

**COMMUNICATION STRATEGIES EMPLOYED BY THE SERMON
INTERPRETERS IN THE PENTECOSTAL CHURCHES IN VIHIGA COUNTY**

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Requirements for the Conferment of the Degree of Doctor of Philosophy in Applied
Linguistics of Laikipia University**

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DECLARATION

Declaration by the Student

This thesis is my original work and has not been submitted to any other institution of higher learning for examination.

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DEDICATION

My special thanks go to my beloved father, Mr. Marotse Jeremiah, specifically for his continuing support and prayers and for the solid foundation of my academic endeavors, most notably during my childhood. Second, I would also like to dedicate it to my spouse and children, who have been a source of inspiration and in whom I wish to inculcate a strong academic foundation.

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ABBREVIATIONS AND ACRONYMS

ASL:	American Sign Language
CONG:	Congregation
NACOSTI:	National Council for Science, Technology and Innovation
INT:	Interpreter
ISERC:	Institutional Scientific Ethics Review Committee
P	: Preacher
VAT:	Value Added Tax
VOK:	Voice of Kenya

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ABSTRACT

Interpretation is undoubtedly one of the reflective professional undertakings fraught with enormous linguistics challenges. This is attributed to the diverse engagement of different abilities during interpretation that go beyond ordinary language competence. The challenge is prominent in the church context where interpretation is predominantly undertaken by untrained sermon interpreters. In spite of the associated challenges, sermon interpretation is viewed as a communication strategy frequently adopted in religious settings to facilitate the transfer of messages to an audience whose language is different. Interpretation is particularly important during sermon rendition. However, the interpretation of sermons in the Pentecostal churches is inhibited by unsolicited responses and other forms of disruptions. Although past studies have been done focusing exclusively on sermon interpretation, scholarly investigations remained inadequate with regard to the assessment of the communication strategies employed by the sermon interpreters in enhancing the transmission of the message from the source language to the target audience. This formed the basis for assessing the communication strategies adopted by the interpreters of the sermons in the Pentecostal churches. Hence, the study's specific objectives were to examine the structural types of sermons in the Pentecostal churches in Vihiga County; to establish the challenges encountered by the sermon interpreters in Pentecostal churches in Vihiga County; to examine the communication strategies used by interpreters of sermons in Pentecostal churches in Vihiga County; and to determine the effectiveness of communication strategies used by interpreters of sermons in the Pentecostal churches in Vihiga County. The study was anchored on Nida's translation theory, Marianne's Interpretive Theory of Translation, and Lasswell's model. A descriptive research design was employed. The target population consisted of the clergy, interpreters, and congregants of Pentecostal churches in Vihiga County. Purposive sampling was employed to select the five churches, namely City Harvest, the Pentecostal Assemblies of God, Deliverance, International Vision Centre, and the Christian Outreach Church. From each church, a preacher, an interpreter, and five congregants constituting thirty-five study respondents participated in the study. Audio-video recordings, guided interviews, structured observation, and rating scales were adopted to collect data. Audio and video-taped data and verbatim recordings were procedurally transcribed to create the analytical tests. Moreover, thematic content analysis was embraced in analyzing qualitative data. The findings showed that the sermons incorporated the topical, narrative, textual, and expository types. The challenges faced by the interpreters included an inability to understand the preachers' language, linguistic incompetence, elicitation of responses by the preachers and congregation, social and cultural contexts and religious norms, lack of multi-linguistic competence, inadequate experience, and training. The interpreters employed communication strategies such as lexical additions, mimicry, repetition, rewording, shift of footing, stage involvement, and pauses to convey the preachers' message. The communication strategies were effective in enhancing the transmission of the sermon's message to the audience. It is recommended that the interpreters should undergo adequate training in interpretation to enhance their ability to deal with the dynamics of interpretation of the sermons in the Pentecostal churches. The study is significant to the entire Pentecostal church community, preachers, interpreters, researchers, and scholars who are concerned about the effectiveness of communication strategies adopted to enhance the transmission of the message during sermon delivery.

OPERATIONAL DEFINITION OF THE TERMS

Communication strategies: These referred to the approaches and methods employed by the interpreters to enhance the transmission of the message during sermon delivery.

Effectiveness: This is the extent to which an activity fulfills its intended purpose or function. In this study, it referred to the ability of the communication strategies to facilitate the transmission of the message in the context of the interpretation of church sermons.

Homelitics: The art of preparing sermons and preaching.

Interpretation Competence: The ability to convey the semantic, contextual, and conceptual meanings of the original text in compliance with the linguistic features of the target language.

Interpretation: It is a process of rendering linguistic concepts and ideas in various forms from one language to another, usually within the constraints of time and immediate feedback to meet diverse communication goals in the context of religious discourses (Roy, 2016).

Pentecostal Church: This was used to refer to the congregation of adherents of the local churches who meet for worship with reference to Pentecostalism.

Pentecostalism: This was used to refer to the religious practices taking place in the Pentecostal churches characterized by excitement, spiritual upliftment or nourishment, and talking in tongues.

Sermon: This is a worshipful talk, rendition, or performance focusing on a religious subject within the church setting whose structured theme is derived from the bible.

Translation: This is the transfer of meaning from a source language to the target language via the translator within the guidance of the linguistic, contextual, conceptual, and theological features and meaning as envisaged in the source language (Roy, 2016).

Untrained Personnel: These referred to interpreters who have not received adequate training in interpretation and translation studies but who have volunteered to carry out sermon interpretation due to their linguistic background and ability.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The interpretation of church sermons has always been crucial for transmitting biblical messages in languages that are easily understood by target audiences. Interpretation is a multi-faceted communication activity that occurs when participants speak mutually unintelligible languages (Qian, 2014). Its primary purpose is to facilitate the transmission of meaning to the target audience, aiming to create the impact intended by the speaker. According to Angelelli (2016), interpretation goes beyond merely interpreting words from one language to another; it must also consider pre-linguistic features such as power dynamics, context, gestures, tone, and mood, as well as the interpreter's language proficiency and accuracy. For the transfer of meaning to be effective, various types of meanings—lexical, grammatical, and rhetorical, and their implications—must be thoroughly understood and accurately relayed (Hatim & Mason, 2010). This means that interpreters should have a solid grasp of the subject matter, the interpreting context, and both the implicit and explicit information being conveyed. This task can be particularly challenging in Pentecostal settings, prompting interpreters to adopt communication strategies that enhance the effective transmission of meaning during sermon interpretation.

Pentecostalism is a form of Christian worship that highlights the work of the Holy Spirit, spiritual gifts, and the direct experience of God's presence. The mode of prayer emphasizes interactions that resemble a baptism in the Spirit and speaking in tongues. Consequently, worship in Pentecostal churches is characterized by a vibrant and dynamic style, including clapping, waving, raising hands, dancing, marching, shouting, and a call-and-response preaching format, all interwoven with a sense of spontaneity (Suarsana, 2014). In conceptualizing sermon delivery in the Pentecostal churches, Breen and Candlin (2021) associated it with impulsiveness, where the participants often move back and forth as dictated by the discourse and socio-cultural contexts. This diversity in worship creates a unique context for sermon delivery, where preachers often leave the pulpit to engage with the congregation, sometimes inviting members to respond to their

prompts (Taiwo, 2006). These dynamics may undoubtedly complicate the inevitable difficulties and the inherent confusion for the interpreters unless they act with ingenuity. The energetic atmosphere presents challenges for interpreters, especially amid deafening ululations, clapping, and shouting. Amidst noise and perceived distractions, interpreters are expected to convey the preacher's message accurately and without compromising communication. They are to juggle around with the complexities, impulsiveness, and unpredictability associated with sermon delivery in the Pentecostal Churches not the least in an attempt to retain the intended meaning.

Riccardi (1998) conceptualizes interpretation as an intermediary problem solver arising out of linguistic pluralism where the speaker's language is the problem and the audience's language is the solution. Interpretation serves to solve this problem in the shortest time possible with relatively few cues so that communication continues without disruption. This problem cannot be solved without resorting to time-tested communication strategies. In the view of Herbert (2021), the interpreters can effectively play their connecting role if they can discern the intent of the speaker and the different needs of the audience.

Sermon interpretation may be constrained by the unpredictable sermon structure and the general disorderliness associated with preaching and sermon delivery in Pentecostal churches. Moreover, interpretation is a cumbersome undertaking in the Pentecostal churches as those assigned the task of interpreting tend to lack the preparatory training in the required theological jargon and culture (Shiyab, 2014). It is, therefore common for the interpreters to resort to inevitable communication strategies such as generalization and skipping when pressed for time, strategies that are likely to be disastrous because they result in the misrepresentation of facts to the detriment of the audience (Alkhanji, 2016). In the event of use of inappropriate strategies, spiritual distortion may occur, and this can provoke the audience to act in ways that undermine their spiritual growth and development.

Communication strategies pertain to the conscious employment of verbal or nonverbal mechanisms used when precise linguistic forms are for some reason not available at that point in communication (Brown, 2017). The problem tends to be the interpreters'

inadequate command of either the source or target language, which calls for the use of strategies to enhance communication. The interpreters rely not only on their linguistic ability but also on the context and any other extra-linguistic information available (Elshiyab, 1994), as the communication usually takes place in a discourse that is controlled by the preacher during sermon delivery. In comprehending the effectiveness of the communication strategies, Faerch and Kasper (2014) considered sermon interpretation as a duo-phasic activity involving the incorporation of the features surrounding sermon delivery and the resources available to assist in comprehending the uttered message. However, even with the adoption of the communication strategies, the interpreters still face the daunting challenges associated with the unique structure of the sermon, vibrancy of worship, robust body movements, and the uncontrollable display of the apparent spiritual fulfillments in the Pentecostal churches (Macchia, 2006). The strategies adopted by the interpreters should undoubtedly remain closely dependent upon the interpreter's knowledge, experience, and mastery of the sociocultural attributes of the congregation (Krashen, 1985).

A major concern has been whether the adopted strategies are effective in attaining the intended goals. In this context, effectiveness is considered the extent to which an activity fulfills its intended purpose or function. Wojtczak (2002) defines effectiveness as a measure of the extent to which a specific intervention is routinely deployed to attain some predetermined goals. In the context of the sermon interpretation, effectiveness can be measured in several ways, including the use of message comprehension and retention rate, behavioral congruence, rating scales, peer evaluations and appraisals, and external evaluators. Although these parameters were considered in determining the effectiveness of the communication strategies, the rating scale was predominantly used to determine whether the target audience understood the message relayed through interpretation (Roberts, 2014). Research on the effectiveness of communication strategies has focused on limited aspects such as accuracy, timeliness, completeness, barriers, and volume, which are often perceived to be outside the realm of the interpretation of church sermons. Indeed, research has demonstrated that judgements about the effectiveness of

communication strategies need to make specific reference to questions related to sermon interpretation in Pentecostal churches.

In the Pentecostal churches, the emphasis of sermon delivery is often placed on the perceived spiritual fulfillment and Godly living (Straniero, 2021). The Pentecostal churches are rather unique in the sense that they tend to stress spiritual guidance and baptism as displayed through tongue-lashing. On their part, the preachers are often motivated to interact with the audience in expressing jubilation at the spiritual upliftments. It is uncommon for the preachers to resist conducting the sermon delivery out of context without caring about what the interpreter should do (Taiwo, 2006). Livingstone (2021) has found this to be a rather problematic situation for interpreters when the use of communication strategies becomes inevitable. The situation is often made worse when the entire audience is unprecedentedly disorganized during sermon delivery.

Although most Pentecostal churches have unprecedentedly scaled down some of these interjections, the interpreters are, however, expected to relay the message in the required language amidst the disruptions, clamors, and uproars. Consequently, the need to examine the communication strategies employed by the interpreters of sermons in the Pentecostal churches is profoundly and unprecedentedly informed by these marked differences. From the foregoing discussion, the significance of sermon interpretation cannot be ignored. While sermon interpretation has long formed a vital part of the Church practice, it is important to pay greater attention to sermon interpretation, not only in the interests of better-informed theological practice but also because of the vital role sermon interpretation plays in the multicultural Pentecostal churches.

In sermon interpretation, effectiveness can be assessed in various ways, including message comprehension and retention rates, behavioral congruence, rating scales, peer evaluations, and assessments by external evaluators. These parameters were considered in evaluating the effectiveness of communication strategies, although the rating scale was predominantly used to determine if the target audience understood the message conveyed

through interpretation (Roberts, 2014). Previous research on the effectiveness of communication strategies has largely focused on limited aspects such as accuracy, timeliness, completeness, barriers, and volume, which are often seen as outside the scope of church sermon. However, achieving effectiveness in sermon interpretation is a challenging task, particularly in Pentecostal churches where there are significant linguistic differences between the source and target languages (Riccardi, 1998). As a result, there is a pressing need to examine the communication strategies employed by interpreters of sermons in these churches. Thus, the study examined the communication strategies employed by sermon interpreters in the Pentecostal churches in Vihiga County. Specifically, it focused on analyzing the structural types of sermons, challenges encountered during the interpretation of the sermons, and the effectiveness of the communication strategies used by the interpreters in enhancing the transmission of the sermon message in the Pentecostal churches in Vihiga County.

Globally, Pentecostal churches are increasingly being faced with multilingual audiences, and the place of interpreters in the performance of multilingual sermons cannot be ignored. It has been argued that only by seeing sermon interpreting as part of preaching can we begin to understand its complexity and importance and open the way for more effective multicultural ministry. Consequently, studies have examined the interpretational strategies, types, and responses, qualities of interpretation, strategies, errors, and interpreters' roles and practices (Hokkanen, 2016). These are diverse areas of scholastic inquiry considering different aspects of the interpretation of religious texts. Despite the diversity of studies from a global perspective, there is a consensus that the providential intention of sermon interpretation is to enhance the transmission of the scriptural sermon message from the speaker to the congregation. To realize this goal, the interpreters are at liberty to adopt context-specific communication strategies ostensibly to bring every member of the congregation on board.

In the African context, studies whose focus is on the communication strategies adopted by sermon interpreters in Pentecostal churches are relatively numerous but inconclusive (Bitonge, 2022). For instance, the interpretation challenges associated with the structural

types of sermons, as well as the preachers' tempo, message abandonment, skipping, and incomplete sentences, have been examined. In East Africa, the challenges encountered by sermon interpreters have been interrogated, and the effectiveness of the use of communication strategies has been investigated (Bitonge, 2022). Other studies have been directed toward assessing the impact of translation without delving into communication strategies. However, no viably systematic studies have considered the sermon structures, interpretation challenges, and communication strategies from the perspective of the sermon interpreters, preachers, and the target audience in Vihiga County.

Thus, the study was domiciled in Vihiga County, which spans 531.3 square kilometers and borders Kisumu and Siaya counties to the northwest, Nandi County to the North, Kericho to the northeast, and Kakamega to the East. The county is inhabited by about 590,013 people (KNBS, 2019), most of whom engage in trade and subsistence farming. Vihiga County consists of five Sub-counties, namely Vihiga, Emuhaya, Hamisi, Luanda, and Sabatia. Kinyore, Tiriki, and Ragoli are the dominant languages spoken in the county, even though a substantial population of Kalejin, Kisii, and Luo speakers also live in the area. The multilingual nature of the residents of Vihiga County and members of the Pentecostal churches necessitated the interpretation of church sermons for all the congregants to receive the message. In most Pentecostal churches in Vihiga County, interpretation is carried out during sermon delivery. The linguistic plurality and the sociocultural complexity characterizing the Pentecostal churches in Vihiga County implies that the churches tended to deliver the sermons in English language and consecutively translate them into the local languages (Kinyore, Ragoli) or at times Kiswahili; most people in Vihiga County who can understand and speak in English language as a second language can also speak in Kiswahili language. Given this vastness and diversity, sermon interpretation should be carefully considered to avoid plunging a community of believers into confounding beliefs that may threaten the entire society as witnessed in the Chakahola massacre. Although different dialects are spoken in Vihiga County, members of the Pentecostal churches participating in the study speak Kinyore as their first language. Therefore, reference to Kinyore, English, and Kiswahili has been made in the entire study concerning sermon interpretation. Like in other Pentecostal

churches, the interpreters often adopt strategies to minimize misunderstanding during the delivery of the sermon. This presented a plausible justification for domiciling the study in Vihiga County.

1.2 Statement of the Problem

Sermon interpretation is carried out in religious fields purposely to facilitate the interaction between the preachers and the audience. Communication becomes successful and effective if the audience receives the message as intended by the speaker. However, the presence of linguistic challenges implies that there are obstacles that stand on the path of interpretation and which automatically hinder effective transmission of the message to the target audience. Due to the challenges that are associated with interpretation, particularly failure to deliver the intended message to the target audience, the interpreters always use various communication strategies to enhance the transfer of the message from the preachers to the congregation. The past studies have interrogated the communication strategies, but the orientation of the studies has veered off the Pentecostal settings. It is also not clear whether the strategies embraced are indeed effective in transmitting the message during sermon execution in the Pentecostal churches. Hence, there was a need to find out how interpreters enhanced the transfer of messages by the use of communication strategies. Therefore, this study sought to examine the communication strategies adopted by the interpreters of sermons in Pentecostal churches. The study examined the structural types of the sermon, challenges encountered during sermon interpretation, communication strategies employed during interpretation of sermons, and the effectiveness of the communication strategies adopted by the interpreters to enhance the transmission of the sermon message in the Pentecostal churches in Vihiga County. Interpretation is a common practice in Vihiga County, with a cosmopolitan setting, where the churches draw membership from diverse linguistic and cultural backgrounds.

1.3 Aim and Objectives of the Study

The general aim of the study was to establish the sermon interpretation and effectiveness of the communication strategies employed by the sermon interpreters in the Pentecostal churches in Vihiga County. The specific objectives were as follows:

- i. To examine the structural types of sermons in the Pentecostal churches in Vihiga County.
- ii. To determine the challenges encountered during the interpretation of the sermons in the Pentecostal churches in Vihiga County.
- iii. To examine the communication strategies used by the interpreters of the sermons in the Pentecostal churches in Vihiga County.
- iv. To determine the effectiveness of the communication strategies used by the interpreters in enhancing the transmission of the sermon message in the Pentecostal churches in Vihiga County.

1.4 Research Questions

- i. What are the structural types of sermons given in Pentecostal churches in Vihiga County?
- ii. What challenges are encountered during the interpretation of the sermons in the Pentecostal churches in Vihiga County?
- iii. Which communication strategies are used by the interpreters of the sermons in the Pentecostal churches in Vihiga County?
- v. How effective are the communication strategies used by the sermon interpreters in enhancing the transmission of the message in the Pentecostal churches in Vihiga County?

1.5 Significance of the Study

This study has provided empirical evidence on the effectiveness of communication strategies used to enhance the transmission of the message during sermon delivery. The study results have clarified the importance of the theoretical models of interpretation and translation. The study may be significant to the interpreters of the church sermon as they may embrace the strategies described to enhance the transmission of the gospel message.

The study has demonstrated the communication strategies that can be embraced to facilitate the communication process during sermon delivery. Therefore, the study may benefit the preachers who rely on the interpreters to functionally reach out to the audience. Other researchers, especially in linguistics, may benefit from this study by adopting the findings as a basis for further research in interpretation studies and applied linguistics.

1.6 Scope of the Study

The study was confined to the Pentecostal churches in Vihiga County and was based on the descriptive survey design. The study was conducted between May and July 2022. The study examined the effectiveness of communication strategies adopted by the interpreters during sermon delivery in Pentecostal churches. The study focused on five Pentecostal churches where interpretation was practiced during sermon delivery. Concentrating on five Pentecostal churches allowed the researcher to engage in an in-depth analysis of the problem under investigation. Moreover, the study focused on the preachers, interpreters, and the church congregants as the study participants. The findings are specific to the context of the Pentecostal churches in Vihiga County. Hence, the discerned interpretation issues are applicable in the context of Pentecostal churches in Vihiga County, and it might be cumbersome to extrapolate the study findings to unrelated yet similar contexts. Therefore, the deduced findings may not adequately serve to guide broad generalizations.

1.7 Limitations of the Study

The study findings have presented some noteworthy hunches relevant not only in the context of the Pentecostal churches but can help conceptualize the phenomena in non-Pentecostal religious contexts. Nevertheless, the findings could be generalized with caution to other Pentecostal and non-Pentecostal settings. Moreover, the communication strategies described in this study have only presented rather temporal lip glimpses to what could be taking place in diverse religious homilies. The approaches taken by the interpreters may, however, be inconsistent in a variety of Pentecostal churches or vacillate in these varied circumstances. Some external factors such as the legal

framework, religious manipulation, and code of ethics may also transform the chosen communication strategies and approaches.

Similarly, the study outcome might be unprecedentedly biased owing to the presumed fact that sermon interpreters were perceptibly devotees of the same churches where they translated or interpreted, having participated in the church sermons or worshiped in the same churches for rather longer duration and might probably have become familiar with the pastors' modes of rendition. Such familiarities could create discernible differences in the findings if the church members emanated from different churches or the interpreters were not members of the same churches. The study was exclusively anchored on Nida's Translation Theory, Marianne's interpretive tradition, and Lasswell's model; hence, other cardinal features advanced by other related theoretical dispensations that might have had a significant bearing on the study were inadvertently ignored. In this regard, the probable bearings of these theoretical tenets were excluded. As a result, multiple analyses incorporating diverse theoretical tenets and perspectives ought to be undertaken to connect the study results to different theoretical fields.

These limitations should arguably be incorporated in future scholarly investigations so as to deepen the construed understanding of adoptable communication strategies during the translation of sermons in religious settings. In addressing the constraints created by these limitations, adequate precautionary measures, which included the use of different data collection instruments, were taken to ensure that the respondents provided valid responses.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, an elaborate review of literature and past studies has been presented. The chapter examines literature on Christian Worship in Kenya and sermon interpretation in the Pentecostal churches. It also reviews the literature on structural types of sermons, challenges encountered during interpretation, communication strategies adopted by the interpreters to enhance the transmission of the message during sermon delivery, and the effectiveness of communication strategies employed by sermon interpreters during sermon delivery. In addition, the chapter has also highlighted the theoretical review, summary, and research gaps.

2.2 Christian Worship in Kenya

In Kenya, Christianity is the dominant religion, with a significant portion of the population (85.5% of Kenyans) identifying as Christians (Odhiambo et al., 2013). A large portion of the Christian population identifies as Protestant, Catholic, Evangelical, and Pentecostal Christian denominations. There are also numerous African Inland Churches (AICs) that have emerged, often reflecting a blend of Christian and indigenous beliefs (Ro & Nelson, 1995). Christian worship in Kenya is vibrant and diverse, with a strong emphasis on music, rhythm, dancing, and singing. Sunday church attendance is common, and worship services often feature lively music, singing, and dancing. In particular, the Pentecostal is unique in its belief that all Christians should seek a post-conversion religious experience called baptism with the Holy Spirit (Chung, 1986). Recalling the Holy Spirit's descent upon the first Christians in Jerusalem on the day of Pentecost, or Shabuoth, this experience appears to have been common in the Christian movement during its first generations. Baptism with the Holy Spirit is believed to be accompanied by a sign, usually speaking in tongues. This occurs as glossolalia or xenoglossy and may be experienced as a personal prayer language. The gift of tongues, in which the speaker is publicly empowered to speak in tongues, is considered one of the nine gifts of the Spirit described by St. Paul the Apostle in 1 Corinthians chapter twelve. Pentecostals believe

that those baptized by the Holy Spirit may receive this or other supernatural gifts that purportedly existed in the early church, such as the ability to prophesy, to heal, to interpret speaking in tongues, to receive dreams, visions, and words of wisdom, to perform miracles and exorcisms and even to raise people from the dead (Kim, 1998). Faith healing is an important part of the Pentecostal tradition, which reflects patterns of faith and practice.

In terms of its origin, Pentecostalism in Kenya has a fascinating and dynamic history characterized by rapid growth, passionate leaders, and significant societal impact. From its humble beginnings to the vibrant movement it is today, the story of Pentecostalism in Kenya is a testament to resilience and faith. The first Pentecostal missionary arrived from Finland in 1912, marking the beginning of what would become a widespread religious movement. This period saw the emergence of the *Roho* (Spirit) movement within the Anglican Church in 1918, which was characterized by charismatic worship and a focus on the Holy Spirit (Mugambi, 1977). In the 1930s, opposition to female circumcision by missionaries spurred the creation of indigenous churches, including the African Independent Pentecostal Church of Africa. The East African Revival, which began in Rwanda, reached Kenya by 1937, drawing many Protestants towards evangelical and charismatic Christianity.

The post-independence period in Kenya saw a rapid expansion of Pentecostal churches. The 1960s and 1970s were marked by the arrival of numerous foreign missionaries and the establishment of indigenous churches. The Kenya Assemblies of God, founded by American Pentecostal Dale Brown in 1967, became one of Nairobi's fastest-growing denominations by the early 1990s (Gwak, 2020). Televangelism, prosperity theology, and crusades by Western preachers became prevalent from the 1980s onwards. Today, Pentecostal churches are a significant part of Kenya's religious landscape. They have a substantial following and are known for their vibrant worship services, emphasis on spiritual gifts, and community-focused initiatives. Churches such as the Christ Is the

Answer Ministries (CITAM) and the Deliverance Church have made notable contributions to social and economic development in Kenya.

Despite their growth and influence, Pentecostal churches in Kenya face several challenges and criticisms. One significant issue is the proliferation of churches led by unscrupulous leaders who exploit their congregations for financial gain. Pentecostal churches also face criticism for their emphasis on prosperity theology, which promises financial blessings in exchange for donations. This has led to accusations of exploiting vulnerable individuals and prioritizing wealth over spiritual growth. There are also emerging issues that threaten the existence of the Pentecostal churches. For instance, Kenya has seen emerging religious issues, including the rise of fringe religious groups and increasing religious extremism, raising security and policy questions as seen in incidents like the Shakahola mass suicide case, where over 400 followers of a controversial leader died due to starvation and other causes (Musyimi, 2024). Terrorist groups like al-Shabaab have targeted Christian communities, causing violence and displacement. Similarly, some religious leaders are actively involved in social and political issues, raising questions about the role of religion in society.

To curb these exploits, the Pentecostal churches are required to adhere to various compliance requirements set by regulatory bodies. The main regulatory body is the Registrar of Societies, which oversees the registration and compliance of all societies, including the Pentecostal churches. For example, the Pentecostal churches are required to submit annual returns, update their constitutions, and notify the registrar of any significant changes in leadership or structure. While churches are generally exempt from income tax, they are also required to comply with other tax obligations, such as withholding tax on employee salaries and Added Tax (VAT) on certain activities. By adhering to these guidelines and maintaining a proactive approach to legal compliance, churches in Kenya can continue to thrive and serve their communities effectively. In addition, there are also current proposals to govern churches to rout out religious extremism, radicalization, and cults. The Shakahola massacre in Kenya, for instance, awakened the need to regulate churches with the launching of the Presidential Taskforce

on the Review of the Legal and Regulatory Framework Governing Religious Organizations. The task force identified a lack of distinct legal framework tailored to the unique needs of religious organizations, unclear laws on crimes that could be considered religious, and a general lack of oversight of the media that propagate exploitative ideologies (Musau,2024).

2.3 Interpretation and Translation of Church Sermons.

A sermon is a speech delivered in a Christian assembly for worship by an authorized person that applies some point of doctrine, usually drawn from a biblical passage, to the lives of the members of the congregation to move them by the use of narrative analogy and other rhetorical devices to accept that application and to act based on it (Conn, 1966). Sermon interpretation involves understanding a religious text in contemporary life and focusing on its original meaning and relevance to the audience. Smith (1992) postulated that a sermon is nothing but a ritualized discourse made up of organized religious activities. Thus, interpretation must be done carefully because the message hearers may completely get lost.

While both interpretation and translation involve bridging language gaps, they primarily differ in their medium and delivery time. Translation focuses on written content and typically takes longer, allowing for thorough research and careful wording. Translators often utilize translation software, dictionaries, and other resources to ensure accuracy and consistency. Conversely, interpreting focuses on spoken or signed language, facilitating real-time communication. Interpretation occurs immediately, requiring quick thinking and adaptability. Interpreters rely on their memory, language skills, and understanding of cultural nuances to convey meaning accurately. Notably, interpreters have the opportunity to notice facial expressions and voice tone, interpreters can alter the perception of speech in multicultural gatherings. Interpreters can understand jokes, metaphors, and tone and assess how these sentences might be perceived by the target audience. The researcher, therefore, focused on the interpretation of church sermons in Vihiga County.

Although preaching is *sui generis* (unique), interpretation is as well, but conformity to the ascribed norms is essential. By this view of genre, sermons are a special kind of religious genre that bear characteristics that combine to fulfill the communicative purpose in particular contexts. The setting for sermons is the church where members congregating share common beliefs, goals, values, and identities. The meeting time for the congregation usually takes place once a week on a certain day, mainly Sundays at a certain time, usually in the morning, in order to fulfill a specific goal in a certain way. During these meetings, the preacher and the interpreters usually take on the floor to assist in the realization of the communication purpose of the meeting. From this argument, an outsider without adequate and strong faith may not produce an accurate interpretation (Braga, 1981). Depending on one's preference, a preacher can write a sermon before preaching it and choose to either read it as a script or use it for reference during sermon delivery. The study was of the view that the choice rests with the preacher. Some preachers may read a sermon aloud, but such readings prevent the message from coming out clearly. The personality of the preacher may influence him or her to write the sermon in advance, but if it is accommodated by the preaching norms in the particular church denomination, there can never be a problem but a matter of choice (Taft, 1981).

In the Pentecostal setting, interpretation is concerned with the conveyance of meaning from the speaker to the audience. In practice, interpreting is a real-time phenomenon and can be done directly face-to-face. Interpretation demands high levels of forthrightness, accuracy, and creativity. While interpreters aim to be completely accurate in the transmission of the message, it's not easy to achieve this goal during a sermon presented face to face (Buttrick, 1987). It is a common practice to omit some details without wanting to, especially when there is no time to evaluate and revise every uttered word. This is why it is difficult to make an accurate interpretation by doing justice to the source texts. In order to achieve the desired accuracy, the interpreter needs to be fluent enough in the two languages (Hatim & Mason, 2010).

Typically, many interpreters are skilled in one language, and this makes it difficult for them to code switch when the preacher changes to the interpreting language. This is primarily the common situation in the Pentecostal churches where the interpreters do not have the luxury of using two languages. This situation presents the possibility of misinterpretation. The possibility of making mistakes often compels the interpreters to employ different types of interpretation, which, according to Campos (2009), can be categorized as simultaneous interpreting, consecutive interpreting, and sight translation (Achtmeier, 1984). The interpreters engage in simultaneous interpreting when they render the spoken language into another and, in so doing, speak at the same time as the preacher, making it difficult to distinguish the speaker from the interpreter. This mode is often used when the audience is actively listening while the interpreter accurately interprets and transmits the speaker's message without hesitation (Carl, 2014; Robinson & Rose-Atkinson, 1997).

When the interpreter waits for the speaker to finish before rendering the speech into another language, the two are engaged in consecutive interpreting, which tends to render relatively accurate interpretation. For it to be accurate, the speaker needs to speak slowly without omissions or embellishments for the benefit of the audience and the interpreter (Frishberg, 2013). The interpreter may also take notes for recollection while listening attentively (Hatim & Mason, 2010). Similarly, sight translation involves translating written materials into spoken speech (Ryken, 1974). The researcher found this useful because, in practical terms, there were situations where the accuracy of interpretation was paramount. Schmitt (1996) concurred that sight translation may result in accurate verbal interpretation as the audience manages to comprehend the interpreted texts. In order to enhance sight interpretation, the interpreter must certainly possess a wide vocabulary and textual knowledge. They also need to be able to quickly scan and understand the main points of the document to help them accurately interpret the concerned document. Compared to summary interpreting, the interpreter does not just offer a shortened or condensed version of the concerned text (Lie, 2018).

Word-for-word interpretation is a common type of interpretation often taken as an interlinear interpretation, such that the target language comes immediately after the words from the source language (Schneider, 1992). The procedure is to preserve the word order in the source language. There is also the tendency to interpret words singly by their most common meanings, even if doing so results in context interpretation. However, in literal interpretation, the grammatical construction of the source language is changed into its nearest grammatical constructions, but the lexical words remain interpreted in isolation, presenting an out-of-text interpretation. There is the faithful interpretation, which attempts to reproduce the precise contextual meaning of the original text, often within the constraints of the structure of the intended language (Liefeld, 1993). The semantic interpretation avidly differs markedly as it recognizes the aesthetic aspects of the source language text, emphasizing such poetic attributes as word play, puns, and repetition. However, irrespective of the type of interpreter, aims to render the exact contextual meaning of the original without losing touch on both content and language and the eventual textual comprehensibility from the perspective of the target audience.

2.4 Structural Types of Sermons

The Pentecostal churches are known to emphasize that the goal of preaching is not to stimulate listeners intellectually or entertain them but to transform their affections, leading to a new lifestyle (Nel, 2017). The messages delivered in the Pentecostal sermons focus on the meaning of Jesus' life, death, and resurrection. This culminates in the manifestation of the Holy Spirit such that believers are guided by Jesus' daily presence. It is as a result of this culmination that a deeper consideration of the structural type of sermon ought to be interrogated. Hence, critical to Pentecostal preaching is the correct biblical theology driven by the power of the Holy Spirit so that the listeners' faith would not rest in the wisdom of men but the power of God. The observations of the researcher were in tandem with Nel's (2017), that the sermon in the Pentecostal churches often invites the audience to experience the immediacy, power, and truth of the word of God being proclaimed. For example, a message about healing tends to invite the listeners to experience the present healing power of Christ. Consequently, sermon types deal with

how the subject matter of the sermon is balanced and arranged. According to Lewis (1985), the sermon forms are vital to the meaning and the intended effect of a sermon and can either promote or undermine the communication of the gospel. In this regard, effective preaching serves as a cooperative venture between God and man, one pillar grounded in eternal truth, the other rooted in human experience (Pieterse, 2017).

Broadus (1995) offers two key dimensions of sermon classification: classification by homiletical structure and classification by subject. Homiletical structure identifies the topical sermon where the preacher identifies the main subject of the text, then divisions based on the text. The textual sermon has its divisions not from the text, but from the subject. The textual-topical sermon derives its divisions from both the text and the topic and the expository sermon has all the content from the Scripture, though with explanation. Under classification by subject, the theological sermon seeks to communicate, in an engaging and intelligible way, what the Bible teaches on a point of doctrine, and the ethical sermon deals with some aspect of Christian living, in its personal or social aspects. The church program sermon seeks to promote some part of the church's ministry or mission (Broadus, 2021).

Sermon types in the Pentecostal churches consist almost entirely of verbal expositions and comments. Long (1994) asserts that the three goals of preaching are teaching, delighting, and persuading. It can be construed from this theorization that teaching, as opposed to preaching, appears to involve instruction about the content or the basic truth of the Christian faith. The light can be considered to be appealing to the hearer's heart and emotional life, while persuasion involves ethical action, which implies a response to the gospel's truth. The open-ended nature of narrative preaching often influences the hearers to add their own life stories to draw their conclusions. In this regard, Miller (1992) postulates that even if the audience changes their life story, there is no assurance that the hearer will reach the best biblical conclusion. Although all story sermons are narrative sermons, only some narrative sermons are story sermons. Conversely, many sermons might contain stories but still could not be classed as narrative sermons because the entire sermon may not be shaped into a narrative form. This is because narrative

preaching does not merely entail stories and illustrations to make the sermon exciting, interesting, or inductive. The narratives can be seen as just stories that bind an entire sermon exclusively to one plot as a theme from introduction to conclusion.

According to Miller (1992), the narrative form forces the audience to pay attention to far more issues of concern to the whole congregation's privatized needs. Each member of the congregation applies the story to his/her situation to arrive at the best individual application. The narrative sermon has to do with the flow and fix of the sermon, propelling the preacher in the direction of sermonic artistry (Miller, 1992). Jensen (1980) asserts that a holistic exegesis must be directed at both form and content. It is not enough to get the meaning out of the text and into the sermon without paying attention to the total configuration of the textual form and content (Carroll, 1984). Indeed, the homily is central to the church's tradition. However, a sermon usually includes an appeal to human duty, responsibility, and conduct (Best, 1978).

Considered this way, it is possible to describe the confines of an ideal sermon in general terms, but it is Robinson (2021) who considered it as an explanation of a single dominant theme supported by subthemes emanating from one or related scriptural verses or passages. As an exegetic text, it is fixed and sacred and is performed in the accompaniment of narratives or poems in which the audience is prevailed upon to change their ways upon listening to the message. This view makes sermon preaching unique, and with this uniqueness, the interpretation must be done carefully because the message hearers may get completely lost. Thus, preaching is *sui generis* (unique), and so is interpretation, but conformity to the ascribed norms is essential.

In classifying sermons, past studies have made different considerations concerning the subject matter, intended audience, and the principal linguistic features (Bartlett, 1995). For instance, the expository sermons are characterized by explicit elaboration of the scriptural passage to suit the level of the audience. According to Robinson (2021) and Thompson (2001), preaching from the expository perspective is also directed by the biblical concept discovered through exegetic analysis to guide the overall direction of the

preaching and worshiping. In the Pentecostal churches, however, the sermon is perceived to be guided by the Holy Spirit. Without a doubt, therefore, this may compel the interpreters to pay attention to the finer details of the sermon, taking cognizance of the historical considerations, grammatical rules, and the literary contexts. As was expected, such considerations may unprecedentedly make it subservient upon the interpreters to comply with the assumed spiritual guidance rather personal competence, a risky venture when the audience is rather literate as is often the case in many Pentecostal churches.

Just like the observations made by Cheng and Johnstone (2021), there are absolutely insignificant dissimilarities between an expository sermon and a textual sermon. The only outstanding difference, though, is that the text is rather short with specific divisions that separate one section from the other, making it easy for the preacher to locate the required subject to be executed. It is prudent to note that it is easy to maintain order in the textual sermon as there is absolutely no need to adopt the entire text but to use sections that are consumable within the dictates of the time. As the name implies, the textual sermon essentially covers a few verses and not a complete paragraph, with the brevity allowing the preacher to domicile the teaching on the selected portions, expounding the preferred portion to the hearers (Lowry, 2001). However, the preachers may adopt a pattern in which the theme is analyzed, divided, and expounded in the light of its original context and the present context of the hearers, with the option of relying on one's preaching hunches. Considering preaching this way is rather formal, something that is uncommon in the Pentecostal churches. According to Marquart (1985), topical sermons are commonly used, except that they have not received adequate research focus and criticisms.

Many churches also adopt topical preaching, where the preacher has a free hand to select the topic from a passage in the Bible, with the divisions being derived from the subject. As opposed to expository and textual sermons, where there is adherence to a predetermined chapter or passage, usually from the bible, topical sermons are supported by several verses throughout the Bible while focusing primarily on a predetermined topic. Broadus (2015) has made the distinction rather clear by using three types of sermons

introducing subject and purpose on the basis of the extent to which the preacher gets material support from the sacred text. Long (1980) has particularly elaborated on the general consideration of the denominational doctrines as the parameters for making the ethical distinctions significant because the sermons are based on Jesus, the apostles, key figures in the Bible and the church program designed to comply with the moral implications of the events and occasions in the church calendar such as Easter, Christmas, and baptisms. It is the traditional practice in many churches around the world to allow the preaching to take cue from these occasions to fashion the sermon rather than to focus on the sociocultural factors, which may not be universally accepted. This is a common phenomenon in Pentecostal churches such as those operating in Vihiga County.

In the structural classification of the sermon, the three types of sermons have received general acceptance (Braga, 2005; Stott, 2020), and any type can, without restrictions, precede discernibly, either deductively or inductively. In the deductive sermon, the preaching usually begins with a conclusion that determines the pieces of advice to be rendered based on the predetermined conclusion. This orientation is different in the deductive mode where the preaching takes a different direction moving from the general to the specific. Campbell (1995) is clear in this regard, noting that the difference lies in the flow of human experience. However, it has been clarified that the audience is guided by the approach taken by the preacher, and it is the responsibility of the preacher to attempt to do what is probable (Louw & Nida, 2022) so that the congregation can learn with time to adjust to the modus operandi of the preaching.

Since sermons are delivered orally, they have also been considered as a mixed or hybrid form (Braga, 2001). Depending on one's preference, a preacher can write a sermon before preaching it and then choose to either read it as a script or use it for reference during sermon delivery. Indeed, the choice rests with the preacher as long as the message is communicated to the audience. In both cases, however, there is a lot of mental energy involved (Goffman, 2001). Some preachers may read a sermon aloud, but such readings prevent the message from coming out clearly. In addition, the personality of the preacher may influence whether the sermon is written or not, but if it is accommodated by the

preaching norms in the particular church denomination, there can never be a problem but a matter of choice (Taft, 2001). While the interpreters aim to be completely accurate in the transmission of the message, past studies are, however, adamant that it is not easy to achieve during a sermon presented face to face (Buttrick, 2017). For example, Adedun (2021) investigated the structural patterns in a Nigerian Pentecostal Christian sermon and found that the sermons combined different features as dictated by the contextual features, rhetoric, and the prevailing speech acts as deployed by the preachers during sermon delivery.

2.5 Challenges of Sermon Interpretation

Analysis focusing on the communication strategies is significant because in most studies, the recurring themes appear to be communication strategies of interpreters as well as the eligibility of the interpreter to discharge their duties (Hokkanen, 2021). Therefore, consensus exists that challenges are often encountered during sermon interpretation. The general agreement is that interpretation is not an easy task in the Pentecostal churches. The difficulty is apparent when it is viewed from the combined perspectives of the preachers, the audience, and the interpreters. In whatever perspective it is viewed, though, interpretation is a challenging activity, generally requiring an in-depth understanding of the preliminary considerations for ensuring effective sermon interpretation. Mugambi (1977) delineated these considerations to include the background of the church community, biblical guidelines, and the religious and philosophical orientation of the church. However, understanding the challenges facing the interpreters of sermons has been an interesting area of research, attracting a lot of scholarly attention (Dam, 2010). The focus has often revolved around the specific problems encountered when the interpretation is conducted by untrained interpreters. This seems to have been guided, albeit misguidedly, by the fact that trained interpreters do not normally encounter insurmountable challenges. If they do, it is assumed, their mastery of the profession can conceal the imminent problems.

Balci (2020) and Tison (2016) are among the scholars who have been credited with expounding on the challenges facing the interpreters of sermons. A significant number of

the challenges have emerged from an analysis of the interpreted sermons in which mutually unintelligible languages are involved. From this argument, it can be declared that the unprecedented challenges are general and have not been ascribed to the interpreters alone. In other words, the studies on the challenges have not involved all the participants in the sermon delivery. Incidentally, a lot of interpretation in the church settings is principally done by untrained interpreters because professionally trained interpreters are inadequate to meet the needs of the emergent Pentecostal churches (Hokkanen, 2017; Karlik, 2013). The absence of well-equipped personnel has implications for the extent to which sermon interpretation meets the intended theological goals of the congregation. Musyoka and Karanja (2014) have questioned the ability of the church to meet the theological goals in a multilingual setting if there are no trained interpreters. These are genuine concerns because, at its basic understanding, the message preached should create the intended impact. The interpretation cannot, however, be an effective means of connecting the preacher and the audience when it is not properly done (Archer, 2020). Moreover, different speakers cannot assist one another without the intermediation of the Sermon Interpreters.

It is a reality that most studies have placed emphasis on the perceived challenges of the interpreted sermons, and this is informed by the fact that church members often volunteer to take part in interpreting the preached sermons in the Pentecostal churches (Louw, 1998). In Kenya, where English and Kiswahili are the languages spoken by many people, those taking part in interpretation as volunteers often exhibit basic fluency in Kiswahili and English without adequate training in sermon interpretation. Hence, the volunteers are constrained by a myriad of challenges that compromise their capacity to perform effectively. According to Steinberg (1995), effective interpretation depends on how well grounded the interpreters are.

However, identifying the right people within the church set up to undertake the interpretation activities poses real problems. This is because the church members could be too busy to volunteer as interpreters as they may be deficient in the requisite skills. As a result, many observers believe that translation could be speeded up if the training effort

is extended to many church members who can help interchangeably with interpretation (Corbin & Strauss, 2014). In particular, Cook (2018) has scrutinized the potential benefits of interpretation and averred that training in translation is important because the interpreters are not immune to the pressures that result from the dynamic characteristics of the congregation. The problems of finding and keeping the right people for interpretation can, though, be alleviated by training more people in translation.

In a multiethnic and multilingual society like Vihiga County, where the study was domiciled, the congregation is diverse, and interpretation cannot be considered to be the purview of a few people. Many people are needed to have an impact, and if interpretation is to become effective, then the more people involved in the training process, the better. In such environments, Litchfield (2022) believes that the interpreters are bound to become collaborators, suggesting that the quality of sermon delivery would strongly be determined by the collective contribution of church members.

When the church seeks to make the liturgical work reach a wider multilingual audience, interpretation must be given serious thought and its prospects restored by empowering those who have been doing it voluntarily (Cox, 1995). Although finding the dictionary meaning of words is considered to be a simple matter, it should be stressed that interpretation cannot be considered in the same manner as there are no words with equivalence at the disposal of the interpreters who have to struggle with the possibilities of dynamic meanings. Thus, it may be difficult to translate as the possibility of retaining the original meaning is inherently possible even if this leads to the loss of meaning. Regarding the multiple connotations and meanings of words varying from one language to another, caution has to be exercised to avoid interpreting rather literally, lest the meaning is completely lost. It is common to find words that have a roughly equivalent associative value to the original in the second language, but this cannot be relied upon to provide a literal translation to meet the diverse needs of multilingual and multiethnic congregations. One can see the extent of the dilemma that the interpreter is plugged into if they do not have adequate training. The situation could potentially be made worse if some members of the congregation are illiterate or linguistically deficient in the languages involved.

Semantically, the challenges require the translator to adjust and be able to juggle with the exact and the implied meanings of words so as to remain relevant (Cox, 1985). Semantic problems arise because of the human and cultural aspects as languages are constructed within particular cultures, and it is a known fact that cultures are complex, though not fluid, changing from time to time. Ribadon (2021) contends that these differences and the possibility for dynamism are a challenge to keep up with. Words, too, are not straightforward for they acquire various overtones and associations that may be unique in one language and general in another language. For instance, the English biblical translators continue to encounter difficulties in finding lexical synonyms for diverse words in remote languages or cultures that are quite different from the original culture about which the bible was written (Ribadon, 2021). Ward (2022) sympathizes with the translators in these contexts but finds ease with non-theological translations dealing with internationally agreed scientific subjects not unique to linguistic phenomena (Ward, 2022). Considered holistically, translation is an art, not a science (Littlejohn & Foss, 2011), and guidelines are required to make it a fulfilling endeavor even if, in the final analysis, something is lost. Clifford (1998) places the challenges to the situational features of text focusing on the absence of near linguistic relevance and functional relevance and not completeness of communication. Accordingly, for complete interpretation to occur, both source language and target language text must be relatable, yet this is not usually the case. In addition, the functionality of the features has to be discerned from static contexts. It needs to be pointed out that a decision concerning what is fundamentally relevant is a function of many unrelated factors beyond the scope of the interpreter, and its consideration in research has often remained a matter of opinion. In a Pentecostal church sermon, it is not clear whether the interpreters can determine the functional relevance from the perspective of their multilingual congregation.

However, many commentators have converged on the circumstances when interpretation is bound to fail, and many contend that the failure often occurs when functionally relevant features are not attached to a context (Luccock, 1944). This has brought out difficulties related to linguistic and cultural incongruences where there are no formally corresponding features in both languages or when there are ambiguous features peculiar

to only one of the two languages involved (Watt, 2021). According to Clader (1998), distinct grammatical or lexical items should be shared in the phonological or graphological forms in the two languages so that the chances of ambiguity are minimized. Polysemy is also another situation feature where one single item outrightly has a wide range of unclear but specific situational features for consideration by the interpreter. According to Silva (2018), polysemy is likely to lead to interpretation challenges. Accordingly, these are complex issues requiring elaborate discussion not commonly experienced at the level of the Pentecostal church sermon delivery. After all, the church relies on just the basics, and that is practically unnecessary to scrutinize these deep linguistic features. For a lay interpreter, perhaps one who did not receive adequate educational training, these are considerations only sensible to an outside observer.

Considering the requirement of completeness of communication, it can be deduced that interpretation challenges arise out of a lack of equivalence between the source text and the target text and that translation cannot escape from meaning distortions (Pandit, 2017). Hence, the difficulty of interpretation calls for the analysis of the cultural differences to find out how they can be remedied. Practically, it is often difficult to decode and recode the message, which is shaped by the cultural factors as in the case of Pentecostal church sermons. For the expert translators and interpreters, an attempt should be made to preserve, as far as possible, the invariant information about the system of perceived reference (Conn, 1966). It is unavoidable to adduce that the translation of even single words ought to involve problems associated with the diverse relationships among different words in the corresponding social contexts. Thus, many interpreters are projected to find it difficult to establish the equivalence on the linguistic level, stylistic level, and pragmatic level (Pym, 2005).

Practically, interpreting is not merely an act of devotedly interpreting the text well but requires a contemplation of the remote period in time when the text was written so as not to lose the historical essence of these facts that may be inconsequential on face value. The challenges can become quite acute and particularly discouraging in the case of spiritual discernment dominating the Pentecostal church sermons. Thus, avoiding a mistranslation

or coming up with a superficial rendering are critical challenges faced by the interpreters of sermons in the Pentecostal churches. It takes a whole lot of training and experience to capture the gist of articulating liturgical concepts and mastering the audience's expectations. According to Newmark (1974), all the interpretation challenges arise from non-coincidences, differing environments, different cultures, and different personalities. This is a position that was evident in the study and shared by different scholars addressing this theme.

From the foregoing discussion, it is apparent that the challenges of interpretation may broadly be classified into two types, namely, external and internal. Based on this classification, external problems commonly result in translation problems with the language and culture playing a monumental role, while individuality-related problems come in as peripheral attributes that only become adverse when training is not offered. However, most studies seemed to have ignored the idiosyncratic factors, labeling them as inconsequential. Nonetheless, the external problems may be avoided, prepared for, and commonly understood to be foretelling.

The fundamental interpretation problem is domiciled in the level of comprehension of the speakers' language and its expression in the target language. For instance, linguistic utterances are often analyzed in pragmatic dimensions, while sentences are looked at using syntactic rules. Sentences merely focus on rules of grammar, but utterances must be interpreted in the view of pragmatic features like the speaker (Who), intention (why), time (when), manner (how), and receiver (audience). This combines several parties, which means that utterances carry an illocutionary force. This process follows a logical order, usually starting with a set of premises that leads to a conclusion. This can be contrasted with the decoding process, which starts from a signal that basically corresponds with the decoding of the signal. If the hearer is to be sure of getting the correct interpretation, the one intended by the speaker, every item employed to facilitate the process of interpretation needs to be mutually intelligible. The speaker and hearer must establish or at least assume that they share some knowledge to avoid

misinterpretation. For instance, for a preacher (P), to tell a congregation (C), that ‘*elira lia Yesu lichomibwe*, P assumes that C knows what it means by *elira lia yesu lichomibwe*, C assumes that P knows what it means by *elira lia yesu lichomibwe*, P assumes that C knows that P knows what it means by *elira lia yesu lichomibwe* and C assumes that P knows that C knows that P knows that C knows what it means by *eliria la yesu lichomibwe*. This series of assumptions about mutual knowledge will help C to interpret P’s use of the words *elira lia yesu lichomibwe* appropriately (Aijmer, 2021). Based on these examples, it becomes more difficult to find one in a different language when an exactly equal word meaning is not available. It has already been observed that the unavailability of equivalent terms may be an obvious challenge, but an overall conceptualization of the challenges requires an analysis of different factors contributing to the situation at hand. No one, conversely, can doubt that the problem is worsened by cultural-related realities in both languages.

In contrast, Shin (2013) elaborately presented a general understanding of sermon interpreting in both consecutive and simultaneous modes. This was done by extensively scrutinizing through surveys churches, congregations, and sermon interpreters. The study was situated in large Protestant churches in Korea. The analysis drew comprehensive depictions of the interpreting activity within the tradition of both consecutive and simultaneous interpretation. In some churches (42 out of 247), sermons were delivered by foreign or visiting preachers predominantly by male interpreters coming from the church leadership. The interpreters, however, did not possess previous training, but several criteria determined the choice of the interpreter, including interpreting skills, faith and spirituality, and language competence. The study ascertained that faith and spirituality (29.1%), interpreting skills (28.5%), and language competence (28.3%) were predominantly used to choose the interpreters. It was also evident that the speaker and interpreter were able to overcome the challenges engendered by verbal and non-verbal communication by working in unity. However, the study did not reveal the level of effectiveness of working in unity.

Weller (1990) pointed out the difficulties an interpreter experienced in the process of interpreting and concluded that the interpreter was never aware of what was waiting around the bend when interpreting. According to Baker (2011), interpreters have faced the challenge of polysemous words as few words are monosemous in any given language; the words one uses daily are all polysemous, carrying multiple meanings. This means, therefore, that the interpreter has to fully understand the context in which a particular word is used to achieve equivalence in the target language. However, some words do not exist in one language or the other, and the only option left to the interpreter is borrowing. Yet, the loan words would not be easy for the target audience as the borrowed words could be foreign to their language. As Baker (2011) indicates, the use of loan words in the source text poses a special problem in interpretation, often adding sophistication to the interpreted message. According to Baker (1992), the variations in arrangement, grammar, and verbal types of dialects are the primary reasons for the interpretation problems.

By looking at the different types of translation problems via the lens of linguistic indicators, Wangia (2003) elaborately examined the aspects of misinterpretation in the 1957 Luloogoli Bible. The output of the study discerned that the Luloogoli Bible served as an interpretation example bearing a great historical, cultural, and linguistic deviation from the predecessor's perspective. Ambiguity and obscurity were the linguistic features that were found to be central in the interpretation matrix and which resulted in misinterpretation. It is the contention of this study to ascertain the strategies employed to deal with these problems in sermon interpretation. Bitonge (2022) interrogated the associated factors influencing the use of interpretation to deliver sermons in churches in Uasin Gishu County. Nida's functional equivalent interpretation theory guided the study, which averred that among the most profound determinants of interpretation were the preachers' preferences for English and the audience's linguistic challenges in the source language. To interpret effectively, highly skilled interpreters were recommended. While this study has important implications, the focus differs from the present study due to its emphasis on the determinants of the use of interpretation and not on communication strategies in the Pentecostal churches.

Ali (2001), Omboga (2018), and Gimode (2006) jointly but separately looked at the misinterpretation occurring when interpretation was carried out from English to Kiswahili. It was evident that translators made errors mainly due to lack of training and the preachers' uncontrolled speed. The unit of analysis in Ali's work was the observed errors in Kiswahili news bulletins. The cardinal observation pertained to the errors caused by the interpreters' incompetence as well as the short time duration to prepare news. These studies suggested a further investigation of the communication strategies adopted to conceal the eminent errors that formed the basis of this study. Kariuki (2004) pursued the interpretation problems that Gikuyu speakers faced in trying to understand the 2004 draft constitution of Kenya. The discrepancies exhibited in comprehending and interpreting the constitutional draft were classified by gender and noted the need to preserve important documents in a first language but advocated for the need for effective interpretation strategies to realize translation equivalence. The present study sought to establish whether these strategies are applicable in the context of sermon interpretation and interpretation in Pentecostal churches.

In a different but related study on code-switching in the Pentecostal churches in Mukuruweini, Karia (2014) looked at the motivation for code-switching and the forms of code-switching taking place during sermon delivery as well as the perception of the congregation and non-church members on the preacher's code-switching practice. Giles's speech accommodation theory and Myers-Scotton's markedness theory guided the enquiry, with the descriptive design being the preferred methodological approach. Tape recorded interviews and questionnaires were employed to collect data. The study established that code-switching was used to accommodate the congregation so that they could be at ease during the sermon, and the congregation overwhelmingly supported the use of code-switching as it made the sermon better. Although the study looked at how code-switching was a mechanism of conveying the message during sermons, the study failed to examine the role of communication strategies during interpretation and translation, which is the concern of this study.

Similarly, Odero (2017) investigated the difficulties in finding linguistic similarity in interpreting for special reasons. The study revealed that the interpreter has to observe the stylistic conventions of the target culture to render uniform and specific information. It also established that interpretation only facilitated an understanding of the original text for the reason that meaning is bound to the original. The current study was concerned with the challenges interpreters faced in their attempt to make sure the audience received the message. However, some studies show that it is not easy to transfer the exact meanings of a source text to the target language. Similarly, Gimode (2006) investigated the misinterpretations of word classes occurring during the interpretation of church sermons. Basing her study on the assertions of Gutt (1991), Gimode (2006) concluded that the interpreter was supposed to be aware of the preacher's intention during sermon delivery. Unlike Gimode's study, the present study focused on the entire challenges encountered during the interpretation of church sermons in the Pentecostal churches. Chishiba (2018) also examined the interpreter's obstacles to attaining sameness in interpretation and recommended that the interpreter must be aware of the limitations to equivalence in interpretation so as to be able to convey the right message to the target audience. Kirimi et al. (2015) inspected the misinterpretations that occurred during the translation of the sermon from English to Kimuthambi and noted that misinterpretations were present, but the study did not adduce the strategies adopted to overcome the challenge of misinterpretation. A similar study orientation was reported by Musyoka and Karanja (2014), who analyzed the difficulties of interpreting as a means of communication, focusing on the interpretation of sermons from the Kamba language to the English language in a Pentecostal Church in Machakos Town, Kenya. However, their investigation, too, did not address the strategies for effective communication.

2.6 Communication Strategies in Interpretation of Church Sermons

The adoption of communication strategies has been emphasized by the fact that preaching in a cosmopolitan setting is inherently problematic, and the problem is pronounced when the sermon is to be interpreted. This is why interpreters must be strategic in adopting appropriate strategies to facilitate the transmission of meaning from the preachers to the

audience. According to Alkhanji (2016), strategies about communication pertain to the cognizant adaptation of the verbal or nonverbal mechanisms required in communicating when known approaches are not forthcoming, unavailable, or inadequate when most and urgently needed (Brown, 2017). This definition significantly considers the communication strategies as being either verbal or nonverbal, with their usages being either intentional or incidental. Faerch and Kasper (2014) comprehensively define communication strategies as potentially sentient plans for solving a problem in disrupted communication. The problems addressed by the strategies could be the product of poor planning, linguist inadequacy, execution based parameters, or environmental/external factors. According to Faerch and Kasper (2014), planning-based problems have to do with retrieving the items or rules, especially when technical words used by the speaker do not have near equivalents. The interpreter may also encounter problems that stem from time constraints, especially when the utterances are made faster. Lack of time to think through what to interpret can result in communication failure. The interpreter may also be concerned about fluency if the entire enterprise is composed of technical pauses, audience elicitation and noise and disorderly preaching. Silva (2018) is of the view that translation exposure could solve many of these problems (Silva, 2018), but without training or exposure, the strategies may be adopted by the interpreters.

According to Chesterman (2009), lexical additions are one of the strategies used by the interpreters. The strategy requires the interpreters to make sure that the audience comprehends the message delivered by the preacher. It is difficult to make the message explicit, but the interpreter can do this through the addition of connectives. This includes the use of conjunctions, adverbs, and phrases to link related and sequential sentences to compose a united text at both the syntactic and semantic levels. Repetition is another significant rhetorical device used in preaching (Wilson, 1998) in which the interpreters simply repeat what the preacher has rendered or said. It becomes a strategy when the repetition is not in congruence with the preacher. In other words, the interpreter repeats a word or phrase that was said once by the preacher. The extra effort directed to the repetition is a justification of its use as a strategy and seemingly demonstrates ingenuity

on the part of the interpreter to emphasize a point. Seen this way, the intention of repetition is, therefore, a communication strategy that helps to simplify the linguistic problem in the context of sermon interpretation. The use of communication strategy has been supported by Nord (2007), who observed that the interpreters using repetition position themselves as an integral part of the communication process, offering to do more than just interacting with two languages.

According to Piller (2021), rewording is also frequently encountered in interpretations to reinforce meaning. This can take different forms, including rendering the text first and then rephrasing it differently. Whatever form it takes, rewording serves to illustrate the interpreters' linguistic prowess, care, and concern for the audience with different linguistic limitations. This argument is appropriate for the modern audience who are practically diverse and differently endowed. Doriani (1996) has also made a strong case for the use of this strategy and found its applicability in helping to address the differences within a group of listeners. In his classical work, Phelps (2020) affirmed that complexities surrounding morphology, semantics, and syntax can present technical challenges to the audience when the text is interpreted. His justification revolved around the frequent use of inherent language competencies to confuse the interpreter.

The strategy associated with word-for-word interpretation is commonly practiced in Pentecostal churches. Accordingly, Gile (2009) observed that this strategy is evident when the interpreters prefer to consider the meaning of individual words. However, the starting point and first step is literal translation, and a good translator will only attempt to abandon it when it is deemed to be inexact, inept, or inappropriate. However, effective interpretation may occasionally require keeping off from interpreting word for word and adopting the recreative interpretation, which focuses on interpreting the thought or the perceived meaning behind the words. This sounds like a high-level strategy commonly sensible among highly educated audiences who will possibly be listening to the message rather than the art of translation (Davies, 2021).

In the context of this study, the focus was placed on the interpretation of the meaning as well as the words, for there abounded a thin layer of difference. This is because the main reason why people visit the church and listen to the sermon is not to learn new words but to get the message for enhanced spiritual transformation. Word-for-word translation could distort the meaning for some listeners. Correspondingly, when the interpreters adopt a word-for-word interpretation as previously postulated, they may only remain focused on the potency of the meaning of each word and not the whole idea being expressed. The catch here is that some listeners might suffer the double tragedy of listening to both the word translation and the meaning translation simultaneously. Although it takes a shorter period, the preference for the word-for-word translation lies in its capacity to convey the translated text quickly, but it is the most inappropriate because of its propensity to transmit an incorrect message. It may even cause the audience to lose faith in the interpreter for sending unrelated meanings from what the preachers have said, thus inhibiting communication during sermon delivery.

Whatever communication strategies are adopted during sermon interpretation, the reason for interpretation and not the strategy appears to be the overriding factors determining the selection of the communicative strategies. However, there is an unprecedented need for the justification of the use of the strategies adopted in terms of their capacity to facilitate the transmission of the sermon's message. Since the study was domiciled in the Pentecostal setting, the selection of the strategies needs to be conscious of the linguistic circumstances of the congregation and the dynamic and contextual variables within such settings. The next section examines a previous study carried out in relation to communication strategies adopted in the translated sermons.

Giannoutsou (2014) carried out an analysis of the short consecutive church interpretations with an exclusive attention focused on altar calls in Evangelical services. The analysis showed that altar calls created more interaction than monologic sermons. With an interactionist approach, the interpreter's interventions were found to facilitate the unfolding rhetoric and ritualized compulsiveness of the message, enabling the interpreter

to work as a co-preacher. This was made easy by the perceived cooperation between the preacher and the interpreter. However, the analysis fell short of ascertaining whether co-preaching was effective in supporting the transmission of the sermon.

Informative studies addressing the communication strategies adopted by the interpreters have avidly been carried out in diverse fields. For instance, Tebble (2009) analyzed the communication strategies with a bias on discourse semantics, and the results about the lexical adjustments were rather informative. However, the orientation differed from this study because it was looking at the interpretation involving the communication between patients and doctors and not the preachers and congregation. Similarly, Bolden (2015) scrutinized the interpreter's communication strategies employed when medical histories were being gathered exclusively in the medical settings and the selective strategy mainly under the guidance of the doctor. It seems the doctor asked to have what they preferred to be interpreted. However, this communication strategy presents a risk as the interpreter was not an expert in the medical field and could as well have omitted crucial pieces of information required to make a medical opinion on the patient's health. As can be seen, the results are inapplicable in the present study due to conceptual and contextual differences.

Herman (1999) views communication strategies as the processes resulting in the optimum resolution of an interpretation issue. The strategies are aimed to initiate and propose a meta-language and to catalogue possible resolutions in the duty of interpretation. Concerned about the problems interpreters face, Newmark (1988) proposed some linguistic modifications to help in achieving the target language uniformity. Mudogo (2017) posited that the utilization of suitable interpretation strategies can help to achieve the intended purpose during sermon interpretation. When interpreting church sermons, it is important to integrate the strategies that would enable the interpreter to effectively relay the message to the target audience. In this light, interpreter-mediated church sermons need accuracy from the part of the interpreter in order to provide optimal interpretation. Ivir (2017) suggests various communication strategies to help convey

meaning in the context of culture-specific terms, including borrowing, definition, literal translation, substitution, lexical creation, omission, and addition.

Other scholars such as Newmark (1988) have suggested the use of conversion, naturalization and synonymy, shift and transposition, modulation, compensation, reduction and expansion, and paraphrasing during interpretation. Compensation refers to introducing a source language element of information or stylistic effect in another place in the target language because it cannot be reflected in the same place as in the source language. The interpreter may resort to this procedure when faced with difficulty in providing equivalents for the cultural references in the source text. The interpreter is often obliged to have recourse to compensation strategies to ease the burden of constraints, to achieve a smooth performance and fluid ideas, and to improve the pace of delivery. From the foregoing consideration, it can be construed that recompensation intends to equalize the linguistic distinctions involved by interpretation. According to Hervey and Higgins (1992) compensation is a way of making up for the interpretation absence of vital traits of the source language estimating their impacts in the target language through modes apart from those utilized in the source language, that is making up for source language outcomes attained by one means via using another means in the target language. Altarabin (2015) notes that a skillful interpretation considers the source language word type, content, and meaning in a way that does not breach the norms of the target language. This brings out the conclusion that meaning is an essential element in interpretation, so interpreters strive to achieve it through the use of various approaches in order to render the meaning into a target language.

According to Dickins and Higgins (2020), borrowing is a way to introduce foreign elements in the target language by rendering the concept through transliteration. This has been observed across domains where the unilateral understanding is that the interpreter transfers meaning verbatim to the target audience without any explanation or addition. This method is easy for the interpreter but could affect the target language speakers who may not be familiar with the strange source language concept. The borrowing strategy

was usually utilized when a word was nonexistent in the target language or when the attempt of getting some level of stylistic or exotic sense was difficult. Ellipsis is an approach of decline where several source language terms are erased when they are thought to be superfluous, repetitious, or redundant. The interpreter synthesizes or suppresses a source language information item in the target language, mainly when that information is considered unnecessary (Altarabin, 2015) because the cultural term does not perform a relevant function or may even mislead the target audience. According to Altarabin (2015), if the interpreter encounters information that is not important and may cause complex structures in the target language, he has an opportunity to delete it. For example, Arabic interpreters usually leave out English taboo words in films because Arabs may not tolerate the use of these words because of their religion and culture. Adaptation is the replacement of a source language's cultural element with one from the target language's culture. Here, the interpreter creates a new situation because the event in the source language is unknown to the target language culture.

In the study of utterance interpretation, Sinclair (1992) claims that it is not simply the hearer's semantic comprehension or phonological proficiency that allows them to effectively interpret the expressions. As could be elucidated from the study, there is a vast disparity between the denotation that the hearer could improve from an expression based on semantic understanding only and the denotation that the speaker aims to communicate utilizing this utterance. According to Alwazna (2017), encoding, transferring, and decoding are important aspects of conveyance, although most conveyance also depends on exploiting the applicable context by the listeners and making their interpretation consistent. Not employing the context targeted by the speaker will lead to misunderstanding. The interpreter, as the producer of the interpreted message, will create an utterance that is pertinent to the intended audience, considering the context and understanding of the intended audience. Indeed, the interpreter will strive to make the message to the target language speakers comprehensible using particular processes of elucidations, utilizing the propositions of efficacy and efficiency to facilitate the intended dialect communicators with all the applicable contextual details required to base the

suitable implications from the expression in discussion and interpret correctly. Similarly, Odhiambo et al. (2013) carefully looked at consecutive interpreting in the Pentecostal churches with a focus on the communication strategies adopted to promote effective consecutive interpreting. Interpretation was found to be an important communication skill used to convey the message. However, the results did not reveal the communication strategies that were used to enhance communication in the translated sermon in the Pentecostal churches. This presented the impetus for this study.

2.7 Effectiveness of Communication Strategies

Scholars have reflected on the different effectiveness of communication strategies in the context of sermon interpretation. The communication strategies that have prominently featured in literature include co-preaching, repetition, movement and mimicry, interpreters' involvement, common rhythm, intonation, pitch, pace, emphasis and pause, and lexical addition. The studies around these communication strategies have averred that to interpret effectively, these strategies must be judiciously adopted to ensure appropriate transmission of information (Hild, 2016; Malmström, 2015). However, an important concern for the interpreters is how to decide on the most convenient strategies for any given set of target groups that effectively aid the transmission of the message (Lamott, 1995). Indeed, scholarly works have focused on interpreted communication, and most of these scholars have averred that it is essential to be mindful of the target audience to be able to ascertain the effectiveness of the selected communication strategy. Hokkanen (2014) undertook a study that mentions the fundamental role of feedback, the undeniable importance of understanding the message and ensuring it reaches the target audience in time. Heyns and Pieterse (2020) and Mitchell (2020) presented inexcusable proofs suggesting that communication strategies adopted should lead to the accurate transmission of the message in a simple manner. Heitink (2009) found relevance, timeliness of the communicated information and feedback as the crucial attributes of the effectiveness of the communication strategies, but additionally stressed the truthfulness, honesty, and credibility aspects. Tison (2016) contended that the interpreted communication must be planned and implemented, ensuring that the information achieves its intended purpose by defining the purpose of communication, personalizing

the message to specific recipient, repeating the message for it to achieve its intended outcome, making information easily accessible and using multiple channels to deliver the information.

Lexical additions are perceived to play a significant role in ensuring that the audience understands what the preacher is saying. This has been established in past studies where it was deduced that the use of connectives linked different contents within the interpreted text. One of the outstanding studies on lexical addition was carried out by Karlik (2010), who observed that lexical addition provided a link between the previous and subsequent sentences in order to engage the listeners. In this study, it was ascertained that lexical addition was a suitable communicative act that helped the congregation to understand the message during sermon rendition through its emphatic role. However, it was apparent that the use of lexical addition required the interpreter to exhibit proficiency in the source language and the target language. This also requires the interpreters to come up with an inferential approach strategy that can be integrated with the encoding and decoding devices for the proper interpretation of the utterances. A study by Alkhanji (2020) remained invigorately forthright in asserting that the interpreter is perceived to be both a listener and a speaker yet seen to be acting as a means of transmitting the planned message effectively by going beyond the control of the content, the art of speaking, register to facilitate the transfer of the speaker's intended message to the target audience to enhance communication. Alkhanji appeared to appreciate the significance of lexical addition but did not hypothesize the extent to which its effectiveness was measured about the interpretation of sermons in the Pentecostal churches.

Past studies have postulated the significance of repetition as a communication strategy employed during sermon interpretation. For example, Tison (2016) examined the extent to which repetition was effective in conveying the intended message and emphasized that repetition helped to affirm the interpreter's central position in the whole process of communication. In this study, repetition was found to be occurring most frequently, and this was conceived to be effective in expressing the interpreter's role in addressing the

spiritual needs of the congregation. From Tison's study, it could be construed that the notion of restatement was employed to make the message more comprehensible. The foregoing investigation scrutinized the whole concept of repetition and recommended the need to be accurate in maintaining a stance of impartiality and neutrality. It would appear that Tison clarified the usage of repetition but did not link its effectiveness to the interpretation of sermons in the Pentecostal churches, hence the need to carry out the current study.

The significance of a cordial relationship between the speaker and the interpreter has been propounded in past studies, and has been shown to be significant in facilitating the smooth flow of information from the source language to the target audience. In a study to examine the factors influencing the transmission of the message to the audience during sermon rendition, Hild (2016) found that the interpreters successfully co-preached to facilitate the transfer of the message through collaboration. Although the study ignored the effectiveness of co-preaching, it was, however, deduced that the entire process of sermon interpretation minimized the confusion arising from the speakers' message. In support of this investigation, Malmström (2015) noted that the effectiveness of co-preaching would be evident in overcoming the linguistic and cultural barriers to avidly convey the preachers' message. As postulated by Park (2010), the fundamental drive of preaching is to dispense the sermon to the target audience and, at least as far as Pentecostalism is concerned, to effectively persuade the congregation to believe in the message being delivered. Thus, the study intended to ascertain the effectiveness of this communication strategy in enhancing the transfer of the sermon message to the audience.

In most instances, the interpreters often tend to assume preaching authority. This tends to happen when the interpreter notices that both the speaker and the audience appear to be somewhat disconnected. As a result, studies have placed the interpreters at an opportune place to effectively circumvent the intricacies brought about by the socio-linguistic barriers, apparently to make the preachers' message reach the target audience (Angelelli, 2004). Supported by a wide repertoire of biblical knowledge, Bate (1995) interrogated the

communication strategies used to help in the development of a deeper understanding of the church culture and history, and asserted that in deed, the interpreters have come to play a central role and are unprecedentedly obligated to adopt communication strategies to fulfill the delineated social roles which often supersede the mere connecting of the speaker and the audience. While this acknowledges the superior role undertaken by the interpreters, the study did not, nevertheless, attenuate the degree of effectiveness of assuming complete authority. Thus, the study demonstrated how the interpreters could serve to effectively convey the message.

Mimicking the speakers' use of body language, gestures, facial expression, vocal intonation, and movement is a major thematic area in translational studies. Its significance is perhaps outstanding in the Pentecostal settings, while it is perceived to provide an impetus for effective transmission of the message during the sermon rendition. As opined by Heitink (2009), the opinion formed through mimicry of the preachers' gesture can be effective in impacting the target audience. Previous studies have concurred that the interpreters who observed and maintained the gestures of the preachers to discern meaning are acting in tandem with the flow of the sermon (Martin & Davids, 2007). This scenario is common in languages where the intonation provides an inadequate clue to both the preachers and the interpreters that they are operating in harmony. Gentile, Ozolins, and Vasilakakos (1996) recommended the preachers and the interpreters to comply with the traditions of the church in effecting stage movement owing to its inherent effectiveness. Bate (1995) is congruent that mimicry served to ensure that the congregation remained adequately informed about the word of God. However, the effectiveness of mimicry needs to be further interrogated, given that most of the studies were not domiciled in the Pentecostal tradition.

Maintaining the common preaching rhythm has been considered an effective communication strategy adopted by interpreters during the interpretation of the sermon. Most scholars have maintained that a common preaching rhythm makes the congregation feel confident and at ease that the interpreters have facilitated the transmission of the

message (Jones, 2020). Given this understanding, Heyns and Pieterse (2020) observed that the effective use of rhythm tended to carry the congregation along and enhance their engagement, thus fulfilling the purpose of the sermon delivery. Bate (1995) is congruent that maintaining the common preaching rhythm is effective in ensuring that the congregation remains adequately informed about the word of God. Gile (1995) alleges that the interpreters are regularly challenged by unanticipated circumstances which must maintain the common preaching rhythm, including effective perception, examination, and re-expression. Russell (2005) emphasizes the significance of using the common preaching rhythm in enabling the use of different languages to understand one another at the same time. The provision is straightforward and can be improved as the interpreter is free to prepare and pick out the right tone of the message and the correct words in the target language. This intensifies the attention of the audience who sees and hears the speaker's tone as well as the body language of the speaker and interpreter, thus advancing their understanding of the message. Musyoka and Karanja (2014) observed that a common preaching rhythm can only succeed when the audience understands the communicator's message. Therefore, the interpreter occupies a central position by enabling the congregation to understand the preacher's message. In this regard, the effective transfer of the message is linked to the effective maintenance of a common preaching rhythm.

Past studies have postulated that the application of suprasegmental features serves enormous roles in the delivery of the sermons. The use of intonation, pitch, pace, and emphasis tended to assert the perceived existence of a harmonious relationship between the preachers and the interpreters, and this has been found to effectively help to convey the intended message from the source language to the target language. In a study by Sperber and Wilson (2018), intonation was found to be effective in helping to render correct interpretation, and its effectiveness was acutely found to be relevant in the Pentecostal churches where it invigorated the rendition of the sermon. This study confirms the unprecedented significance of the paralinguistic features in facilitating the transmission of the message during interpretational activities. Furthermore, Bate (1995) is

congruent that the use of intonation, pitch, pace, emphasis, and pause in combination, especially in religious contexts, can ensure that the congregation exquisitely remains adequately informed about the word of God. In my opinion, Bate (1995) underscores the prioritization of sermon interpretation to lessen any confusion in the church. However, Bate (1995) did not direct his study to sermon interpretation, thus creating a gap for the current study.

Studies have considered rewording as a stylistic feature used to enhance the transmission of the message. In these studies, the use of rewording has presented a potential concern for the interpreters to reach out to the modern as well as the liberal congregations, who might have a secular background and those who came from other diverse backgrounds. According to Chesterman (2007), rewording tends to place a strong emphasis on the message delivered, and its frequent use has been praised for assisting in conveying the messages where the target language lacks certain vocabulary for the required linguistic features. Indeed, rewording serves to convey a strong sense of purpose for bringing the divine message to the audience. The researcher for this study felt that the study by Chesterman (2007) appreciated the unique functionality of the liturgical situations, but this may not aptly apply in the Pentecostal churches due to the unpredictability of the sermon delivery. The unpredictability implies that rewording should be embraced judiciously in executing the assigned interpretation functions. Nevertheless, Lamott (1995), in his study, found that rewording was inevitably used to transmit the lexical, rhetorical, and grammatical meanings, although the study did not discern the level of effectiveness of the rewording as a communication strategy. Using a Likert scale to examine the effectiveness of rewording, Kirlik (2010) discerned that the goal of the interpreter-mediated bible readings was achieved, thus lending credence to the perceived effectiveness of rewording as a communication strategy. However, this may not be applicable in the context of the Pentecostal churches in Vihiga County, resulting in an expressed concern about the effectiveness of rewording in enhancing the transmission of the sermon message.

Mitchell (2020) conceptualizes a shift of focus as the tendency for the interpreters to carefully listen to the preacher to discern any change of focus before rendering the interpretation. The application of shift of footing has been dominantly featured in past studies where it has been discerned as a significant feature that enables the interpreters to adjust their mode of rendition to suit the speakers' mannerism ostensibly to help clarify any confusion that might have arisen in the interpretation of the sermon (Bate, 1995). It is also significant to note that the use of shifts of footing tends to clarify confusions through consultation, and this is a distinguishable feature for establishing a good rapport during sermon delivery. Superseding the primary objective of transferring meaning, Biamah (2013) interrogated the use of shift of footing and discerned its unprecedented significance in enhancing communication. However, the focus of Biamah's interrogation deviated from the current one although it remained relevant and informative insofar as Pentecostalism is concerned. In a study on the church leaders' expectations of the interpreters in an evangelical Pentecostal church in Turkey, Balci (2008) contended that the church leaders' expectations of interpreting were considered to have theological and linguistic significance. This is characterized by the recapped persistence of the interpreters' shift of footing in tandem with the speaker's communication strategies.

2.8 Summary and Gap

The reviewed literature has highlighted the divergent perspectives on the concepts of interpretation of the sermon. An innumerable quantum of scholarly enquiries has been carried out on the concept of interpretation from different perspectives in numerous languages of the world. Some scholars have observed that different strategies used to interpret are formalistic, while others consider translation to be fulfilling functionalistic functions (Bhatia, 2001; Olaoye, 2021). Irrespective of the conceptual orientation pursued, interpretation does not necessarily have to rely on predetermined communication strategies. In view of the foregoing review, the interpreting context generally presents opportunities to incorporate diverse strategies whose aim is to enhance communication between the preacher and the audience. However, an elaborate review of past investigations has inquisitively portended that diverse communication strategies are

commonly adopted during sermon rendition. Furthermore, the empirical review in regard to the effectiveness of the communication strategies has pre-empted their objective significance in contextually diverse theological settings, not the least those domiciled in the Pentecostal churches. The past collaborative and supposedly divergent enquiries highlighted the significance of the communication strategies in the realm of religious discourse. Yet, scholars in applied linguistics appear to have ignored this research area in the context of interpretation in the Pentecostal churches. For the studies that dwelt devotedly with this phenomenon, diverse concepts and contexts have characterized the reviewed studies leading to un-generalizability of the result to the Pentecostal settings. It is this research discord and the prevailing gaps that this study filled. Thus, the study examined the communication strategies adopted by the interpreters to enhance the effective delivery of the sermons in the Pentecostal churches in Vihiga County.

2.9 Theoretical Framework

2.9.1 Nida's Translation Theory

The study was anchored on the translation theory formulated by Eugene A. Nida. The theory takes great consideration of the concept of dynamic equivalence, the decoder's channel capacity, and the receptors' roles in appraising literary translation. As postulated by Nida, literary translation fulfills different responsibilities, pitting the translator between the author and the readers. By being loyal to the author, the translators work to ensure that the original form, style, spirit, and meaning provided by the author are preserved and retained while also attempting to protect the linguistic features and literary tradition of the readers' language. In this arrangement, the translator works as a connecting agent, bridging the features of the source language and the target language, thus breaking the linguistic and cultural barriers.

Based on the quality of translation, Nida (1974) conceptualized translation in terms of formal correspondence (reproducing the source language's features in the target language) and dynamic equivalence (transporting the original text's message into the target language). Thus, Nida's theory is basically a source-text perspective and inherently

prescriptive, implying that it involves an examination of a linguistic activity from different perspectives. The theory proposes that words are ascribed different contextual meanings and significance, with a word's origin serving as the best determinant of its meaning. Contending that words are linked to their original contexts, Nida (2001) proposes that it is the translator's responsibility to determine the requirements for producing a valid translation. This might entail accommodating contextually divergent meanings to create a meaningful translation.

Significant dimensions in Nida's theory are the setting and purpose of discourse, which also tend to influence a word's capacity to assume different meanings and interpretations as perceived by different target audiences. These dimensions compel the translators to thoroughly review the works of translation experts to produce effective interpretation (Snell-Hornby, 1998; Ma, 2003). This is the concern of the study, which adopted this theory as its cardinal guide. Already observed in the literature review, effective interpretation is at the heart of Nida's theory of translation. However, the contexts of interpretation present a wide range of sophisticated perspectives stipulating the cardinal role of the contexts in the process of translation. It is the objective of this study to find out how strategies can facilitate interpretation. Given that context is a critical consideration, Nida's theory is significant in elucidating the requirements for effective translation and interpretation. The translators in the Pentecostal churches are also concerned about the transmission of the preachers' message to convey the closest intended meaning that will have an effective spiritual impact on the audience. This made the theory suitable for examining the effectiveness of the communication strategies used by interpreters of sermons in the Pentecostal churches in Vihiga County.

The results have also presented further justification for the adoption of Nida's theory in guiding the study. For instance, Nida emphasized the translator's responsibility of bringing together both the speaker/author and the readers or the audience. Indeed, the results confirm that translation ought to comply with the linguistic and literary tradition of the source language and the target language while also remaining cognizant of the obvious linguistic and cultural barriers. Although Nida's theory is source-text oriented,

the respondents concurred that it was the responsibility of the translators to embrace suitable strategies linked to all the contexts of sermon translation. Consequently, the deduced interpretation challenges bespeak the absence of expert translators who would solve the translation problem hypothesized by Nida's translation theory.

2.9.2 The Interpretive Theory of Translation

The study was equally anchored on the interpretive theory of translation, originally pioneered by Marianne. Marianne (2003) conceptualizes translation as a process involving thoughtfully understanding the message from the source text, interpreting it, and then transmitting it to the audience. The mental and cognitive processes are essential in comprehending the text because the interpreter needs to be keen in interpreting, paraphrasing, and making sense of the original text. According to Marianne (2003), the criteria for interpreting cover accuracy, fluency, instantaneity, and appropriateness. By being accurate, the interpreters attempt to be adeptly loyal to the real intentions of both the communicating parties. To guarantee the smooth flow of information exchange between the two parties, the interpreters should have a thorough understanding of the linguistic contexts and deliver the exact information to the other party. To be fluent, the interpreters are required to make sure that interpretive delivery proceeds coherently and smoothly, while instantaneity is concerned with the ability to deliver the interpreted text on demand without unnecessary pauses or breaks, sufficiently to allow the audience time to think over the information.

From the practical point of view, interpreters need to maintain a relatively fast interpreting speed to minimize the possibility of communication discontinuity. Appropriateness is concerned not only with acting in conformity with the speaker's linguistic and social mannerism and every bit of information concerning the context of interpretation but, as Marianne (2003) postulated, it is also about being mindful of the needs of the audience. Furthermore, Marianne (2003) comprehension, reformulation, and the derivation of the meaning are complementary goals served by interpretation. Again, these processes involve the application of enormous interpreters' cognitive and psychic energy to effectively make the interpretation complete and render the intended meaning.

Comprehension is a combined effort by the interpreters to combine all the language elements (Danica & Marianne, 1995; Lederer, 2005) in a way that enables the interpreter to grasp the essence of the original linguistic components. It is on this basis that interpretive theory becomes suitable in understanding the perceived effectiveness of communication strategies employed during sermon delivery. In addition, the theory is vital for this study because it perceives the unique position occupied by the interpreter in decoding and transmitting spoken messages and not just merely striving to translate word for word. Being guided by the Interpretive Theory of Translation, the study ascertained the effectiveness of the communication strategies used to enhance the transmission of the message during sermon delivery. This is because the theory has an important guiding significance on the nature of translation and the analysis of the interpreting process.

The data generated in this study supports Marianne's interpretive theory of translation. Critically essential is the postulation that translation must engender an understanding of the message from the source text before relaying it as effectively as possible to the audience. The researcher has identified that the interpreters are linguistically competent in the three languages concerned in the study, namely, English, Kiswahili, and Kinyore. The interpreters confirmed that the interpretation involved the transmission of linguistic signals often supplemented by the translator's understanding of the text in the source language. The study identified hiccups in the transmission process that hampered the effective utilization of communication strategies to bring about the effective translation of sermons. Although Marianne (2003) considered accuracy, fluency, instantaneity, and appropriateness as core concerns of interpretation, the results are congruent but highlight other related interpretation challenges impeding the interpretation of sermons. The results also support Marianne's justification for the use of interpretation in which the respondents emphasized rigor and keenness to help capture the essence of the linguistic and cultural determinants of effective translation.

2.9.3 Lasswell Model

The study was also anchored on the Lasswell model developed by Harold Lasswell in 1948. Lasswell conceptualized communication in terms of a question that proceeds as *Who Says What in Which Channel to Whom with What Effect*. This model draws attention to the indispensable fundamentals of communication. In this model, *who* is concerned with the source of the message and *what* focuses on the subject matter or the message being relayed for consideration. The *channel* addresses the medium through which the message travels to the recipient of the message in which the concern is about the characteristics and the intended effect created by the message often evaluated through feedback. It is important to clarify that more than one channel can carry the message. Lasswell (1948) noted that an effective communication process focuses on the relation between presentations of facts and how the facts generate different effects. From this point of view, the message is an important element because it is what determines the feedback from the audience. However, it need not be overt. As Sharom (2021) has clarified, the message can be explicit or hidden, conscious or unconscious, as long as it is capable of fulfilling the communication goals.

Lasswell encouraged the addition, subtraction, and modification of categories as dictated by the context of communication. This makes the model relevant in this study since the interpreters often employ linguistic adjustments to facilitate the transmission of the message. Since linguistic adjustment and contextual accommodation have been identified and described, the data generated and the results presented in this study comply with the tenets of the Lasswell model. In particular, the communication question posed by Lasswell about the communicator, the channel, and the impact on the receiver, engender the research findings. What has emerged from the study findings is that effective transmission of the message via the translator and interpreter must consider the linguistic features of the source language message and the projected impact on the audience.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodological approaches that were used in the study. The chapter describes the design of the study, location of the study, target population, sampling procedure and sample size. The data collection tools, data collection procedures, and data analysis and ethical considerations are also discussed.

3.2 Research Design

This study utilized the descriptive survey design. The descriptive survey design involves collecting data in order to answer research questions concerning the current status of the subject of a study. According to Kothari (2004), the descriptive survey design offers concrete and concise illustration about the originality of a phenomenon. It is capable of making assessments and can compare factual data, depicting relevant phenomena. Descriptive studies illustrate systematically, phenomena or attitudes towards the issue of concern (Darlington & Scott, 2021; Orodho, 2009). The process of descriptive research is liable to generate perfect comprehensiveness about the selected inquiry groups and thereby can establish interrelationships among the notable variables. This study made use of the descriptive research design, which helped to analyze the unprecedented effectiveness of communication strategies employed in the interpretation of the sermons in the Pentecostal churches in Vihiga County.

3.3 Location of the Study

The study was carried out in Vihiga County. Vihiga County is situated in the western region of Kenya, and the county is mainly inhabited by the *Abanyore* and the *Abamaragoli* people. However, several parts of the county have by multi-ethnic semi-urban settlements with a wide array of Pentecostal churches. In these churches, sermons are often delivered and interpreted from the speakers' language to the language spoken by the listeners, particularly English, Kiswahili, Lugooli and Kinyore, or any other local dialects. Vihiga County was purposively sampled because it has attracted speakers of different languages through trade, marriage, and migration. This has led to the emergence

of multiethnic churches where sermons are delivered and interpreted to meet the linguistic diversity of the audience. There is no doubt that sermon interpretation in Vihiga County is unquestioningly important. Without effective interpretation, a misunderstanding of the sermon can ensue. This consideration made the choice of Vihiga County suitable for domiciling this study.

3.4 Target Population

The population of this study included the clergy, interpreters, and church members in Pentecostal churches in Vihiga Sub-County. The clergy, interpreters, and church members were considered as the suitable target population owing to their direct engagement in the sermon delivery process. In Vihiga County, the most established Pentecostal churches include the Deliverance Church, City Harvest, International Vision Centre, Pentecostal Assemblies of God, Christian Outreach Church, Happy Church, Lost Glory Restoration Church, Winners Chapel, Baptist Church, and Gracious Mission, among others. Most of these Pentecostal churches incorporate interpretation during sermon delivery. The membership of the Pentecostal churches was a representation of the multiplicity of churches that used interpretation as a mode of transmitting the preaching from the preacher to the audience. The most important requirement for the study population was the ability to communicate in English, Kiswahili, or any of the local dialects spoken by members of the congregation of the selected churches.

3.5 Sampling Procedure and Sample Size

Purposive sampling was employed in identifying the sample of the Pentecostal churches in Vihiga County. The main consideration in selecting the five Pentecostal churches was that different structural types of sermons were performed, and all the sermons were interpreted based on the multi-ethnic nature of the congregation. The researcher established the selection criteria based on the study variables, which the research informants had to fulfill in order to be eligible to take part in the study. The appropriateness and relevance of the consideration and eventual selection of the clergy, interpreters, and church members as the study informants were informed by their regular participation in the interpreted sermons. In addition, the respondents were conversant

with the languages involved during interpretation, as gauged by their levels of education and multilingual background. The researcher also considered the knowledge of the participants regarding the communication strategies on the interpretation of sermons in churches in the area of study. The procedural identification and selection of the informants adopted the purposive sampling criterion owing to the impracticability of involving every member of the target population. Hence, the guiding criteria included familiarity with the interpretation and congruence with the study variables. Additional criteria for inclusion included the participants' willingness to take part in the study and availability during the Sunday sermons. However, comprehensive measures were taken to ensure representativeness of the population which was tipped to enhance the generalization of the results. The sample size consisted of 5 preachers, 5 interpreters, and 30 congregants from 5 Pentecostal churches, totaling 35 study participants. The members of the congregation included in the study represented various demographic characteristics such as gender, age, and length of membership in their respective churches. However, the respondents were coded to conceal their identity. The preachers were coded as P1, P2, P3, P4, and P5, while the interpreters were coded as INT1, INT2, INT3, INT4, and INT5, and the members of the congregation were coded as CONG1- CONG30. The units of analysis for the study were the tape-recorded interpreted sermons, interviews with the preachers, interpreters, and congregations.

3.6 Data Collection

The unit of analysis was the interpreted sermons. The sermons were derived from the five Pentecostal churches. However, a conglomeration of data sources was considered, and as a result, the study adopted the interview guides, audio-video recording, and observation to collect data. These were considered relevant based on the nature of the respondents and the type of data to be collected

3.6.1 Audio-Video Recording

Audio-video recording was used to collect data by recording sermon translations and interpretations. Through audio-video recording, the researcher was able to capture both verbal and nonverbal cues that were important in understanding all the dimensions of the speech event (Oakes & Ji, 2011). The audio-video recording was done over one and a half months. During this period, the researcher acted as a participant in the sermons. In some situations, video-audio recordings captured all the sections of the sermons excluding other church activities such as prayer sessions, testimonies, and offertories. The researcher recorded the sections of the sermons involving interpretation and translation. The services of an expert in video shooting were sought to ensure that all important details involved in the sermon were captured. The use of expert video shooting was done with the knowledge of the preacher, as the sermons are recorded for future use. The use of video recording was supported by the fact that as a participant observer, it was not easy to see everything. It was anticipated that the discourses would cover broad thematic topics that reflected the study variables.

3.6.2 Interview Guides

Interviews were used to obtain data from the clergy, the interpreters, and the congregants. The interviews were carried out to complement data obtained from the audio recording and observation guides. The interviews were carried out to gather the respondents' views on communication strategies used during the interpretation of the sermons. There were 35 interviews: 5 with the preachers, 5 with the interpreters, and 25 with members of the congregation. Full interviews with the respondents were recorded to facilitate subsequent analysis. The interviews adopted a face-to-face approach done on a one-to-one basis purposely to provoke and stimulate further discussion, as well as probe for explanations of the responses. The interviews also allowed the respondents to give their independent views and suggestions. The interviews were conducted after the sermons.

3.6.3 Observation Guide

Observation guide is a commonly used method for collecting primary data (Oakes & Ji, 2011). Critics of the use of observation warn against the use of direct observation, saying that it is not always the best choice for analyzing most research phenomena, as it is difficult for the researchers to capture all details, particularly when the components occur simultaneously. However, the observation guide provided a range of insightful information about interpretation in the church settings, enabling the researcher to gather rich data from the complex and multiple interactions that took place in the church. The observation guide was used to collect data during sermon delivery on the structure of the sermons and the challenges faced by the interpreters during sermon delivery. The communicative techniques used by the interpreters of the sermon, and the interaction between the preachers and the interpreters were also investigated by use of the observation guide. The researcher used the observation guide for the purpose of corroborating data collected using the audio-video recording and the interview methods.

3.6.4 Rating Scale on Effectiveness of the Communication Strategies

In this study, a Likert scale was used to rate the level of effectiveness of the communication strategies. The responses were ranked based on a 3-point Likert scale with values ranging from 1 to 3. In the scale, 0-1.4 represented not effective, 1.5-2.4 represented noncommittal, while 2.5-3.00 represented effective. The expected minimum score was 1, and the maximum score was 3. The effectiveness of the communication strategies was jointly examined before scrutinizing the effectiveness of each communication strategy concerning the transmission of the sermon message to the target audience.

3.7 Pilot Study

Before undertaking the study, a pilot study was carried out with the intention of ensuring that potential pitfalls with the research instruments were identified in advance and corrected or adjusted. It was also important to perform a mini-study to determine whether appropriate results would be obtained. Consequently, two Pentecostal churches in

Kakamega County were involved in piloting. Gay and Hall (2010) observe that piloting should be carried out among a discerned population displaying congruent features with the study's target population. Each of the Pentecostal churches represented a balanced view of the target population. Therefore, the churches involved in piloting were drawn from Kakamega County, where the linguistic phenomenon in the Pentecostal churches has similar characteristics as those of the main study.

3.8 Data Collection Procedure

The researcher obtained a recommendation letter from the Institutional Scientific Ethics Review Committee (ISERC), Laikipia University, to enable her to obtain research permission from the relevant authorities. The researcher obtained a research permit to allow her to conduct the study from the National Council for Science, Technology and Innovation (NACOSTI). Permission was also sought from the administration of the selected churches. The researcher administered the instruments to the respondents and also recorded the sermons in their natural settings and played back the tapes during data analysis.

3.9 Data Analysis

The study was qualitative in nature and employed descriptive statistics to analyze data. Therefore, qualitative approaches, mainly the audio-visual recorders and interviews, were used in this study. The tape-recorded sermons were transcribed, and the extracts from the transcribed texts were studied to identify the communication strategies used by interpreters during sermons. The transcribed data was further categorized on the basis of the study objectives. The qualitative data generated from the interview was analyzed using thematic content analysis.

The sermons were also observed and recorded in their natural setting. Therefore, the researcher directly took part in the study by attending in person some of the sermons. The researcher also listened, watched, and reflected on all the occurrences and took short notes that led to further oral questions during the interview with the congregants. The audio tapes were replayed to help review the relations between the source language, the

message, and the receptors in the communication process, and also the function of the communication strategies employed. The transcripts were translated into English to facilitate data analysis. The data collected was analyzed by widely examining the interpreter's use of communication strategies with a focus on their effectiveness in facilitating the transmission of the sermon's message to the audience.

The theoretical paradigms provided the lens through which the analysis was done and helped make sense of the study findings. It is within this connotation that the critical ideas relating to dynamic equivalence, decoder's channel, and capacity as propagated by Nida guided the research undertaking. In addition, the analysis considered the three parties enshrined in Lasswell's model, encompassing the speaker, the channel, and the impact. During the data analysis, emphasis was placed on understanding the message from the source text, interpreting it, and then transmitting what is understood to the audience, as proposed in Marianne's interpretive theory of translation.

3.10 Ethical Considerations

Before the commencement of the study, the researcher sought permission from the relevant authorities. A letter of introduction was sought from the university, and thereafter, a research permit was obtained from the National Commission for Science Technology and Innovation (NACOSTI). The researcher explained to the respondents the purpose of the study before involving them in the study. They were also informed how the results of the study would be important to them. The respondents were allowed to choose to participate in the study or not and were allowed to respond only to the questions they were comfortable with. The researcher also assured the respondents that the information they provided would be used for the study and their identities would be treated with confidentiality. Informed consent was sought before involving the participants in the study. Pseudonyms were elaborately adopted in which the particulars and identities of the respondents were professionally concealed.

CHAPTER FOUR

PRESENTATION, ANALYSIS, AND INTERPRETATION

4.1 Introduction

This chapter presents the results of the study and the discussion of the findings. The results are presented and analyzed qualitatively. The study findings are presented according to the objectives of the study. The objectives of the study were:

- i. To examine the structural types of sermons in the Pentecostal churches in Vihiga County.
- ii. To determine the challenges encountered during the interpretation of the sermons in the Pentecostal churches in Vihiga County.
- iii. To examine the communication strategies used by the interpreters of the sermons in the Pentecostal churches in Vihiga County.
- iv. To determine the effectiveness of the communication strategies used by the interpreters of sermons in enhancing the transmission of the sermon message in the Pentecostal churches in Vihiga County.

4.2 Structural Types of the Sermons in Pentecostal Churches

The first objective of the study sought to examine the structural types of sermons in the Pentecostal churches in Vihiga County. Observation formed the major source of qualitative data that helped to respond to this particular research objective. Also, data was sourced from key informants' interviews. Similarly, the audio recorded sermons were evaluated, and the data was grouped into the different levels of the structural types of sermons. Generally, the respondents were asked to orally describe the nature of the sermon delivered in the Pentecostal churches. From the data obtained in regard to the structural types of sermons in the Pentecostal churches in Vihiga County, it can be construed evidentially that the sermon delivery process appeared to have taken definite structural patterns. This was observed by P1 at the Deliverance Church, Chavakali:

.... structurally the sermons are always preplanned, predetermined as the pattern to be followed is also known in advance, but from outside position one can easily see that there is no order..... during a normal worship day, the sermon usually comes after the procedural activities which include the welcome address, announcements and special prayers (P1/2022)

From the excerpt, it can be deduced that the church sermons were well arranged and transmitted. The first sermon that took place at the Deliverance church in Chavakali town was generally well structured. It was evident that the sermon followed a certain discernible pattern, and buttressed by an elaborate sound system, the interpreters and the preachers knew what to do, which signaled that that they were familiar with one another. It can be construed that the sermon delivered in the Deliverance church, Chavakali, was mainly topical. A typical sermon was described by P1 as follows:

.....what we generally do here basically is to have me preach or invite a guest speaker who is allocated time about two hours where the speaker preaches based on the selected scripture, the program coordinator or the resident preacher begins with the introduction, prayers, scripture reading and then the actual preaching.....all through having everything interpreted into Kiswahili or Kinyore or English depending on the language of delivery.....after the sermon delivery the speakers prayer crowns it with prayers.....(P1/2022)

From this excerpt, it can be construed that prayers and scripture reading (with interpretation) constituted the critical components of the structure of the sermon. Ideally, all the aspects of the church service were procedural. However, given the obvious differences between the Pentecostal churches and other conventional churches, the structure of the sermon and the forms adopted are vital in conceptualizing the meaning and effect of the translated sermon. This difference is regarded as important because it

can either support or compromise the transmission of the translated message delivered during preaching.

Based on the data collected from the Deliverance Church, Chavakali, it can be construed that the sermon in the Pentecostal churches was organized in a way that permitted clear elaboration and transmission of the central ideas. It was evident that the preaching activities also followed some predetermined order which inherently guided the preachers in identifying in advance the kind of materials to include in the sermon and in deciding how to organize the material into a purposeful religious edict. However, it was evident that the flow of the sermon, contradicted the general perception that sermons in Pentecostal churches are characterized by confusions created by the various conflicting and interlocking extraordinary components of the preaching (Tajfel & Turner, 2009) including clapping, speaking in tongues and eliciting diverse responses from the congregation, all of which disrupt the sequence and flow of the sermon delivery as captured in the following excerpt:

P: You don't have to

INT: sio lazima

P: (speaks in tongues) ...

INT:

P: They may not understand what you are doing

INT: munaeza kuelewa ninachofanya

These known aspects of the preaching in the Pentecostal churches only occurred outside the context of the sermon delivery, for example, during worship. A member of the congregation who served as a study participant observed that:

It is generally thought that preaching in our churches is not organized. It is only in rare cases that it becomes difficult to understand the organization of the sermon. During these times, the audience may not easily understand the sequence of the events, more often in the context of worship and not sermon delivery when you may not be sure if the congregation was honest. I agree that the presence of such

acts may interfere with the flow of the sermon
(CONG2/2022)

In support of these results, it has been established that in the ensuing ambiguity, the preacher is placed in a central position to determine the structural type of the sermon and to assist the interpreters in organizing their ideas before passing the message to the audience. Such attempts are meant to bring back predictability during preaching. Long (2022) concurs that a sermon form usually depicts the experiences of listening, not just an arrangement or flow of events, and it is the listeners who might miss out on the entire process if the preachers do not control the flow of unforeseen events. Whatever happens, however, the respondents were unanimous that the structure of the sermon should be unified and deal with one subject and one aspect of that subject with a noticeable order commencing with a discernible start, moving into an appropriate introduction, then proceeding systematically highlighting a point after another to eventually culminate in a proper conclusion. CONG1 corroborated this by observing that:

What normally happens is that even if a guest comes or a preacher is identified from within, the said preacher is notified in advance, usually one week earlier, to prepare for the sermon that comes and preaches in English, then translated or interpreted into Kiswahili or the Kinyore. This is because the congregation is made up of mixed ethnicities, hence no need for the mother tongues. Even if it is the Bishop, it is easier to preach in English as the church is mixed (CONG1/2022)

It is important to note that any deviation from this expected structural norm might confuse the interpreters and the congregation alike, and this is a recipe for disruption of the transfer of the message. If this is allowed to take place, the meaning of the sermon might completely be lost, and the audience might shift focus to non-religious aspects

during sermon delivery. It seemed that the respondents were certain of the structure of the sermons as described by P5.

As I prepare my sermon, I always consider the theme of the message. I always start by defining the biblical lesson, often including other biblical quotes that support my main message. I find this suitable because it allows me to teach the themes that are important to me, often inspired by the Holy Spirit (P5/2022).

In some denominations, the structure of the sermon is predetermined, and the pattern to be followed is well known to all the parties involved. In such a situation, the interpreters do not have to bother about how to handle non-linguistic features emanating from the preachers. Here, the role of the Holy Spirit in directing the message delivery becomes an unnecessary point of consideration. Based on the above except, the preachers in this study were pretty aware of spiritual guidance but still endeavoured to prepare the sermon in ways that placed a significant consideration on both the biblical teachings and the guidance from the Holy Spirit. The responses were analyzed to ascertain how the sermons were conducted in the selected churches. It was evident that in most of the Pentecostal churches in Vihiga County, the sermons were presented in two sessions. In both sessions, however, the interpreters were actively involved during the entire process of sermon delivery and service program. Usually, the first session was conducted early in the morning up to mid-morning to pave the way for the second session, which was carried out from mid-morning up to 1 PM. CONG 2 observed that:

In our church, there are two sessions. The first one starts at 8 am to 10 am then followed by the second from 10 am to 1

PM. In both cases, there is translation, usually from English to Kiswahili or Kinyore (CONG 2/2022)

Generally, the languages frequently adopted in these sessions were English and Kiswahili, but because some congregants could not understand both English and Kiswahili well, the interpretation was frequently carried out in Kinyore, the local dialect. The respondents noted that the interpretation ensured that everyone received the message. As Richey (2003) observed, this was done to invite all the participants to be engaged in the sermon delivery as partakers of the message. This is a common practice in most religious settings when the congregation comes from diverse linguistic, cultural, and ethnic backgrounds. The deviation from this practice is to organize different church services based on the languages spoken by the specific members of the congregation. In the case of interpretation, finding adequate interpreters is sometimes difficult. For instance, most of the interpreters might not have the requisite capacity to deliver the sermon from the source language to the target language. P5 observed that:

'.....there are always misconceptions as some interpreters may not have the capacity to transmit the message using the target language... maybe training limitations or just the differences between us and them...' (P5/2022)

Previously, Karlik (2010) had expressed concurrence by observing that the unintelligibility of the texts meant for the audience is brought about mainly by the perceived manifestation of different idiosyncratic performance features, the use of which forms an essential part of the interpreters' armory of skills. If well executed and interpreted, it will help the audience to capture the message and eventually facilitate the transfer and reception of the message. Considering that the congregations in the Pentecostal churches in Vihiga County are predominantly of mixed ethnicity, the interpretation was significant in order reach out to the majority of the members who could not understand both English and Kiswahili languages as well as the Kinyore

language. Hence, interpretation in this study catered to the guest audience, particularly those who lack a basic understanding of the local dialect (Kinyore). Kruger (1994) contended that interpretation is required to prevent linguistic exclusions and the removal of obstacles in the communication process. In the context of this study, this was provided by the sermon interpreters.

As a process, therefore, sermon interpretation was necessary since the diverse congregation in the Pentecostal churches depended on the interpreters to receive the message, acting as a mouthpiece of the preachers (Parker, 1996). This ensured that the message intended was delivered clearly and simultaneously, effectively and clearly to all the congregants. At the City Harvest Church in Mbale, the interpreter was observed to be helping to decode what the preacher was saying and then conveying it in a matching pattern to the target language to bring out the exact meaning and intensity intended, regardless of the voice quality and code difference. INT4 remarked:

Sometimes the preacher reaches a passionate peak of his sermon, and the deepness of God's word reveals itself more and more...the preacher's voice and his passion for God just come out so beautifully that I have to catch it so that I also join him and we become one voice at that moment. I believe that the congregation deserves to hear those kinds of moments of the sermons with those kinds of interpretations coming from us. I can't imagine a preacher preaching so devoutly and passionately but his interpreter sounding so dull and indifferent despite the atmosphere rising from the passionate message of God (INT4/2022).

This observation draws attention to how the preacher's homiletic practices should be carried out in harmony with the interpreters so that the same depth and passion can be accessible by the entire congregation, that is, both the source and the target audience.

Although one might argue that the interpreters supposedly endeavours to become the sermon preachers, the fusion capacity was made easy because in the sampled churches, the preachers were Kenyan of African descent and who were able to speak English, Kiswahili and Kinyore. However, the educated members of the congregation preferred to listen to the sermon delivered in English and not Kiswahili or Kinyore. CONG7 from the Happy Church in Lwanda aptly captured the supposed preference for the English language during sermon presentation:

I always concentrate on the English part of the sermon as delivered by the preacher and not the interpretation in Kiswahili or Kinyore. I rarely follow the interpreted part.....for me I would rather have the sermon delivered in English language (CONG7/2022)

The motivation for adopting English in the preaching is further influenced by the tendency for most churches to go global while appealing to the parent churches that often come from English-speaking European countries. This is the reason why the three languages are adopted during sermon delivery in the Pentecostal churches in Vihiga County (English, Kiswahili, and Kinyore). From this view, it is apparent that a lot of consideration is taken in determining the language to translate or interpret into. At every point in the process of preaching, the interpreters, too, have to rely on their short-term memory to decode the message and pass it to the audience as intended by the sermon speakers. The respondents observed that it was the work of the interpreters to facilitate this based on their formally or informally acquired skills to enable the congregation to conceptualize, receive, and understand the sermon. This concurs with Biamah (2013), who averred that the interpretation was often necessary in the church, especially when it is influenced by the church policies, the preachers' preferences for English or any language not understood by the audience and the audience's incompetence in the source languages among other linguistic and non-linguistic considerations. It also coheres with Richey (2003), who observed that the interpretation in the church context is carried out

for the sake of all participants who might otherwise be excluded from the religious events. Alongside the interpretation of the sermons, it was evident that video recording was a regular practice adopted in most of the Pentecostal churches in Vihiga County.

Fant (2017) and Paltridge (2021) have postulated that recording is done to enable the church to keep records of previous sermons for future reference. During the sermon in most of the churches, the congregation, the preachers, and the interpreters knew that they were being recorded. Hence, sermon recording was an open affair that helped to keep a record of past sermons for future reference. The Pentecostal churches that were involved in the study had elaborate ICT equipment and sound systems, which aided in the recording of the sermons, usually through both the audio and videos as delivered in the church. To complement the preaching, the choir and the music system were on the stand by to inject impetus and close gaps created by any forms of confusions. Usually, there was a lot of effort put into ensuring that the sermon was delivered well in order to have the intended impact. This was supported by P4 at the Pentecostal Assemblies of God, who clarified that:

We try to keep the record of past sermons as some church members who wish to follow past sermons can do so easily.....the sermons are recorded so that the congregation would listen to the sermons again in the future. You know, sometimes some church members miss some church services but want to keep track, so we do so to give them another chance to hear the message later at their convenience (P4/2022)

Thus, the recordings of the sermons and their transcriptions were created to be utilized by the church members who might not have attended the church service but wanted to catch up later on. This lends credence to the contention that the recording of sermons makes it possible for others to revisit the sermon later in a way that also provides an opportunity

for future review. In this way, the records are able to link church members who otherwise would be excluded from missed church activities. Packer (1991) affirms that recording of preaching is mainly encouraged to protect loss of contact with past sermons. This conforms with the spiritual promptings requiring the clergy to record sacred events and truths for future use or reference. The significance of recording the sermons was summed up by P1:

As a church, we keep the records of our sermons because of the Lord's commandments, and we use them to support the Church's work of salvation and to help reach out to many people who might be interested in hearing the word
(P1/2022)

In the contemporary spiritual world, sermons are recorded, edited, and packaged in series and sold to interested people. This is an economic venture that also serves to spread the word of God. There are different forms of sermons depending on their subject matter (theme of the sermon), their intended audience (socioeconomic characteristics), or their linguistic features (Foley, 2009). As already pointed out in the literature review, some sermons overtly focus on just a particular biblical character, while others are purely based on the entire gospel, whose overall objective is to either convince nonbelievers to embrace Christianity or bring those who have already fallen away back to faith through renewed evangelistic dispositions. Bloede (1980) seems to support the findings by contending that some sermon forms are created to just inadvertently contextualize and outline the theological and transformative purposes of the message being rendered. These may rely on specific biblical records within the known and wider liberating history of God's people or as a community of believers. Thus, Broadus (2009) classifies the forms of sermons by the homiletical structure, by subject, and by pattern. In responding to this research concern, it was evident that most of the respondents were not clear about the forms of sermons delivered in their churches.

According to Braga (2005), three main forms of sermons are generally accepted in the structural classification. As already discussed, the first is the expository sermons, which

seek to explicate a passage of Scripture to the congregation. It aims to communicate a particular biblical concept discovered as a result of exegesis of the text (Fowler, 2009). Preparation for such a sermon begins first with the leading of the Holy Spirit in a detailed study of the passage in its original historical, grammatical, and literary context (Blackwood, 2023). In this way, the preacher submits to the Scripture rather than trying to make the Scripture fit a point he is trying to make. The second is the textual sermon, which is generally shorter and provides its divisions. It was apparent that the preacher would find a specific subject with the goal of exacting divisions and following the most logical order. Essentially, as observed by Bearden (2020), the textual sermon covers a few verses, a verse, or part of a verse, but not a whole paragraph. The preachers confine themselves to expounding the selected portion of the Scripture to the hearers. There are also topical sermons where the topic can be chosen from a passage in the Bible, but the divisions are derived from the subject. The topical sermons focus on a certain topic, supported by a number of verses throughout the Bible (Broadus, 2009).

Apart from these forms, sermons can be categorized by subject and by purpose. In this regard, Broadus (2009) suggests (a) the theological sermon, based on both general and denominational doctrine, (b) the ethical sermon, in which importance is placed on the moral preaching of Jesus, the apostles, and other figures in the Bible and (c) the church program sermon, designed for events in the church year, such as Easter and Christmas, or occasions such as weddings and baptisms. Depending on the occasion and purpose, the preachers often draft their sermons in terms of the focus, the duration, Scripture, and other factors. This was confirmed by P5:

You cannot prepare your sermon in a vacuum. As for our church, we are guided by many factors, but the important ones are Christian events like Christmas, Easter, and the like (P5/2022)

However, the concept of sermon form was taken for granted by the respondents. It was evident that nearly every informant appeared hesitant or adamant to respond to questions concerning sermon form and structure. P2 succinctly puts it as:

Type? Form? ...what do you mean?okay we have.....one pastor might decide to teach, another one might decide to elaborate on the scripture, takes his life as an example to encourage the congregation (P2/2022)

This was probably because religious practices were somehow unquestioned or taken for granted. However, after an elaborate explanation, it was evident that the sermons were structured in such a manner that the hearers were able to follow both the preachers' sermon content and the interpreters' rendition. It was evident that the preachers were playing significant roles in helping both the audience and the interpreters to follow the events during the sermon delivery. Based on observation and interviews with the preachers, it emerged that the sermon forms took diverse traditional features. There were generally five sermon forms commonly displayed during preaching in most of the Pentecostal churches involved in the study. These were the topical form, textual sermon form, expository sermon form, narrative sermon form, and homily sermon form (Neuliep, 2015). Time constraints and spiritual intervention appeared to influence the shape of the sermons. Interpreting in the Pentecostal churches appears to be merely a convenient and logical way of conveying the message to the audience following some predetermined delivery patterns.

Based on the tape recorded sermon, it was evident that all the sermons delivered were focused on the redeeming powers of Christ and the consciousness of self-restoration. Thus, the topical sermon form, the textual sermon form as well and the expository sermon form were common in the selected Pentecostal churches involved in the study. For example, the presence of the textual sermon was confirmed by P2, who observed that:

As a preacher, I always try to find appropriate text to base the sermon on, but it is upon me to reorganize the sermon to suit the occasion and the audience (P2/2022).

This observation has been supported by Francesco (2021), who observed that textual preaching simplifies and outlines sermon preparation by providing several varieties of presentation. It is need-orientated rather than tradition-orientated as it teaches members of the congregation how to interpret their lives in light of the scriptures (Fraser, 2009). It gives the biblical and theological answers to the possible questions and concerns fronted by the hearers by considering the sermon as a journey to celebration, as a plot of carefully developed moves that are methodically executed: this passes as an imaginative act involving the movement of verbal linguistic images which is described as a distinctively oral event yet a super-ordinal level taken to be a serious communication with God. An expository sermon, as previously discussed, derives its meaning, theme as well and cardinal points, and sub-points (or most of its developmental components or building blocks) from the text as well (Mourant, 2023). This was the case in this study because the bible was used by all the preachers as the main source text in this study. P4 asserted that:

As a church, all our sermons and the rest of the church activities and programs follow the Christian tradition, which every member understands. Of course, the bible is our reference point, and it is good this way because Christian teachings are recorded in the bible, and there is no disagreement about it...this makes our work as ministers of God simple (P4/2022)

The interpreters, too, accompanied themselves with bibles for timely reference. Every time the preachers made references to the bible or simply read bible verses as part of the

sermon, the interpreters also referred to the bible written in the interpreting language. This was captured by INT2, who averred that:

As an interpreter, I also need God's intervention to direct me in understanding what God wants the hearers to receive. In order to help the audience to receive the intended message as preached by the preacher.... I always carry a bible myself so that when the preacher reads a verse, I also do so from the same bible to convey the exact interpretation (INT2/2022)

The opinions expressed in the above verbatim justified the adoption of the expository sermon in which the exposition is focused on a biblical text or theme. In this case, the preacher attempts to lead the hearers to the application and conclusion of the sermon, with the interpreters assisting in conveying the same message. Thus, the expository sermon involves biblical preaching, and therefore, the text needs to be managed in such a way that its basic and intended meaning is made applicable to the hearers' present-day context.

Our congregation comes with different needs.... when you preach to them without reaching out to their needs.... You will be preaching to yourself... Yes, there is what the bible says, which the listeners should be told, but there is the specific need for each listener...this is the take-home message for the listener.....it is about fitting the bible to the needs of the audience, not twisting it (P1/2022)

This was a cardinal concern in this study, especially in those instances when the interpreters failed to identify the correct interpretations of certain spiritually laden words (living God, peace, spiritual armory, good news, power of God, kingdom of God, pay the price, will of God) in Kinyore. Borden (2022) noted that the expository sermon contains a clear statement of the primary biblical idea that is legitimately derived from a passage. In this regard, every passage has a primary idea supported by secondary ideas. As clarified by Freedman and Combs (1996), true exposition increases preaching confidence and the sense of authority that grows out of it. Given that the expository preaching takes place through the scriptural dictates, the preacher does not act on free hand but receives the direction governing the flow of the sermon in advance. Inevitably, this was problematic for the interpreters of the sermon who failed to articulate the correct meaning of thoughts and feelings of the preacher as guided by the Holy Spirit.

Historically, the narrative preaching is thought to have originated from the synagogue preaching, where the preachers were simultaneously engaged in two or more different forms of gospel proclamation (Vos, 1994). The narrative form of the sermon is not entirely new as it involves proclaiming Jesus Christ by narrating the events of salvation. Technically, a narrative means a series of events, usually chronological, which are related by one person to another person or group of persons (Scholes & Kellogg, 1980). Given the fact that the Pentecostal doctrines are evidently spirit laden, the sermons were not taking the narrative form per se. The preachers often took off the narrative pattern to demonstrate the practicability of the message. However, the bible was the guiding instrument as it was well understood that the bible was a storybook containing the story of God's involvement in the universe, in human history, in interpersonal relations, and the inner life of individuals. Individual stories unfold in the Bible to reveal such themes as the story of creation, estrangement, grace, reconciliation, a new community, and a vision of a new world, and it is these themes that the preachers focused on as the central theme of their sermons. Therefore, in whatever form, the sermons were delivered, a narration was integral to the nature of the preaching for the preachers have to be guided by the biblical characters, themes, and testimonies. It is in this respect that Pieterse

(2017) contended that although all sermons are narrative, some tended to take on real narrative forms. Conversely, many sermons might contain stories but still cannot be classed as narrative sermons because the entire sermon may not be shaped into a narrative form. P3 clarified that:

Our sermons are not merely narrative or entailing stories and illustrations as we sometimes try to make the sermon exciting, interesting, or inductive by adopting a variety of approaches, all of which try to bind the entire sermon around one major message (P3/2022).

Because the Bible is mostly narrative, the preachers in this study frequently or nearly always made reference to biblical stories in the process of sermon rendition. This called for the interpreters to utilize the same approach adopted by the preachers or by using the target language bible. INT5 captured this by saying that:

It is my preference to get the words from the bible.....I always carry the bible written in the language of the target audience you are interpreting into.... the sermon structures always travelled through the congregation's consciousness as a series of immediate thoughts, sequentially designed and imaged with the preachers' technical skill so as to invite the audience to become united in faith. You should not miss the chance to fulfill this goal by translation misses and mistakes (INT5/2022)

This is justified by the perceived fact that in the Pentecostal churches, there are frequent interruptions occasioned by clapping, chanting, dancing, and a myriad of other convocations that tend to deviate from the anticipated flow of sermon form. Therefore,

the sermon form reflected the interaction between the sermon, the preacher, and the audience in the context of worship or prayer. The preacher integrated the right intent of the script into the theme and fashioned the message according to the deductive, inductive, and interductive methods. Deduction, induction, and inter-duction sermons can be considered as consequential theological dictums for comprehending the pseudo interaction between the hearers and the text or the sermon (Hanistrom, 2022). It is not easy to determine the accurate classification of the sermons, but the overriding theme is the spiritual reawakening about the singular nature of God. P2 explained it thus:

.....The truth of God is always the same, but it must be preached in a somewhat different manner to different groups of people. The manner of preaching that is suited to one group is different from that suited to another congregation. You see, the preacher may not deviate much from the truth of God, but he must try to present the truth of God in such a way that his hearers, whoever they may be, will get the point (P2/2022)

In the deductive form, the preacher often expands upon a premise and relates it to the hearers' lived experience so that it comes alive in the context of targeted audience. Craddock (2009) is particularly in support of this form but its relevance is apparent in the mainstream churches and not the Pentecostal churches. In one of the churches it was evident that this approach was adopted. During the sermon delivery, some predictable sermon arrangements were evident in which a general thesis was first fronted, and reinforced by major points of references drawn from different verses or real life examples. This was clearly evident as P4 confirmed his preference for using the deductive preaching by saying that:

I often find myself trying to appeal to the audience, and everything I say usually flows out of the already-read

biblical text. This is a structure that I am very familiar with and I am comfortable with, and I suspect that many preachers in our churches use it (P4/2022)

On the other hand, however, a different pattern occurred in which specific points were first advanced before arriving at the sermon's conclusion. This is a rather unprecedented arrangement often suitable for an audience that has immense theological or general knowledge (informed through education, learning, and experience). Proponents of the induction process recommend the introduction of distinctive features concerning human experience and learning from that experience at the initial stage of the sermon presentation. This includes, among others, the acceptance of the lessons as well as the process of arriving at those truths. Since the particulars of the hearers' lives provided the initial stage for induction, Lewis (1985) prescribes that the expressed spiritual needs of the audience should be the cardinal points of consideration and have nothing to do with the preachers. This was captured by CONG19:

.....Both the preacher and the interpreters should work together to ensure that the listeners get the correct message so that they can use the message to change their lives..... People go to the church for different reasons, and it is the responsibility of the preachers to meet their needs (CONG19/2022)

This assertion presents insights in regard to the possibility of collaborative preaching where both the preacher and the interpreters operated at the same level. Although often possible, the interpreters operated at a relatively lower emotional level, often tilting the power balance towards the preachers. As asserted by Willimon and Lischer (1995), the inductive movement provides the audience with a thought-provoking opportunity to reflect on their experiences in life before drawing personal lessons and hopefully making life choices. This is not a matter of give and take but in which Taylor (1998) looks at both

the preacher and the audience as being joined by the interpreter in taking the responsibility for the conveyance of the message. In the context of this study, the preachers were generally often seen urging the hearers to shun their ungodly ways of life, encouraging them to reflect on their own lives to see what they could change. By observing the audience, it was immediately evident that the congregation heeded the preacher's call perhaps because the preachers offered no clear guidelines for doing so, but the interpreters, on their part, simply paraphrased the preacher's call. Accordingly, a direct interpretation of such consecrated connotations cannot create the intended impact. INT3 asserted that during the interpretation of the sermon:

'...you just need to be real people, connect to the people for people will receive you first before they receive the message..... make sure your grooming is okay for people to receive you.' (INT3/2022)

As opposed to the prior approaches, induction takes a collaborative approach by combining induction and deduction in what Allen (2022) asserts as being a representation of an hourglass; the sheds of the induction and deduction approaches are operating simultaneously. However, the nuances of the audience and their contextual circumstances, as observed in their nonverbal behaviour during preaching the approach are often reflected in induction and deduction decisions. However, regarding the introduction, a single sermon is developed by employing two patterns of inductive and deductive illustrations. Based on one's preference, the preacher might opt to fill in the inductive development and progressively move towards the intended conclusion. If not guided in this way, a second procedure involves the preacher using the presented conclusion as a premise and adapting it deductively to suit the audience (Allen, 2022). In nearly three of the five churches where the study was domiciled, the preachers appeared to begin inductively, moving towards the climax and eventually reaching the conclusion in complete demonstration of the relevance of God's word. Through the inductive process, the audience was able to discover God's knowledge, subsequently helping to

clarify the meaning during the deductive sermon process. However, it is generally difficult to ascertain whether this is the preferred inclination in the Pentecostal churches because every church member visits the church for mutually exclusive and peculiar reasons.

In spite of the classification of the sermon forms, the liturgical dispensation or approach taken in most of the Pentecostal churches appeared to be dependent on the contexts of the specific churches, the nature and composition of the congregation, and the emerging sociocultural themes and artifacts as supported by the biblical teachings and church philosophy. It is important to note that the Pentecostal churches have transformed as a result of the technological advancements that currently pervade the theological discourse. Therefore, the sermon delivery inherently varied, but all converged on the need to appreciate the word of God as reflected in the bible. Booysen (2021) concurred that deviations from the traditional sermon form provide the preachers with an opportunity to connect the diverse hearers with the text through the Sermon Interpreters. If traditional rigidity is maintained, it would be rather difficult to reach out to the diverse segments of the modern congregation.

Based on this understanding, it was quite clear that the preachers in some of the Pentecostal churches appeared to be inclined to employ an assortment of biblical and liturgical styles, as well as the spiritual needs of the hearers or worshippers. As a result of this consideration, the structure of the sermon consequently became an anachronism, preferably remaining a stereo-typed form with the preachers attempting to ensure that the main points of the sermon not only reach the audience but also change their lives. This was confirmed by INT1:

It is the speakers that control the sermon and can choose to avoid disruptions involving ululating, clapping and being filled by the holy spirit, and the like (INT1/2022)

For an outsider like the researcher, this appeared to be a deviation from the generally known structure of the sermons where the tempo, tenure, and flow of the preaching are perceived to be controlled by the Holy Spirit. In the realization of this preaching goal, the selection of a text to preach from or to support a preacher's message was an important task that created further difficulties for the interpreters of the sermon in the Pentecostal churches involved in the study. This is because if the chosen text does not fit, Doriani (1996) is concerned that the preacher would doubtlessly fall into the subjective presentation of the sermon. Taiwo (2005) captures this well by noting that the preaching in the Pentecostal churches tends to be vibrant with the preachers relinquishing the formality stance in the process of delivering the sermon in favour of an all-inclusion of all members of the congregation. Although this is gradually changing, the traditional Pentecostal churches are known to be disruptive in so far as the work of the interpreter is concerned. In respect to this assertion, the preacher in the two churches, accompanied by the interpreter, interacted with the members of the congregation. However, the extent of the audience's engagement was not as robust and elaborate as was anticipated.

However, against the research questions, the sermons were infrequently interjected by unsolicited quips from the audience, including the use of such phrases as "*oh yes*", "*amen*", "*preach it pastor*", and the like. There were hardly any informal interjections from the audience by way of applauding, and the occasional incidents did not, nevertheless, undermine the delivery of the sermon. In addition, infrequent use of non-verbal responses such as waving of arms and shouting were carried out; these are traditionally used to show agreement with the message.

The minimal interjections appeared to be solicited by the preachers to enhance audience participation. In these instances, the preachers elicited spoken/oral responses by the use of conventional answer such as *praise the Lord-Hallelujah* and repeated statements such as *'I am blessed', Be blessed, God is good, Jesus is Lord, the bible says, I am a winner, trust in the Lord-Amen* among other common liturgical and salutation phrases. The issue of concern in response to these elicitation was the interpreting language and the humour generated when the interpreter or translator failed to find an equivalent phrase. In

resolving the ensuing confusion, the interpreters tended to repeat the phrases in the language used by the preacher. This presented difficulties in classifying the sermons. What was significant, though, was the fact that extreme use of the interjections was not widespread. This signals a shift in which the Pentecostal churches are progressively becoming dynamic in their mode of preaching. With the common use of Kiswahili and English, it was apparent that education has exerted pressure on the Pentecostal churches. The preaching nowadays is relatively modern, procedural, and based on spiritual facts supported by empirical evidence rather than allowing blind faith to control the sermon delivery process.

4.3 Challenges Faced by Sermon Interpreters in Pentecostal Churches

The second objective focused on the perceived inhibitions faced by the interpreters of sermons in the Pentecostal churches in Vihiga County. The study focused on how the challenges affected the transmission of the message during the interpretation of the sermon. It also focused on the errors and mistakes committed by the interpreters in the process of interpretation of sermons as delivered by the preacher. There were even some instances when communication misfires were reported, and the interpreters failed to achieve the desired effect. A syntactic and semantic analysis of the interpreted and translated sermons presented sufficient evidence that the interpreters encountered diverse challenges, including inability to get the right word, lexical disharmony, poor decoding, misinterpretation, disruptions in the Church and approximation, and skipping, among other challenges. P3 affirmed the presence of inhibitors by postulating that:

‘Yes, there are a lot of challenges, mainly when the interpreters do not understand my language or when the listeners are receiving some barriers which are found in our churches’ (P3/2022)

This is further supported by CONG14, who confirmed that:

‘There were obvious challenges from the side of the people interpreting. When two different languages are involved, you cannot be sure to get translation done without challenges of all manner of kinds’ (CONG 14/2022)

The sentiment of CONG14/2022 presented evidence that, in spite of its central role in facilitating the transmission of the gospel message from the preachers to the congregation, interpretation was not a straightforward activity. While the respondents highlighted different challenges, there was a contradiction in the perception of the challenges faced by the interpreters as some of the respondents perceived the challenges to be contextual and preacher-based while others considered them to be caused by the interpreters themselves. In the following subsections, the various challenges are discussed.

4.3.1 Lack of Adequate Language Competence

The challenge associated with linguistic inadequacy was reported by many of the respondents in this study. This was not unprecedented because of the obvious differences between English and Kinyore and other dominant dialects spoken in Vihiga County. It was expected, therefore, that the interpreters would be deficient in interacting with the concerned languages with equal levels of fluency. This is observed in the unprecedented silence on the part of the interpreter as displayed in the following excerpt:

P: amaliaka kakalukha halala

INT:

P: evise vya mulilira nyasaye

INT: ninapomulilia mungu

P: olwandililira Nyasaye

INT: ninapomulilia mungu

P: ovukaidi vuuwa

INT:

P: You may not understand me

INT: *unaeza kosa kunielewa*

However, this problem was explained differently by the study participants. For instance, the sermon interpreters asserted that the language problem faced was in most cases contributed by the preachers. It was evident that the interpreters were unable to pronounce some of the difficult words during the interpretation of sermons due to the linguistic challenges presented by the differences between the concerned languages. The interpreters further revealed that the language problem was made worse by the preachers. The sermon interpreter at Christian Outreach church affirmed that, indeed, as an interpreter, he was not generally well endowed with the working vocabulary in the English language, particularly in circumstances where word equivalences were not easy to figure out. This is supported by INT2, who said:

It is not easy to translate from English to mother tongue or Kiswahili. I am not very good in English, but I can understand everything; that is why I prefer interpreting from English to Kinyore or Kiswahili.... when you translate from Kiswahili to English, you will be straining because certain words are difficult to interpret (INT2/2022)

This further confirms the perceived and well-known fact that without being well-informed of the target language, it is hardly possible to effectively carry out sermon translation. This goes on to support the fact that it would be difficult to make effective interpretations even for highly experienced interpreters without proper knowledge of the working languages. Save for the more developed Pentecostal churches, in most Pentecostal churches, volunteer interpreters are often deficient in language skills. On the other hand, other study participants explained that the sermon preachers and interpreters

were experiencing language problems due to a lack of exposure to different types of interpretation. CONG13 asserted that:

“...As I told you before, some of the challenges include lack of formal training, exposure, experience, and talent in translation”
(CONG13/2022)

A similar line of argument was also given by another respondent who revealed that inadequate language skills hindered the performance of the interpreters during sermon interpretation. Most of the interpreters also claimed that they were themselves not so fluent in both English and Kinyore and other local languages, and those who did not consider English as their second language made it difficult to interpret English words into Kinyore unless the sermon deliverer was using relatively friendly language. As an elaborate demonstration of the perceived linguistic inadequacy, it was evident that the interpreters often took a lot of time thinking of what to say in the target language and consequently lost the flow of preaching. Analysis of data coming from the preachers revealed that a lack of language skills, coupled with scanty familiarity with the English culture, made the interpreters take a long time in finding the possible equivalent words to say, something that destroyed the flow of the preaching. This was evident in the following excerpt.

P: *That is the price God has wanted you to pay for a soul*

INT: *nibwo obukusi bwa Nyasaye.....(pause) yenyanga
orungar nondi khulwo okhuchia okhuhonia esoul*

P: *There's a soul that is perishing somewhere*

INT: *khuli nende.....(pause) omwoyo kunyakhana
habundu*

As seen in the given excerpt, the translator appeared to take too long to figure out what to say to represent soul, only resorting to coining the word *esoul* resulting in a humorous episode from the congregation. This was contributed by the fact that the interpreters were generally untrained, not having prior knowledge of either translation or interpretation. Indeed, all the participants confirmed that the interpreters did not have professional certifications permitting them to undertake interpretation work. A lack of language to interpret the sermon has been reported in previous studies. For instance, Odhiambo et al. (2013), Musyoka and Karanja (2014), Thembhani (2016), and Biamah (2013) reported that a lack of sufficient language competence was the major problem that faced the untrained interpreters of sermons. It was evident that complete flow was not possible because the language used by the preachers was not the same as the one the interpreters were using, especially when it came to the prosody.

4.3.2 Lack of Background in Biblical Knowledge and Target Language

Lack of prior knowledge in the bible was mentioned by INT3 at the Baptist Church, who asserted that:

I am conversant with the New Testament, but it is difficult to understand the Old Testament unless one is trained very well in the Old Testament teachings, culture, and even the names of the places and people there (INT3/2022)

This implies that the interpreters did not have a satisfactory background in biblical knowledge. From a religious perspective, it was expected that one of the key requirements for the interpretation was sufficient biblical knowledge among the interpreters of the sermons (Peremota, 2017). However, most of the sermon interpreters were not well versed in the scriptures, something that made them fail to render the sermons effectively. INT3 attributed this to the fact that the preachers could preach by quoting several scriptures such that if the interpreters were not richly endowed in the word of God, particularly scriptures in the Old Testament, they were likely to get a hard time getting it right. This study has interrogated the causes of the lack of biblical

knowledge and how it affected the interpretation of the sermons. This problem was perceived to have been caused by various reasons, including the failure of the preachers to provide speaking notes to the interpreters to enhance theoretical biblical knowledge. The constraints associated with scant scriptural knowledge hampered the flow with the preachers, thus affecting the transmission of the message to the audience.

In some sermons, the preachers often recited the scriptures without making reference to the bible. This situation made the interpreters lose focus, attention, and rhythm as they struggled to find the scriptures in the Bible. This challenge implied that the interpreters of the sermons should be conversant with the scripture of God. More often, it was difficult to recite the scriptures from their brain in Kinyore, English, and Kiswahili because they had not prepared well. On the other hand, the interpreters supported this assertion as they postulated that having the Bible reading culture enabled them to interpret the sermons faithfully, conceptually, and contextually. The results further showed that some of the interpreters who had acquired sufficient biblical knowledge also had long interpreting experience of sermons because they also had sufficient Biblical knowledge. This is supported by the INT5, who observed that:

There is no training for the interpreters and I do not know of any college that trains interpreters.....for me I started interpreting a long time ago over ten years and this is what has made it easy to work with different pastors in the church..... sometimes I had developed interest theology but I could not go there because of responsibility.....but now I am not young and I do not think it is good to go to theology school to learn about the bible (INT5/2022)

However, the respondents affirmed that some volunteer untrained interpreters managed to interpret successfully despite lacking specific training in either interpretation or translation, mainly due to their tacit knowledge gained through experience, interactional

expertise, and the biblical knowledge acquired through active engagement in the church community. Because of this point, the general background in biblical knowledge was deemed to be playing a significant role in helping the interpreters to perform well. This study contends that if the interpreters can expand their biblical knowledge, backing it with literary criticism and bible study, it might be easier to cope with the preachers' pace and manage to render the interpretation effectively.

4.3.3 The Use of Difficult Terminologies

The use of difficult vocabularies was identified as a challenge that resulted in interpretation difficulties. This is illustrated in the results derived from the Lost Glory Restoration Church, as shown in the following excerpt:

P2: *The word of God in the book of Malachi teaches us the importance of tithing. A good Christian should be faithful in giving back the little that God blesses them with. Whenever you go before God, you must carry some offering to present because God loves a cheerful giver. We must be willing to give sacrifices to God because these sacrifices will open doors for blessings in our lives.*

INT2: *Eikhuwa lia Nyasaye mu esitabo sia Malaki kharo lirwekesia obulayi bwao khurusia ebihanwa. Omukristo omulayi akhoyere okhuba omwesikwa mukhurusia ebikhanwa okhulondana nga Nyasaye amunyalire okhunoyola. Mumanye mbwe Nyasaye akheranga urusianga khubusangafu. Khukhoyere okhurusia ebianwa okhubera esianwa sia omundu simwikuliranga echingira chia chikhabi mubulamu.*

From the biblical knowledge, three ways of giving back are known, and these include sacrifice of animals, tithing, and personal offering. Although in the contemporary English usage, these ways are discernible, the interpreter in the excerpt was unable to differentiate the three using different terminologies by the use of *Olukhayo* as any form of giving back to God was referred to as '*okhurusia esianwa*'. In other words, the phrase '*okhurusia esianwa*' was used to refer to three different but related situations biblically. It can be construed that the preacher was preaching about the three types of offerings, but

the interpreter failed to capture the distinction clearly by using the word *Olukhayo*, thus ending up referring to the three offerings using the same terminology. This implies that the interpretation ended up giving the target audience the impression that the preacher was talking about the same concept. This is a common occurrence in sermon interpretation where the preacher uses words or phrases in the source language that which cannot find distinct terms in the target language. In this case, the interpreter ends up struggling to ensure that the intended meaning is conveyed to the target audience amidst the semantic complexities associated with the preacher's utterances. The results gathered from the interview with INT2 further postulated that the interpreters often encountered preachers using kinds of words that were difficult to understand. Further interrogation revealed that the difficulty was not about the meanings of words only, but how English words were pronounced by the preachers. In analysing this difficulty, the study found that at times, when the preachers were speaking in English, their pronunciation differed from the way the interpreters often pronounced the same words. This problem was especially vivid when the preachers not versed in the local language were delivering the sermon. Some of the preachers used technical terminologies when preaching in English, something that made the interpreters fail to comprehend their meaning. This further affirmed that the use of difficult vocabularies such as *aimlessly*, *palace*, *soul*, and *finances* from the sermon is a serious challenge among the interpreters of sermons.

Moreover, when the preachers uttered words in English that stretched beyond the comprehension of the sermon interpreters, the result was message distortion. This created further confusion among the audience, especially when the interpreters used difficult vocabularies. The interview with the interpreters revealed that words such as *ecclesiast* and *hegemony* were not generally known to many interpreters, and they often failed to understand their meanings, thus misinterpreting the information. When asked about the motive of message distortion, the majority of the interpreters confirmed that getting the ideal synonyms for difficult words in the source language was problematic. Thus, the language used by the preachers was sometimes complex, forcing the interpreters to struggle to summarize what had been said. This was compounded by a lack of feedback from the audience, which is a common frustrating feature of the interpreted preaching.

4.3.4 Difficulties in Pronunciation

The inability to discern and cope with enunciation differences and the unpredictable preaching styles were reported as other challenges that affected most of the interpreters of the sermons. It is a known fact that pronouncing English words is a difficult endeavor to a non-native speaker of English. With respect to unpredictable preaching styles, many interpreters had not been exposed to different preaching styles and contexts, and their interaction with different styles of preaching was limited. As expected, this was common among the interpreters who were accustomed to only a few preachers, usually those who frequently preached in the same church. In a situation where the interpreter could not easily pronounce some of the speakers' words, the message was likely to be distorted, as illustrated in the following sermon delivered at the All Nations Redeemed Church in Bunyore at the onset of COVID-19.

P3: *As Christians, it is important that we respect the authorities. We have been advised to wash our hands using running water and soap and use sanitizers if possible.*

INT3: *Ni Obulayi abakristo khulonde amalako. Barwekesianga mbwe khusaabe amakhono nikhwekhonyera amachi nende isabuni, khandi nibinyalikhana khwekhonyere sanitaiza.*

It can be construed that Kinyore does not have a word to refer to 'sanitaiza' since that was a foreign concept. The interpreter did not go the extra mile to explain or define what the word meant, hence leading to failure to interpret the message to the audience who did not understand the meaning of sanitizers. This meant that the message was irrelevant or misunderstood by the audience. This demonstrated the potential negative impact of difficulties in pronunciation or the use of unfamiliar words. Similarly, when asked to identify some of the commonly mispronounced words, the interpreters identified the following words:

Table 1: Wrong Pronunciations Rendered

Intended word	The Pronunciation rendered
Lies	Lice
Full	Fool
Sin	Seen
Holy	Wholly
Peace	Piece
Judge	Charge

This challenge made the interpreters fail to comprehend the vocabulary as enunciated by the preachers, hence failing to mediate an effective interpretation of the sermon. Alongside pronunciation problems was the miscommunication brought about by the speed of the preachers. The interpreters observed that sometimes it was difficult to keep pace with the preachers. Moreover, it was evident that before completing the interpretation, the preachers quickly moved to something, a style that was perceived to be cumbersome to the interpreters. The analysis of this challenge confirmed that the interpreters lacked exposure to diverse forms of interpretation from various preachers in different modes of interpretation to handle pronunciation and styles of preaching challenges. This was mainly due to a lack of professional training. The important point to

note is that the difficulties in pronunciation and unpredictable preaching styles are major challenges facing interpreters of sermons. The interpretation challenges displayed in Table 1 have been elucidated previously. For example, Thembhani (2016) concurred that the issue of pronunciations of the speakers and the speed of preaching has remained problematic in sermon translation with the consequential potency of affecting the performance of the interpreters of sermons.

4.3.5 Unpredictable Preaching Styles and Preaching with Different Paces

Inability to cope with the preaching styles was reported in the study. The participants conveyed that the preachers were speaking at different paces and styles. Some of them were speaking too fast, while others were speaking too slowly. Other preachers had high-pitched tones, while others adopted low-pitched voices. Again, others were preaching like shouting while others were calm and collected. Yet, some preachers were giving lectures. The challenges came when the interpreters failed to keep pace with the varying preaching styles of different preachers. INT4 observed:

..... the other challenge, of course, is the speed of the sermon preachers. It is sometimes difficult to cope with different styles of preaching. We can adjust to the preachers who go fast. If you get a preacher who gives you space to interpret, then it becomes easy to flow with him/her, and even the interpretation becomes easy. But if you find the flow of the preacher is not organized, the preacher has not organized his message, then that becomes another challenge (INT4/2022).

It can be deduced from this quotation that the interpreters experienced difficulties when interpreting sermons with preachers who spoke very fast. High speed of preachers makes the interpreters lose their pace. This was supported by the following verbatim quote from INT3:

Some preachers tend to preach too fast. This situation makes interpreters fail to cope with the speed of such preachers. We are losing the pace of the way they preach. So, sometimes, it poses the challenge of interpreting sermons. So, that is one of the challenges faced by the interpreters (INT3/2022).

This implied that interpreting was left to anyone interested. Gimode (2006) averred that the interpreters made many errors due to high preaching speed, which contributed to poor performance on the part of interpreters. In general, prior communication with preachers could help a lot in the preparation among the interpreters of sermons. The preachers are supposed to meet the interpreters to discuss the theme to be preached, key scriptures to be used, and preaching style. This act of meeting the preachers could help the interpreters to pray together, read more about the topic and scriptures, and practice the interpretation in advance.

4.3.5 Lack of Sufficient Preparation and Prior Communication

Another challenge reported by the majority of interpreters was a lack of sufficient preparation. The quality of interpretation requires the interpreter to prepare well spiritually, psychologically, and physically (Peremota, 2017). Spiritual preparation requires the interpreters to know the textual interpretation of the scripture they are interpreting or interpreting. Given the Pentecostal orientation, the interpreters are supposed to be close to God and have the Holy Spirit to guide them in their interpretation services. They are also supposed to be given beforehand, the speech, and scripture that will be used in the coming sermons. However, it was unfortunate that almost all the preachers interviewed did not provide speeches or preaching notes to the interpreters. P5 observed:

.... that issue of preparing them by giving them texts before interpreting, I think it's a real problem. I do not give them texts. I do not provide my speaking notes to them before not

even during the interpretation. They usually interpret by following what I'm saying. Most preachers, both in my church and other churches I know, do not provide texts or speaking notes to the interpreters before the service to the interpreters. So, the interpreter has to rely on the preacher entirely (P5/2022).

This act of not giving preaching notes made most interpreters fail to interpret sermons effectively. As a result of poor preparation, the interpreters failed to render the messages effectively to members of the congregations. Díaz-Galaz, Padilla, and Bajo (2015), averred that the quality of interpretation required the interpreters to get prepared thoroughly spiritually, psychologically, and even physically. In addition, the interpreters were supposed to communicate with the sermon preachers before the sermons about themes, scriptures, and even the preaching modes. However, it was unfortunate that almost all the sermon preachers were not providing these speeches or speaking notes to the interpreters. Similarly, Gish required the interpreters and the interpreters to take into consideration the themes, goals, objectives, and details of the source speaker (Padilla & Bajo, 2015). Consequently, interpreters encountered difficulty in processing messages as they received them on the spot. In addition to that, interpreters were not getting time to meet with the preachers before the interpretation work.

In general, communicating with the preachers before sermons helped a lot in preparing the interpreters of the sermons to interpret well in the church settings. Therefore, for effective interpretation, the preachers have to meet with the interpreters to discuss the theme, goal, objectives, and details that are going to be preached, key scriptures that are going to be used, and even the preaching style just as proposed by the Gish processing model (Gish, 1996). This act of meeting with preachers can also help the interpreters to pray together, read more about the topic and scriptures, and practice the interpretation. Although there was some evidence of prior preparation shown by meeting with the preachers, the interpreters and the interpreters appeared to fail to interpret the sermons effectively, which was suggestive of inadequate preparation.

4.3.7 Inability to Recall the Right Word

During interpretation, it was common for the interpreters to fail to figure out the appropriate term or phrase to use. For example, at the International Vision Centre, the following observations were made:

P5: *God's word is the light to the believers. God's word is a lamp to believers.*

INT5: *Elikhuwa lia Nyasaye wefwe ni itara khu balia abamwesikanga. Elikhuwa lia Nyasaye wefwe ni obulafu khu abalisubira.*

In this context, the preacher used the word 'light' about God's word since it was thought that God's word brightened a Christian's life like the light. The interpreter understood it to mean that the word of God made a Christian shine like one illuminated by the light of the lamp. The interpreter referred to the light as *itara* 'lamp', thus misinterpreting what the preacher intended in the source language. Hence, misinterpretation occurred since not all the congregants would relate the concept of light to a lamp. In response, the congregation often shouted the right word to the interpreters. Asked what the congregation expected from the interpreters, the preachers observed that they were expected to intervene to prevent any challenges that might prevent the transfer of the intended message. P5 reinforced this by stating that:

Interpretation itself.....you realize the interpretation is different.....different translation of the bible as some are not accurate.....you require different biblical translations... translators need mentorship and work under tutelage of a pastor....the interpreters should be part of a local church and if the translator is not connected to the leader so that they know what the pastor intends them to do... the

interpreter should be connected to a particular minister where they are planted and nourished'
(P5/2022)

From the reported findings above, a lack of connectivity with the preacher might make it difficult for the interpreters to identify any mistakes in the preaching and correct them before conveying the message to the listeners. Similarly, it was evident that the preachers were sometimes emotive. This was particularly the case in instances when the interpreters were unable to convey what the preachers narrated, especially when it was in a dramatic form or even by illustrating a concept with the self as an example. The attempt to deal with this issue saw some interpreters turning to the audience, reminding them of the issues of discussion just purposely to enable them to connect what they were saying with what the preachers were saying. In a number of cases, the preachers and the interpreters could be seen discussing between themselves when the interpreters failed to execute the required response. After the conversation, the interpreters turned to the audience to convey the meaning they had concluded together. In such a case, it might be useful for the interpreters to be enlightened in advance on the way to act as a co-preacher.

There were concerns, however, about the approach adopted in interpreting and interpreting the sermons in the Pentecostal churches. In nearly all the cases, the rendering of the sermon was characteristically a monologue with the focus directed to the preacher and less to the interpreters. The biggest challenge here was how the interpreters were repackaging the sermon to communicate with the audience. The preaching needs to be well structured to enable the preachers to adopt a sermon form that can be effectively interpreted to communicate with the audience. Although it is the duty of the preacher to determine how they want to impact their listeners, they need to liaise with the interpreters to enhance the conveyance of the message to the audience. This consideration might make it easy to overcome any imminent problems, as asserted by INT5:

.....sometimes it is difficult to think quickly of a word to use in the language of the listener.....there are preachers who after failing to find a flow with the interpreters just chase them away.....tells you get out here....when everyone is watching and this is very embarrassing.....but this cannot solve the problem of the speed (INT5/2022)

While preaching is a matter of learned skills supported by experience and spiritual guidance, the interpreters also need to be trained to master the art of connecting the preachers to the audience (Long, 2022). However, some interpreters lacked adequate linguistic and liturgical resources to invigorate the preaching experience and to help the audience get immersed in the ongoing sermon conveyance. This was aptly summed up by CONG 27 and INT3:

'They need a lot of training in active listening skills... and also the patience to get in synchrony with the preacher (CONG27/2022).

'I am a student of the bible, and as an interpreter of the bible, you need different interpretations so that you are well versed with what you are going to interpret (INT3/2022).

Due to resource constraints and inadequate opportunities for harnessing interpretation prowess, the majority of the interpreters admitted that they were simply inspired by the Holy Spirit. Perhaps this is a wake-up call for the Pentecostal churches to find ways of empowering their interpreters, given that most churches are progressively becoming multilingual, multi-ethnic, and multiracial. For instance, it is a common practice to receive foreign preachers who may be incompatible with the local Sermon Interpreters. In this case, the differences in accent, tonal variation, contextual word meanings, and, in

general, the phenomenology of life can be fertile grounds for interpretation difficulties. Perhaps the theological schools can blend translation skills in the theological courses they offer to the clergy.

4.3.8 Cultural Differences

Culture-specific concepts were encountered during the interpretation of the sermons. For example, at the Christian Outreach Church in Mbale, the following excerpt was extracted.

P2: *Jesus walked around with his disciples as he performed miracles to the amazement of many.*

INT2: *Yesu yakenda nende abalondi baye nakhola akamakana.*

The words ‘disciples’ and ‘miracles’ are unknown to the *Ragoli* speakers as they do not exist in their culture. The interpreter was forced to get alternative words which were closer to the abstract word (*abalondi*) meaning ‘followers’ and *akamakana* meaning ‘strange to understand’. The message rendered by the speaker was not communicated to the audience as the preacher intended to say (those who walked around with Jesus), thus making the message incomprehensible to the audience. According to Mikio (1995), language is generally considered to be dynamic as the modern churches are inhabited by dynamic congregants. For whatever reasons, however, the cultural differences cannot be ignored because the attachment people have towards their culture often compels the preachers to act in ways that display respect to these differences. Contextually, cultural differences were evident among the congregations of the Pentecostal churches in Vihiga County. P2 described the cosmopolitan nature of the congregation, thus:

.....maybe people from Nyanza, they understand Kijaluo, if you use Kinyore they may not understand Kinyore.... youth...if you will not reach out to them.... Kinyore lacks some vocabulary, but in preaching, you will largely be ineffective if there is no translation...The truth of God is always the same, but it must be preached in a somewhat different manner to different cultural groups of

people. The manner of preaching that is suited to one cultural group is different from that suited to another culture. You see the preacher may not deviate much from the truth of God, but he must try to present the truth of God in such a way that his hearers, however culturally diverse they may be, will get the point (P2/2022)ibidem.

The diversity created by the cultural differences presents both linguistic and nonlinguistic constraints as well. For instance, the gestures that dominated the Nyore members of the Pentecostal churches could convey different meanings to Luo members of the congregation. The presence of the youth with their dominant and unique language implied that the preachers and the interpreters were likely to exclude them if their language was not reflected in preaching, translation, and interpretation. Hence, the cultural differences predominant in such settings posed eminent challenges in the whole process of sermon interpretation and translation.

In this regard, the respondents viewed interpretation as a communicative event that occurred when two interlocutors in a cross-cultural communication did not share a common language. Hence, interpreting seeks to ensure that the message conveyed reaches the audience where the intended impact is created as the feedback illustrates. According to Angelelli (2020), many factors come together to determine the outcome of a communication event, but most contextual ones in the church setting include context, relations, and paralanguage. The context is all about culture, and the basic principle of interpreting is to rise above cultural realities, albeit with difficulty, to meet the goals of religious discourse and not cultural expectations. Gumul (2015) is concerned that in the midst of cultural differences, understanding the meaning of the interpreted text supersedes every cultural constraint. This was supported by the responses from CONG1:

“Make it simple because there are people with low education background and elderly mamas and the Swahili helps them receive the interpretation.... for me the message is passed through twice for example

*I am called Victor....it is said twice naitwa Victor,
the same word throughout the sermon for one hour
(CONG1/2022)”*

The transfer of meaning of the sermon message also involves interpreting and translating then relaying the lexical, grammatical and rhetorical meaning as well as the implicit and complicit meanings (Hatim & Mason, 2020). As discussed elsewhere, this needed elaborate training, although it was difficult to ascertain whether these were the guiding principles. The interpreters were seen as operating at the transitional point of contact between two languages, putting them in direct contact with the preachers and the sermon listeners. Given that the interpreters were required to assess the intention of the speakers and transform what was being spoken in a manner that was comprehensible to the audience, the interpreters occupied a key position in the field of communication.

4.3.9 Inability to Fulfill the Community Language Expectations

Usually, the members of a religious community often share certain community language expectations, which the interpreters ought to be conversant with. This includes but is not limited to the knowledge of the working language, its norms (such as euphemisms), contextual usage, the varieties of the dialects, and the level of language advancement. Hence, for appropriate interpreting, the interpreters have to be exposed to the community they are interpreting in, and the strategies adopted and used should closely reflect the interpreter’s knowledge of the community language expectations and experience. For instance, INT4 observed that:

*‘..... I often look at the audience to find out
whether they are with me... sometimes if what I say
is not what they expect, they could whisper to me
then I figure it out and says it to fulfill their
expectations.....’ (INT4/2022)*

This seems to be about the lack of appropriate words, often to be blamed on the Sermon Interpreters' low level of competence and at least doing so in compliance with the community's language expectations. This technique has received support from Karia (2014), who established that code-switching was frequently used to accommodate the congregation so that they can be at ease during the sermon, and the congregation overwhelmingly supported the use of code-switching as it made the sermon better. In response to the ways to help relay the message, the respondents observed that the inhibitions occurred because the members were not conversant with English and could not understand what was rendered or said. This has received scholastic support from Ugot and Offiong (2016), who observed that language use and communication often arose from the doctrinal features defining a particular church. It is important to note that it is these features that guide the selection of the instruments of worship, including the mode of interpretation, while also prescribing the code of behaviour for the adherents. This problem was made worse by the presence of the young urban people in the congregation who were not conversant with the Kinyore language. In seeking to ascertain whether the interpretation was accurate, CONG11 observed that:

'Not very accurate, but someone will understand what is said. Lack of understanding sometimes slows down the pace of translation (CONG11/2022).

This is congruent with Wangia (2003), who observed that the Luloogoli Bible was an excellent example of a translation capturing historical, cultural, and linguistic contrasts in comparison to the original text. Given such contrasts, therefore, structural ambiguity and obnoxious figurative expressions have become central language problems.

4.3.10 Lack of Synonymous Linguistic Features and Lexical Harmony

In interpretation, the problems related to lexical disharmony are often evident because it is usually difficult for two people to elicit synonymous linguistic features in form,

content, and context. In the study, the following example was observed at the Christian Outreach church:

P5: *We cannot meddle with our programmes.*

INT5: *Sikhunyala okhubiyia chipurogiramu chiefwe.*

P5: *At the party, no one preached on God's word.*

INT5: *Mupati eyo abulawo wabola elikhuwa lia Nyasaye.*

P5: *The youth have forgotten about God in church but have turned to worshipping other gods in the form of WhatsApp and Facebook.*

INT5: *Abaraga bamwibirira nyasaye mukelesia mana benamiranga banyasaye bandi okhubitira mu watisapu nende fesibuku.*

From these illustrations, the interpreter retained the words *programme*, *WhatsApp*, and *Facebook* in their primary structure because there were no equivalent expressions. As can be seen, the equivalents of these words were unknown to the interpreter. To overcome this problem, the context of the speakers and listeners must be shared, which implies that there is a need to make some adjustments on the part of the audience to avoid distortion the original message. The translator has to reckon with what is intended by both the interpreters and the speakers. This is further illustrated in the following excerpt:

P1: *They were fitted with spikes*

INT1: *Bialikho nende..... vitu kama miiba*

P1: *For you to stand firm*

INT1: *Kho oltole okhusinjila obulunji*

P1: *The woman was living in a palace*

INT1: *Omukhasi uno wamenya mwikulu*

P2: *enjoyed royal treatment*

INT1: *nasangaala amang'ana akali mwi.....*

P1: *And I was challenged.*

INT1: *manibaaa.....nimbulaa...*

In this excerpt, there are no equivalent translations for *fitted with spikes* and *palace* in the Kinyore language; thus, the interpreters opted for *vitu kama miiba* (certain things like thorns) and *mwikulu* (which means heaven). Also, the word *obulunji* means straight and not firm while in the last part, the interpreter could not figure out an equivalent word for *royal*. It is also evident that the word *challenged* the interpreter as two possible equivalents were rendered (*manibaaa and nimbulaa*).

Whatever the effort, there are often misinterpretations leading to loss of information considering what was intended by the first speaker, whose message has to be interpreted from English to Kinyore language in the context of this study. Therefore, mistranslation of religious messages in the Pentecostal Churches is inevitably common. Hence, the study addressed the instances when the messages were misinterpreted during the sermon by passing it on to the audience according to his understanding. Moreover, in this study and as reflected by the respondents, there were a few but pronounced instances of lexical disharmony created by the absence of equivalent or near equivalent translation of spiritually saturated words from English to *Kinyore*. Some of the words that the interpreters found difficult to interpret are presented in Table 2.

Table 2: Words in English or Kiswahili with no direct translation in Kinyore

No.	Word in English	translations in Kinyore and Possible meanings
1	Mercy	<i>Esirenda</i> for mercy or grace
2	Commandments	<i>Amalako</i> for rules or orders
3	Witness	<i>Omukobokheli</i> for eyewitness or see
4	Repentance	<i>Okhwikanila</i> for atonement or turning away from sin
5	Fallible	<i>Okhuramwa</i> for weak or imperfect
6	Rejoice	<i>Obuyanzi</i> be happy or celebrate
7	Justice	<i>Akelikali</i> for fairness or uprightness
8	Suffering	<i>Eminyakhano</i> for sorrow or pain
9	Glorification	<i>Okhwitsiomia</i> for praise or worship
10	Omnipresent	<i>Habundu hosi</i> for see all or present everywhere
11	Reconciliation	<i>Okhubelaana</i> for a ceasefire or reunion
12	Omniscient	<i>Owamanya biosi</i> for see all or know all
13	Judgment	<i>Okhuyala</i> for ruling or resolution
14	Covenant	<i>Indakano</i> for agreement or bond
15	Confess	<i>Okhwiyama</i> for admit or accept

From the table above, it was evident that the Kinyore language lacked some words in English or near-English equivalent words to represent such concepts as Grace (*esirenda* for mercy or grace). This contributed to poor translation, especially when the translation was based on word-to-word translation. This is a common problem with many languages. Zawada and Nkwe (2007) have contended that the cognitive, physical, social, and spiritual characteristics of the interpreting situation should invariably play a guiding role in the process of sermon translation. Moreover, misrepresentation of meaning occurred when the interpreters engaged in word-for-word interpretation as evident in such words as *overcomer-kupita*; *brought down-Kushushwa*; *the fear of the Lord-Kuogopa Mungu* and *tablet-Medicine or computer gadget*. The study also identified the instances where lexical harmony was lacking, as captured in the following interview:

INTER: *What do you do when the preacher uses a word that lacks an equivalent in the target language?*

INT1: *When I am interpreting and the preacher uses a word that has no equivalence in the language I am using, I try to come up with another word from the target language that is similar in meaning to the one used. This is because I believe the meaning of the message is all that counts whenever the sermon is interpreted.*

The interpreter assumes that the attention should be given to the general message from the source language, believing that once the message was understood, any word in the target language would help to relay the message to the target audience. Unfortunately, this is not always the case at all times. According to Mertab (2022) lack of equivalence or near equivalence of religious messages in some languages compels interpreters to use similar or related words interchangeably. If this challenge takes place, the interpreters

undoubtedly become the preacher by giving their interpretation or examples. In the study, a lot of effort was variedly exerted by the interpreters to create and utilize the dramatic effect purposely to remain absorbed in the rendition of the sermon.

The challenges created by these inconsistencies were basically ambiguity and often miscommunication, evidently seen in *esirenda* for either grace or mercy or *eminyakhano* for pain, problems, or suffering. Although ambiguity is the most striking example of sentential context effects, the phenomenon also applies to unambiguous words which can be flexibly interpreted as in the case of tablet (medicine or computer gadget). This was also evident in the study as all the aspects of the meaning of spiritually laden words were prone to context effects. The study focused on instances where ambiguity of words and phrases could lead to mistranslation. Related to semantic flexibility is the instantiation of general terms. For instance, CONG 21 observed:

..... I would rather pay attention to the English version and ignore the translation because some of the translators would say something when in the context of its usage it means something differenthow can you translate sex education or blood of Jesus in Kinyore.... (CONG 21/2022)

The data showed that when the interpreters encountered general terms that lacked religious connotation, they tended to interpret them as more specific ones and not in compliance with particular religious' contexts. This will result in confusion and failure to render the sermon as intended by the preachers.

4.3.11 Poor Decoding

The problem of poor decoding was a major issue of concern described by the respondents. As a result of poor decoding, the flow of information is hindered. This is based on the general belief that the transmission of ideas is frequently accomplished by constructing, interpreting, and conveying the intended message. Often, the speakers need

to provide some clues as to what they intend to communicate, and the hearers, in turn, will seek to interpret the clues to get the speaker's intention. Frisch postulates that a message begins as a thought in the speaker's mind, which is then encoded linguistically. It may be sent out as a verbal, written, or gestural signal through some discernible forms for the written messages. The hearer then receives this acoustic/visual signal and decodes it to infer meaning. However, the speaker and hearer must establish or at least assume that they share some knowledge to avoid misinterpretation. The challenge that might be presented by this assumption is well captured by P3:

'Not very accurate, but someone will understand what is said. You say something, but the interpreter hears something else. The problem is that the interpreters will say what they have heard and not what you have said. Your lack of understanding sometimes lowers the pace of translation (P3/2022).

From the utterances above, the interpreter has to be keen in determining the context of the sermon to avoid choosing the wrong meaning of a given word, which may lead to the poor delivery of the message. One could not understand the meaning of a single word without understanding the essential knowledge that is related to that word. In support of this identified challenge, an interview with one of the preachers indicated that there was a specific model in which the sermon was interpreted. This is congruent with Becker (1995), who asserted that translation situations are circumstances where the translator is compelled to add words for clarity where one lacks adequate words such as exuberances and deficiencies. What was important, however, was how to decode the preacher's message and the need to relay what was said to the audience. All the preachers participating in the study noted that poor decoding was indeed common. P5 observed that:

'There are misses such as saying a word but the interpreter will say a different word (P5/2022).

4.3.12 Independent and Non-Contextual Interpretation

Independent or non-contextual interpretation is a common problem in church discourse, and this exposes the salient linguistic problems that bedevil the task of sermon interpretation and translation. Perhaps this is the reason why P3 lamented that:

..... if the interpreter is a poor communicator there will be predicament in the whole process of translation..... You see, if they do not get words well, they do not get it well....so in my case, when I speak, he listens; when he speaks, I listen; and when he struggles and says the incorrect thing, I tell him to say the correct thing. I do it well.... the congregation can think that I am harassing him... (P3/2022).

From this excerpt, it is evident that interpreting words out of context occurred due to poor listening to the linguistic units used by the preachers, as shown by the word predicament. When the interpreter or translator begins to give each linguistic element an independent translation, mistranslation or misinterpretation is bound to occur. Whenever a speaker is too fast, the interpreter may lack time to pick all the elements and fuse them together in order to give an appropriate interpretation. It was evident that mistranslation occurred as the interpreters expressed inappropriate meanings of some words in the contexts where they were not applicable. As has already been discussed, most of the interpreters lacked formal training in the field. In this respect, vital aspects like the appropriate prosodic and contextual skills were missing from the interpreted work. If these aspects are absent, the intermediary role of the interpreters will also be lost.

To enhance effective interpretation, Metzger (2009) contends that the interpreter should portray communicative competence while displaying an enhanced understanding of the context of translation. This ability does not only apply to the rules of grammar but also

relates to the knowledge about the instances when certain statements are palatable, expected to be uttered in consideration of the parties present. It is in this regard that grammar and vocabulary are complemented by the contextual factors to ascertain language competency. The use of paraphrasing also adds to communicative competence. In this regard, an interpreter should be aware of which types of expressions they need. This will render the intended message clear. The interpreter may often require a preview of the message to be preached, in which case the interpreter can work out anticipatory strategies before the actual preaching or sermon time. Interpreters should attend workshops, seminars as well and training. The focus is on equipping them with translation strategies, definition in operational terms, and the selection of subjects, among others.

Non-contextual translation also occurred because the speakers appeared to be faster than the interpreters in carrying out their tasks effectively (Gwak, 2020). In this regard, the interpreters should have negotiated with the speakers to adjust or tone down their speed to render interpretation manageable. Moreover, the participants suggested that the interpreters ought to familiarize themselves with the sermon message well in advance to lessen the problem of mistranslation in the simultaneous interpretation of the church sermon. Similarly, some words were translated incorrectly. For instance, inspire was translated as *okhuyanzisia*, yet *okhuyanzisia* means to make happy; justification translated as *okhuana obulafu*, yet this phrase means giving light. Moreover, redemption was translated as *okhuonia*, yet *okhuonia* generally refers to healing, and *okhuonia tsisoni* refers to saving one from embarrassment in different contexts, while glorification has no equivalent in the intended contexts.

4.3.13 Inconsistent Mode of Discourse

The results about the inconsistent mode of discourse were derived mainly from the interviews with the preachers and the interpreters. For example, in a sermon delivered at the Gracious Mission Church, the interpreter was faced with the problem of semantic complexity as presented in the excerpt below:

P5: *Good heavens! They didn't believe their eyes after discovering that they had been conned.*

INT5: *Bosi sibasubirira mbwe omurobi wa obubacha yali ababachire.*

The preacher used 'Good heavens!' as an interjection to emphasize the unprecedented fact of being conned, but the interpreter could not interpret it in the target language due to the inherent difference of mode of discourse involving interjections despite understanding the effect of the utterance. Hatim and Mason (2020) have observed that the field, tenor, and mode of discourse need to be consistent to make sure that the interpretation is facilitated effectively. Inconsistency with regard to the field of discourse may compromise the effectiveness of the language selected for use. Gregory and Carroll (1978) are concerned that the process of interpretation can become problematic when one of the languages has not developed sufficient lexicology to keep up with the advancement in the technological world. For instance, most of the technological advancement takes place in English-dominated societies, and this can present major challenges for translators working from English to Kiswahili and vice versa because there is hardly sufficient vocabulary in Kiswahili to match the English-related inventions in the scientific and technological worlds (field of discourse). This was evident in the following excerpt:

P2: *Be still*

INT2: *tulia*

P2: *I speak to every moment in your life*

INT2: *naongee kwa hali ya maisha yako*

P2: *Be still*

INT2: *tulia*

P2: *I speak to you again*

INT2: nakuzumngumzia

P2: Be still

INT2: tulia

P2: See the salvation of the lord

INT2: na uone wokovu wa bwana

P2: Be still

INT2: tulia

P2: Be still

INT2: tulia

P2: Couples in this house

INT2: watu wenye ndoa kwa hii nyumba

P2: Be still

INT2: nyamaza

P2: and seek the salvation of the Lord

The preacher in this context appeared to be unconvinced that the equivalent for be still in Kiswahili was *tulia*. This explains the unprecedented repetition evident in the excerpt, such that the preachers moved on only when the interpreter used the word *nyamaza*. The same problem occurs in the tenor of discourse because society has changed the modes of address that were formally cherished in the traditional settings. The sociocultural transformations have distorted the functional tenor, making it difficult for the interpreters to know the category of language to use and the code acceptable in a given social setting. This has received support from Halliday (1978), who noted that the mode of discourse has changed and made it technically difficult for the interpreters to choose the right rhetorical concepts during the expository, deductive, or persuasive sermons or in any

other descriptive discourses. It was the result of these changes that the interpreters demonstrated difficulties with the mode of shift during preaching and translation of the sermon. By observation, it was evident that the interpreters and the translators presumptively failed to comply with the requirements of the mode of shift, especially when transiting from monologue to dialogue in tandem with a similar shift displayed by the preacher. In particular, the movement from rhetorical questions to response questions appeared to create confusion between the preacher and the translator. This challenged the suitability of the strategies adopted by the interpreters to relay the sermon message to the listeners. However, the interpreters may be exonerated from the communication problems during sermon delivery and translation because the discourse is controlled by the preachers.

As already alluded to, the communication in the church is often considered to be a monologue, but Pentecostal preachers often elicit responses from the audience. This changes the mode of discourse with the apparent possibility of creating confusion for the sermon interpreters. The idea that the audience is involved in responses poses a challenge to the interpreters, with the ultimate question being whether their responses should be interpreted or not. In the churches where the study was domiciled, the delivery and translation of the sermon can be described as being energetic (kinetic) in delivery and vibrant in the accompanying worship style intermittently characterized by call-and-response overtones displayed with a general sense of spontaneity (Macchia, 2006).

The noise emanating from these spiritual activities presented a real challenge to the interpreters. Often, the sermons were interjected by unsolicited noise and clapping when the perceived spirit had turned the congregation berserk. In certain instances, especially when the preaching had reached the climax, the interpreters accompanied the preachers in interacting with the audience and acknowledging their applause. Although their apparent intention was to carry the audience along, it was practically cumbersome for the audience to listen to the interpreters as the focus shifted away from the sermon to the emerging spiritual activities. This shifting of mode and field of discourse was hypothesized to be a real challenge to the interpreters. In these instances, with the hullabaloo generated by the

audience, it becomes difficult for the interpreters to accurately pass on the message to the audience. Weller (2020) is pessimistic about interpretation as a profession, pointing out that interpreters hardly know what to plan and prepare for before engaging in the interpretation activity. According to the scholar, the interpreters are often confronted by both linguistic and emotional challenges that do nothing but make them perturbed during the whole exercise.

The interpreters concurred that the disruptions ate into the time to figure out how to translate the preachers' words, the fluency of the delivery, and subservience to the grammatical rules. If the little time is further constrained by the disruptions from the audience, the delivery will be ineffective, and the message will not be properly relayed to the intended audience. It was apparent that the challenges facing the interpreters included the inability to translate technical words, pauses, audience interjections, disarranged preaching, protracted expressions, and constrained experience. All of these were compounded by a lack of professional training. In this study, interruptions occurred frequently, demanding the interpreters to listen more and hold information for a long time before conveying it to the audience.

4.3.14 Lengthy Utterances

There were many instances in which the preachers presented lengthy utterances, and the results showed that lengthy utterances presented problems to the interpreter. Kalina (1994) contends that shorter utterances may interfere with the transmission of the semantics of the interpreted texts, while long utterances compromise the interpreter's ability to comprehend the preacher's utterances. According to Gile (1995), the interpreters require mental energy during the sermon delivery because they have to pay attention to all the contingent factors surrounding the sermon delivery. If they do not compose themselves, energy reserve may be depleted, and as Jordens (1977) observed, their performance will invariably deteriorate in equal measure. For instance, in the presence of protracted expressions, time constraints crop in, and the problem becomes even more pronounced with the severely restricted choices of instantaneous converting oral messages from one code to another. Yet in all churches, including the Pentecostal

church, the interpreter is obligated to render the correct output inspite of the time constraint. Interpreting and interpreting was conceived by CONG1 as:

..... prolonging the preaching time...a sermon that should take one hour takes two hours because the same words are said twice....(CONG1/2022)

In some instances, the preachers' utterances were quite long to the extent that when the interpreters attempted to interpret, they often stretched into the listeners' natural absorption threshold (Antonini, 2011). The threshold appeared to be longer when the interpretation was done from English into Kinyore. This lends credence to the assertion that when the interpreters are working from an unfamiliar language or dialect, the listeners' absorption threshold is severely affected and is further decreased when disruptions occur. This is because the quality of information processing is equally affected, making the translated text incomprehensible.

When the utterances were long, the interpreters resorted to using skipping strategies, which essentially did not result in effective communication of the message into the target language. For example:

P1: *I will not just run aimlessly*

INT1: *Nanjilukhekho cha.....*

P1: *I will walk in the will of God*

INT1: *Nanjende*

P1: *And he will supply Finances*

INT1: *Nakuhesie.....*

P1: *It isn't for you to ask where the hole is....*

INT1: *Sali niwe owenyekhana orebe ohoooo.....*

P1: *There is something special that happens*

INT1:

P1: *I behave like an athlete*

INT1:

P1: *You will refuse the comfort....*

INT1: *Nosule.....*

In this example, *just run aimlessly*, *finances*, *the hole* and *the comfort* were skipped probably because there was no equivalent phrase for aimlessly in Kinyore while *in the will of God* and *there is something special that happens* were skipped because the preacher was too fast. It is important to note that certain parts of the sermon, such as *I behave like an athlete* were skipped without apparent reasons as approximation is concerned about its veracity in terms of assisting the interpreters to examine the associations of the other related words or expressions before deciding upon which ones to select. The effective use of approximation should be guided by cultural considerations of the target language (*Kinyore*, in this case). Ideally, the use of skipping led to the incomplete transfer of meaning. Faerch and Kasper (2014) note that approximates and skipping strategies occur when the speaker has semantic voids, which creates semantic incompetence. For a second language speaker, semantic voids can be problematic, inhibiting their ability to recognize the relationships among linguistic features in a text, and any attempts to replace them can create more confusion. This was evident in this excerpt:

P1: *Through which hole will you pass*

INT1: *Olabiira mmliangi sina*

A quick way to fix the problem created by the semantic voids is to add a qualifier to aid in conveying the intended full meaning instead of contending with the imminent depletion of meaning. However, in the above example, the interpreter opted for substitution in which the word hole was substituted with door, resulting in semantic confusion.

From the interview, the interpreters raised concerns (discussed elsewhere such as *esirende*) about culturally bound lexical items, especially those that were lacking in the Kinyore language. The point of contention was that the interpreters were expected to be conversant with, but in reality, they were green about. It was inevitable to find problems in regard to these contradictory expectations. As was evident in this study, such words are skipped, thus negatively impacting the interpretation of the sermon. A religious bound word is reflected in grace, which was occasionally avoided by the interpreters. Because most cultural words are not easy to translate, the interpreters were justified in skipping such words or leaving them out in the interpreted text instead of struggling to figure out applicable words or near synonyms. In this study, it was evident that the interpreters skipped several words or gave the wrong interpretation of the following words:

Table 3: Skipped Words

Word	Possible translations
Greed	<i>isakhwe/omukhwolu/khukhwola</i>
Redemption	<i>okhununula/ okhuonia</i>
Repentance	<i>Okhwikanila</i>
Rejoice	<i>Obusangali</i>
Righteous	<i>Abalunji</i>
Testimony	<i>Obuloli</i>
Tribulation	<i>Eminyakhano</i>
Wrath	<i>Oburima</i>
Temptation	<i>Amatemo</i>
Confession	<i>Okhweyama</i>
Reconciliation	<i>Obuhambani</i>
Fallible	<i>Okhuramwa</i>
Judgment	<i>Okhuyala/okhukhalakilwa</i>
Commandments	<i>Amalako</i>
Covenant	<i>Indakano/echiamri/echiagano</i>

Apart from the skipping strategy, it appeared that the interpreters found it difficult to provide accurate translation. For instance, where the ideas were expressed by one word, the interpreters provided two or more words. These included glorification (*okhuana oluyali*), justification (*okhuana obulafu*), and incarnation (*okhubakho ommbili kwomundu*), among several other lexical items. In the cases where concepts were expressed by compound words such as rejoice in the Lord (*sangala mumwami*) and be happy in the Lord (*yanza mumwami*), skipping occurred quite often.

4.3.15 Prolonged Elicitation of Responses

It is clear from the interviews that protracted expressions created more semantic distortions to the audience, who did not comprehend the speakers' language. The confusion was more pronounced among the interpreters. The respondents claimed that it was impossible to follow the messages later when the interpreter got the chance to interpret because they could not connect what was said before the present utterances. As previously observed, a sermon's message is not drawn from separate portions but from the continuous flow of the integrated sermon. When meaning in one portion is interfered with, the audience strains to follow the message. This poses a danger that the whole message may not be followed or the audience is likely to get a distorted message. In this case, the interpreters skipped some utterances due to the effect of the previous utterances, which required an elicitation of supportive responses. This was supported by INT2, who observed thus:

..... Yes, there can be long periods when the congregation gets immersed in the preaching that as a preacher, you miss a chance to get your footing and time to translate, for no one would be listening

to you, or you would not hear what the preacher says (INT2/2022)

As evident in the foregoing observation, the impact of the noise was evident and hampered effective communication. It was apparent that message abandonment occurred as a result of the ensuing noise from the utterances, while in other instances, the listeners who misunderstood the source language simply joined in after the preacher's utterance in loud applause in support of the preacher's message. This encouraged the preachers to accelerate their preaching vigor, preaching more without giving the interpreters a chance to interpret. In this regard, protracted elicitation of responses encouraged the audience to interject by clapping or by use of any unusual ways, which Lee (2009) discourages because it decreases the accuracy of interpretation.

4.3.16 Lack of Training and Exposure

The five interpreters involved in the study were not professionals as none had received any professional training in translation and interpretation. However, all of them were proficient in the languages involved, especially Kinyore, having acquired it as the first language. However, the interpreters asserted that they were constrained by a lack of training. It has been generalized that poor strategic choices such as compression, too much summarization, and filtering are often adopted by interpreters who have not undergone adequate training. This is a recipe for mistranslation and misrepresentation of facts, which may culminate into distortion of the gospel. This concept is called filtering, which involves leaving out important words, especially in an attempt to compress the length of an utterance in order to find an economical way of expression. Compression of the message affects the length of the interpreted utterances.

Smit (2009) concurred that too much summarization leads to omitting important information. While the filtering strategy is often used when the interpreters understand the meaning in the lengthy utterance and render the message in summary in the target language, in this study, the interpreters used it when they felt lagging behind the preacher. For whatever reason, the respondents observed that some information was lost

in the process of summarizing or filtering, yet this was not the intention of translation. Although there are no set rules regarding the length of the sermon, which often depends on the culture of the church, training is required to enable the interpreters to deal with longer sermons. In the Pentecostal churches, which were the focus of this study, a typical sermon takes about 2 hours, and the ill-prepared interpreters can find this quite cumbersome to accommodate listening, analyzing, and production over such a long period of time. Hale (2015) postulated that inadequately trained interpreters may simply be compelled to compress the input when they are affected by a protracted time challenge.

According to Gile (2001), a lack of training and exposure is often reflected in the way the interpreters carry out their roles. However, the interpreters are more likely to leave out a word or expression even with training in circumstances where immediate equivalents are missing or due to unprecedented fear of losing a word's meaning (Massey, 1980). Therefore, for appropriate language production in the target language, the interpreters need to know the rules of the source language. In this study, the interpreters had adequate knowledge of the Kinyore but seemed not to be so very conversant with the general linguistic rules of the English language. All the respondents had received adequate training in interpretation while they were not full-time sermon interpreters. In an interview with P2, it was revealed that:

'For the interpretation to be effective... the interpreters should prepare well, through training....I feel everyone who is involved in the ministry should undergo training (P2/2022).'

Whether challenges are encountered or not, the consensus is that the transmission of the sermon must be effected. Effective interpretation is required to accomplish this mission, and the interpreters must be versed in the specific vocabulary surrounding different preaching contexts as well as related human life experiences and social engagements.

This is because the preachers have a tendency to use unfamiliar terms to the religious discourse or to shift from one field of discourse to another. Accordingly, interpreting requires both linguistic and non-linguistic skills (interpretation of nonverbal aspects of the preaching), particularly the mastery of the active language social background, general knowledge, the ability to intuit meaning, the capacity to adapt immediately to change in the subject matter and the different speakers and situations.

From the foregoing discussion, it is apparent that the interpreters lacked professional training in translation and interpretation. Nevertheless, some interpreters somehow succeeded in interpreting even in the presence of these challenges. This was possible among the interpreters who had the interpreting experience and who had taken interpreting roles with passion. If it is difficult to find professional interpreters, those offering to interpret ought to be empowered with tacit biblical knowledge, interpersonal and presentation skills, and community engagement. Because interpreting is one of the important components of church ministry, especially among communities living in cosmopolitan settings, the interpreters with rudimentary experience have to undoubtedly contend with numerous challenges brought about by insufficient linguistic and biblical knowledge as well as difficulties associated with enunciation of words and sporadic preaching styles.

In most churches, the interpreters of sermons generally lacked professional skills of interpretation, language competencies, exposure, and biblical knowledge. Other scholars contend that these challenges avidly undermine the performance of the interpreters (Musyoka & Karanja, 2014; Odhiambo et al., 2013; Biamah, 2013; Thembhani, 2016). These scholars and others not quoted have hinted at the possibility of remedying these challenges and highlighted a pressing need for the interpreters of sermons to undertake professional training in translation and interpretation. Similarly, the Pentecostal churches are called upon to arrange workshops or sponsor identified individuals to enroll for further training in interpretation and translation. However, it should also be the responsibility of the interpreters to become professionals, interpreting as a full-time occupation. This has been confirmed by the study findings and past studies. From the

interview with the respondents, the interpreters claimed that they had not undergone any significant training. Similarly, in a study on the determinants of training competencies among the interpreters, Elisabeth (2009) established that interpreters often lacked adequate training among the congregation with a low level of education. In spite of the evident errors, the mediating role of the interpreters can be said to have enhanced the transmission of the message from the preachers to the audience during sermon delivery.

4.4 Communication Strategies Used by Interpreters of Sermons

The third objective of the study sought to examine the communication strategies used by the interpreters of sermons in the Pentecostal churches in Vihiga County. In order to achieve this objective, data obtained from sermon interpreters, preachers, and members of the congregation was analyzed. While interpretation was considered an intervention technique for solving linguistic problems where the source text is incompatible with the target text, it was evident that effective interpretation was likely, though not always, to lead to an effective linguistic process. This is because effective delivery of the sermon requires that the interpreters must comprehend the preachers' message in such a way that they can re-enact it in the language of the target audience as effectively as possible.

In attempting to engage the sermon listeners by trying to be persuasive and appealing to them, Malmström (2015) posited that an array of communication strategies exists that the interpreters can make use of. This is the surest way to cope with the cultural barriers and the linguistic constraints undermining the preachers' capacity to reach out to the multicultural audience. As a persuasive form of linguistic discourse, the preachers need to strategically prepare the sermon to be disseminated to the audience, convincing them to believe in the veracity of the message. In this study, it was evident that the interpreters are equally tasked to facilitate this role expectation. However, it is up to the hearer to decide whether to believe it or not (Morrissey, 2021). Yet the preacher is satisfied if the audience receives the message, the evidence of which is salvation or change of behaviour.

There are usually diverse communication strategies applicable during sermon delivery and which were predominantly employed by the interpreters in this study and the frequency of the use of these strategies is an important factor to consider because discerning their effectiveness depends on knowledge of the pattern and preference of their use. Through the adoption of the strategies, it was evident that the interpreters successfully relayed the preacher's holistic message covering the content and emotions. The importance of their use was also reflected when the interpreters successfully mirrored the speaker's tone of voice and other gestural features. In the following subsections, the strategies adopted by the interpreters are discussed.

4.4.1 Lexical Additions

Lexical addition is arguably one of the frequently preferred communication strategies adopted by the interpreters. This strategy was observed in the study in which the interpreters overtly made sure that the audience understood what the preachers said by adding connectives or any other linguistic features to the textual and extra-linguistic components of the preachers' message. This is well captured by INT4:

I know they don't like it.....what do you do if the audience is not listening..... I often find myself adding a word or two for difficult English words just to clarify a point. If the preacher I am telling you... I will say the speaker is saying that he is telling you.....in the end I find myself flowing well with both the preacher and the audience (INT4/2022)

Generally, additions often involve the use of conjunctions, adverbs, and phrases to link scattered contents in the message of the preachers. From the example above, it is evident that the addition of lexical items served to illuminate and clarify unclear syntactic and semantic pieces of information. This is relevant in circumstances where the audience may be straining to get the sermon. Karlik (2010) concurs that the interpreters' concern is how to enable the audience to grasp the message, and in this regard, the interpreters were observed making a concerted effort not to leave anything implicit by making appropriate lexical additions. Indeed, for the communicative act to be accomplished in the religious

contexts, the interpreters can adjust their interpretations to make the congregation understand the message as conveyed by the preacher to the audience. INT4 further made the following observations:

When the preacher gives me little time, I always signal him to repeat what is not well understood; if not, I can add a word or two to make it clear
(INT4/2022)

This confirms the assertions that the interpreters often tried not to leave any implicitness by ensuring the listeners understood the message. Similarly, the interpreters used metaphors and idioms to make the message explicit. This was evident when the preachers were alluding to sexually unpalatable words. This exemplified the interpreter's apparent zeal to assist the listeners to receive the preacher's message. As seen in the above verbatim, the interpreters often added some emphasis of emotion by appealing to the congregation.

4.4.2 Explicitation by Rewording

It is difficult to undertake interpretation in the religious context without resorting to rewording. Hence, rewording was frequently encountered in this study. In order to reinforce the meaning conveyed in the sermon, the interpreters resorted to rewording, perhaps as a stylistic feature. For example, P1 said:

..... the words he says are not exactly the words I say.... they sometimes say different things.....
(P1/2022)

Although this reflected a negative attitude towards the interpreters' use of rewording, evidently, rewording postulated a potential concern for the interpreters to reach out to the modern as well as the liberal congregations who might have a secular background and

those who came from other diverse backgrounds. From the analysis of data, it was evident that this was done to help the interpreters address the needs of diverse congregations. By rewording the speakers' rendition as a tool of persuasion, the interpreters put a strong emphasis on the speaker's message, which urges the congregation to receive the intended message. In response to ways to help relay the message, the respondents observed that rewording occurred because some members of the congregation were not conversant with English and could not comprehend certain concepts. This technique was influenced by the fact that in the audience were young people who were not conversant with the Kinyore dialect. Moreover, the local language lacked certain vocabulary for certain words. INT4 observed that:

'... You know Kiswahili is growing, but Kinyore is not.....it is just stagnant and words like art, technology, mobile phones, internet evangelism, among others don't exist.' (INT4/2022)

Rewording was also used to express the interpreter's role of bridging the technological advancements (the use of a sound system and the associated noises hampered audience comprehension) that may alienate the congregation. This seemed to be an effort indicating the interpreter's strong concern for bridging the gap created by technology; this is about using technology to communicate the divine message.

4.4.3 Repetition of Words and Linguistic Structures

Another recurring strategy that was significant in conveying the message was repetition. This was used by the interpreters to emphasize and make explicit what was meant by the preacher (Troeger, 2020). CONG8 observed:

The words are repeated; the preacher says it in English, and the same word is repeated without changing it while interpreting the text in Kinyore or Kiswahili.....other words are translated, but

*particular words are just uttered in English...so
they do not translate everything (CONG8/2022)*

As revealed in the foregoing excerpt, the interpreters consciously resorted to repetition even when the preacher had not made any such repetition during sermon delivery. Even when there was effective interpretation, there were frequent attempts to repeat parts of the sermon that the interpreters perceived to be significant, which seemed to demonstrate an extra effort to enhance comprehension of the message. This concurs with Nord (2007), who observed that the interpreters should facilitate the transfer of the message by instinctively and consciously adopting appropriate strategies. As was evident in this study, some interpreters used repetition as their linguistic strategy to communicate the message they received from the preachers during sermon rendition. When asked why they frequently resorted to repetition, some respondents said that they simply did so to help affirm their central position in the whole process of communication.

4.4.4 Shift of Footing

The shift of focus was another significant feature observed in the study. As already reviewed, Goffman (2001) perceives the shift of footing as the tendency for the interpreters to carefully listen to the preacher to discern any change of focus before rendering the interpretation (Fuller, 2001; Mitchell, 2020). Although interpretation is not primarily a triadic interaction, there were instances in which the interpreters keenly listened to the speaker first for a change in the way they spoke and consequently adjusted their mode of rendition to suit the speakers' mannerism. This has further been clarified by Gallois, Ogay, and Giles (2005), who contended that the shift of footing is an indication of the sermon interpreters' involvement in the sermon being mediated. In this study, the interpreters resorted to shifting of footing to adjust to the speaker's content in their interaction with the speakers to clarify some confusion in the interpretation of the sermon. For instance, INT5 observed:

*'.... I always try not miss what the preacher says
but in case this happens I always first to determine*

the change of flow of thought, argument or examples being used, gestures to conclude that the preachers have moved to something else...you know it is possible to be stuck and unable to quickly comprehend the direction the preaching is taking..... (INT5/2022).

This clarification from INT5 indicates a collaboration activity between the interpreters and the speakers during sermon execution. Through collaboration, however, there was a dialogic interaction in which the preacher and the interpreter determined the correct message to relay to the congregation. The sermon interpreters' shifts of footing aimed to facilitate communication by clarifying some confusion, consulting the speaker in the event, not merely as a conduit (channel) of communication but as a primary interlocutor. Being able to establish a good rapport was distinguished as an important strategy for not just transferring the message but also for enhancing the requisite confidence during sermon interpretation and translation. In this regard, it was noted that the interpreters were able to successfully co-preach in a way that facilitated the transfer of the message by shifting of footing and code-switching from Nyore into English and vice versa. This enabled the interpreters to interrogate the difficult concepts with the preachers to come up with what was the best for the target audience. For the preachers or speakers, the shift of footing is a quick way of checking whether the interpreters are adopting effective strategies in compliance with the listeners' point of view and understanding. In attempting to partner with the speaker, the interpreter ensured that the message was clear and capable of fulfilling the communicative purpose.

4.4.5 Stage Movement and Mimicking Non-Verbal Behaviour

The study depicted through observation scenarios where the interpreters remained in a fixed position while the preachers moved around the pulpit. It was also evident that the interpreters did not play a stagnant nor stable role, but rather migrant as the preacher. For instance, the interpreters often moved back and forth and kept repositioning themselves. This suggested that many instances suffice to conclude that the interaction took place

uninterruptedly in spite of the shared goal of reaching out to the audience. The interpreters often tried to ensure that what the preachers were referring to was not confused, thus conveying the preachers' intended message. Moreover, as the norm authority, the preacher often stepped in whenever the interpreters' behavior missed out on the expectancy custom. For instance, INT3 noted that:

'when the preacher moved from one point to another I also did so... when he knelt down I also did so in conformity with what the preacher did...nearly everything...when he moved towards the crowd I also followed in the same way.
.....(INT3/2022).

In these cases, where the preachers were emotive and dramatized situations, the interpreters still sought to ensure that the audience captured the content and essence of what the preacher narrated in the same dramatic form. Through movement, the interpreter took the opportunity to fill in the gaps that the preacher assumed. To make this happen, the interpreters revealed that they were compelled to acquaint themselves well in advance with the theme of the sermon. This helped to figure out the nature of the interpretation challenges likely to be encountered. Also, they must be ready to understand the listeners well and appreciate when they need help with the transmission of the message. In this regard, the interpreters appeared to take ownership of the message because they were partners in the transmission of the message. From this standpoint, the interpreters viewed their tasks as a mission rather than a commission, with the sole aim of transmitting the divine message to the audience. Previous studies have supported this assertion. For instance, Vasilakakos (1996) alleged that stage movement was a phenomenon that occurred owing to the inherent urge by the preachers and the interpreters to comply with the traditions of the church. The strategy of stage movement reflects the tendency of the preacher to move away from the pulpit towards the congregation in furthering the sermon's message (Garner, 2007).

The strongest theme to emerge from the interviews with the respondents was the importance of mimicry. The non-verbal communication displayed by the preacher was diverse, but gestures, change of tone, and movement were predominant and consciously deliberate. In the interview with members of the congregation, the interpreters emphasized the preachers' nonverbal behaviour to enhance the transmission of the message, and mimicking these non-verbal behaviours served to bolster the need to be candid in interpretation during sermon delivery. In nearly all the interviews, the respondents acknowledged that mimicking the preachers' body language was crucial in the communication process. The interpreters, too concurred that understanding was gained by mimicking how the preachers acted and behaved. Mimicry appeared to fire up the preachers, but some preachers indicated that they utilized the time taken by the interpreters to watch the responses of the congregation and to determine whether the mimicry corresponded with the expected tone of the message. Through observation, it was evident that the interpreters resonated well with the listeners by mimicking the preachers' nonverbal behaviour, often moving up and about kneeling as the preacher did so.

However, many preachers felt that mimicking their verbal behaviour should be minimal to avoid being less offensive. Hence, while other preachers were comfortable with the interpreters copying their movements, some did not, expecting the interpreters to refrain from creating any moments of fun out of it. However, it was noted that some preachers deliberately toned down their nonverbal behaviours when they were aware of what the interpreters were doing with their movements. In retrospect, some interpreters were terrified when they knew that the preachers abhorred imposing their movements on the audience. This presented a contradiction because preaching often requires consistent connecting with listeners, which implies that the preachers should not limit the mimicry of their non-verbal behaviour, given its obvious significance during sermon delivery. Barth (1991) has acknowledged the importance of non-verbal communication within the prevailing homiletics, and this was confirmed by INT3 thus;

Body language, facial expression, use of your hands, trying to emphasize.... use the feelings adopted by the speaker...eye contact, maintaining eye contact helps to flow as there are congregation who do not pay attention to the speaker but on the interpreters (INT3/2022)

From the foregoing assertion, it was apparent that the preachers were privy to the fact that mimicking their voice and gestures created a long impression on the audience. This is a common theme in the homiletic teaching texts that cite research findings regarding the impact created by nonverbal behaviour in terms of the enormous impact of the message communicated nonverbally. Although the difference in the percentage between the messages that are communicated verbally versus nonverbally may be debatable, the higher percentage taken by verbal message in practical terms does not disparage mimicking nonverbal behaviour. Often, the interpreters and preachers may struggle to reach a consensus over this matter, but the general feeling is that the message conveyed nonverbally should also be displayed using the same nonverbal behaviour. For the members of the congregation who might not be able to understand anything the preachers are saying, they are obviously likely to observe the mannerisms of both the preachers and the interpreters to decipher the meaning.

The opinion formed out of the mimicked gesture inevitably impacted the interpreted message, and it is believable that mimicry is relevant during sermon delivery. However, the catch is that some preachers are adamant about allowing the interpreters to mimic their expressions because the audience can use it for ulterior purposes such as gossip. This can disorganize the preachers, especially when they know that the listeners are disrupted by paying attention to the interpreters' mimicry. This notwithstanding, mimicking the preachers' nonverbal behaviour is effective because it complements information processing and comprehension. Attention should be directed towards how the interpreters handle the preachers' nonverbal behaviours, aware that the act of

communicating involves more than the use of words but has much to do with the paralinguistic features.

In the interpreted preaching event, there was an expectation from the respondents in this study that the nonverbal behaviours, notably the use of gestures, facial expressions, and tonal variation, should certainly be mimicked by the interpreters. From an active listener's perspective, the more closely aligned the preacher and interpreter are in their display of the nonverbal aspects of the communication, the more effective the message will be comprehended by the audience. However, all the interpreters stated that copying the gestures and body language of the preacher was cautiously necessary because it could be a source of humor for the congregation. This is supported by the fact that the congregation also often sees the preachers' gestures and expects the interpreters to also use the same gestures. In this study, the interpreters were superficially aware of the power of mimicking non-verbal behaviour during sermon rendition. INT5 said:

'Really if you interpret well...try to do by all means each and everything the speaker does because if you do not do so you may end up giving a half-baked information to the audience, INT5/2022'.

Generally, it is important to mimic the preachers' gestures without exceeding the preachers' actions. This is because it is not pragmatic to be as expressive as the preachers, for the audience might be influenced to believe more in the interpreters than in the preachers. Consequently, the interpreters concurred that it was important to highlight and listen to the preachers by watching and copying their body language, given that there are other extra-linguistic factors that are known to impede the listeners' ability to comprehend the speakers' message. Previous studies have revealed that some preachers often observe the gestures of the interpreters to discern whether the interpreters are acting in tandem with the flow of the sermon. This has been viewed as common in the non-agglutinating languages where the intonation provides no clue on the progress made by the interpreters. It was evident in the study that the preachers seemed not to be concerned

with the paralinguistic features, while the interpreters were careful not to take away the power of the sermon from the preachers in their attempt to copy their movements and expressions. Obviously, this is one way of avoiding creating confusion in the process of interpretation.

It was also evident that hypersensitivity impeded communication, especially when the preachers consistently focused on how body language would be used to transmit information. This would constrain the preachers' desire to have their body language mimicked. Moreover, authentic preaching may compel the preachers to understand the potential impact created by their presence and consequently use it to create the desired impact that advances the theological teachings. The impact of mimicry was also evident from the listeners' perspective, who stated that it affected how they participated in the sermon. From the observation in the recorded data, it was evident that gestures and non-verbal aspects of the preaching contributed to enjoyment and sermon engagement. This implied that the congregants voiced their approval that the interpreters should copy the body language and gestures of the preachers, but this must be done sensitively to avoid creating confusion in the entire process of interpretation.

4.4.6 Restatement of Linguistic Structures

Restatement of the linguistic structures was employed by the interpreters to show their strong sense of obligation to deliver the message to the congregation. In fulfilling this goal, Tison (2016) observes that the interpreters should be explicit in their messages through restatement. The analysis of the sermon discourses showed that the interpreters occasionally used a variety of discourse markers, including the use of imagery to depict the delivery of the sermon and help the audience get more engaged and immersed in the ongoing sermon explication. INT4 observed:

I often switch to Kiswahili to hide my inability to express myself or share a joke to slow down the speaker. In certain instances, I often look at the

audience to find out whether they are with me. This would have been made better if there were sign language interpreters.....at least I try to put it in a better way for the sake of the audience (INT4/2022).'

The use of restatement as a strategy reflected the contrast as a distinctive stylistic characteristic displayed by the interpreters while paraphrasing sought to produce a message that was rather audience-oriented. An open example of restatement is captured by the following data:

P4: for you to be useful in the kingdom of God

INT4: ili muwe wa maana kwa ufalme wa mbinguni...ili mmpe abandu abobukhala mubwami bwo mwikukulu.

From this data, the interpreter was restating while interpreting the preachers' statement in the second part of the interpretation. This promoted the conveyance of the message, making the additional information to be accepted by the audience at least as far as the interpreter was concerned. Restating the preacher-oriented communicative style emphasized the original message, especially if the situational factors were factored in. Restatement can be compared to emphasis because it increases the explicitness of the target text just like it is in the source text.

However, Murtisari (2016) does not seem to appreciate the uniqueness of explicitation, perceiving it to be a universal practice preferred by language learners and amateur translators who consider it an inherent language mediation strategy possessing some intrinsic constrictions when interpretation takes the simultaneous orientation. It is important to clarify that whenever a chance arose for the interpreters to get involved proactively, the purpose of utilizing these styles was to enhance coherence with all the parties in the sermon delivery. Guided by the CAT's perspective, the interpreter is

perceived to be attempting to create a duplicated version of the rendered discourse. However, the intention should be to address the audience by adopting the strategies that can help to protect the authority of the interpreter as a pseudo preacher.

4.4.7 Interpreters' Involvement

One of the outstanding themes in the sermon rendition was the relatively high degree of involvement of the interpreters during the rendition of the sermon. This was evident in the way the interpreters adopted the same emotionally laden nonverbal features displayed by the preacher. This concurs with Hokkanen (2014), who found that the interpreter also participates in the sermon execution process in totality, allowing them to be spiritually engrossed in the spiritual experience. However, the outstanding question was whether the interpreters conveyed these expectations as would have been expected. Although there was no evidence of the existence of the mediating agency in which the translation was provided before the sermon, the interpreters seemed to be intuitively aware of these expectations, nevertheless.

Moreover, it was evident that the interpreters engaged in informal conversations (occasionally though) with the preachers, out of which the direction of the interpretation was established. In nearly all instances, this was expressed covertly as the respondents anticipated the interpreter to duplicate the preacher's expressions, given that the audience placed importance on the message rather than the delivery of the message. Perhaps it is beneficial if the interpreter is allowed freedom to make adjustments in either the message or the mode of delivery without blindly acting in congruence with the preachers. This prevents the occurrence of errors emanating from the assumption that the preachers are versed with the church tradition and would, therefore render the sermon in a manner that makes sense in the Nyore context. In some of the churches, the preachers were not native and therefore, the task of making unconcealed corrections was placed on the interpreters who were themselves conversant with the sociocultural situation of the target audience. To achieve this goal, the interpreters and the preachers frequently interacted even though a sermon was conventionally perceived to be a monolingual communication. However, in

all instances of interaction, the preachers took a higher role, occupying a superior position.

When the audience appeared to be lost, interpreters assumed a participatory role, taking part in helping the preachers to guide the flow of the message. This is in contrast to the perceived notion that the interpreter is a neutral and detached passer-on of information to the congregation. The idea of professional distancing and impartiality, thought to be distinguishing features of interpretation, was not strictly upheld. The interpreters' involvement is a confirmation that they too are members of the Pentecostal churches, and who also need to be touched by the sermon. Many scholars such as Giles and Ogay (2007), Goldingay (1995) and Greidanus (1996), are however, cautious that the interpreters' involvement can generate subjective and sentimental experiences which can momentarily dethrone the preachers from their superior positions. This makes the case that the notion of involvement provides not only a more rounded view of the realities of interpreting, insofar as the role of the interpreters is concerned, but also invites scholars to examine the ways in which the preacher and the interpreters can complement one another during sermon execution.

Certainly, the depiction of the interpreter's role was that of a deeply involved interpreter, covering the social, interactional, and spiritual domains which are the preserve of the Pentecostal churches. In these churches, personal religious experience is valued and the congregation is required to engage in moments of personal encounters with God. For instance, it is not uncommon to find an interpreter crying evidently due to a personal religious experience, or preachers raising their voices with enthusiasm or agitation. Although the preaching is guided by the church traditions, emotional display fosters the feelings and urgency of being personally involved, serving as proof of a genuine experience of God's presence. This is supported by the interview exposition with an interpreter which revealed that the interpreters are generally involved participating in the service through prayer and by being personally involved. This makes the primary role of the interpreters to be intermingled with their role as participants, promoting personal and meaningful emotional experience during sermon rendition. However, those advancing contra

arguments do not see the relevance of fused roles, expecting the interpreters to remain detached so that attention is directed towards the preachers.

From the results, it is evident that the interpretation is quite involving but apparently essential especially if the people congregating do not understand the language in use and therefore calling upon the interpreter to take up the role of the mediator-communicator. This complies with the definition of translation which basically involves rendering from one language into another. As a process, it is an involving activity requiring the interpreter to discern clearly the conceptual and contextual messages. The utterances by the preacher and translator are viewed as texts presented in a piecemeal mode and the interpreter is required to understand the preacher's language for effective rendition or conveyance. To ensure this happens, the interpreter has to make decisions on which words or phrases are appropriate, how to structure the text and how to put meaning into perspective. From this point interpretation becomes part of translation with the interpreter consciously, or intentionally impacting on meaning.

4.4.8 Preaching Rhythm, Intonation, Pitch, Pace, Emphasis and Pause

The findings showed the presence of preaching rhythm in the preacher-interpreter interaction. For example, the interpreters used the supra-segmental features such as tone, pitch, stress and intonation to emphasize a given point as captured in the following excerpt:

P3: *Aha! They were all surprised at what God had done in their lives. They believed that He was a miracle working God.*

INT3: *Aha! bosu besundukha nga babona amakhuwa ka Nyasaye yali nabakholere. Basubirira mbwe Nyasaye yali nende obunyali obwa okhukhola akalanyalikha*

The preacher used the exclamatory word 'aha' to emphasize the surprise of the people who had encountered a miracle. However, the interpreter could not get an appropriate exclamatory word in the Lugooli to convey the intention, instead resorting to use of the same exclamation to rhyme with the preacher. Similarly, at the Lost Glory Restoration

Church, the interpreter and the preacher displayed remarkable flow of rhythm characterized by adequate pace in which the interpreter mirrored the preacher's nonverbal cues. This was confirmed in an interview with INT2 where rapport and timing were reported to be the contributing factors towards the realization of preaching rhythm. From the assessment of the results, it was apparent that the preachers generally trusted the interpreters. By extension, the congregation trusted the interpreted message because they could see that the interpreter and the preachers were exhibiting harmony in their preaching relationship. This was facilitated by the fact that the interpreters were apparently familiar with the preacher's linguistic demeanor due to common experiences. Sharing experiences with the interpreters gives the interpreters' confidence. In the interview with the members of the congregation, it emerged that the congregation were confident with the interpreters and trusted their ability to convey the preachers' message. CONG23 observed that:

“I think our interpreters usually deliver the preachers' message well, in a simple way and without straining carefully adding any context required to provide meaning to the message, CONG23/2022”

Given this understanding, there was a perceived link between interpreting rhythm and effective interpretation. For the preachers who were unable to find a rhythm with their interpreters, one could visibly see that the interpreter was repeatedly asking for clarification. This created an avenue for distrust. However, the preachers did not visibly place blame for any problems in delivery on the interpreters at least as far as the responses of the audience was concerned. This is expected especially from the public point of view but preachers are generally adamant in claiming responsibility and acknowledging their ineptness and failure in establishing a rhythm with their interpreter yet they are the central focus of the sermon delivery.

Nevertheless, an effective partnership can create spiritual dynamism and enthusiasm which can carry the congregation to greater heights of spiritual fulfillment. From the results, it was evident that if a dynamic partnership was created, the purpose of the sermon delivery would be fulfilled especially by the use of intonation, pitch, pace and emphasis. In this study these paralinguistic features guided the listeners in focusing on the key elements of the sermon even if they were unaccustomed to listening to complex language structures. The use of intonation, pitch, pace and emphasis is inevitably formal and this reflects the relationship between the preachers and the congregation on one side and the interpreters on the other. In essence, the preacher can be seen in the role of a mentor, educator and advisor but with the interpreters who are known to the congregation, however, there is a personal relationship beyond the formality or informality of the presented sermon and the use of intonation, pitch, pace and emphasis can be misconstrued.

In practice, the interpreters have to aim at conveying the meaning of the message in the source-language message as precisely as possible within the limits of the comprehension of the target audience in a simpler language and syntax without exaggerating it with intonation, pitch, pace and emphasis. Hence, the interpreters are eventually cultural brokers whose participation must include mediating ideas and symbolism within the confines of appropriate intonation, pitch, pace and emphasis (Zemek, 2022). In view of this understanding, there has to be a notion of resemblance between the preachers' utterance and the meaning conveyed through intonation, pitch, pace and emphasis. But this can be difficult when the pace is fast. In support of this argument INT4 observed:

'...people speak at different paces....'

There are fast speakers and there are slow speakers. Therefore, if the speaker is very fast in speaking, the interpreter finds it hard to catch up with the speaker. People also speak in different tones. There are people with a high pitched-voice and there are people with a low pitched-voice. Other pastors preach by shouting. Some pastors preach by lecturing and are very cool and calm.

The interpreters are required to adopt these features only to the extent that will help infer meaning in unclear circumstances and contexts. Sperber and Wilson (2018) observe that intonation should be at play to help render the correct interpretation. However, the challenge arises when the speaker's choice of words does not comply with the intended meaning. To harmonize the speaker's meaning, the interpreter would choose a word that was appropriate to put the communication on track. In so doing, the interpreter might end up misinterpreting the speaker's message because what the preacher said was not equivalent to what the interpreter has said, although it might have been the relevant information. However, pitch comes into play to correct the speaker's choice of words. To aid in the transfer of meaning, pace may be employed to make communication complete. Pace congruence requires that a contribution in a conversation is just, but the right one.

Emphasis was frequently used by the interpreters as the sermons in the Pentecostal churches were to be an interpreted activity carried out with a strong sense of mission to deliver a divine message to the congregation (Tison, 2016). Therefore, the interpreters diligently picked up the opportunity to promote coherence of the spiritual discourse (whenever a chance was created) by utilizing emphasis to enhance listeners' engagement. This contradicts Wadensjo (2008) who opined that the interpreters are generally perceived to be invisible participants who neither act nor listen but are only present to fulfill the purpose of interpretation. As already pointed out, the interpreters in the Pentecostal churches take on active and visible role as agents of the intercultural communication, contributing significantly in the construction of meaning (Angelelli, 2004; Davies, 2021). By use of emphasis, it is claimed that the interpreters also owned the sermon content operating at equal footing with the preachers in the delivery of the sermon. In this sense, the co-preaching partnership presented a symbiotic communication cemented by interdependence and collaboration between the preacher and the interpreter. The results also show that the pause was used to provide the congregation with an interlude to clearly reflect on the verbal content of the sermon transmitted through the translators and interpreters. Therefore, it is generally used to allow the listeners to

reconnect with the content of the message especially when it is timed well to demonstrate the completion of a thought. INT2 concurred that:

For me, I once appeared to lose the preacher by keeping pausing...then appearing to tell the preacher that I did not understand what he was saying.... the preacher slowed down and this helped me to catch up with him....INT2/2022)

For the preacher, however, pausing can be a time of trying not to lose the flow of thought, and it is significant since it is the moment when the interpreters will find time to inadvertently co-construct the sermon. Generally, it is during this time that the interpreters demonstrate whether the preachers presented the correct information. However, in the Pentecostal churches, the preachers might not have any idea whether what they have said is being transmitted accurately to the waiting congregation, owing to the nature of the delivery of the sermons. Although the pause ought to be a treasured part of the interpreted preaching, it was, however, not evidently clear in this study whether the preachers were purposely pausing to give the interpreters time to add any omitted details. The extreme avenue for creating misunderstanding is when the preacher does not pause at all, as was evident in one of the sermons recorded. Generally, the interpretation process itself can be a powerful method of helping the preachers reach out to the audience. During the pauses, the message must be thoroughly reviewed, misunderstandings cleared up, and the message compared with parallel themes, making the preacher's pause a time of reflection and contemplation. In the process, key scriptural concepts are matched to vernacular terms.

However, the preachers may get in full homiletic swing, preaching without interruption and not realizing that all their passion and content might be rendered useless if interpreters could not accurately provide effective interpretation. This is compounded by the fact that in the Pentecostal churches, the interpreters rarely have notes or take notes, often taking an inferior rank in the ensuing process. In such a situation, the interpreters

may struggle to retain what the preachers shared with the audience, feeling frightened by the preacher's pause.

In two of the sermons, the preachers failed to stop intermittently to give the interpreters time for interpretation. Although the preachers preferred to engage in continuous conversation, considering frequent stops as being moments of frustration, they need to be cognizant of the importance of pausing as a precondition for effective interpretation: the interpreters need time to possibly try to ponder over what has been said.

Proactively stopping at the right moments during sermon delivery is a demonstration of the care for the interpreters: the interpreters are likely to find the interpreting experience less frustrating and disconcerting. Once the preachers recognized this need, they could signal the interpreters when pausing so as to evade distorting or disrupting the flow of preaching. Grisanti (2001) and Miller (2022) agree that not knowing when and for how long to pause can be detrimental to the delivery of the sermon and effective interpretation. On the other hand, the interpreters should be able to utilize the pauses as a strategy, hopefully to slow down the preachers so that they can have ample time for interpreting. Accordingly, the interpreters should also be able to understand all the possible reasons for pausing by the preachers and act both strategically and accordingly.

In one instance, for instance, the preacher appeared to be conscious of pausing and tended to pause too frequently, which also made it difficult for the interpreters to get a clear idea of what the preacher was trying to express, calling for further clarifications between the preachers and the interpreters. If the preachers paused for a rather long period, the listeners may also take a long time to listen to the interpreted message. For instance, when the preachers convey inadequate and unintelligible information, the interpreters are likely to take a long time figuring out what to say or seeking clarification about the portended meaning. This has the negative consequence of stretching the listeners' time.

4.4.9 Assuming Complete Authority

It was evident from the observations made by the researcher during the sermon delivery of the existence of instances when the interpreters assumed complete authority in their interaction with the preachers. For instance, at the Happy Church in Majengo, the interpreter remained alert and forthright when the preacher stumbled on something and momentarily lost touch with the entire process of sermon delivery. It was noticeable that the interpreter remained resolute, acting as the preacher for that moment. These observations revealed the motive of assuming complete authority and the exceptional and particular circumstances when this happened. However, it was not clear whether the preachers granted the interpreters the authority or whether it was permitted by the church tradition. It was, however, evident that the sermon interpreters, in their participatory roles, were working together with the preachers to achieve a shared goal in the church. This is congruent with Goffman (2001), who averred that the role of the interpreters should be flexible and regularly respond to the unfolding situation.

4.4.10 The Preacher's Comment

There were some instances when the preachers commented about how to translate the parts of the sermon being executed. However, opinions concerning the use of the comments were divergent and differed on whether they were based on the interest of the audience or were merely a display of the preacher's idiosyncrasies. Although the preachers were sometimes conversing with the interpreters in multiple instances, the interaction occurred smoothly, possibly to advance the shared goals of reaching the congregation. For instance, this was self-evident when the preacher spoke to the interpreters in English at the Happy Church when the interpreter failed to interpret a piece of information to the target audience. Following the issuance of the comment, the preacher moved ahead to explain the intended meaning, thus effectively aiding in the transmission of the message. Although adding a sentence or rewording the message presented by the preachers was a genius way of clarifying a concept or providing background contexts for the preacher's message, the preacher's comment served to confirm the mutuality of the transaction. This also affirmed the need to seek clarification

from the speakers before making any additions. Alluding to the comments made by the preachers, Tison (2016) advanced the notion that the interpreters' strong sense of mission to deliver the preacher's divine message was the sole motivation to be rather explicit about the adopted strategies but agreed that the preachers' comments could not compare with the frequent use of lexical addition, repetition and rewording. For the interpreters, there was a need to discern how to engage one another. However, in this study, it was apparently evident that some of the interpreters often lost the flow of the sermon following the preacher's comment, confusing the congregation further in their attempt to understand the sermon.

4.4.11 Co-Preaching

It appears that the interpreters sometimes conveyed the message as if they were preaching it themselves, thereby acting as co-preachers. Recurring patterns were evident where the interpreter used different clarifying information to function as a co-preacher. In these instances, the interpreters took up the responsibility to ensure that the congregation comprehended the message. It is also evident that the interpreter tended to complete any textual omissions, possibly on realization that the preacher had assumed that the congregation knew what he or she was talking about. This simply implied that the interpreters knew the audience and recognized when they needed help, a further justification for holding common beliefs about spiritual orientation with the speakers and the listeners. This pointed to the fact that the interpretive strategies, including co-preaching, were employed purposely to facilitate the transmission of the message being communicated. This is congruent with Malmström (2015), who noted that the sermon interpreters employed different but specific strategies to cope with the linguistic constraints and cultural barriers, avidly to convey the preachers' message and to make it appealing to the audience. INT5 observed thus:

It is not just interpreting...it is also about helping the audience to relate what the sermon says with their own experiences.... you know the bible talks about other

cultures....the Galatians the Israelites the Philippines and so on...that are not the same as the Kinyore culture...with this in mind I have to be sensitive to the way words are used and I must know how the words fit into the culture of the Nyore people because there are obvious cultural challenges brought about by education, westernization and technology (INT5/2022)

Although strategies are universally used and existed intrinsically in the process of language mediation, Blum-Kulka (2018) asserted that interpreters are usually perceived to be imperceptible participants (Goffman, 2020), only assuming interlingual communication roles within the confines of the preacher's control (Angelelli, 2004). This leaves the central focus of interpretation on the need to create a communicative impact on the listeners (Booyesen, 2021; Johnstone, 2008).

4.5 Effectiveness of the Communication Strategies Used by Interpreters of Sermons

The analysis of the results gathered during the study was elaborate to ascertain the effectiveness of the strategies of communication employed by the interpreters during sermon rendition in the Pentecostal churches in Vihiga County. There were several strategies adopted by the Sermon Interpreters. The communication strategies included lexical additions, repetition, rewording, shift of footing, stage movement, restatement, intonation, pitch, pace and emphasis, interpreters' involvement, assuming complete authority, mimicry, the preachers' comment, preaching rhythm, and using the pause. In spite of the sporadic usage, it was apparent that the usage of these communication strategies was strategic. However, the outstanding question was whether the interpreters conveyed these expectations to the audience in the intended way to achieve the intended impact during the transmission of the message to the audience. In the context of the sermon interpretation, effectiveness was measured using several ways, including the use of congregation retention rate, behavioural congruence, rating scales, congregation satisfaction evaluations, peer evaluations and appraisals, and external evaluators.

Although all these parameters were considered in evaluating the effectiveness of the communication strategies adopted by the interpreters, a rating scale was predominantly used. The rating scale was used to ascertain the effectiveness of the communication strategies used by the sermon interpreters, and the results are captured in Table 4.

Table 4: Rating Results of the Effectiveness of the Communication Strategies

Communication Strategies	N	M	Std. Dev
Assuming Complete Authority	35	2.9429	0.7111
Co-Preaching	35	2.9000	0.8944
Explicitation by Rewording	35	2.8857	0.9675
Interpreters' Involvement	35	2.7714	0.9321
Lexical Additions	35	2.7700	0.8996
Preaching Rhythm, Intonation, Pitch, Pace, Emphasis, and Pause	35	2.9571	0.8144
Repetition of Words and Linguistic Structures	35	2.8800	0.9168
Restatement of Linguistic Structures	35	3.0000	1.1122
Shift of Footing	35	3.0000	0.9156
Stage Movement and Mimicking Non-Verbal Behaviour	35	2.8882	0.7535
The Preacher's Comment	35	2.6980	1.0219

Table 4 shows the results of the responses from the preachers and the congregation regarding the effectiveness of the communication strategies used by the interpreters of the sermon in the Pentecostal churches in Vihiga County. It is evident that all the communication strategies identified were on average perceived to effective by both the audience and the preachers: assuming complete authority (M=2.9429; SD=0.7111); co-preaching (M=2.9000; SD=0.8944); explicitation by rewording (M=2.8857; SD=0.9675), interpreters' involvement (M=2.7714; SD=0.9321), lexical additions (M=2.7700; SD=0.8996), preaching rhythm, intonation, pitch, pace, emphasis and pause (M=2.9571; SD=0.8144), repetition of words and linguistic structures (M=2.8800; SD=0.9168), restatement of linguistic structures (M=3.0000; SD=1.1122), shift of footing (M=3.0000; SD=0.9156), stage movement and mimicking non-verbal behaviour (M=2.8882; SD=0.7535) and the preacher's comment (M=2.6980; SD=1.0219).

The means (M) represented the average rating of effectiveness for each communication strategy, based on a sample size (N) of 35. Higher mean values indicate that the strategy was, on average, rated as more effective. Observing the means, the researcher determined that the highest-rated strategies were *Restatement of Linguistic Structures* and *Shift of Footing*, which had the highest mean ratings (3.0000), suggesting that they were perceived as the most effective strategies among those assessed. The lowest rated strategy was *The Preacher's Comment*, which had the lowest mean rating (2.6980), indicating it was perceived as the least effective strategy on average. There were several strategies with very similar mean ratings, namely, *Assuming Complete Authority*, *Co-Preaching*, *Explicitation by Rewording*, *Repetition of Words and Linguistic Structures*, and *Stage Movement and Mimicking Non-Verbal Behaviour*, suggesting they were perceived as having comparable levels of effectiveness.

The standard deviations (Std. Dev) measured the dispersion or variability of the ratings for each communication strategy. A larger standard deviation indicated that the ratings for that strategy were more spread out, meaning there was greater disagreement or a wider range of opinions among the preachers and congregants regarding its effectiveness.

A smaller standard deviation indicated that the ratings were more clustered around the mean, suggesting greater agreement among the preachers, interpreters, and congregants. Observing the standard deviations, the researcher concluded that *Restatement of Linguistic Structures* had the highest standard deviation (1.1122), indicating the greatest variability in ratings for this strategy. This suggested that while some preachers and congregants found it very effective, others may have found it less so, or there was a wider range of effectiveness perceived. *Assuming Complete Authority* had the lowest standard deviation (0.7111), indicating the least variability in ratings. This suggested greater agreement among the raters on the effectiveness of this strategy, with ratings being more tightly clustered around the mean. Most of the other strategies had standard deviations between 0.8 and 1.0, indicating a moderate level of variability in the ratings. This suggested a reasonable degree of agreement among the preachers and congregants, but still some variation in their perceptions of effectiveness.

Considering both the means and standard deviations together provided a more complete picture of the rating results. *Restatement of Linguistic Structures* had a high mean but also the highest standard deviation. This suggested that while it was, on average, rated as highly effective, there was significant disagreement among preachers and the congregants about its effectiveness. This could imply that its effectiveness was highly dependent on context, delivery, or the specific audience. *Shift of Footing* also had a high mean, but its standard deviation (0.9156) was not the highest. This suggested that it was consistently rated as effective by a larger proportion of preachers and congregants compared to *the restatement of Linguistic Structures*. *The Preacher's Comment* had the lowest mean and a moderate standard deviation. This indicated that it was generally perceived as less effective, and there was a moderate level of variation in how ineffective it was perceived to be. Strategies with similar mean ratings such as *assuming Complete Authority* and *Co-Preaching*, had different standard deviations. *Assuming Complete Authority* had a lower standard deviation than *Co-Preaching*, indicating greater agreement on the effectiveness of the former compared to the latter, even though their average ratings were similar.

In summary, the means provided insight into the perceived average effectiveness of each strategy, while the standard deviations highlight the consistency or variability of those perceptions. A strategy with a high mean and low standard deviation was likely perceived as consistently effective, while a strategy with a high mean and high standard deviation might be perceived as effective by some but not by others, or its effectiveness was more context-dependent. These statistics were valuable for understanding not just which strategies were perceived as effective on average, but also the degree of consensus or disagreement among the raters.

From these rating results, it can be construed that both the audience and the preachers concurred that the communication strategies employed by the interpreters were effective. Similarly, other discernible means of ascertaining the effectiveness of the interpretation-mediated sermon were used, and it was apparent that the interpreters seemed to be intuitively aware of the expectations of both the audience and the preachers and acted in tandem with these expectations to fulfill the goal of sermon delivery. Perhaps this was the clearest indication of the effectiveness of the strategies displayed by the interpreters. Moreover, it was evident that the interpreters engaged in informal conversations with the preachers, out of which the direction of the interpretation was established. In nearly all instances, however, this was expressed covertly only in cases where the interpreters appeared to have completely missed the words to interpret. Indeed, the interpreters were undoubtedly expected by the respondents to replicate the preachers' expressions, given that the audience placed importance on the message rather than the delivery of the message. Granting the interpreters' freedom to deliberately alter the interpretation concepts under certain unavoidable circumstances would be beneficial to the whole process of interpretation. Whatever strategy was adopted, therefore, the expectation was placed on the interpreters to modify it in a way that made the message comprehensible to the congregation. This is captured in the following interview.

INTER: *What are the implications of the strategies you choose to use when interpreting church sermons?*

INT1: *Taking a word from the preacher's language and planting it in the local language helps me to save time. Instead of straining to get the right word in the local language, which I may not remember at that time, I simply borrow from the preacher to maintain a continuous flow of the interpretation process.*

INT3: *I am always happy when I relay the preacher's message to the congregation in the way he would have wished. In a case where the preacher includes a word that may not be understood by the audience, I simply repeat and follow to ensure that the audience understands the preacher's message, hence making it relevant to them.*

INT5: *I don't believe in struggling. When I feel the word or phrase can be ignored without affecting the overall message delivered by the preacher, I leave it out of the interpreted message, and this saves me time, especially if I feel it will not affect the understanding of the audience.*

From the interview, the three interpreters agreed that interpreting strategies were crucial to the interpreter in terms of enhancing the delivery of the message. In other words, the interpreter was at liberty to use the communication strategies that helped the audience to conceptualize the message as intended by the preacher. It also implies that the effective delivery of sermons relied so much on the careful application of communication approaches for proper communication with the target hearers. However, in the interview, it can be deduced that the effectiveness of the communication strategies depended on the communication conditions present used to identify the appropriate circumstances. This

was evident in the way the interpreters appeared to emphasize the replication of non-verbal behaviours and other forms of inherent gestures displayed by the speakers when delivering the sermon. CONG2 confirmed that interpretation was effective:

*.....in our church we value the interpreters.... I feel it is their gift for helping move forward the ministry...that is their place of service to God.....God has called them to do.....I receive the intended message as I understand both languages..... Some of them make the whole activity interesting.....the message is well transferred to the audience
(CONG2/2022)*

Although the sermon is conventionally perceived to be a monolingual engagement, some interaction often takes place between the interpreters and the preachers purposely to advance the conveyance of the message. In these instances, the preachers usually dominated the relationship, taking the role of the facilitators of the communication process. All the communication strategies displayed by the interpreters were perceived to be effective in disseminating the intended message.

4.5.1 Effectiveness of Lexical Additions

From the findings displayed previously on lexical addition, lexical additions played a significant role in ensuring that the audience understood what the preacher was saying. The common addition observed in this study included the use of connectives, which occurred at both the linguistic and extra-linguistic levels with conjunctions, adverbs, and phrases predominantly used to link different contents within the interpreted text. The respondents observed that the use of lexical additions helped to explain different messages that would remain unclear without the additions. Hence, the results confirmed

that the use of lexical additions was a not a new linguistic phenomenon in translation studies, as Karlik (2010) contended that it was broadly employed to provide a link between the previous and subsequent sentences to engage the listeners. In this case, the interpreters were making concerted efforts to make the message as explicit as possible so that the audience would receive the intended message. As postulated earlier, lexical additions were a suitable communicative act that helped the congregation to understand the message during sermon rendition through its emphatic role as captured in the sentiments of CONG12:

The interpreters add a word or two that were not uttered by the preacher just to enable the audience to understand the message well.... sometimes enabling the listeners to understand the meaning or the message..... (CONG12/2022)

From this exert coming from a member of the congregation, it is apparent that lexical additions were employed by the interpreters to enable them to reach out to the audience with the speakers' message, making its adoption relevant in the transmission of the message.

4.5.2 Effective Use of Repetition

Another recurring strategy that was significant in conveying the message was repetition. This was used by the interpreters to emphasize and make explicit what was meant by the preachers. Its effectiveness is captured by INT3:

'Whenever I realize the audience has not understood something said by the preacher I repeat it usually in a language they understand and I can see some nodding to confirm that they have understood what was said.....sometimes I do so in the language used by the preacher.... some

preachers also repeat if they feel I have not got well what they said.... You cannot move on when you feel the audience is left behind' INT3/2022).

However, this could not be about repetition, as the interpreters could have missed the preachers' point and could be struggling to find a word. Moreover, the intention of repetition appeared simply to help to affirm the interpreter's central position in the whole process of communication. CONG17 further affirmed that:

'....interpretation in itself is repetition for some of us who understand both languages....I feel the reason for interpreting is to enable the audience to receive the message.....if a word is repeated by the interpreter will lead to better understanding by the audience'
(CONG17/2022)

Repetition occurred frequently and was encountered in the recordings, which were used to express the interpreter's role in addressing the spiritual needs of the congregation. This was parent and seemed to be an effort indicating the interpreters' strongly believed in being used as instruments of effective conveyance of the message as projected by the speakers.

4.5.3 Effectiveness of Co-Preaching

The existence of a cordial partnership between the speaker and the interpreter facilitated the smooth flow of information from the preacher to the audience through the interpreter, thus enhancing the effective delivery of the message. This was observed by INT4:

'I know that the audience might not capture what I say clearly. So, I always work as closely as possible with the preacher so that the audience will see me in the same way

they would see the preacher. If the preacher is lively, I also try to be as lively as possible...but try to make sure that the preacher is not angered by my interjection... and I think this works well for me to help the listeners get the message' (INT4/2022).

This helped to remove or eliminate the confusion or misunderstanding and cemented the partnership roles of the two (interpreter and preacher). Thus, the inevitable ability to establish a harmonious relationship is indeed a distinguishable factor that facilitates the transmission of the message to the audience during sermon rendition (Hild, 2016). The interpreters successfully co-preached in a way that facilitated the transfer of the message through collaboration. This was effective in the entire process of translation of the sermon because it helped to clarify any confusion in the speaker's message. Furthermore, the importance of such an initiative is a confirmation of the interpreters' overall goal of facilitating the transmission of the sermon. In case there was confusion, the preachers conversed with the interpreters to come to an amicable conclusion of what to interpret. The interpreters, on their part, discussed difficult concepts with a view to coming up with what was the most suitable for the audience or congregation. This was effective because it was a quick check to ascertain whether the interpreters were conveying the same message that met the spiritual needs of the listeners.

Partnering with the speaker, the interpreter ensured that the message was clear in fulfilling the expected and perceived communicative purpose. The interpreters' apparent shift of footing was effectively undertaken to facilitate communication. This helped to clarify any ensuing confusion, and this was made easy by occasionally consulting the preacher as a primary interlocutor in the process of sermon rendition. However, in some instances, the involvement of the interpreter appeared to exceed the role of the interpreter in transforming the communicative event. In this case, the interpreter changed the footing and commented silently to the preacher about what was not clear. It seemed the

interpreter reinforced the point the preacher was making, which again indicated that the interpreter was teaming up with the preacher in conveying the message.

It appears that the interpreters sometimes conveyed the message as if they were preaching it themselves, thereby acting as preaching partners. Recurring patterns were evident where the interpreter used different clarifying information to function as a co-preacher. In these instances, the interpreters took up the responsibility to ensure that the congregation comprehended the message. It is also evident that the interpreter tended to complete any textual omissions, possibly on realization that the preacher had assumed that the congregation knew what he or she was talking about. This simply implied that the interpreters knew the audience and recognized when they needed help, a further justification for holding common beliefs about spiritual orientation with the speakers and the listeners. This pointed to the fact that the interpretive strategies, including co-preaching, were employed purposely to facilitate the transmission of the message being communicated. This is congruent with Malmström (2015), who noted that the sermon interpreters employed different but specific strategies to cope with the linguistic constraints and cultural barriers, avidly to convey the preachers' message and to make it appealing to the audience. INT5 observed thus:

It is not just interpreting...it is also about helping the audience to relate what the sermon says with their own experiences.... you know the bible talks about other cultures....the Galatians the Israelites the Philippines and so on...that are not the same as the Kinyore culture...with this in mind I have to be sensitive to the way words are used and I must know how the words fit into the culture of the Nyore people because there are obvious cultural challenges brought about by education, westernization and technology (INT5/2022)

Although strategies are universally used and have existed intrinsically in the process of language mediation, Blum-Kulka (2018) asserts that interpreters are usually perceived to be imperceptible participants (Goffman, 2020), only assuming an inter-lingual communication role within the confines of the preacher's control (Angelelli, 2004). This leaves the central focus of interpretation on the need to create a communicative impact on the listeners (Booyesen 2021).

4.5.4 Effectiveness of Assuming Complete Authority

From the findings, there were clear instances when the interpreters assumed complete authority during sermon rendition. This highlighted the exceptional circumstances of interpreter and translator involvement in the communicative event. However, it was not immediately clear whether the authority was granted by the preachers, even though it was apparent that both were working together in a participatory role to accomplish a shared goal. It was evident that the interaction in most cases occurred smoothly because of shared goals of reaching to the congregation. One of the interpreters candidly observed that it was essentially easy to engage in the discourse because both of them understood both English and Kinyore. The smooth flow of interaction demonstrated that the interpreters worked in harmony to facilitate the transmission of the intended message. This was observed by INT3:

.....for all the translations I have made I always work in harmony with the preachers always displaying authority such that it is hard to tell who the interpreter is and who the preacher is.... if you do not display firmness the audience might think that the preacher is controlling you and the listeners might not understand the preachers to receive the message (INT3/2022)

The interpreters tried to provide some contexts for the preacher's message by occasionally adding a sentence or word which was eventually adopted in rewording the first rendition in a way that clarified the concept. It was apparent that the message was conveyed through some recurrent patterns. In many incidents, the interpreters were obligated to ensure the preachers' message was adequately comprehended by the audience. The preachers, on their part, also provided the input to fill in the interpretation gaps created by the interpreters, especially when they realized that the interpreters had taken for granted, albeit incorrectly, that the listeners knew and captured what they were talking about. This was supported by CONG15, who observed:

Sometimes the interpreter did not get a word well, prompting the congregation to burst out laughing.... from there the preacher comes to realize that the word was not well understood then they become alert and attentive taking their rightful roles...I think in doing so, the audience benefits by receiving the message (CONG15/2022)

This simply implied that both the preacher and the interpreters knew the audience and recognized when they needed help, a further justification that the interpreters adopted effective strategies to enable the audience to receive the intended message. Furthermore, this pointed to the fact that the interpretive strategies facilitated the transmission of the sermon's message. This is supported by Malmström (2015), who contended that sermon interpreters were skilled in the application of multiple strategies to effectively circumvent the intricacies brought about by the socio-linguistic barriers, apparently to make the preachers' message appealing. Tison (2016) concurs that just like the preachers, the sermon interpreters have a strong sense of mission to deliver the preacher's divine message to the congregation as explicitly as possible through the use of lexical addition, repetition, or rewording. This was observed in the entire study as the interpreters were

often concerned with relaying the message to the audience, not the least paying sufficient attention to the sociocultural aspects of the preaching.

From the point of view of the audience, the interpreters are perceived as being invisible participants capable of assuming an active and visible role as agents in interlingual communication, where their primary role is just to facilitate the transmission of meaning as uttered by the speaker (Angelelli, 2004). INT2 observed that:

.....I have to prepare well.... pray because I know this position is God-given given and I must do it well to the expectation of the congregation. I know that every church member expects a lot from us, and we usually try to make them understand what the preachers say. Sometimes, when interpreting, I look at the audience, the way they respond.....

(INT2/2022)

4.5.5 Effectiveness of Mimicry and Stage Movement

One of the strongest communication strategies to emerge from the interviews was the importance of mimicking the speakers' nonverbal behaviour. Mimicking the speakers' use of body language, gestures, facial expression, vocal intonation, and movement provided impetus for effective transmission of the message during the sermon rendition. In the interview with the respondents, non-verbal communication was effective in emphasizing the understanding of the message and engaging with the congregation. Although focusing on the nonverbal language of the preachers was important, its careful interpretation was significant in conveying the message to the audience. Its effectiveness lay in the fact that understanding was gained much from watching and accurately conveying the message from the preachers. CONG15 concurred that:

If it is not exaggerated, it is a good way of helping the listeners to understand the message. Our interpreter does it well.... whatever the preacher does he does it also...if the preacher shouts the interpreter also shouts.... when he walks the interpreter walks....and I find that through this I can get the message well as preached and interpreted by the interpreter (CONG15/2022)

If both the verbal and non-verbal responses were coherent with the expressed tonal variation displayed by the speakers during the delivery of the message, then it is perceived to be effective in helping the preachers to assess whether the sermon was resonating well with the listeners. From the foregoing discussions, it is apparent that the preachers were privy to the fact that both the verbal and nonverbal gestures created a lasting impression on the audience, especially when the interpreters displayed the same gestures displayed by the preachers. The effectiveness of mimicking the preachers' body language is supported by homiletic texts that elaborately cite research regarding the percent of a message communicated verbally with the aid of the eyes, hands, and face. For the congregation who might not be able to understand the message, they might as well focus on the interpreters' mannerisms, attitude, and delivery from which they can decipher the meaning. The opinion formed through mimicry of the preachers' gesture will inevitably impact the message they finally receive from the preachers (Heitink, 2009).

The transfer of message is also enhanced if the interpreters mimic the preachers' communication cycle, focusing on the preachers' humility and confidence. This goes a long way to suggest that in any interpreted setting (sermon), the congregation does not just hear the message as relayed by the preachers but also observes any similarities displayed between the interpreters and the preachers. Moreover, nonverbal language is effective because it affects information processing and comprehension. All the

interpreters in the study indicated that copying the gestures and body language displayed by the preachers was necessary because it was an effective source of humour, which made the congregation remain glued to the sermon. This is because the congregation often sees the preachers' gestures and expects the interpreters to also use the same gestures. INT1 observed as follows:

'Really if you interpret well...try to do by all means each and everything the speaker does because if you do not do so you may end up giving the audience a different sermon...for me I move with the preacher...when I do this, I see the audience is excited and remain attentive to the preaching...ask any church member and they will tell you that it is okay to move with the preacher' (INT1/2022)

Previous studies have concurred that the interpreters who observed and maintained the gestures of the preachers to discern meaning are acting in tandem with the flow of the sermon (Martin & Davids, 2007). This scenario is common in languages where the intonation provides an inadequate clue to both the preachers and the interpreters that they are operating in harmony. This was aptly captured by INT4, who averred that:

.....As an interpreter, I have learnt for a while, and I have understood the way our preachers use languageI have learnt that it works if you move with the preacher, I have learnt to have good listening skills, and I know that it is the holy spirit that guides the preacher. I have to act as the preacher acts to reach the audience (INT4/2022)

Also, the findings showed that the interpreters did not play a stagnant nor stable role, but rather migrated as the preacher. The interpreters often tried to ensure that what the preachers were referring to was not confused, thus conveying the preachers' intended message. This was done through stage movement in which the interpreters ensured that the audience captured the content and essence of what the preacher narrated in a dramatic form. Through stage movement, the interpreter took the opportunity to fill in the gaps that the preacher assumed by understanding the needs of the listeners well and appreciating the need to facilitate the transmission of the message. Past studies have supported the effectiveness of stage movement. For example, Gentile, Ozolins, and Vasilakakos (1996) urged the preachers and the interpreters to comply with the traditions of the church in effecting stage movement owing to its inherent effectiveness.

4.5.6 Effectiveness of Maintaining the Common Preaching Rhythm

Maintaining a common preaching rhythm was another effective communicative strategy adopted by the interpreters during the interpretation of the sermon. In this study, both the preachers and the interpreters developed a good rhythm characterized by effective fluency, timing, speed, and delivery. It was evident that the interpreters were familiar with the preachers' speaking cadence, and this enhanced the transfer of the message. Maintaining the common preaching rhythm made the congregation feel confident that the interpreters had effectively transmitted the preachers' message. A member of the congregation observed that:

“I think our interpreters usually deliver their messages from the preacher’s perspective...they do it just as if they were the ones preaching..... you see, this is good for the listeners because they cannot miss anything.....in a simple way by maintaining rhythm with the preachers so that the audience received the intended message...”(CONG9/2022)

Given this understanding, there was a strong correlation between the preachers who found a good rhythm with their interpreters and trusted that they would deliver their message to the audience. This has been supported by Heyns and Pieterse (2020), who observed that the effective use of rhythm tended to carry the congregation along and enhance their engagement, thus fulfilling the purpose of the sermon delivery.

4.5.7 Effectiveness of Intonation, Pitch, Pace, Emphasis, and the Use of Pause

The use of intonation, pitch, pace, and emphasis guided the listeners in focusing on the key elements of the sermon. By using intonation, pitch, pace and emphasis, the interpreters displayed the existence of a harmonious relationship which enabled the interpreters to convey the meaning of the message in the source-language message as precisely as possible within the limits of the comprehension of the target audience in a simpler language and syntax without exaggerating it with intonation, pitch, pace and emphasis. Hence, the interpreters served as cultural brokers who participated in the sermon delivery session as conveyors of meaning. This has been supported by Sperber and Wilson (2018) who observed that intonation is effective in helping to render correct interpretation. In addition, pitch is effective in helping to correct the speaker's choice of words in order to make the communication complete. From a Pentecostal perspective, these paralinguistic features ensured that the interpretation was carried out with a strong sense of mission to deliver a divine message to the congregation. By use of emphasis, interpreters effectively delivered the sermon.

The use of pause was effective in significantly facilitating the transmission of the message because the time taken to pause provided the congregation with an opportunity to reflect on what has been said and transmitted through the interpreters. In the instances where it was used sparingly, it enabled the listeners to reflect on the content of the message as it was important for sermon rendition. P3 asserted that:

*If the interpreter slows down, I must find out why;
perhaps that is a communication to me to slow*

down also, or something is happening with the audience that needs to be addressed immediately. I have once had an occasion when the interpreters paused to tell me that the audience was not following my sermon.... when I turned to the audience I realized that everyone was dull and quickly concluded that I had to change my preaching style...you see this strategy was better than whispering to me that the audience was lost (P3/2022)

However, there were several instances where it failed to aid the transmission of the message owing to the nature of the sermons in the Pentecostal churches. This sentiment was captured by one of the congregants who dismissed it as being:

.....unnecessary.... prolongs the preaching time.... authority tends to shift from the preacher to the interpreter, especially when the preacher wants to explain a point a lone it becomes clear when the preacher does it a lone (CONG11/2022)

The avenue for creating misunderstanding occurs when the preachers do not pause to let the interpreters provide accurate interpretation. While incessant disruptions are a source of frustration for preachers, primarily due to the nature of the Pentecostal churches, the preachers noted that they were cognizant of the importance of pausing as a precondition for effective preaching. Although preaching tempo can alter the impact of the message, the interpreters adopted appropriate strategies to ensure the message reached the audience.

4.5.8 Effectiveness of Explicitation by Rewording

Rewording was frequently used by the interpreters as a stylistic feature and as a means of enhancing the transmission of the message. Rewording revealed a potential concern for the interpreters to reach out to the modern as well as the liberal congregations who might have a secular background and those who came from other diverse backgrounds. By rewording the speakers' message, the interpreters placed a strong emphasis on the message delivery, urging the congregation to receive the intended message. This technique was influenced by the fact that the local language lacked certain vocabulary for certain words. Rewording was also used to express the interpreter's role of bridging the technological advancements that may alienate the congregation. Through rewording, the interpreters displayed their strong sense of purpose for bringing the divine message to the audience. Indeed, the use of rewording promoted the conveyance of the message, making the additional information to be accepted by the audience, at least as far as the interpreter was concerned.

4.5.9 Effectiveness of Shift of Footing

The shift of focus is the tendency for the interpreters to carefully listen to the preacher to discern any change of focus before rendering the interpretation (Mitchell, 2020). This discernment was significant because it enabled the interpreters to adjust their mode of rendition to suit the speakers' mannerism, thus helping to clarify any confusion that might have arisen in the interpretation of the sermon. It is also significant to note that the sermon interpreters' shifts of footing facilitated communication by clarifying confusion through consultation with the preachers. Being able to establish a good rapport was distinguished as an important strategy for not just transferring the message but also for enhancing the requisite confidence during sermon interpretation and translation. In this regard, it was noted that the interpreters were able to successfully co-preach in a way that facilitated the transfer of the message by shifting of footing and code-switching from Nyore into English and vice versa. The interpreters were able to interrogate the difficult concepts with the preachers to come up with what was the best for the target audience.

4.5.10 Effectiveness of Interpreters' Involvement

The relatively high degree of involvement of the interpreters during the rendition of the sermon enhanced the transmission of the gospel message. Asked to highlight how the interpreter's involvement was effective, CONG 18 asserted that:

At least the audience remained active throughout the sermonyou can see that the audience who are not able to understand the language used by the preachers look directly at the interpreter to follow what is said in their language (CONG 18/2022)

The involvement of the interpreter to aid in the transmission of the message was important, and from the excerpt, it is evident that this communication strategy served the intended purpose of having the audience remain focused on the sermon. This concurs with Hokkanen (2014) who argues that interpreter involvement in the sermon execution complemented the preachers' communication. Indeed, it was apparent that the interpreters were engaged in informal conversations occasionally, though with the preachers, out of which the direction of the interpretation was established. This supported the need to allow the interpreter some freedom to make adjustments in either the message or the mode of delivery without blindly acting in congruence with the preachers. Although the interpreters were not generally active, frequent interaction served to elevate the interpreters to a higher level during sermon delivery. Thus, the interpreters' involvement was a confirmation that they, too, were members of the church equally touched by the sermon. However, the study cautions that their involvement should not supersede their ascribed roles.

Certainly, the depiction of the interpreter's role was that of a deeply involved interpreter, covering the social, interactional, and spiritual domains that are the preserve of the Pentecostal churches. In these churches, religious experience is valued, and the

congregation is required to engage in moments of personal encounters with God. For instance, it is not uncommon to find an interpreter crying evidently due to a personal religious experience or preachers raising their voices in enthusiasm or agitation. Although the preaching is guided by the church traditions, emotional display fosters the feelings and urgency of being personally involved, serving as a proof of a genuine experience of God's presence. This makes the primary role of the interpreters to be intermingled with their role as participants, promoting personal and meaningful emotional experience during sermon rendition. However, those advancing counterarguments do not see the relevance of fused roles, expecting the interpreters to remain detached so that attention is directed towards the preachers.

From the study findings, it is evident that the interpretation is quite involving but essential, especially if the people congregating do not understand the language in use and, therefore, call upon the interpreter to take up the role of the mediator-communicator. This complies with the definition of translation, which basically involves rendering from one language into another. As a process, it is an involving activity requiring the interpreter to discern the conceptual and contextual messages. The utterances by the preacher and the translator are viewed as texts presented in a piecemeal mode, and the interpreter is required to understand the preacher's language for effective rendition or conveyance. To ensure its effectiveness, the interpreter has to make decisions on which words or phrases are appropriate, how to structure the text, and how to put meaning into perspective. From this point, interpretation becomes part of translation with the interpreter consciously, or intentionally, impacting on meaning.

4.5.11 Effectiveness of Preacher's Comment

The instances when the preacher conversed with the interpreters were evidently found to be effective and occurred smoothly to enhance the transmission of the message. This was asserted by CONG 11, who averred that:

When the interpreter gets stuck in the middle of interpretation, the preachers come in to help, and for the

moment, the preaching continues to fulfill the goal of transmission of the sermon message. One can see this from the behavior of the audience sometimes by nodding.
(CONG 11/2022).

From the aforementioned, it can be construed that the use of the particular communication was effective, as affirmed by the nodding of heads by the audience. Following the issuance of the comment, the preachers moved ahead to demonstrate their liturgical knowledge and literacy, thus effectively aiding in the transmission of the message. The preacher's comment served to confirm the mutuality of the transaction. The interpreters postulated that they needed to form an association from where they could share translational experiences. However, in this study, it was evident that some of the interpreters often lost the flow of the sermon following the preachers' comment, confusing the congregation further in their attempt to understand the sermon.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The study examined the communication strategies employed by sermon interpreters in Pentecostal churches in Vihiga County. This chapter presents the summary of the major findings. It also presents the conclusions and recommendations. Suggestions are also made for further research in the field of applied linguistics. The suggestions are made based on the objectives of the study.

5.2 Summary of the Main Findings

The study focused on determining the communication strategies employed by sermon interpreters in Pentecostal churches in Vihiga County. The data was collected using interview guides, observation, and audiotaping of the sermons. The study's sample consisted of the interpreters, preachers, and members of the congregation. Data was scrutinized to identify the communication strategies used and their effectiveness in the transmission of messages during the interpretation of sermons. Hence, the results enabled the researcher to comprehend the communication strategies used by the interpreters to facilitate the transmission of the message during sermon delivery. It is apparent that the sermon delivery was mainly monologic, and the interpreters assisted in the transmission of the message. Structurally, the sermons adopted discernible structural patterns. As a result, the respondents were clear about the structural types of the sermons, which essentially focused on the redeeming powers of Christ and the consciousness of self-restoration through the topical, narrative, textual, and expository forms.

The challenges encountered during translation were attributed to linguistic variations between the source language and the target language since the local languages, mainly

Kinyore and Ragoli, lacked some linguistic features to represent the English or Kiswahili versions. Hence, the interpreters were constrained by inadequate language competence, lack of background in biblical knowledge and insufficient preparation, use of difficult terminologies, and difficulties in pronunciation. It was also evident that unpredictable preaching styles, inability to get the right lexical items, cultural differences, and inability to fulfill the community language expectations were other challenges faced by the interpreters of sermons in the Pentecostal churches in Vihiga County. The findings also showed that lexical disharmony, poor decoding, independent and non-contextual interpretation, inconsistent mode of discourse, lengthy utterances, and prolonged elicitation of responses undermined effective translation of the sermons. Also, the high speed of preaching and the associated kinesics made it difficult for the interpreters to keep up with the interpretation of the sermon. Hence, there were misses and missteps in the process of interpretation. These were such as interpreting a word the preachers did not say, misinterpretation, noise emanating from the shouting and clapping, and failure to comprehend the preachers' words which were cited by the interpreters as challenges that hampered their effectiveness.

The results show that the interpreters adopted different communicative strategies. This included focusing more attention on the preachers, adjusting their interpretation styles to connect and create a coherent flow of thought with both the preachers and the audience. The interpreters also employed lexical additions, repetition, rewording by explicitation, shift of footing, stage movement, and restatement. There was also the cordial partnership between the preacher and the interpreter. The interpreters also assumed complete authority during sermon rendition and mimicked the body language of the preachers in an attempt to maintain a common preaching rhythm, tone, and pause.

The adopted communication strategies, such as lexical additions, repetition, explicitation, shift of footing, stage movement, restatement, and mimicry, were found to be effective in transmitting the message to the audience. The use of lexical additions ensured that the audience understood what the preacher was saying. Repetition helped to emphasize and

make explicit what was meant by the preachers, while the existence of cordial partnership between the preacher and the interpreter facilitated the smooth flow of information from the preacher to the audience, thus enhancing effective transmission of the message during sermon delivery. When the interpreters assumed complete authority during sermon rendition, the transmission of the message was found to be accomplished. Mimicry, maintaining the common preaching rhythm, and effective use of tone and pause facilitated the effective transmission of the message during the sermon rendition.

5.3 Conclusion

The study examined the communication strategies employed by sermon interpreters in Pentecostal churches in Vihiga County. The conclusions are presented here as per the study's specific objectives.

5.3.1 To Examine the Structural Types of Sermons in the Pentecostal Churches

The first objective examined the structural types of sermons in the Pentecostal churches in Vihiga County. Based on the findings, the study concludes that sermons were focused on the redeeming powers of Christ and the restoration of the consciousness of the audience, thus incorporating the topical, narrative, textual, and expository sermon types. The sermon delivery was mainly monologic, adopting either deductive or inductive structural patterns with the interpreters involved in assisting in the transmission of the message from the source language to the target language.

5.3.2 To Determine the Challenges Encountered During Sermon Interpretation

The second objective examined the challenges encountered by interpreters during sermon interpretation in the Pentecostal churches in Vihiga County. Based on the findings, the study concludes that the interpreters encountered different challenges, including pronunciation problems, inability to understand the preachers' language, lack of multi-linguistic competence, and inadequate experience. They also faced challenges of a lack of professional training, inadequate biblical knowledge, use of difficult vocabulary, lack of word equivalence, high speed, and noise from the audience. In addition, challenges were

arisng from insufficient preparation, unpredictable preaching styles, inability to get the right lexical item, cultural differences, failure to fulfill the community language expectations, lexical disharmony, poor decoding, inconsistent mode of discourse, and prolonged utterances. The challenges emanated from the source language, target culture, and preacher and interpreter characteristics, which resulted in miscommunication during sermon interpretation.

5.3.3 To Examine the Communication Strategies Used by the Interpreters of the Sermons in the Pentecostal Churches in Vihiga County

The third objective sought to examine the communication strategies employed by the interpreters of the sermons in the Pentecostal churches in Vihiga County. During the interpretation of the sermon, the interpreters adopted distinct communication strategies, including assuming complete authority, lexical additions, mimicry, repetition, rewording, and shift of footing. The interpreters also used stage movement, restatement, and co-preaching to convey the preachers' message during sermon delivery.

5.3.4 To Determine the Effectiveness of the Communication Strategies Used by the Interpreters to Enhance the Transmission of the Sermon Message in the Pentecostal Churches in Vihiga County

The fourth objective examined the effectiveness of the communication strategies used by interpreters in enhancing the transmission of the message in the Pentecostal churches in Vihiga County. The study concludes that the communication strategies adopted by the interpreters were effective in enhancing the transmission of the sermon's message to the audience. Lexical additions, rewordings, and repetitions ensured that the audience understood explicitly what the preacher was saying. Co-preaching facilitated the smooth flow of information, thus enhancing the effective delivery of the message. Assuming complete authority enhanced the transmission of the intended message while mimicry provided impetus for effective transmission of the message, hence making the

congregation feel confident that the message had been effectively transmitted. The use of pauses provided the congregation with an opportunity to reflect on what has been said as transmitted by the interpreters. The shift of footing enabled the interpreters to adjust their mode of rendition to suit the speakers' mannerism, thus helping to clarify any confusion during sermon delivery. The use of the intonation, pitch, pace and emphasis, stage movement, and interpreters' involvement enabled the congregation to capture the content and essence of the sermon in a dramatic form, while the preacher's comment demonstrated their liturgical knowledge, thus effectively aiding in the transmission of the message.

5.4 Recommendations

The study examined the communication strategies employed by sermon interpreters in Pentecostal churches in Vihiga County. Based on the study findings, the following recommendations are made as per the study objectives.

The first objective examined the structural types of sermons in Pentecostal churches in Vihiga County. Sermon delivery was primarily monologic, utilizing either deductive or inductive structural patterns, with interpreters facilitating the transmission of the message from the source language to the target language. It is recommended that interpreters should be trained on the topical, narrative, textual, and expository sermon types in order to enable them to effectively undertake the interpretation work.

The second objective examined the challenges encountered by interpreters during sermon interpretation in the Pentecostal churches in Vihiga County. Based on the findings, it is recommended that sermon interpreters should undergo formal training in interpretation in order to place them in a better position to deal with the constraints associated with sermon interpretation in the Pentecostal churches. It is also recommended that the interpreters be exposed to the languages spoken by the members of the congregation of the Pentecostal churches in Vihiga County to reduce the confusion created by the inability to get equivalent terminologies in the local dialects. Given that theology is a distinct discourse, the interpreters should enhance their knowledge of the

bible through formal training in theology to enhance their ability to render accurate sermon interpretation. Similarly, the study recommends that the interpreters should advance their pronunciation skills through practice in order to enhance their ability to pronounce relevant terminologies, particularly in the English language, for purposes of rendering accurate interpretation.

The third objective examined the communication strategies employed by the interpreters of the sermons in the Pentecostal churches in Vihiga County. The sermon interpreters adopted different communication strategies to enhance the transmission of the message from the source language to the target language. However, it is recommended that the interpreters should regularly practice how to adapt to the different preaching styles and speeds in order to enhance the transmission of the messages delivered during sermon interpretation. It is also recommended that the preachers and the interpreters should always liaise with one another in advance to enable the interpreters to adopt communication strategies that are congruent with the speaker's style of preaching in order to enhance harmony between the preachers and interpreters during sermon delivery and interpretation.

The fourth objective examined the effectiveness of the communication strategies used by interpreters in enhancing the transmission of the message in the Pentecostal churches in Vihiga County. To enhance the effective transmission of the message during sermon interpretation, it is recommended that the interpreters should be trained in different communication strategies to put them in a better position to identify and select the appropriate communication strategies that comply with the theological doctrines of the Pentecostal churches and the prevailing sociocultural dispensations of the target audience.

5.5 Suggestions for Future Research

In order to expand the existing knowledge on the interpretation of sermons in the churches, the current research should be extended to non-Pentecostal interpreter-mediated communication situations. Hence, further studies are suggested in interdenominational settings to advance the knowledge in church communication and interpretation of sermons. The challenges encountered by the interpreters were linked to the use of language by the preacher, interpreter, and audience. Further studies can explore the institutional factors constraining the interpretation of sermons. Thus, future studies can focus on non-linguistic factors that create problems for sermon interpreters. The study also concentrated on the effectiveness of the communication strategies adopted by sermon interpreters. The effectiveness of the communication strategies was operationalized in terms of their ability to result in the transfer and delivery of the message to the audience. However, this is not the only parameter of ascertaining the effectiveness of communication strategies. A study that would cover other aspects of effectiveness, such as theological relevance and behaviour change among the audience concerning the interpreted sermons, needs to be done to broaden the findings of the present study.

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APPENDICES

Appendix I: Interview Schedule for Sermon Interpreters

- i. For how long have you been interpreting sermons in your church?
- ii. In which languages have you been carrying out interpretation of sermons?
- iii. What do you feel is your role during interpretation of sermons?
- iv. As an interpreter how do you ensure that interpretation of sermons is accurate?
- v. What are some of the challenges you face as an interpreter of sermons in your church?
- vi. In what ways can these challenges affect the transmission of messages during sermon interpretation in your church?
- vii. In your view what are some of the techniques you use to ensure that the audience receives the intended message?
- viii. As an interpreter, in what ways do you usually ensure that interpretation leads to effective transmission of message to the congregation in your church?
- ix. What are the implications of the strategies you choose to use when interpreting church sermons?

Appendix II: Interview Schedule for the Preachers

- i. As you preach do you usually understand the language into which the sermon is interpreted?
- ii. Describe the nature of sermon delivery in your church.
- iii. In what ways does interpretation help to convey the message when you are delivering sermons in your church?
- iv. How does interpretation of sermons lead to accurate transmission of message to the listeners?
- v. What are some of the challenges you have experienced with interpreters of sermons in your church?
- vi. What are some of the techniques interpreters of sermons in your church use to ensure that the audience receives the intended message?
- vii. In what ways do you usually ascertain that the interpreters of sermons convey the right message to the audience in your church?
- viii. To what extent do you think the communication strategies adopted by the interpreters are effectiveness? How do you tell that they are effective?

Appendix III: Interview Schedule to the Congregation

- i. Describe the ways sermons in your church are conducted
- ii. What is the role of interpretation of sermons in the church?
- iii. Do you always receive the intended message when the sermon is interpreted in your church?
- iv. In what ways does interpretation help you to understand sermons in your church?
- v. Which strategies do interpreters use to ensure that the intended message reach the audience or listener?
- vi. What kind of training should interpreters of sermons go through to enhance their effectiveness?
- vii. List some of the errors and mistakes interpreters make in the process of interpretation of sermons in your church?
- viii. In what ways can you tell that the communication strategies used by the preachers are effective?

Appendix IV: Rating Scale on the Effectiveness of Communication Strategies

The following are the communication strategies used by the interpreters during sermon delivery. Kindly rate your level of agreement with each of the strategies as guided by the given key; Key: 3-Effective, 2-Unsure, and 1-Not effective.

SNO.	Communication Strategies	3	2	1
1	Assuming Complete Authority			
2	Co-Preaching			
3	Explication by Rewording			
4	Interpreters' Involvement			
5	Lexical Additions			
6	Preaching Rhythm, Intonation, Pitch, Pace, Emphasis and Pause			
7	Repetition of Words and Linguistic Structures			
8	Restatement of Linguistic Structures			
9	Shift of Footing			
10	Stage Movement and Mimicking Non-Verbal Behaviour			
11	The Preacher's Comment			

Appendix V: Sermon One-The Sandals

P: So you must put on some sandle....praise the name of the living God.
INT: Okhwola wifwale kho ebilaro, lira lia Yesu lichomibwe.
P: Put on for spiritual war
INT: Ebilaro pia kenyekhana khwifwale khulwa khulwane elihe lie siroho lino.
P: But this afternoon, am interested in one
INT: Ombasu kuno nyakhukolakho silala
P: v:16
INT: Olwanyi lwa kuminasita
P: Sandled with the gospel of peace
INT: Ebilenje bibio bichumeo nende injili ya emilembe.
P: Paul says that your feet must be sandled
INT: Paulo aboola ebilenjje bibio lazima bifunikhane nende.....
P: The preparation of the gospel of peace
INT: Okhwerechekhela injili yo mlembe
P: That's a spiritual armour
INT: Eshio khsndi neshimanyulwa shie siroho
P: I thought the footwear the armys of old used to put on
INT: Ndaparakho..ebilaro pia abalwano pa khale bali bebikhe
P: I was just learning
INT: Ndekanga tsa mbu
P: These men
INT: Abasatsa abali mu army bala
P: They were given a special kind of sandle
INT: Baebwanga ebilaro birafwanana nende abandu bandi tawe.
P: They are made in such a way that
INT: Bialombwa munjila mbu
P: When they step on slippery grounds
T: Basena habundu halere

P: They will remain firm
T: Sinabaleere tawe
P: Sikila sina?
T: Why?
P: A soldier on the ground
T: Omulwani uli khubusolo
P: Is more disadvantaged than the one who is standing
T: Ali khu Atari okhuyomba ula ourali mbulwani.
P: So Paul says; so that you may stand firm
T: Kho otole okhusinjila obutinyu
P: Let your feet be sandled
T: Lekha ebilenje bibio bibekho nende ebilaro
P: With the gospel of peace
T: Nende injili yo mlembe
P: Their sandals
T: Ebilaro biabwe
P: They were fitted with spikes
T: Bialikho nende...vitu kama miiba
P: When you step down you remain firm
T. Nosena habundu....basena habundu balere tawe.
P: I know some of you have seen the foot wear that footballers put on
T: Manyile inywe mwalolakho ebilaro ebia abandu be mipira befwalanga.
P: Isaiah 52:7
T: Iasiah 52:7 abolambu
P: How beautiful upon the mountains
T; Jinsi ilivyo safi kwa milima
P: And the feet of him who brings good news
T: Iko kwa viatu vya yule ambaye analeta habari njema...
P: How beautiful are the feet of him who brings good news.....

T: Ebilenje pia oula oulera amakhuwa amalayi
P: The one who proclaims peace
T: Ula oulera omulembe
P: The one who bring glad tidings,
T: Ula ouleranga amakhuwa ko busangali.
P: The one who brings good information
T: Ula ouleranga amang'na amalayi.
P: The one who carries a good report
T: Oukingile amakhuwa amalayi.
P: How beautiful upon the mountains are his feet because his feet are sandled.
T: Lolakho ebiaro bibie bili ebilayi,basitungulusie,sikila ebilenje bibio bilimo nende ebiaro
P: The feet are fitted with an Armour
T: Ebilenje bibie bialerwako nende esimanyulwa
P: I want to encourage you this afternoon
T: Nyenya batinyilisie omukamba kuno/ombasu kuno
P: For you to stand firm
T: Kho oltole okhusinjila obulunji
P: In this spiritual warfare
T: Mubusolo buno obwe esiroho.
P: Paul says: your feet must be fitted with the readiness of the gospel of peace.
T: Paulo aboola, ebilenje bibio okhwola bibikhwe nende injilineyo omulembe.
P: In other words.....
T: Okhuboola mbu
P: If you're a preacher of the gospel
T: Noli omukambi owe injili
P: If you are one who spreads the good news
T: Nooli umulala ula ouboolakho amakhuwa amalayi ake injili....
P: Then according to Paul

T: Basi, okhulondekhana nende Paulo
P: You're advantaged
T: Ibe wakasibwa, oli obulayi
P: Even in spiritual warfare
T: Oli ne ikhabi kata mbu lwani bwe siroho.
P: Why?
T: Sikila sina?
P: Because of the message you carry.
T: Sikila oburume bwokinga.
P: The bible says, the gospel of Jesus
T: Indakano eboola, oburume bwa yesu
P: Is the power of God.
T: No obunyali obwa nyasaye.
P: So, you carry that gospel.....you carry power.
T: Khulwe yako, nokingile oburume ibwo okingile chingufu.
P: That makes me understand why my feet must be sandled.
T: Esifune sikila ebilenje bibikhwe ebiaro.
P: I want to encourage you this afternoon
T: Nyanya okhubatinyilisia ombasu kuno
P: Preach the gospel
T: Mukambe injili.
P: Tell them to be saved
T: Babolembu bahunibwe
P: When is the last time you asked somebody to give their life to Jesus?
T: Ni lina olwa waboola omundu ahuchiile kristu mbulamu bwe?
P: This week I was sitting with a friend, a friend who is not born again
T: Liwiki liabee ndikhale nende omulina, omulina uyu siyahonibwa tawe.
P: And we were just chatting
T: Balitsa bakhupaa chimbakha

P: An old man came, very old...
T: Omundu omukhulundu kho yetsa, omundu omusakhulu mno
P: He just came....and he was buying items
T: Yetsa butswa, yali nakulakho ebindu Fulani
P: And after he finished his business, he asked us a question
T: Lwa yali niyamalakho ekasi iiye, nakhureba lirebo.
P: Where do you go to church?
T: Ibe, ochicha hena mwikanisa?
P: He didn't just go away
T: Siyamala natsia cha ta
P: I took time to answer .
T: Ndabukulakho oluhoono okhuchiba lirebo lino.
P: But my friend answered and said..
P: And I liked it..
T: Manisaangala
P: Because he wanted to engage the discussion.
T: Sikila yeyanga anyole okkhulooma khu makhuba kene yako.
P: And he said, me I just enter any place of worship, where Sunday finds me, I just go there. Even in a mosque. After all we pray the same God
T: Ise njichakho tsa habundu hosi helibukana li. Ha jumapili inyoola njichatsa habundu hene hala. Kata Msikiti, kata mbwo, khusayanga nyasaye mulala.
P: I allowed the old man to speak
T: Nimulekha omusakhulu uyu naye abolekho amang'ana
P: And the old man said
T: No omusakhulu uyu naboola
P: You know in this life, when you're living, you must know your father...
T: Olola mubulamu buno, nomeyanga, okhwola omaanye papa uo.
P: If somebody asks you? Who is your father?
T: Omundu nakhureba, papa uo niwina?

P: Don't say I respect all men
T: Oraboola ise ndasaangalaa tsa abandu
P: You must be specific
T: Okhwola obe nelichomo
P: And I liked that
T: Manisaangala
P: And I was challenged.....
T: Manibaaa.....nimbulaa...
P: So when he went, I continued with the discussion.
T: Lwo musakhulu uyu yali niyakhatsia, natsilila nende amakhuwa kene kala.
P: Now what do you think about what this old man said:
T: Sasa iwe oparakho sina khumakhubako omusakhulu uno aboe?
P: Praise the living God!
T: Lira lia Yesu lichomibwe!
P: I am encouraging us
T: Ninawatia moyo.
P: Let us share the gospel
T: Lekhaa khukambe injili.
P: Let us be useful for the kingdom of God.
T: Lekha khube abobukhala mu bwami bwa nyasaye.
P: This is what I want to say
T: Kano niko kanyenya okhuboola.
P: Very important.
T: Na ko obusi mno.
P: What I will say wil cost you
T: Lakini ka nyenya okhuboola nakabe ke gharama khuinywe..
P: These things iam telling you will cost you.
T: Ebundu pia mbaboola bino na bibe ebio obukusi na bibalime.
P: You will pay the price

T: Mtalipa gharama
P: For you to be useful in the kingdom of God
T: Ili muwe wa maana kwa ufalme wa mbinguni...ili mmpe abandu abobukhala mubwami bwo mwikukulu.
P: You must pay a price.
T: Okhwola muane omurungo
P: I want you to know as an individual.
T: Nyenya mumanye singa iwe mwene wenyene.....ibe khububwo wenyene.
P: There is a oddly assignment,that you must perform
T: Khuli nende obulomo bwa nyasaye yakhuesia, khwola khusie
P: And God expects you to perform that assignment.
T: Ne Nyasayaye akhwenyanga ohesie buliomo ibwo.
P : You will explain some day
T: Ne inyanga ndala wakhajibe.
P: It's not enough to be born again, you must go a step further and make sure that what happened for to give your life to Jesus ..
T: Si kahele cha okhuhonibwa tawe, okhwola khandi wesunde kho khandi hambeli, mohakikishe, esiokholekha sikila ibe nohana obulamu bubwo khu Yesu
P: Must happ`en again through you, for somebody to give their life to Jesus.
T: Siokholekhe Khandi khubira uibe kho omundu ahonibwe.
P: Somebody preached to you and you gave your life to Jesus.
T: Omundu yakhukambila manohonibwa.
P: You must preach to somebody to give their life to Christ.
T: Okhwola okambile omunduahane obulamu bubwe khu Yesu.
P: The kingdom of heaven is multiplication
T: Obwami bwe mwikuluno bwo khumetekha.
P: Somebody paid the price for you to sitted where you're sitted right now.
T: Omundu yarunga oburungo kachila wikhale awikhaale nondi.
P: Do not take it for granted, lazima urudishe mkono. That it is the will of God for your

life
T: Orabukula cha mbu ta, okhwola okalusie omukhono. Ibwo nibwo obulalilo bwa Nyasaaye mbulamu bubwo.
P: Something happened in the life of Jesus
T: Sindu siekholekha mbulamu bwa Yesu.
P: Luke 22:42-46; speaks of a time when Jesus was in agony.
T: Luka 22:42-46; kaloma, kenosingia ebise pia Yesu yali nabiira khubutinyu.
P: Jesus was in pain,
T: Yesu yali nali no obuchungu,
P: Jesus was experiencing uncertainty; he did not know what was going to happen.
T: Yesu yali naabiraa khumakhuba amatinyu, siyamanyaa sindu sicha kwikholekha khuye tawe.
P: He was asking himself very hard questions that pushed him to the place of prayer.
T: Yerbanga amarebo amatinyu, kamala kamusukuma naachia mmasayo.
P: And together with his disciples, he walked to the mountin and he asked them to stay there.
T: Halala nende abeki babe, bama besunda khusikulu, nababoola, msikale hano.
P: My Prayer...is that you take it away
T: Ne lisaya lianje,ohinie....ohinie ho
P: But nevertheless
T: Lakini kata mbwo
P: Not my will, but let your will be done.
T: Sibuli obuhenyi bwanje tawe, lakini lekha obuhenyi bubwo bwekholekhe.
P: And Jesus was asking himself
T: Yesu yali niyerebaa,
P: I have two things to choose
T: Ndi nende ebindu bbili okhuamua.
P: Death for the salvation of all humanity or to live.
T: Okhufwila abandu bosi khulwo ubuhonia, nombamba okhumenya.

P: And humanity perishes
T: Ma esibala siangamie
P: Jesus had a decision to make.
T: Yesu yali nende ubuamui obutinyu.
P: Should I live, and let the whole of humanity race to perish?
T: Menye nomba, menye mangile abandu bosu baangamie?
P: Should I accept to die so that they may live?
T: Nomba mbuchiile okhufwa ,abandu batole okhumenya
P: Should I accept to die so that they may be saved?
T: Mbuuchiile okhufwa kachiile bahunibwe?
P: Should I pay for their salvation with my life?
T: Runge obuhonia bwabwe nende obulamu bwanje?
P: Praise the name of the living God.
T: Lira lia Yesu lichomibwe
P: Let your will be done.
T: Obuheyi bubwo bwekhokhe
P: If your will is that I die, so that humanity is saved
T: Kakhaba obuheyi bubwo, lekha kekholekhe.
P: And the Bible says
T: Ne indakano eboola
P: An angel came from Heaven and strengthened Jesus
T: Malaika narula mwikulu nahesia Yesu chingufu
P: I want to encourage you today
T: Nyenya khubatizisa nondi
P: If you submit yourself to the will of God
T: Wetutuyie
P: An angel will come.
T: Malaika nayetse
P: When you give yourself to the will of God

T: Niwehinia khubuhenyi bwa Nyasaye
P: When you accept to perform the will of God
T: Nohuchiila okhukhola obuhenyi bwa Nyasaye
P: An angel must come from heaven
T: Amalika nayetse mbulamu bubwo
P: And he will strengthen you.
T: Nakhuhesie chingufu.
P: Somebody said this
T: Mundu yaali naboola mbu
P: The will of God is God's bill.
T: Obuhenyi bwa nyasaye ne kasi ya nyasaye.
P: God gives you an assignment.
T: Nyasye nakhuhesie omulimo
P: It is at his cost
T: Niye omwene nakhurunge
P: That is why when Jesus surrendered and said let your will be done..
T: Nikokachila lwa Yesu yelekha ,.....lekha obuhenyi bubwo bwekholekhe
P: An angel was released immediately.
T: Malaika narula mwikulu
P; And he came.
T: Ma malaika niyecha.
P: And he strengthened him
T: Mana muhesia chingufu.
P: I pray today
T: Sayanga nondi
P: That you submit to the will of God.
T: Lwawechahenia.....
P: As you give yourself to God
T: Lwa wehinyia khubuhenyi bwa nyasaye

P: An angel is coming your way.
T: Malaika yetsanga
P: And he will strengthen you.
T: Nakhuhe chingufu.
P: And he will supply finances....
T: Nakhuesie.....
P: And he will cause you to go.
T: Nakhusababishe otsie
P: You will not go at your cost.
T: Nochie khulwo oburungo bubwo tawe.
P: When God tells you to go through this wall
T: Lwa Nyasaye akhuboola ochile mwisisi lino
P: It isn't for you to ask where the hole is.
T: Sali niwe owenyekhana orebe ohoooo.....
P: Your work is to begin to go.
T: Omulimo kukwo nokhuchaka okhuchia.
P: It is for God to care.
T: Ni nyasaye wenyanga mbu amanye.
P: Through which hole you will pass.
T: Olabiira mmlango sina.
P: For God's will is God's bill.
T: Obulalilo bwa nyasaye no mlimo kukwe
P: So Jesus....He surrendered
T: Kho Yesu yamala niyelekha
P: If your will is that I must do this.
T: Kakhaba obulalilo bubwo ne khole kano
P: If your will is that I must go through this.
T: Kakhaba obulalilo bubwo ni mbiire muyaka
P: And especially for the salvation of humanity.

T: Okhusila mno khulwo obuhoni bwa bandu be sibala sino
P: He said, am ready.
INT: Naboola ndi tayari
P: And he said this is the will of God for my life,
INT: Buno nibwo obulalilo bwa Nyasaye mbulamu bwanje.
P: Nobody is going to carry this burden for me.
INT: Aumao omundu onokinge.....
P: Nobody is going to take the pain of my heart.
INT: Abulaho oundi obukula obuchungu bwanje
P: I must face Gethsemane alone.
INT: Okhwola njie Gethsemane sienyene
P: I must go to the cross alone.
INT: Okhwola njie khumusalaba sienyene.
P: Because it is I that God has sent.
INT: Sikila nise wa Nyasaye arumile
P: What is the will of god for your life?
INT: Obulalilo bwa nyasaue ni sins mbu, amu bubwo.
P: What is the assignment that God wants you to do?
INT: Omulimo kwa Nyasaye yenya okhole nokuliena?
P: I have said this month we are preaching salvation
INT: Mboe mbu omwesi kuno khukambanga injili.
P: In our neighborhoods.
INT: Khila oburume mburende bwefwe
P: We want to make sure that each of our neighbors
INT: Khuhakikish ambu siabuli omurende wefwe
P: We don't want to care whether they will be saved or not.
INT: Sikhwenya okhumanya nikakhaba nabahonibwe nombatawe
P: It is not for us to care whether they will be saved or not.
INT: Seli anfasi yefwe okhumanya niba bala honibwa nombatawe

P: Our work is vey simple
INT: Omulimo kwefwe nomutoro
P: Tell them, tell them.
INT: Khubaboole
P: Okhubakambila
P: Let God do what he does. It is His will to do what He wills
INT: No omulimo kukwe okhukhola obulalilo bubwe.
P: When Jesus accepted
INT: Lwa Yesu yahuchiila
P: That was the price he had to pay
INT: Hiyo ndio ilikua gharama alikua alipe.
P: To be useful to God
INT: Abe omundu owo obukhonyi khu nyasaye.
P: Today
INT: Nondi kuno
P: My question is...
INT: Elirebo lianje lilimbu.....
P: What is that you are going to pay?
INT: Sina sio wicha khurunga sikila , khobuheyi bwa Nyasye khwekholekha
P: Especially for the salvation of those who are perishing?
INT: Okhusila mno khulwo obuhoni obwa yabo abetsa okhutiba
P: I lke Esther, and the story of Esther is interesting
INT: Imbakha ya Esther ne yo khuchenia
P: The woman was living in a palace
INT: Omukhasi uno wamenya mwikulu
P: She was actually the queen.
INT: Yali cha singa'na malkia
P: Enjoyed royal treatment
INT: Nasangaala amang'ana akali mwi.....

P: Enjoying the food of the kingdom.
INT: Nasangaala ebiakhulia ebie obwami
P: I want to trust God, I want to believe.
INT: Nyenyanga okhusubila omwami, nyenyanga okhusubila....
P: That she didn't have anything she lacked.
INT: Hakuwa na kile alikosa
P: She had all the comforts.
INT: Yaali nende biosi ebia yenya
P: One day, she received a call from Modeccai.
INT: Litukhu llalananyola..... okhurula khu Modeccai
P: And Modeccai told her
INT: Modeccai namboola omukhana uno
P: Even as you sit and enjoy the life of the kingdom
INT: Kata ola wikhala nofurahia ubulamu obwo mubwami
P: There's something I want to let you know.
INT: Liho likhuwa elia nyenya omany
P: Your generation, your people, your family, people from your village
INT: Olwibulwo lulwo,abandu benywe.oluibulwo lwenywe.abokhurula kwijiji sienywe
P: It's not long from today, these people will perish.
INT: Abandu bano nabatibe.
P: They are going to die.
INT: Baachia okhufwa
P: They are going to be killed
INT: Baachia okhwirwa
P: And Esther was....and she was shocked
INT: Manachenya.
P: And she said
INT: Maboola
P: My people will not perish.... My people are not going to be killed

INT: Abandu banje sinatibe tawe, abandu banje sinaberwe tawe.
P: As I watch
INT: Nimeeenga
P: As I enjoy the kingly treatment
INT: Nase nenjinjoya butswa mubwami
P: This is a woman who was enjoying a lot of security
INT: Omukhasi owali nobulindi obukali
P: She had a lot of peace
INT: Yali nende omuembe omwinji
P: Deserted from the pressures of that life out there
INT: Yali niyainibwa khuminyakhano cchie sibaalachila
P: She never knew lack
INT: Siyamanya okhubula nisina
P: And she had the opportunity to sit and enjoy the peace
INT: Ne yali no bweyangu okhwikhal cha nokhusangaala
P: And to leave those to perish.....perish
INT: Nalekhe abenya okhutiba batibe
P: But she said
INT: Lakini naboola
P: She said I will go to Modeccai
INT: Yamala naboola nachie khu Modeccai
P: And told Modeccai
INT: Naboola Modeccai
P: Mobilize your people, tell them to begin praying
INT: Bunchikha abndu baabo, baboole bachiake okhusaya, baboole bachiakee okhusaya
P: Tell them to begin fasting
INT: Baboole bachiake okhufunga
P: Tell them to take some time and pray
INT: Baboolebbukulekho obweyangu bachiake okhusaya

P: Nobody will perish
INT: Habula onotibe
P: And even myself
INT: Kata ise mwene
P: In the royal council
INT: Nindi mu mu mu
P: I cannot enjoy the peace
INT: Sinasaangale.....
P: I cannot enjoy the food in the palace
INT: Sinasaangale esiakhulia mubwami tawe
P: I will also fast
INT: Khandi nase nafunge
P: Together with my people
INT: Pamoja nende
P: We will pray
INT: Nakhusaye
P: Such was the hunger of Esther
INT: Iyi niyo injaala ya Esther
P: She said nobody will perish
INT: Manaboola habula onotibe
P: I will pray
INT: Nyasaaye
P: I will deny myself that they may not perish
INT: Nandenyime mbu babule okhutiba
P: I will go to the king
INT: Nanjie Khumwami
P: I told you when you surrender, I don't know if we have somebody in the house who's under pressure to pray
INT:ouli owenyanga okhusaya, ouli nende omusukumo okwo okhusaya.

P: Who feels a hunger to pray
INT: Ohuulanga.....okhusaya
P: I told you..
INT: Lekha mbaboole mbu
P: When you surrender to the will of God
INT: Lwoba welakhulanga mu.....
P: There is something special that happens
INT:.....
P: So Esther was strengthened
INT: Kho Esther yamala nanyoola chingufu
P: Esther was supplied with confidence, unusual confidence
INT: Esther yamala nalerwa chingufu....chingufu chirali cia kawaida
P: And she said, I will go to the king
INT: Naboola nanjie khumuruki,
P: If I perish
INT: Ikiwa nitanangamia
P: Let me perish
INT: Lekha ndibe
P: But-
INT: Lakini
P: The desire of my heart is that none should perish
INT: Lienya lio mwoyo kwanje, arakhabaho owokhutiba tawe
P: Do you know what Modeccai told Esther?
INT: Omanyile sia Modeccai yaboola Esther?
P: He asked her
INT: Yamureeba
P: Who knows that you should be at....should be at such a point in such a time?
INT: Wina omanyile mbu obee habundu singa yaha mubweyangu buno?
P: Who knows?

INT: Wina omanyile?
P: Maybe you were brought here for this specific assignment
INT: Aundi Nyasaye yakhulera hano khulwo omulimo kuno
P: That you may be a channel through which people will not perish
INT: Mbu nobee esifune kachila abandu bano babule okhutipa
P: Who knows?
INT: Ni wina omanyile?
P: Why you should be the only one born again in your family
INT: Mbu obe niwe owahonibwa.....
P: Who knows?
INT: Wina omanyile
P: Why you should be the only one born again in your family?
INT: Sikila sina niwe owahonibwa mulibulwo lwenywe mpaka esaino?
P: And when you look back...
INT: Nokola inyuma...
P: Your brothers and sisters, mother, father. You see your people in the village
INT: Olola abasiani nende abakhana benywe, mama uo, papa uo. Abandu be sijiji sienywe
P: People are in the way of perishing.
INT: Abandu bachicha cha okhutiba.
P: People are just waiting to perish.
INT: Abandu balinda tsa okhutiba.
P: What are you doing about it?
INT: Okhola sin a khumakhuwa kano?
P: Esther was annoyed.
INT: Esther yamala nasinyikha.
P: And she said,
INT: Naboola,
P: They will not perish as I watch

INT: Sinabatibe tawe
P: I want you to say that today.
INT: Nyenya oboole mbwo nondi.
P: They will not perish as you watch..... they will not perish as you watch.
INT: Sinabatibe ningoola tawe.
P: I will rise up...
INT: Nasingile...
P: You will refuse the comfort...
INT: Nosule...
P: I will go to the place of prayer
INT: Nanjie mukhusaya
P: You will fast...
INT: Nofunge...
P: They will not perish, you will pray for them.
INT: Ninabatibe kho tawe, nobasaile.
P: That they may give their life to Jesus.
INT: Bane ubulamu bwabwe khu yesu.
P: Even if you are not going to preach.
INT: Kata nikaba siichio okhukamba tawe.
P: Am one of the people who were not found in Eastern last week, but I tried my best, I went on my knees
INT: Lakini ndatema kanyala, ndatsia khumasikamo.
P: And prayed with the Brethren.
INT: Ndasaya halala nende...
P: This afternoon I want to encourage you
INT: Ombasuu kino nyenya batinyilisie...
P: That whatever burden you have
INT: Mbu esindu siba sikhunyasingia...
P: Let it aside.

INT: Lekhana nasio..
P: Put it aside
INT: Lekhana nasio.
P: Put it aside...
INT: Lekhana nasio...
P: Paul says
INT: Paulo naaboola
P: In this life I behave like an athlete
INT: Mbulamu buno.....
P: I behave like an athlete
INT:
P: I am in a race
INT: Menyanga sing'ana omwilukhi..
P: I am in a race.
INT: Ndi mukhwilukha
P: This is a race.
INT: Khuno no khwilukha
P: This salvation is a race
INT: Obhonia buno nokhwilukha
P: And therefore, I will not accept anything that will prevent me from running
INT: Therefore, sinambuchile kho siosi siananchikaale okhwilukha tawe.
P: And like an athlete I will not just run in all directions
INT: Ne singa omwilukhi nanjilukhekho cha ninjia yi na yi tawe.
P: I will not just run aimlessly.
INT: Nanjilukhekho cha.....
P: I will walk in the will of God.
T: Nanjende.....
P: I will not look to the left or to right.
T:

P: But I will look in the direction of the will of God
T: Lakini namenge ho obuhenyi bwa Nyasaye buli.
P: We no longer walk with the world.
T: Sisi hatukimbii na ulimwengu tena} switch to Swahili
P: And you cannot run with the world and run with God at the same time.
T: Sionyala okhwilukha nende nyasye khandi wilukhe nende Esibala tawe.
P: You cannot serve two masters at the same time
T: Sionyala okhurumikhila abaruki babili tawe
P: I was asking myself this morning
T: Nderebele asubuhi kuno
P: I heard an announcement being made, that we are going to Eastern after Service to preach.
T: Mbuliye batangaasa nondi obulamo bwakhabwa khuchia Eastern okhukamba.
P: Now I asked myself
T: Kaachile ndereebe
P: I had my plan
T: Ndali nende emipango chianje
P: I had a plan, a good plan.
T: Ndali nende omupango omulahi.
P: The things I wanted to do are very important.
T: Ebindu bianyele okhukhola nebindu ebilahi.
P: I know you had plans to do this afternoon.
T: Manyile wali ne mipango ommbasu kuno.
P: Some of them are very important.
T: Emipango chindi ne chia maana saana.
P; But may be....
T: Lakini aundi..
P: That is the price God has wanted you to pay for a soul.
T: Nibwo obukusi bwa Nyasaye yenyanga orungr nondi khulwo okhuchia okhuhonia

esoul
P: There's a soul that is perishing somewhere
T: Khuli nende omwoyo kunyakhana habundu
P: And the cost of that soul
T: Ne oburungo bwo omwoyo kula
P: Is that programme you have in the afternoon.
T: Ne omupango kwoli nakwo ommbasu kuno
P: If you just let it away, that soul shall be saved.
T: Nolekhana nnakwo, omwoyokula kuahonibwa.
P: I am not lying.
T: Singataa tawe.
P: I am not lying.
T: Singataa.
P: To be useful in the kingdom of God, accept to pay.
T: Khibe muhimu mubwami bwa nyasaye ohuchile okhurunga
P: You must pay.
T: Lakini okhwola wicha okhurunga kho esindu
P: Thank God it will not cost you blood as it costed Jesus
T: Witsomie Omwamisiwicha okhurunga amaatsai singa Yesu yarunga tawe
P: What you are going you are going to pay is not a big price
T: Akochia okhurunga sikali amasiro tawe.
P: A bigger price was paid by Jesus
T: Omurungo omukali Yesu yarunga
P: Halleluyah!!
INT: Alleluyaaah!!!!!!
P: He paid by his blood
INT: Yarunga khumachai ke
P: Praise the name of the living God !!!!!!!
INT: Lira lia Yesu lichomibwe!!!!!!!!!!!!!!!!!!!!

P: And he told his disciples I have paid everything
INT: Naboola abeki babe rungile buli sindu
P: The only pice you will pay
INT: Omurungo okwa norunge
P: Your only cost is to walk to them, open your mouth and tell them in the name of Jesus, in the name of Jesus...
INT: Nockhuchia abali, mobaboole, mlira lia Yesu...mulira lia Yesu....
P: Are you willing to pay the price?
INT: Ohucchiilie okhurunga omurungo?
P: Are you willing to put your plans aside to pay the price?
INT: Ohuchilie okhura emipango chichio kando?
P: You must choose today..
INT: Okhwola ochakule nnoni
P: Whom will you serve?
INT: Wina owanorumikhile??
P: Let us go to Eastern to preach
INT: Lekha khuchie Eastern khukambe
P: <i>My soul says yes...Says yes... says yees...</i>

Appendix VI: Sermon on Imbumbuyekha (The Storm)

P:	Eshisieno nishilerakho Imbumbuyekha
INT:	Shetani akaleta dhoruba
P:	Manashichiaka okhukhupa eliaro
INT:	Na akaanza kupiga hiyo merikebu
P:	Nakhupwangwa nitsia liru
INT:	Inapigwa ikienda huku
P:	Inyanza imallire khutuvukha
INT:	Bahari imechafuka
P:	Amatsi kayembere kenchila muliaro liavo
INT:	Maji inaingia katika merikebu
P:	Indakhano ivolanga
INT:	Bibila inasema
P:	Imbokho ziali muliaro nizitsiaka ukwayula
INT:	Wanaume waliokua kwa merikebu wakaanza kupiga kelele.
P:	Khulinende evise ya Amani kawestsanga.
INT:	Kuna nyakati ambozo nguvu huisha
P:	Unyala khuva okukhongo na Amani kauwa.
INT:	Unaeza kua jitu kubwa lakini nguvu inakutoka.
P:	Unyala khuvaa nombili mukhongo na Amani kawa.
INT:	Unaeza kuwa ni mwili kubwa na Amani ikaisha.
P:	We walk in the great anointing.
INT:	Tunatembea kwa upako mkubwa.
P:	We raise the dead.
INT:	Tunafufua wafu.
P:	We heal sicknesses.
INT:	Tunaponya wagonjwa.
P:	We heal cancer.
INT:	Naponya saratani.

P:	We heal HIV.
INT:	Naponya ukimwi.
P:	We pray for people and they are delivered.
INT:	Naombea watu na wanakombolewa.
P:	We break curses.
INT:	Navunja laana.
P:	But there such moments
INT:	Na kuna wakati fulani
P:	When we get tired.
INT:	Ambapo tunachoka.
P:	Indakhano ivolanga
INT:	Maandiko inasema
P:	Tsimboko nitsitsiaka khuyula.
INT:	Wanaume wakaanza kupiga kelele.
P:	Nakeve karie?
INT:	Itakuwaje
P:	Khushiri okhulolakho kano tawe.
INT:	Haujawahi ona haya.
P:	Yesu! Yesu! Yesu!
INT:	Yesu! Yesu! Yesu!
P:	Shivulakho ishindu shilahi
INT:	Hakuna kitu kizuri
P:	shinga nyala okhwayulila the right person
INT:	kupigia kelele mtu anayestahili
P:	okhwayulila the right person
INT:	kupaaza sauti kwa mtu anastahili
P:	amokosa ka khukholanga
INT:	makosa tunafanya
P:	ni khwayulilanga avandu valakhukhonya tawe

INT:	tunapigia kelele watu ambao hawafai
P:	khenyekhananga nuwayula
INT:unapopaza sauti
P:	wayulilanga nyasaye
INT:	pigia kelele mungu
P:	si wayulilanga mama tawe
INT:	usipigie mama kelele
P:	wamala walura khuluvere la mama
INT:	ushawacha kunyonya
P:	lekha khwayulila mama
INT:	Wacha kulilia mama yako
P:	Wamala watekha
INT:	Ukishaoleka
P:	Lekha khwayulila papa
INT:	Wacha kulilia baba
P:	Khwayulila Nyasaye
INT:	Lilia Mungu
P:	Nevachaka khwayula
INT:	Wakaanza kulia
P:	Khuli nende evise vyoranyala khusaya tawe
INT:	Kuna wakati huwezi kuomba
P:	evise vikhole tsia khwayula
INT:	wakati wa kupaza sauti
P:	Tsia imbeli wa nyasaye
INT:	Enda mbele za mungu
P:	Tsiaga tsa okhwayula
INT:	Ansa kulilia mungu
P:	<i>lero kanoo, × 3</i>
INT:	<i>leo × 3</i>

P:	<i>ee mama navongo yoo</i> × 3
INT:	<i>mama nabongo</i> × 3
P:	esie kano sinyala tawe
INT:	haya sitaweza
P:	Ee Nyasaye, nurakhonya.
INT:	Ee Mungu nisaidie.
P:	Ee Nyasaye, nurakhonya.
INT:	Ee Mungu usiponisaidia.
P:	Avandu vanyala okhutsekha
INT:	Watu wanaweza kukuchekelea
P:	Shikila vakorwe shokola tawe
INT:	Kwasababu hawajui unachofanya.
P:	There are times you cannot understand
INT:	Wakati mwingine unakosa kujielewa
P:	Indakano ivolanga
INT:	Maandiko yanasema
P:	Elikana
INT:	Elikana
P:	Halala
INT:	Pamoja
P:	nende mukhambi
INT:	na muhubiri
P:	Vakhaywa khuelewa Hanna.
INT:	Wakakosa kumuelewa Hanna.
P:	Vamulanga omutandi.
INT:	Wakamuita mlevi
P:	Khupacha ingoma iyo.
INT:	Piga tu hiyo ngoma yako.
P:	“ <i>khutundu</i> ” × 3

INT:	Wewe piga tu hiyo khutundu
P:	Unaeza kosa kuelewa, but whenever I am like this..
INT:	lakini wakati niko hivi
P:	marriages are reconciling
INT:	ndoa inafunganishwa tena
P:	If I cry on this altar
INT:	Ninapolilia kwa hii madhabao
P:	Evise vya mulilira Nyasaye
INT:	ninapomulilia Mungu
P:	amaliaka kakalukha halala
INT:
P:	Evise vya mulilira Nyasaye
INT:	Ninapomulilia Mungu
P:	Avandu vanyola tsigasi
INT:	Watu wanapokea kazi
P:	Etsise tsia mmbeye mulilire Nyasaye
INT:	Ninapomulilia Mungu
P:	Likanisa Iya Nyasaye likhula
INT:	Kanisa la Mungu linakua
P:	Olwandililira Nyasaye
INT:	Ninapomulilia Mungu
P:	Ovukaidi vuuwa
INT:
P:	You may not understand me.
INT:	Unaeza kosa kunielewa.
P:	And please you don't have to
INT:	Na sio lazima unielewa
P:	You don't have to.
INT:	Sio lazima.

P:(speaks in tongues)...
INT:
P:	They may not understand what you Are doing
INT:	Munaeza kosa kuelewa ninachofanya
P:	But there is a realignment
INT:	Lakini kuna kuwekwa kwa nafasi iliyo sawa
P:	Whenever I am busy before the Lord
INT:	Wakati ninashughulika kwa mambo ya Mungu
P:	Indakano ivolanga
INT:	Bibilia inasema
P:	nibwayulila Yesu
INT:	wakapigia Yesu kelele
P:	nibaboola Yesu
INT:	wakapigia Yesu kelele
P:	nibaboola mbu, mwalimu
INT:	Wakisema mwalimu
P:	khufua
INT:	Tunakufa
P:	kano Nyasaye
INT:	leo hii Mungu
P:	Shienyala ta
INT:	Hatutaweza
P:	kano Nyasaye
INT:	haya mungu
P:	Kanyombere
INT:	Yamenishinda
P:	ndavorelakho uncle
INT:	niliambia mjomba
P:	Vikhalikhana

INT:	Imeshindikana
P:	Ndavolerakho muheshimiwa
INT:	Vyakhayekhana
P:	Imeshindikana
INT:	Nyasaye
P:	Mungu
INT:	kakhayire imenishinda
P:	mborekho omusatsa wanje
INT:	nimeambia mume wangu
P:	Mboree khu omukhasi wanje, avana vanje vatemere
INT:	nimeambia mke wangu, watoto wangu
P:	Bikhayikhane
INT:	Imeshindikana
P:	Kano Nyasaye
INT:	Haya Mungu
P:	Shienyala ta
INT:	Imenishinda
P:	Indakano ivolanga
INT:	Bibilia inasema
P:	Yesu niyavukha
INT:	Yesu akaamuka
P:	Imboko ino shiekonanga khu tawe
INT:	Huyu mwanaume huwa halali
P:	Efwe sikhukhonyakho Nyasaye wefwe ta
INT:	Sisi hatusaidii Mungu wetu
P:	khuliitsa nende shindu shilala
INT:	tuko tu na kitu kimoja
P:	Eshikhumuelisinja
INT:	ambayo tunampatia

P:	Shilangungwa
INT:	inaitwa
P:	mbu ibada (chuckles)
INT:	inaitwa ibada
P:	Oh my goodness, what a wonderful thing to love the Lord
INT:	Ni jambo la ajabu kumpenda Mungu
P:	and when Jesus comes
INT:	Yesu anapokuja
P:	He understands.
INT:	Anaelewa.
P:	When there is a call for emergency
INT:	Yakwamba kuna mwito wa dharura
P:	Number one
INT:	Jambo la kwanza
P:	He does not come to ask you.
INT:	Hakuji kukuuliza.
P:	He comes to calm you down.
INT:	Anakuja kutuliza.
P:	and he says
INT:	na anasema
P:	Peace
INT:	Amani
P:	peace
INT:	Amani
P:	Be still.
INT:	Tulia.
P:	I speak to every moment in your life.
INT:	Naongee kwa hali ya maisha yako.
P:	Be still.

INT:	Tulia.
P:	I speak to you again.
INT:	Nakuzungumzia.
P:	Be still.
INT:	Tulia.
P:	See the salvation of the Lord
INT:	Na uone wokovu wa Bwana.
P:	Be still.
INT:	Tulia.
P:	Be still.
INT:	Tulia
P:	Couples in this house
INT:	Watu wenye ndoa kwa hii nyumba
INP:	Be still.
INT:	Nyamaza.
P:	And seek the salvation of the lord
INT:	Uone wokovu wa Bwana
P:	The leaders in this house
INT:	Viongozi kwa nyumba hii
P:	I repeat again as your apostle
INT:	Narudia kama mitume wenu
P:	Be still
INT:	Tulieni.
p	<i>Song: Khulwa yaka simbendanga, mumatinyu, mumatoro, kosi kaali amalayi, utsiitsuliilanga Ise utsitsulilanga*2</i>
INT	Even in these, I am not afraid, because God remembers you.
P	Ne eshindu eshilayi okhumanya okhurumilikha Nyasaye, owitsuriranga
INT	It is good to serve God, who remembers
P	Indakano eboolaanga mbu, olwayahurira okhwayura khwa abaana ba Israeli

INT	Aliposikia kilio cha wana wa Israeli
P	Yetsuririra.....
INT	Alikumbuka ahadi yake
P	Brethren, we serve God who remembers, in difficult times, in easy times, I know one thing, he has written my name upon the palm of His Hand, so that he remembers me!
INT	Wapendwa tunamtumikia Mungu anayekumbuka, katika mepesi na katika mazito.....ameandika jina langu kwa mkono wake anikumbuke.
p	It is painful to be where you are, it may have taken a while,
INT	Ni uchungu kuwa mahali ulipo, imechukua muda
p	But one thing you must not forget, he remembers.
INT	Jambo moja tukumbuke, mungu anakumbuka.
P	And the fact that he remembers doesn't mean that you operate on the mind and conscience of man!
INT	Na hiyo haimmaniishi muoperate na akili ya binadamu.
P	What he remembers is the type of covenant he put in place for you.
INT	Kile anakumbuka ni aganoalivyokuahidi.
p	He says in Isaiah 45/3..for the sake of my servant Jacob
INT	Katika Isaiya anasema,kwa ajili ya mtumishi wangu Yakobo
P	There's a promise that God gave Jacob, he says, because you are worshipping me.
INT	Kuna agano Mungu alimpa Yakobo, anasema kwa sababu mnaniabudu
p	I am coming to remember that particular promise.
INT	Nitakumbukuka ahadi hiyo.
p	I like it in Kiluhya,yakho mwikulu khulinende eshitabu, ashiaNyasaye ahandikangamwo, ameera aka abaana babe.
INT	Naipenda kwa Kiluhya.....
p	Olwa ameera kakhaaba niko onjere khu molu kaa abandu, na abaana ba abandu baala bachenda eshiekenye
INT	Wakati ambapo majina ya wako yako vinyawani mwao, na watoto wao wanatembea uchi

P	Ne etsikasi tsio abaana ba abaandu tsilatukha netsiwaa, abaana bobo balamenya
INT	Na kazi za watoto wao kuisha, watoto wako wataishi
P	Maandiko yanasema na hapo mbinguni kuna kitabu ambamo bwana huyaandika majina ya watu wake na matendo yao
INT	Indakano eboola mbu mwikulu shiliho eshitabe eshio omwami ahandikangamo ameera aka abaana babe nende amatendo kabwe.
P	Matendo yako yakufuate, (amen!) fungu zako za kumi zikufuate, (Amen!) sadaka zako zikufuate.... (Amen!)
INT	Amen!
P	Wengine mmesimama na wazazi
CONGT	Yees!
P	Lakini wamebariki watu hawakusimama nao,wengine mmesimama na macousins
CONG	Yees!
p	Mmelipa karo ya Shule lakini badala yake mnavuna madharau
INT	Mwaaliipa ikaro ye skuli
P	Leo ninafungua altar yako ya kiroho
INT	Khalunu funguulaaka altari yiyo ye siroho
p	Na kukutamkia nyota ya Uriithi juu ya maisha yako
CONG	Yeeeeeeeeeeeees!
p	Wema wako ukufuate, unaeza kuwa hujaokoka saa, lakini kile kitendo kidogo ulichofanya kwa ajili ya wema wa bwaaana..(cong. yeeeeees)
INT	Obulahi bubwo bukhulonde.....
p	Kikakufuate kwa ajili ya jina la Yeesuuu!! (Cong AAmmeen)kwa maana bwana anaandika na anakumbuka.
INT	Shikhulonde muliira lia Yesu.....sikila Nyasaye yesturiranga.
P	Maana maandiko yanasema na hapo mbinguni kuna kitabu ambamo bwana huyaandiika majina ya watoto wake na matendo yao
INT	Sichila indakano eboola mbu mwikulu shiliho eshitabu eshia amera kahandikangamwo.
p	I like it the way the Anglicans sing, they sing

	<p><i>Omundu we injenda na injenda yeee*2</i></p> <p><i>Omundu we shifwondwo ne shifwonwo shie*2</i></p> <p>Nigerians say that the evils a man does come and live with him.</p>
INT	Sangalaanga obwa aba Anglican bee mbaanga...
p	Ukiona baadhi yetu hatuguzi dawa, miaka inaisha kumi kabla ya kuonana na shindano
INT	Nolola abaandu bandi baranywa emiisaala tawe, emiaka chiwaa kumi baralolakho eshindano tawe.
p	It is because of the acts we do, every good act you do, the bible says "wherever <i>the Lord went, he did good.</i> "
INT	Kokote Bwana alienda alitenda mema,kitendi chochote alichokifanya
p	Let me repeat my brother, let me repeat. Daudi ameua Ndubu/simba, hawajamuappreciate
INT	Daudi yali khwira lisimba,ne siba muapptrieshite kho tawe
p	Hii kitu inanitia uchungu sana,kwasababu, sikiliza,huyu jamaa ameenda amesaidia Taifa la Israeli
INT	Esindu sino sinumaa saaanaa...huulaa, omujamaa uyu ukhonyele esibaala sia Israeli
p	WakAti ambapo hawawezi kujenja permanent structures,hawana curriculum yao, kwa ajili ya education system ya watoto wao....speaks in tongues
INT.	Muchisaa chia babula ecurriculum yabwe,.....
P	Serikali haikuwa stable, they are living in debt,wako kwao lakini wanaishi ni kama wako kwa utumwa, they don't have the shopping centres they can call their own....speaks in tongues
INT	Esirikali siyali stable tawe,mabaali na amakobi..bamenyanga singa abarumwa.....
P	Lakini licha ya hayo yote , walimdharau Daudi
INT	Lakini bado bamumanyia amadharau
P	Wewe umetenda wema,kitendo chochote cha wema abacho unachokifanya , mbigu zinakipokea kam ibaada.(ameen) ibaada ndio silaha ambayo tumbaki nayo.
INT	Yiwe wamala okhukhola amalayi, amalayi kowakholane ibaada.ibada niyo

	esilaha eya khul naayo
P	Petero hangetoka gerezani mpaka vile mitume wengine walipokutana pamoja, katika nyumba ya mmoja wao, wakafanya ibaad.
INT	Petro siyakharuule mukorokoroni tawe,mpaka olwaa miume bakhoola ibaad.
P.	Paulo na sila hawengetoka gerezani mpaka vile walivyofanya ibaad.
INT	Paulo nende Sila sibakharuule mukorokoronibila ibaad tawe.
P	Shadraki, Meshaki na Abednego, ingewaramba na kuwamaliza mpaka vile walivyofanya ibaad.
INT	Shadraki ,meshaka nende Abednego bakhasambilwe nende omuulo, kwakhabamale, mpaaka olwa bakhola ibaad.
P	Kuna kitu kimoja Daudi hangekubali kitoke katika kinywa chake, kinatwa Zaburi. anateswa lakini Zaburi iko katika mdomo wake.
INT	Siliho esindu esia Daudi yalekhana nasio tawe,esaburi, kata mmatinyu, yembanga esaburi.
P	Nakubaliana na wewe kanisa limejaa chenga moto,limejaaukora mwingi,kutumiwa vibaya, but God has a remnant
INT	Mbuchiila mbu likanisa libee nende obuytinyu obwinji,liaichula obukoraa,...lakini khulio nende remnant.
P	Tonight I ordain you as a remnant of God.
INT	Nakutenga leo kama masalio Mungu.
P	Katika adhuri hii, nakubariki na roho wa ibaad akuongoze katika nyumba yako,
INT	Ombaasu kuno,khulamilanga chikhabi, Nyasaye akhuongoze munyumba yioo
P	Unapopiga magoti kando ya kitanda chako, katika gari lako,pamoja na mke wako
INT	Olwa osikama kando ye shitanda shisio, mmutoka kukwo, nende omukhasi uwo
P	At your place of work, sometimes you don't speak loudly.
INT	Katika mahala pa kaziwakati mwingine hauongei kwa Sauti.
P	Sometimes you just flap your lips.
INT	Wakati mwingine unaflap mdomo tu.
P	Just like Hannah did until the prophet got confused and called her a drunkard, but instead she was offering her sacrifice/ worship to God.

INT	Kama vile Hana akivyoku anafanya mpaka nabii wake akachanganyikiwa, akamwita mlevi.....
P	Any time you open your mouth to worship God, may God help your life.
INT	Wakati wowote unapofungua kinyw chako kumuabudu mungu, bwana asaidie maisha yako.
P	Song “ <i>bwana ni mchungajiwangu, sitoungukiwa na kitu, hunilaaza kwa</i> ”

Appendix VII: No Longer an Orphan

Preacher:	Tonight we are to talk about repentance.
Interpreter:	Jioni ya leo ninataka tuongee juu ya toba.
Preacher:	We want to discuss God's requirements for us.
Interpreter:	Tunataka tuongee juu ya nini Mungu anahitaji kutoka kwetu
Preacher:	That we are called to turn from the lifestyle of sin.
Interpreter:	Ya kwamba Mungu
Preacher:	That we are called to turn from a lifestyle of sin.
Interpreter:	Ya kwamba tumeitwa tuweze kutoka katika hali tunayoishi.
Preacher:	So that we may live for Him in a life of righteousness.
Interpreter:	Ili kwamba tuweze kuishi katika haki.
Preacher:	God wants us to surrender.
Interpreter:	Mungu anataka anataka tuweze kujisalimisha kwa jinsi gani.
Preacher:	You are going to be judged on the state of your soul.
Interpreter:	Na utaweza kuhukumiwa kwa jinsi ambavyo moyo wako ulivyo
Preacher:	And I want to ask you tonight, does your soul belong to the Lord Jesus?
Interpreter:	Na ninataka nikuulize jioni ya leo ya kwamba geuza moyo wako ukamkabidhi yesu kristu.
Preacher:	Not just spoken from your lips, but do you walk in the light of Christ every day?
Interpreter:	Na sio kunena tu kwa kinywa chako, bali unahitajika kutembea na kutenda jinsi neon linavyonena
Preacher:	Does your soul belong to the living God ..Following Jesus will cost you everything.
Interpreter:	Lakini kile ambocho nataka ujue, ya kwamba kumfuata yesu kitakugharimu kila kitu.
Preacher:	But the truth is, there are people in this world who need you.
Interpreter:	Lakini ukweli nikamba kuna watu ulimwenguni humu ambao wanauhitaji
Preacher:	It is not easy that you are living for Jesus

Interpreter:	Siyo rahisi, ya kwamba wewe katika maisha yako umeuishi yesu.
Preacher:	But we must understand the desperation of the situation.
Preacher:	Raise your hand if you love the lord Jesus Christ with all your heart.
Interpreter:	Inua mkono wako kama unampenda yesu na moyo wako wote.
Preacher:	Alleluya
Interpreter:	Alleuya
Preacher:	He needs every piece of your soul.
Interpreter:	Anahitaji kila sehemu ya moyo wako.
Preacher:	I want to encourage.
Interpreter:	Nataka kutieni moyo
Preacher:	Just get on your knees before God.
Interpreter:	Yakwamba piga magoti mbele za Bwana.
Preacher:	And touch your mouth to the dust.
Interpreter:	Na ukaweze kuelekeza kinywa chako kwenye udongo
Preacher:	And you cry out to Him
Interpreter:	Na ukaweza kumlilia Bwana
Preacher:	And say God, just still my mind, I don't know if you know this word, but help me to be still.
Interpreter:	Saidia akili zangu zikaweze kuwa tulivu.
Preacher:	We pray and say God, help my heart to be still.
Interpreter:	Tunaomba ya kwamba bwana saidia moyo wangu ukawe na utilivu.
Preacher:	You see, the bible says Be still and know that I am God.
Interpreter:	Bibilia inasema ya kwamba iweni watulivu n mjue yakwamba mimi Bwana.
Preacher:	But we can't stop long enough because we are still running.
Interpreter:	Na hatujasimama muda a kutosha maana tunakimbia kimbia
Preacher:	We are running through life, but we don't even know where we are going.
Interpreter:	Tunakimbia kimbia hapa na pale katika maisha.

Preacher:	But we don't even know where we are going.
Interpreter:	Bila kujua ni wapi tunaelekea.
Preacher:	That is why we need Jesus.
Interpreter:	Ndio maana tunamhitaji Yesu.
Preacher:	When we surrender
Interpreter:	Wakati tunapojiachilia
Preacher:	And be still
Interpreter:	Na kutulia
Preacher:	We get to our knees.
Interpreter:	Na tunapiga maggot mbele za Bwana.
Preacher:	We surrender everything.
Interpreter:	Tunaacha kila kitu.
Preacher:	And we say, Lord, I have no idea about where I am going.
Interpreter:	Tunasema Bwana sina habari na kule ninakokwenda
Preacher:	I don't even know what tomorrow looks like.
Interpreter:	Mimi sijui kesho kunaonekana vipi
Preacher:	But I know that you hold the heavens and the earth in the palm of your hand.
Interpreter:	Lakini ninajua yakua wewe umezshika mbingu na nchi, kwenye kiganja cha mkono.
Preacher:	We say I know that heaven is your throne and earth is your footstool.
Interpreter:	Na tunasema yakwamba mungu ninajua ya kwamba mbingu ni kiti chako cha enzi na ardhi ni mahali pako penye umekanyaga miguu.
Preacher:	And we know whom we have believed.
Interpreter:	na tunmjua tuliyemuamini
Preacher:	And he is a good God.
Interpreter:	Yeye ni Mungu aliyemwaminifu.
Preacher:	And if you believe that right now, I want you to praise him.
Interpreter:	Na ukiamini hayo nataka umuabudu.

Preacher:	Taste and see that the Lord is good.
Interpreter:	Onjeni na muone kwamba mungu yu mwema.
Preacher:	But if you have to taste his goodness, you have to surrender.
Interpreter:	Kama unataka kuonja wema wake lazima ni lazima ujiachilie.
Preacher:	You have to stop running from God.
Interpreter:	Inabidi uwache kukimbia hapa na pale
Preacher:	You have to get on your knees and pray.
Interpreter:	Inabidi kupiga magoti na kuomba.
Preacher:	You have to be still and know that he is God.
Interpreter:	Inabidi uwe mtulivu na ujue ya kwamba yeye ni mwaminifu.
Preacher:	And you say, God, I won't take another step until you tell me where to go.
Interpreter:	Useme ya kwamba bwana sitaki kuchukua hatua nyingine mpaka uniambie unapotaka niende.
Preacher:	You say I won't take one more step.
Interpreter:	Na useme bwana si hukui hatua nyingine.
Preacher:	Until I know you are leading me.
Interpreter:	Mpaka nijue unanongoza Bwana.
Preacher:	Because I know you are faithful.
Interpreter:	Maana najua wewe ni mwaminifu
Preacher:	And I know that you go before me.
Interpreter:	Najua ya kwamba wewe unaenda mbele zangu.
Preacher:	And I know that your ways are perfect.
Interpreter:	Najua njia zako ni kamilifu
Preacher:	The bible says many are the plans in a man's heart.
Interpreter:	Bibilia inasema ya kwamba, mpango ya mwanadamu katika moyo wak ni mingi.
Preacher:	You see we have many plans in life.
Interpreter:	Unajua tuna mipangilio mingi maishani

Preacher:	Many things we wanna do.
Interpreter:	Vitu vingi tunataka kuvifanya.
Preacher:	Men want to create kingdoms
Interpreter:	Tunataka <i>tukaweza kujenga</i> × 2 makao.
Preacher:	We want to build castles and tall buildings.
Interpreter:	Tunataka tukaweza kujenga majumba makubwa makasri makubwa.
Preacher:	You see even the angels lifted themselves in pride.
Interpreter:	Unajua hata malaika waliweza kujuliana kwa kiburi
Preacher:	But God is near to the humble.
Interpreter:	Lakini Bwana ameweza kukaribia wanyenyekevu.
Preacher:	Alleluia (applause and clapping from congregants)
Preacher:	And my heart is with these children.
Interpreter:	Na moyo wangu uko na watoto hawa.
Preacher:	And God's heart is with the children
Interpreter:	Na moyo wa mungu uko na hawa watoto.
Preacher:	Their hearts are innocent.
Interpreter:	Hawa watoto, mioyo yao ni mioyo ambayo iko na utupu.
Preacher:	Let's go to Hebrews 4 verse 60.
Interpreter:	Tuende katika waebrania 4.
Preacher:	
Interpreter:	Nataka kutia mkazo kwa neno ujasiri.
Preacher:	Let us come boldly.
Interpreter:	Ya kwamba tuje kwa ujasiri
CrowdAmeeeeeeeen!!!
	Interjections from the crowd/clapping of hands.
Preacher:	I want us to understand tonight.
Interpreter:	nataka jioni ya leo tuweze kuelewa
Preacher:	That if we belong to Jesus.
Interpreter:	Kama iwapo sisi ni wakristo

Preacher:	If we are truly children of God
Interpreter:	Iwapo kweli sisi ni wana wa Mungu
Preacher:	We can come boldly
Interpreter:	Tunaweza kuja kwa ujasiri
Preacher:	To the throne of grace
Interpreter:	Tukisongea kiti cha neema
Preacher:	Not as a coward.
Interpreter:	Sio kama mtu muoga.
Preacher:	Not in fear.
Interpreter:	Sio kama kwa uoga.
Preacher:	Not in timidity.
Interpreter:	Sio kama kwa kujirudisha chini na kujidharau.
Preacher:	But we can come boldly.
Interpreter:	Lakini inabidi tuje kwa ujasiri
Preacher:	But we can come boldly to the throne of God.
Interpreter:	Lakini inabidi tuje kwa ujasiri.
Preacher:	But we can come boldly to the throne of God
Interpreter:	Lakini inabidi tuje kwa ujasiri mbele ya kiti cha Bwana
Preacher:	and we can ask
Interpreter:	na tunaweza kuuliza
Preacher:	Anything
Interpreter:	Chochote tunachotaka
Preacher:	that we need
Interpreter:	ambacho tunahitaji
Preacher:	Raise your hand if there is something that you need from God.
Interpreter:	Inua mkono wako kama kuna jambo unahitaji kwa Bwana.
Preacher:	these things I need
Interpreter:	kuna mambo ambayo nahitaji
Preacher:	I want you to imagine that the king of Kenya has come to you.

Interpreter:	Nataka ufikirie ya kwamba mfalme ama rais wa keya amekujilia
Preacher:	and you are staring or you have been on the street
Interpreter:	na wewe ni mtu wa nja na unaishi kwenye mitaa katika nchi ya kenya
Preacher:	and you are hopeless
Interpreter:	na wewe hauna tumaini
Preacher:	you have no idea what to do in life
Interpreter:	haujui cha kufanya katika maisha yako
Preacher:	and the king of kenya comes
Interpreter:	lakini rais wa kenya amekujilia
Preacher:	and he looks down at you
Interpreter:	na anakutazamia pale
Preacher:	He looks at you
Interpreter:	Anakutazama
Preacher:	Imagine
Interpreter:	Fikiria
Preacher:	the king
Interpreter:	Mfalme
Preacher:	He is looking at you
Interpreter:	Anakuangalia wewe
Preacher:	and he reaches his hand out
Interpreter:	na ananyoosha mkono wake
Preacher:	he says come home with me
Interpreter:	anakuambia njoo twende nyumbani na mimi.
Audience	(clapping/interjections)
Preacher:	he says come home with me
Interpreter:	anakuambia njoo twende nyumbani na mimi
Preacher:	come and live with me in the castle
Interpreter:	njoo kaweze kuishi pamoja na mimi kwenye kasri yangu
Preacher:	and I will adopt you as m child

Interpreter:	nanitaweza kukutwaa kama mwanangu uishi na mimi
Preacher:	I don't care about anything you've ever done
Interpreter:	Na sijali mambo yote ambayo umefanya
Preacher:	from this day forward you will belong to me
Interpreter:	kuanzia leo kuendelea wewe utakua wangu
Preacher:	and I will take off the filthy raps andi will rap you in a rob of righteousness
Interpreter:	na nitakuondole mavazi a virka nitakuvalish mavazi ya kifalme.
Preacher:	and I will sit you at my table and you can eat with me.
Interpreter:	Utaketi kwenye meza yangu na utakula pamoja na mimi
Preacher:	Do you feel the presence of God right now?
Interpreter:	Je unahisi uwepo wa bwana hapa?
Preacher:	Listen to what God is saying.
Interpreter:	Nataka usikie yale ambayo Bwana anasema na wewe.
Preacher:	He is saying sit with me at my table
Interpreter:	Anasema keti nami kwenye meza yangu
Preacher:	And I will let you eat with me.
Interpreter:	Na nitakuruhusu ule katika meza yangu
Preacher:	and your soul will be full
Interpreter:	na mwoyo wako utaweza kujazwa
Preacher:	and I will give you the bread of life
Interpreter:	na nitakupa mkate wa uzima
Preacher:	and I will give you rivers of living water
Interpreter:	na nitakupa ...ah nitakupa maji ya uzima
Preacher:	so that you never hunger and thirst again
Interpreter:	ili kwamba hautakua na njaa na kiu tena
Preacher:	And if you lack anything
Interpreter:	Kama unataka chochote maishani
Preacher:	if you need anything at all

Interpreter:	chochote unachohitaji maishani
Preacher:	ask me and I will give you
Interpreter:	niulize baasi na mimi nitakupa, huyo ni mfalme anakwambia
Preacher:	I want us to go back to this verse
Interpreter:	nataka tuudi katika kifungu kile
Preacher:	chapter 4/16.
Interpreter:	mlango 4/16.
Preacher:	Let us therefore come boldly unto the throne
Interpreter:	Ya kwamba kwa hivyo tukaweza kusongea kwa ujasiri kwenye kiti cha Bwana
Preacher:	When you approach the throne of God
Interpreter:	Wakati unasongea kiti cha neema cha bwana
Preacher:	you approach knowing that you are his child.
Interpreter:	unasongea pale ukijua wewe ni mtoto wake.
Preacher:	You are not an orphan on the streets.
Interpreter:	Wewe si yatima kwenye mtaa.
Preacher:	You are a child of the most high God.
Interpreter:	Wewe ni mwana wa mungu aishie milee.
Preacher:	when you ask you ask believing
Interpreter:	na ukiuliza, unauliza ukiamini
Preacher:	because he promised you already he would do it
Interpreter:	maana yeye amekuaahidi, tayari atafanya
Preacher:	and you can say Father
Interpreter:	na unasema Baba
Preacher:	in the name if Jesus
Interpreter:	katika jina la Yesu
Preacher:	According to your word
Interpreter:	kulingana na neno lako
Preacher:	you have given me a job

Interpreter:	umenipatia kazi
Preacher:	I need clothes because of this job.
Interpreter:	Ninahitaji mavazi kwa ajili ya kazi hii.
Preacher:	I need food for my family.
Interpreter:	Ninahitaji chakula kwa jamii yangu.
Preacher:	I need a good job
Interpreter:	Ninahitaji kazi yangu kwa ajili ya familia
Preacher:	My children need an education
Interpreter:	hata watoto wangu wanahitaji masomo
Preacher:	whatever you need
Interpreter:	chochote unachohitaji
Preacher:	God will be faithfull
Interpreter:	mungu atakua mwaminifu
Preacher:	I want you to know Jesus
Interpreter:	nataka umjue Yesu
Preacher:	and I want Jesus to know you
Interpreter:	na ninataka yesu akujue wewe
Preacher:	all of you know who the president of kenya is yeah
Interpreter:	kila mmoja wenu anajua rais wa kenya ni nani
Preacher:	but does the president know who you are
Interpreter:	lakini rais anjua wewe ni nai?
Preacher:	some of us say we know Jesus
Interpreter:	wengi tunasema Yesu tunamjua
Preacher:	But does Jesus know you?
Interpreter:	lakini tafadhali niambie kama Yesu anakujua
Preacher:	will He say well done my good and faithful servant
Interpreter:	hivyo atasema ya kwamba karibu mtumishi wangu muaminifu, je atasema hivyo
Preacher:	or will he say depart from me, I never knew you

Interpreter:	ama atasema ya kwamba.....
Preacher:	I pray that every single person here God will hear your voice
all	..prayer.....
Interpreter:	niangalieni wapendwa
Preacher:	Jesus Christ loves you
Interpreter:	Yesu anawapenda
Preacher:	he cares about your soul
Interpreter:	na anahitaji mioyo
Preacher:	so when you pray I want you to mean with everything inside you.
Interpreter:	kabla niombe nataka uweze kutazama kila jambo lilloko katika maisha yako
Preacher:	pray with all your heart hearts
Interpreter:	omba na moyo wako wote
Preacher:	give your heart to Jesus
Interpreter:	na umkabidhi bwana maisha yako
Preacher:	lift your hands up
Interpreter:	inua mikono yako juu
Preacher:	you gonna say I love Jesus
Interpreter:	sema nampenda Yesu
Preacher:	Jesus
Interpreter:	sema yesu
Preacher:	today I give my heart to you
Interpreter:	Leo nakupa maisha yangu
Preacher:	I repent
Interpreter:	Ninatubu
Preacher:	I surrender
Interpreter:	Ninajiachilia
Preacher:	I believe you died for me
Interpreter:	ninaamini ulinifilia

Preacher:	I believe that on the third day you were raised from the dead
Interpreter:	ninaamini yakwamba siku ya tatu ulifufuka katika wafu
Preacher:	help me to love
Interpreter:	nisaidie nnikupende
Preacher:	help me to learn your word
Interpreter:	nisaidie nilijue neon lako
Preacher:	help me to believe in you
Interpreter:	nisaidie nikuamini
Preacher:	Jesus I confess you as lord
Interpreter:	Yesu ninakuamini kama bwana
Preacher:	I give you my heart
Interpreter:	ninakupa moyo wangu
Preacher:	I give you my soul
Interpreter:	ninakupa nafsi yangu
Preacher:	I give you my heart
Interpreter:	ninakupa moyo wangu