頭，不是用美好的言詞來稱頌，反而是一針見血講到問題的核心。 **A1**

有些人真的需要跟上帝很老實的。

人家教你，你要給人家回饋要用「三明治」式的回饋有沒有，

先讚美，

再抱怨， **A1**

再加上讚美， **A1**

## Interpreter 4 - 1

所以...教會又沒有人，所以我就要逼去彈鋼琴。R1

我在那邊越彈，我就心裡想，他如果這首歌唱完，有人會感動，教會一定有鬼。R1

而且你知...你知道那些愛主的人常常西...屬靈兮兮的，R2

他已經唱成這樣子囉，他還轉過頭來，跟我們這些司琴說：「可不可以給我一個『恩膏』的音色？」R1

我想說，你唱成這樣子，

我們的會友是犯了什麼罪要坐在這裡聽你唱？R2

怎麼可能會有恩膏呢？

你知道有的時候很誇張，我們聚完會他很生氣，R1

所以他轉過來跟我們這些敬拜團員招聚起來，R1

說：「今天我們沒有感受到恩膏，每個人把眼睛閉起來，這個禮拜是誰犯罪，得罪了神，請舉手。」R1

我跟...我就...我心裡...我當然眼睛都閉起來，但是我心裡想說，就是你的聲音得罪了神。R2

那個年代呢，台灣的敬拜讚美受到韓國影響，

韓國的牧師呢，把敬拜讚美這些阿...很好的詩歌帶來台灣，

所以當我們台灣的教會都...都還是很傳統的時候呢，他帶來一些，比較...新一點的敬拜方式。R1

可是你知道韓國，也是有點問題。

So I was forced to play the keyboard.

I thought after that song if somebody get touched, it's not the holy spirit, it's another spirit in this place.P

And you know the spiritual people, they are a little bit flaky sometimes.

And he's singing and he turned to me, "Can you give me something with a little bit more anointing?"

And I thought you're singing like this.

What kind of sin that our people commit that they have to listen to this.

There's no anointing in this place.P|

So after the meeting he's very mad.

He turned to us and he gathered us together from the worship team.

And he says, I didn't feel any anointing, so just raise your hand if you sin against God, so we're gonna come to the...you know, get to the bottom of this. A2

And I thought to myself, it's your voice that sin against the Lord.

And at that time our praise and worship in Taiwan is heavily influenced by Korean.A1 A5

And so they brought a lot of their praise songs here to Taiwan.P

So they were..bring these worship songs from overseas here to Taiwan.P

But you know, there's also something wrong with Koreans.



## Interpreter 4 - 2

<p>你知道韓國人講話就是...那個腔調有點悲情的感覺，悲情。R2</p> <p>你看那個，對，你看他們很浪漫的在廝...西餐廳吃晚餐的講話對話，R1</p> <p>明明很甜蜜的，</p> <p>應該很高興的，</p> <p>可是韓劇一講話就是.....</p> <p>所以你知道那個...韓國牧師來帶我們敬拜的時候，就是剛剛那種語調。R2</p> <p>所以那個年代所有的教會每一個人都學他帶敬拜的方式。R1</p> <p>前一首歌呢，大家還開心的，啊...唱讚美的快歌，</p> <p>一轉到慢歌好像變了一個人，</p> <p>所以我們每一個教會都變成這樣：主啊...我們感謝你...</p> <p>然後我在台下我就想說，到底在哭什麼？</p> <p>教會，神的百姓，應該是一群最喜樂的人聚集的地方。R2</p> <p>誼，如果你相信，大聲地拍手，把榮耀歸於主耶穌。R1</p> <p>所以你知道，神的話語，啊...成就的那一天，你剛剛看到的經文，那個...莎拉，亞伯拉罕，給他的孩子取名叫以撒。R1</p>	<p>08:01</p> <p>When Korean speak, it's like they're always in the Korean drama, you know? It's very sad. A2</p> <p>Even if they're sitting at the romantic dinner, the way they talk..A1</p> <p>It's supposed to be sweet.</p> <p>It's supposed to be happy.</p> <p>But this is how they speak in Korean dramas.</p> <p>And so when he was leading worship, this is the tone of voice that he would use.</p> <p>So everybody learned from him and led worship like him.</p> <p>And so the previous song, people were happy. They were dancing. A1 P</p> <p>And once you get to a slow song, it's like a totally different person.</p> <p>And it was like Jesus we praise you. (mimic the voice) P</p> <p>And I was sitting and thinking what are we crying about?</p> <p>But the house of God is supposed to be a joyful place, Amen? A5</p> <p>Come on, if you believe that, give God some praise.</p> <p>09:21</p> <p>See? The moment when his promise came to past, he named him as Isaac, meaning laughing and joy. A2</p>
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## Appendix iii. Consent Form for the Interviewees



### 個別訪談知情同意書

- 一、研究主題：教會口譯員角色之描述性研究
- 二、研究者：戴寬（國立台灣大學翻譯碩士學位學程碩士生）
- 三、研究目的：欲了解教會口譯員之角色及教會口譯之規範
- 四、進行方式：

邀請您參與一對一訪談，地點為您方便的地點，時間約為一小時，請您分享有關您的口譯背景以及您對教會口譯員角色、教會口譯規範及口譯轉換之看法（請參考附件訪談大綱）。為了資料紀錄的正確性，訪談時將錄音。如果您不願意錄音、不願某段發言錄音，或中途想停止，請隨時提出。我們將提供茶點一份予您（含退出者），聊表謝意。

#### 五、參與風險與資料保存運用：

訪談之錄音資料彙整後會再請您確認，我們會負起保密責任，未來研究成果中各口譯員名稱皆以代號顯示，不會呈現您的真實姓名，亦會盡力避免他人從研究發表辨識出您。但在非預期情況下您的身份或仍有可能受到揭露，請您慎重考慮是否接受訪談。

訪談之錄音檔將妥善保存在設有密碼的硬碟或電腦裡，並只使用在本研究。若您有興趣瞭解研究結果，可提供您研究結果摘要。

#### 六、訪談參與者權利：

1. 研究者已妥善向您說明訪談內容與相關資訊。若有任何疑問，請直接詢問，或透過 email: [redacted] 與研究者聯絡。亦可與研究者之指導教授吳茵茵博士聯絡，email 為 [redacted]。
2. 研究者已將您簽署之一是兩份同意書其中一份交給您留存。

請您決定是否參與本訪談。在以下欄位簽名，就表示您以閱讀以上的說明並同意參與。研究過程中不需要任何理由，可隨時撤回同意書或退出研究口頭或 email 告知研究者即可。

參與者簽名：\_\_\_\_\_

日期：2022 年      月      日

研究者簽名：\_\_\_\_\_

日期：2022 年      月      日