

CHAPTER I

INTRODUCTION

When we study human language, we are approaching what some might call the “human essence,” the distinctive qualities of mind that are, so far as we know, unique to man.

- Noam Chomsky, *Language and Mind*, 1968

Background of the Study

The background of the study came from my desire and eagerness to discover how English reading comprehension affects the preaching tasks of a pastor. I am not a native English speaker and I saw my limitations when I pursued my master’s degree in Asia Pacific Nazarene Theological Seminary (APNTS). I could see the importance of comprehension that the pastors should possess in reading the Bible and other resources. The problem is that, the other resources that we use in preaching and personal enhancement of our competence in the field of theology are written in English. English as my second language is a factor that limits me. I have all the reasons of not pursuing further reading or even spending time in reading good materials and resources in preaching because I am limited in terms of vocabularies, structure, rules, and knowledge about English language.

With this, I was intrigued to find out if the Filipino pastors feel the same. Are Filipino pastors limited in using English resources because of poor English reading comprehension skill? How important is English reading comprehension to the pastor’s preaching tasks? Are all the pastors of Metro Manila District (MMD) Church of the Nazarene able to comprehend an English text? To what extent do they see the importance of this skill when it comes to their sermon preparation and biblical exegesis? If these

questions are investigated, what should the church do if these are what the pastors are confronting and dealing with Sundays after Sundays of being in the pulpit and preaching the Word of God? As Dr. Howard Hendricks once said, “I would rather have my students drink from a running stream of water than a stagnant pool.”¹ which could also mean that pastors are to have the church thirst from a running stream of biblical truths and doctrines than to listen to repetitions of sermons.

Reading is paramount, especially to second language learners in their own contexts. Although reading can be done in different ways, and for different pursuits and reasons, it is generally believed that the main purpose of reading is the comprehension of the embedded ideas or meaning in the text. That is the reason why reading comprehension and the cognitive aspects of one person are always linked together.

Kenneth Chastain a professor in the department of Spanish, Italian, and Portuguese at the University of Virginia said that:

The purpose of reading is to read for meaning or to recreate the writer’s meaning. Reading to improve pronunciation, practice grammatical forms, and study vocabulary does not constitute reading at all because by definition, reading involves comprehension. When readers are not comprehending, they are not reading.”²

In the same way Gerald Duffy, a distinguished professor of literacy and reading at the University of North Carolina at Greensboro said that “comprehension is the essence of reading because the goal of written language is communication of messages.”³

¹ Howard Hendricks, *Teaching to Change Lives: Seven Proven Ways to Make Your Teaching Come Alive* (Reprint. Manila, MN: Lighthouse Inspirational Books & Gifts, Inc. 2005), 18.

² Kenneth Chastain, *Developing Second Language Skills: Theory and Practice* (New York, NY: Harcourt Brace Jovanovich Inc. 1988), 217.

³ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press. 2009), 14.

Compared to Chastain and Duffy, *Reading for Understanding toward Research and Development (RAND) Program in Reading Comprehension* gave a clearer understanding of the definition of reading comprehension along with different aspect of it as they have looked at the other factors to be considered in reading comprehension. It said that “it is a process of simultaneously extracting and constructing meaning through interaction and involvement with written language.”⁴ and not only that. They elaborated it by saying that, reading comprehension entails three elements: the reader who is doing the comprehending, the text that is to be comprehended, and the activity of reading in which comprehension is a part.⁵

Speaking, listening, writing, and reading are the four major skills in English and reading is the most important skill among the four major skills through which the learners gain and acquire most of their knowledge in learning the language. Marylene Tizon, a Language Faculty of College of Arts and Sciences of La Salle University – Ozamiz, claimed that,

Reading is the mother of all study skills. Reading as a field of teaching is considered one of the important areas of teaching if not actually the most important ever. It is said to be one of the most necessary academic skills. Besides, it is a major pillar upon which the teaching/learning process is built. The reading ability plays a central role in the teaching and learning success at all educational stages. Having any difficulty in this skill will result in variety of consequences on all subjects of study, since reading includes a variety of sub-skills.⁶

⁴ RAND Reading Study Group, *Reading for Understanding: toward a Research and Development Program in Reading Comprehension*, (Santa Monica, CA: RAND, 2002): 11. accessed September 02, 2016, http://www.rand.org/content/dam/rand/pubs/monograph_reports/2005/MR1465.pdf.

⁵ Ibid., 11.

⁶ Marylene N. Tizon, *Reading Comprehension Ability of Grade VI Pupils of Kinangay Sur Elementary School*, (Ozamiz, PH: La Salle University, 2013): 252, accessed December 12, 2016, https://worldconferences.net/proceedings/gse2013/papers_gse2013/084%20Marylene%20N.%20Tizon.pdf.

Reading Comprehension in the Philippine Context

According to 2012 study on the reading habits of Filipino adults conducted by The National Book Development Board (NBDB) “*2012 Readership Survey.*” the study said that “88% or a total of 49.2 million Filipino adults read. In 2003, the adult readers in the country is 94%, 92 % in 2007, and 88% in 2012, despite of the slight decline of Filipino adult readers the Social Weather Stations (SWS) in May of this year commissioned by the NBDB, in partnership with the Intellectual Property Office of the Philippines (IPOPHL) and Vibal Foundation claimed that there still exists a massive market in the Philippines for the producers of all kinds of reading materials resulted from the nationwide survey.”⁷

The study conducted by Philippine Statistic Authority (National Statistics Office) on September 9, 2010 supported the 2012 Readership Survey of NBDB as it released that, “fifty-eight million of the estimated 67 million Filipinos ages 10 to 64 years old are functionally literate of their Mother Tongue, Tagalog and English language. According to the results of the 2008 Functional Literacy Education and Mass Media Survey (FLEMMS), a functionally literate person, is the one who can comprehend their native language, Tagalog, and English language, the one who can read, write, and compute or one who can read, write, compute, and comprehend. Persons who have completed high school or a higher level of education are also considered functionally literate. The 2008 FLEMMS revealed a functional literacy rate of 86.4 percent; in the 2003 FLEMMS the estimate was 84.1 percent and among the regions, National Capital Region (NCR) has the

⁷ Social Weather Stations, *The NBDB 2012 Readership Survey*, accessed September 20, 2016, http://booksphilippines.gov.ph/wp-content/uploads/2016/04/The_NBDB_Readership_Survey_2012.pdf.

highest functional literacy rate at 94.0 percent, followed by CALABARZON (93.5 percent) and Central Luzon (92.1 percent). Autonomous Region in Muslim Mindanao (ARMM) has the lowest functional literacy rate (71.6 percent).

As anticipated, functional literacy rate is higher among persons with higher levels of educational attainment. Among those who had reached but did not finish high school, 89.8 percent were functionally literate and of those who had finished elementary, 80.8 percent were functionally literate. By comparison, 67.0 percent of those with some elementary education were functionally literate, while only five percent among those with no formal education were functionally literate.”⁸ However, do these surveys imply that almost all Filipino adults are literate and could comprehend an English text? And from the study conducted by the National Statistic Office, can we say that almost all the Metro Manila District pastors of the Church of the Nazarene could comprehend what they read since NCR got the highest literacy rate among the other regions in the Philippines and Metro District follows a specific set of standards for our pastors?

The Context of Metro Manila District (MMD) Church of the Nazarene

We use the Bible not only every Sunday, but every day of our lives. The problem of how we understand the Bible differs for Christians especially for pastors who preach to us every Sunday. As mentioned earlier, my knowledge in English language is a factor that limits me in my preaching. The context of the Metro Manila District pastors is the same with me, most of the pastors of Metro Manila District Church of the Nazarene are already

⁸ National Statistics Office, *Almost Nine Out of Ten Filipinos Are Functionally Literate (Final Results from the 2008 Functional Literacy and Mass Media Survey)*, accessed September 20, 2016, <https://psa.gov.ph/content/almost-nine-out-ten-filipinos-are-functionally-literate-final-results-2008-functional>.

a blend of different cultures and tongues from different places in the Philippines. Thus, understanding how the Church of the Nazarene started here in the Philippines especially in Metro Manila District will give us an overview to know the background of the respondents.

The persons who were used by God to plant the Church of the Nazarene in the Philippines was J. E. Moore, Jr. who asked for the help of Encarnacion who was more than willing to see the Church of the Nazarene being planted here in the Philippines during the closing days of the Second World War. The Church of the Nazarene was first organized in Cabanatuan and was officialized in May 19, 1946.⁹ From Luzon District, the Church of the Nazarene expanded its ministry and church in Metro Manila District in 1980. According to Dr. Cunningham in his book *“Holiness Abroad: Nazarene Mission in Asia,”* he wrote that,

The Metro Manila District was carved out of the Luzon District in 1980. The Church of the Nazarene is of both the missionaries and Filipino leaders. The church decided to enter the city in earnest in the mid-1970s under the leadership of David Browning, Peter Burkhart and Andres Valenzuela. They brought in key pastors from Luzon District, almost all of whom were Ilocano. These pastors ministered mostly to fellow Ilocanos who had migrated to Metro Manila from the provinces rather than to the dominant Tagalog population or Visayan subgroups. This meant that outside of the older Manila First Church the church members also were Ilocano. However, the church found its greatest source of growth in the Tagalog area east of Taytay, Rizal, and gradually the balance of members and leaders shifted.¹⁰

In other words, the beginnings of the ministers in Metro Manila District area is not easy and started our ministry in the district by reaching out their co-ilocano

⁹ Floyd T. Cunningham, *Holiness Abroad: Nazarene Mission in Asia* (the United States of America, US: The Scarecrow Press, 2003), 239.

¹⁰ *Ibid.*, 259.

people and probably teach in Ilocano, tagalog, or English. Though it was a good start of the ministry. It was advanced and extended later on to the tagalog people that started in Tatay, Rizal. Therefore, Metro Manila District is already a mixture of different languages that are in the Philippines. Having this mixture is a factor that we considered in this study. Comprehending an English text is something that we need to look at in addressing the competence of the pastors and to see how they enhance their competence in preaching knowing that English is an important language that they have to take into considerations.

Currently, there are 49 ordained ministers, 6 ordained deacons, and 23 licensed ministers but we have only 48 organized churches in Metro Manila District Church of the Nazarene. The administration encouraged the pastors for personal development. Along with the meeting of the MMD board and standing committee reports, it is recommended under pastoral leadership for pastoral intellectual skills which they emphasized both the participation in educational training and the reading of the Bible and books to develop and enhance the pastors' intellectual capabilities. The board and standing committee recommended:

1. That a minister should endeavor to participate in all district-based continuing education opportunities such as Layman's Apprenticeship in Ministry Program (LAMP) modules and classes, Pastor's College and PALCON. Pastors should take initiative in upgrading the level of their knowledge as well as keep abreast with the current trends and methods in ministry.
2. That a minister should possess an inner motivation to read and study the whole Bible every year.
3. That a minister will also endeavor to avail of another educational opportunity such as seminars, workshops, training, modules, symposiums, forums and Minister's Book Club in so far as they are deemed pertinent to the pastor's cognitive development.
4. That a minister is encouraged to learn by doing and practicing.

5. That a minister is encouraged to read at least 1 book per month to help him/her develop intellectually.¹¹

This material is relevant to the background of the problem because the recommendations closely supports the importance of reading to develop the cognitive aspect of one person. It implies the enhancement of the pastors' comprehension which is the subject of this study. These recommendations should never be taken for granted, but rather take into considerations by our pastors.

Theoretical Framework

This research is anchored in the framework of Sebastian Wren "The Reading Acquisition Framework." The Reading Acquisition Framework from the cognitive perspective of *learning to read* defines reading comprehension (or, simply, reading) as:

...the ability to construct linguistic meaning from written representations of language. This ability is based upon two equally important competencies. One is language comprehension—the ability to construct meaning from spoken representations of language; the second is decoding—the ability to recognize written representations of words.¹²

Wren best explained these two main foundations of reading in a graphic depiction of the two supporting legs in his cognitive framework of reading comprehension shown in Figure 1 as he said that "these two abilities are complex in nature and both are vital parts for reading comprehension's success. Neither is sufficient itself. Being competent in decoding of words is not enough. This view believed that the only way for a successful

¹¹ Metro Manila District Journal 2016

¹² Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 13, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

reading comprehension is to be competent in decoding and understanding of the meaning of the text. Weakness in either ability will result in weak reading comprehension skill.”¹³

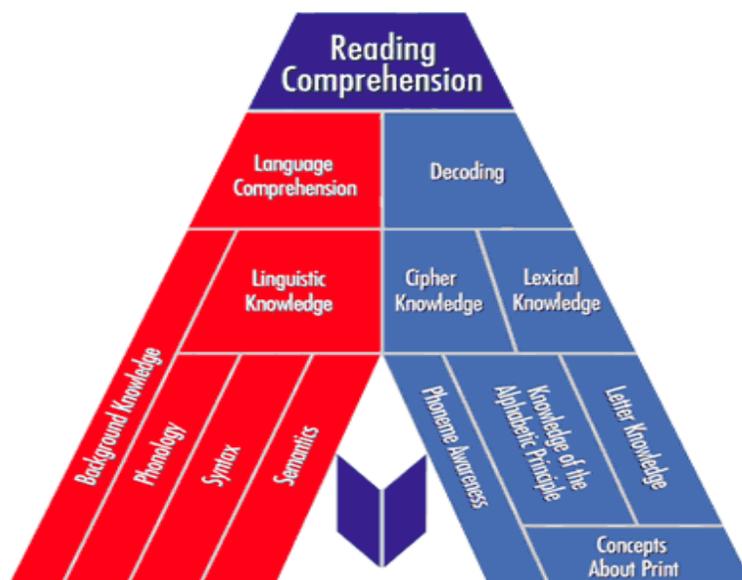


Figure 1: The Cognitive Foundations of Learning to Read: A Framework (Sebastian Wren, 2000)

The theory of Sebastian Wren (2000) was later advanced from two main components to five namely: background knowledge, word reading, vocabulary, strategies, and inferences, by Jennifer Grace Cromley in her research “*Reading Comprehension Component Processes in Early Adolescence, 2005*.”¹⁴ Thus, for being able to better compare the relationship of Reading Comprehension to Preaching Task, the simpler framework of Sebastian Wren was chosen for this study to measure the English reading comprehension level of the respondents.

¹³ Ibid., 13.

¹⁴ Jennifer Grace Cromley, *Reading Comprehension Component Processes in Early Adolescence* (Graduate School University of Maryland, College, 2005).

Conceptual Framework

This research used the conceptual framework in Figure 2. The first step of the research involved researching of the demographic characteristics of the MMD Church of the Nazarene pastors. This information was gathered through questionnaire. The next step was the assessment of the pastors' English reading comprehension using the same questionnaire. Then another questionnaire was used to assess the pastors' preaching tasks. After the English reading comprehension assessment was done, I did the selection of the three pastors with a lowest score, three highest scorers, and four pastors for the negative or discrepant cases. I used the process of Analytic Induction method as explained in chapter three of this document. They answered the preaching task assessment tools and provided a sermon manuscript for analysis. Then the researcher conducted the analysis of the data to see if the hypotheses (see page 12) of the study are confirmed or needed to be reformulated.

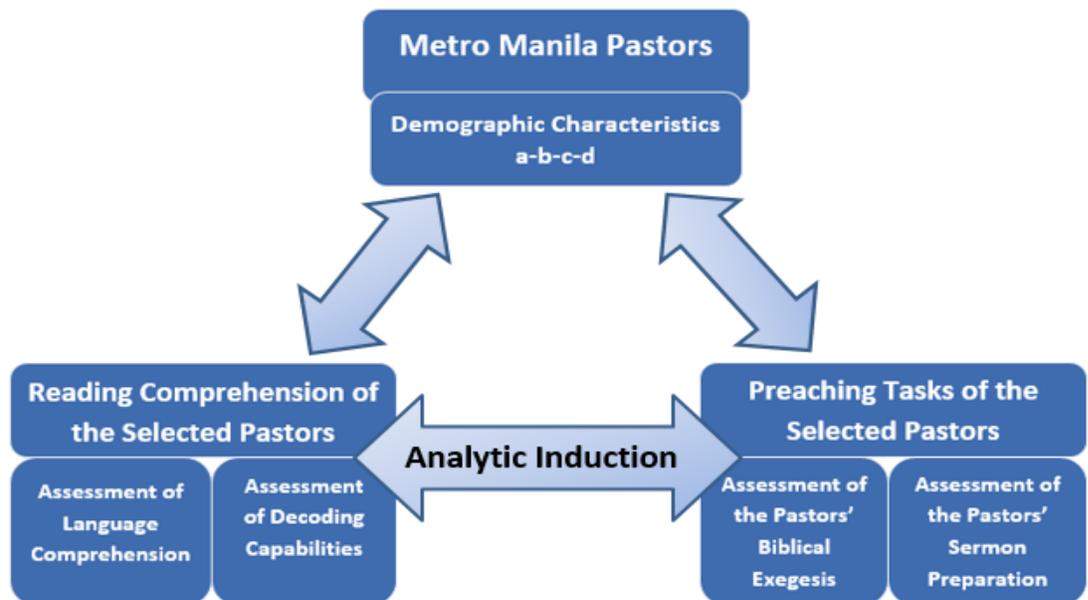


Figure 2: Conceptual Framework

Statement of the Problem

This study was directed to the main question: What can be learned about the English reading comprehension of the selected pastors of Metro Manila District Church of the Nazarene and their preaching tasks? Thus, this study sought to answer the following key questions:

1. What are the demographic characteristics of the selected pastors in Metro Manila District Church of the Nazarene in terms of:
 - a. Gender
 - b. Marital Status
 - c. Number of Times Preached in a Year
 - d. Educational Attainment
 - _____ Course of Study
 - _____ Bible College Level
 - _____ Bachelor's Degree
 - _____ Master's Degree or above
2. What is the English reading comprehension assessment level of the selected pastors in terms of the following?
 - a. Language Comprehension
 - b. Decoding
3. How is the preaching task of the selected pastors handled in terms of the following?
 - a. Biblical Exegesis
 - b. Sermon Preparation

4. What could be learned through Analytic Induction about the English reading comprehension of the MMD Church of the Nazarene's pastors and their preaching task?

Significance of the Study

This study hoped to unveil a phenomenon from the selected pastors' English reading comprehension and their preaching task through the process of Analytic Induction I assessed these through survey questionnaires. Through the assessment tools, I was able to cite the selected pastors' strengths and weaknesses both in their English reading comprehension and preaching tasks. The selected pastors were able to consider some opportunities for improvement in their preaching tasks and comprehension of the Word of God and other English resources. It is hoped that, it is not only the pastors who will benefit from this study, but also the Metro Manila District Church of the Nazarene who can deliberately think and conduct ways and trainings on how to strengthen our pastors in Metro Manila District Church of the Nazarene and improve their English reading comprehension skill and preaching tasks. This research should also be applicable to other regions and similar places in the Philippines.

Hypotheses

The following are the hypotheses of the study:

1. Poor English reading comprehension skills will result in poorer practice of two skills that are a part of the preaching task, namely biblical exegesis, and sermon preparation in the sample group.

2. Better English reading comprehension skills will result in better practice of the same two preaching skills in the sample group.

Assumptions

This research has four assumptions. Firstly, the selected participants represented the whole population of all the pastors of MMD Church of the Nazarene. Secondly, the selected pastors had been cooperative and open in the assessment of their English reading comprehension skill. Thirdly, the selected pastors had been honest with their response on how they do their preaching tasks. Finally, that the pastors have dwelt themselves in the field of theology for a sufficient amount of time in order for them to understand common biblical or theological jargons, terms, and concepts used in the study.

Definition of Terms

Biblical Exegesis – is a “scientific” process that asks two kinds of questions, one concerning the historical origin of the text and the situation of its hearers and the other concerning “the objective meaning of the text.”¹⁵ It is one of the components of preaching tasks in this study that assess how the pastors prepare for their sermons.

Decoding – is the right leg in the framework of English reading comprehension that needs to be attained in order for the reading comprehension skill to be successfully acquired in terms of the ability of the reader to recognize both the written and spoken English words.

¹⁵ Otto Kaiser and Werner G. Kummel, *Exegetical Method: A Student's Handbook*, Trans. E. V.N. Goetchiud (New York, NY: Seabury Press, 1967 [Muchen: Chr. Kaiser Verlag, 1963]), 36.

English Reading Comprehension – an English skill that is attained if one is successful and capable of understanding (language comprehension) and decoding the English words. It is one of the variables in this study that was assessed to determine the level of the pastors' English reading comprehension skill.

Language Comprehension – is the left leg of reading comprehension framework that needs to be attained in order for the reading comprehension skill to be successfully acquired that requires the reader to have the ability to construct meaning from spoken and written representations of language.

Scope and Delimitations of the Study

There were four limitations to this study. First, this study was limited only for Metro Manila District Church of the Nazarene pastors. All MMD pastors who fit the criteria created for the respondents of this study which are: they should be pastoring a church and they should be preaching regularly or least 40 times a year. It was my desire to contribute the research in the Nazarene denomination in Metro Manila District where I am a member and is involved in the ministry. The field research was conducted in October 2017.

Second, the study was focused only in English reading comprehension as a factor that affects the preaching tasks of the pastors. Other factors that affect it will not be studied but might be investigated as part of the deviant cases under the process of analytic induction. Thirdly, the study utilized four research-gathering instruments. The first was the English reading comprehension assessment tools, the second was the survey questionnaire, the third was the interview questionnaire, and the fourth one was the

exegetical sermon analysis. The selected pastors' English reading comprehension were assessed using the tools adapted from Sebastian Wren, Jeren Rowell, Jennifer Grace Cromley and personally created by Jocel Longcop, Clark Armstrong, and I which later was tested through the pilot study. For preaching task, the questionnaire of Nomeriano C. Bernadino and Winston Reyes were adapted. For the exegetical sermon analysis, the sermon manuscript evaluation form of Haddon W. Robinson was adapted to evaluate and grade the selected pastors' sermon. Valuable data from the interviews and questionnaires were gathered to fulfill the objectives of the study.

Lastly, the areas that were covered in the assessment of English reading comprehension were the two legs of reading comprehension adapted from Sebastian Wren, which includes: (a) language comprehension; (b) and decoding. For Language comprehension, the background knowledge and inference of the pastors were tested. For decoding, the vocabulary, word formation, and reading fluency were measured. The assessment of preaching task was limited in the following two measures, namely: (a) biblical exegesis; (b) and sermon preparation. Other measures of preaching tasks of the selected pastors were not assessed.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents review of related literatures and studies that are relevant to the relationship of English reading comprehension and pastors' preaching tasks. These studies and literature add more information in the discussion of issues laid out in the study. This chapter includes the following topics: the comparison and contrast of first language and second language learners, frameworks of the study, reading comprehension definitions and the elaboration of the two major aspects of the theoretical framework: language comprehension and language decoding and the importance of each skill for the success of reading comprehension, definitions of preaching and an elaboration of biblical exegesis and sermon preparation, and finally the importance of reading comprehension in relation to the pastors' preaching skills.

Comparison and Contrast of the First Language (L1) Learners and Second Language (L2) Learners

In the directive to reach the competence in English reading comprehension, one should follow a set of processes and passed each stage. For the learners, the skills for attaining comprehension is the same, but the strategies may change to meet the context of its learners. For instance, a person who wanted to acquire the full competence on English reading comprehension, he must undergo in a rigorous training and study to learn the knowledge concerning reading comprehension. Barry McLaughlin supported this claim as he argued that the same process is involved in all language acquisition; that is

language learning is language learning, “there is unity of processes that characterizes all language acquisition, whether of a first language or second language at all ages.”¹⁶

The sub-skills, and the process on how to acquire these skills is the same but the strategies may vary depending on the learners’ context. J. Fitzgerald’s review on some of the studies that had been done on international graduate students in intensive ESL programs at universities around the U.S. show that, adult ESL readers are slower in using semantic, graphophone, and syntactic cuing systems compared to L1 learners. They also used fewer metacognitive strategies and less use of context for reading. In addition, L2/ESL students in the college level tend to process verbal information more gradually in short-range memory, and in smaller chunks. As one become more proficient, the gap between L1 and L2 adult readers narrow. However, second language readers rarely reach the speed of English native language readers.¹⁷

The central question in second language research is how alike L2 is to L1 in terms of processing. According to a usage-based theory of Nick C. Ellis, “L1 and L2 frequency of input reinforces the progress of linguistic knowledge and its organization, as well as having a profound effect on processing.”¹⁸ The theory predicts that words that are encountered more often, be it in an L1 or L2, will be processed more quickly by the learner. In this way L1 and L2 processing are believed to be primarily the same, speakers

¹⁶ Barry McLaughlin and Roberto Heredia, “Information-processing Approaches to Research on Second Language Acquisition and Use,” in *Handbook of Second Language Acquisition*, ed. W. Ritchie and T. Bhatia (San Diego: Academic Press, 1996), 213-228.

¹⁷ J. Fitzgerald, *English-as-a-Second-Language Learners' Cognitive Reading Processes: A review of Research in the United States* (Review of Educational Research, 1995), 145-190.

¹⁸ Nick C. Ellis, *Frequency effects in language processing: A Review with Implications for Theories of Implicit and Explicit Language Acquisition. Studies in Second Language Acquisition* (Cambridge University Press, 2002), 143-188.

of two languages challenge is that, monolinguals do not especially when using L2, the L1 is often activated to translate the words as the basis of comprehension, which influences the processing (Dijkstra, 2007)¹⁹. In other words, because language learners already have an established language, its influence is often shown in an L2 or L3 (Ringbom, 1987).²⁰

According to Keiko Koda, one strong difference between L1 and L2 reading is that, L2 readers approach reading with a two-language system. Others call it *switching code* [the transfer of L2 words to L1 to make construct meaning]. He contended by saying his purpose, L2 reading is “inherently more complex than L1 reading”²¹ In addition, there are some differences between L1 and L2 reading. Developing L2 readers are occasionally considered as being unproductive, in other words the learners function like the beginners.²² The L2 learners use a large number of bottom-up or text-driven approach to conceptualize the literal meaning of the text. Hossein Nassaji supported this by saying, “L2 learners would prefer to use L1 transfer instead of stimulating relevant background knowledge to build inferences about the text through top-down or reader-based approach”²³. In the same way that William Grabe said, “the learners may involve in an excessive deal of mental translation, accumulating additional costs to their cognitive

¹⁹ A. Dijkstra, “The Multilingual Lexicon,” in *Handbook of Psycholinguistics Oxford*, ed M.G. Gaskell (Oxford University Press, 2007), 251-265.

²⁰ H. Ringbom, *The Role of the First Language in Foreign Language Learning. Clevedon: Multilingual Matters* (1987).

²¹ Keiko Koda, *Insights into Second Language Reading* (England: Cambridge University Press, 2005), 1.

²² Keiko Koda, *Insights into Second Language Reading: A Cross-Linguistic Approach* (England: Cambridge University Press, 2005).

²³ Hossein Nassaji, “Schema Theory and Knowledge-Based Processes in Second Language Reading Comprehension: A Need for Alternative Perspectives,” *Language Learning* (Wiley Online Library, 2008), 439–481.

process and more likely to produce fairly unstructured mental representations of texts during the L2 reading process because the learners concentrates on the decoding of each word instead of building essential inferences and connections to background knowledge in order to construct meaning and overall coherence.”²⁴

Presenting the comparison and contrast in this section is part of the research to answer the existing theory that the L2 often uses decoding approach in reading comprehension. At the end of this study one factor that this study might prove is the theory that, the L2 learners are relying more in decoding than inferences to construct the meaning of the text. However, to best support the study, I used a first language framework wherein decoding, and inferences are equally important for the success of reading comprehension. I believed that, L1 will be an embedded factor for L2 learners but the process and skills needed for reading comprehensions success are the same. In order to L2 to be competent like L1, they must acquire the capability on these skills and undergo same process. In this way, the gap between the two being shortened.

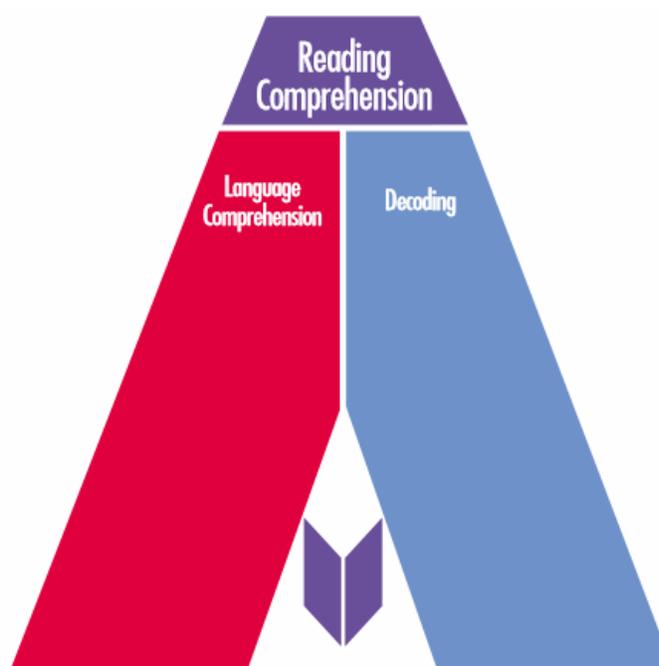
The Framework

In this section, the researcher looked at the framework of the study which was adapted from the research of Sebastian Wren “*The Cognitive Foundations of Learning to Read: A Framework*.” The framework was developed with external consultation over a 22-month period from June of 1998 through June of 2000. Its content and organization were conducted in a variety of disciplines, such as education, linguistics, cognitive

²⁴ William Grabe, *Reading in a Second Language: Moving from Theory to Practice* (New York, NY: Cambridge University Press, 2009),

science, and psychology. The accompanying text was created to support teachers' understanding of the elements and the structure depicted in the graphical framework. The Southwest Educational Development Laboratory (SEDL) staff collaborated with 71 elementary teachers representing seven elementary school campuses in two states in developing the framework and the complementary of it.²⁵

Wren goes on complementing the framework by a graphical image to help teachers visualize how the building blocks of reading acquisition fit together. Wren's



graphical image represents the fact that the ability to read and understand text depends equally on the ability to decode and comprehend both the written and spoken language. The framework resembles the capital letter A, in which two legs come together to form an apex.²⁶ Ultimately, he explained this framework by saying that, reading

²⁵ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 4-5, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

²⁶ *Ibid.*, 9.

comprehension is supported by two equally important “legs”—decoding and language comprehension (or as researchers put it, $R=D \times C$; see sidebar). Neither is sufficient itself. These two abilities are multifaceted of sub-skills that need to acquire and are vital parts of reading comprehension’s success. Having the ability to decode words is not enough.²⁷ It believed that the only way to attain reading comprehension is to be competent in decoding and understanding of the meaning of the text. Weakness in either ability will result in weak reading comprehension skill.

Definitions of Reading Comprehension

Reading is generally believed as one of the important skills for learning and education. This section gave us the meaning of reading and reading comprehension as literature and studies define it.

Definitions of Reading:

Celce-Murcia defined reading as “the person’s ability to take the general comprehension of the text and associate it with his own information or expectations. This interaction of information is a common way to explain reading comprehension. Researchers recognize that the actual ability to comprehend texts comes through reading, and doing a great deal of it, is the core of reading instruction.”²⁸

²⁷ Ibid.

²⁸ Marianne Celce-Murcia, *Teaching English as a Second or Foreign Language*, 3rd ed. (USA. Thomson Learning, Inc., 2001), 188.

Hesham Suleiman Alyousef supported this definition but he emphasized interaction as an activity in his explanation of reading. He said that, “we can view reading as an “interactive” process between the reader and the text. As the reader interacts with the text and tries to learn the meaning of it, several kinds of knowledge are being used: linguistic or systemic knowledge (through bottom-up processing) as well as schematic knowledge (through top-down processing).”²⁹

In addition, William Grabe defines reading beyond interaction between text and reader. He clearly involves the component of skill for the success of fluency in reading. He asserts that “many researchers attempt to understand and explain the fluent reading process by analyzing the process into a set of component skills”³⁰ in reading; consequently, researchers proposed at least six general component skills and knowledge areas:

1. Automatic recognition skills
2. Vocabulary and structural knowledge
3. Formal discourse structure knowledge
4. Content/world background knowledge
5. Synthesis and evaluation skills/strategies
6. Metacognitive knowledge and skills monitoring

Reading by its definition involves the comprehension of the reader of the given text which we call the interaction activity between the reader and the text. Other than

²⁹ Hesham Suleiman Alyousef, *The Reading Matrix 5: Teaching Reading Comprehension to ESL/EFL Learners* (2005), 144.

³⁰ William Grabe, *TESOL Quarterly: Current Developments in Second Language Reading Research* (1991), 379.

that, reading skill does not end in this activity but it needs success in the sub-skills and knowledge that cover reading. It is believed that the more time the reader spends in reading the more tendency of attaining these sub-skills which closes the gap between the L1 and L2 learners. In conclusion, reading includes the reader, the text, the activity, and the skills to ensure that comprehension is happening in the reader, because comprehension will always be the goal reading.

Definition of Reading Comprehension:

The Cognitive Foundations of Learning to Read defines reading comprehension (or, simply, reading) as “the ability to construct linguistic meaning from written representations of language. This ability is based upon two equally important competencies. One is language comprehension—the ability to construct meaning from spoken representations of language; the second is decoding—the ability to recognize written representations of words.”³¹

In addition, G. Wooley defines reading comprehension “as the process of making meaning from text. The goal, therefore, is to gain an overall understanding of what is described in the text, rather than to obtain meaning from isolated words or sentences.”³²

Karen Tankersley’s definition of comprehension is not just an emphasis on the understanding of the meaning but also having a connection to the text. He said that “good readers have a purpose for reading and use their experiences and background knowledge

³¹ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 13, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf> .

³² G. Woolley, *Reading Comprehension: Assisting children with learning difficulties* (New York, NY: Springer, 2011), 15.

to comprehend the text. Making connections is key to comprehension. We do not comprehend unless we make connections and are able to process the words that we read at a cognitive level.”³³

In its report, the *Reading for Understanding toward R&D Program in Reading Comprehension* defines reading comprehension as not just a skill or solely dependent on the reader and the text but also the activity of the reader as another component of comprehension. It is the process of simultaneously extracting and constructing meaning through interaction and involvement with written language. Comprehension entails three elements. First, the reader who is doing the comprehending that include all the capacities, abilities, knowledge, and experiences. Second, the text that is to be comprehended that refers to the language itself both the printed and the electronic text. Third, the activity in which comprehension is a part that denotes the purposes, processes, and consequences associated with the act of reading comprehension.³⁴

Furthermore, M. Alfassi’s research study on reading comprehension have revealed reading to be a complex cognitive activity that is crucial for adequate functioning and for obtaining information in current society, and a process that requires the integration of memory and meaning construction.³⁵ For this reason, one of the most

³³ Karen Tankersley, *The Threads of Reading: Strategies for Literacy Development* (Alexandria, VA: Association for Supervision and Curriculum Development, 2003), 90.

³⁴ RAND Reading Study Group, *Reading for Understanding: Toward a Research and Development program in Reading Comprehension* (Santa Monica, CA: RAND, 2002): P XIII-XIV. accessed September 02, 2016, http://www.rand.org/content/dam/rand/pubs/monograph_reports/2005/MR1465.pdf.

³⁵ M. Alfassi, “Reading to learn: Effects of combined strategy instruction on high school students”, *Journal of Educational Research* 97, no 4 (2004): 171-184, accessed September 02, <http://www.tandfonline.com/doi/abs/10.3200/JOER.97.4.171-185>.

important skills learned by young students is the ability to understand written text, generally referred to as reading comprehension. Comprehension of the information within a text, or of its author's meaning, is the ultimate reason for reading.³⁶

On the contrary, Walter Kintsch and Katherine Rawson did not limit comprehension as constructing or extracting of meaning, he believed that comprehension is spontaneously in contrasts with perception. He said that, comprehension refers to both a set of empirical phenomena and a theoretical construct. The phenomena are ill defined, because the concept of comprehension that psychologists took over from everyday language use is ambiguous, and most psychological research on comprehension has dealt with discourse comprehension. As a theoretical construct, therefore, "comprehension" contrasts with conscious, deliberate problem solving. Perception and comprehension can both be described as spontaneous constraint satisfaction processes.³⁷

Duffy tried to demonstrate comprehension as, "a continuous process of using text clues— mainly word meanings but also syntactic clues—to access relevant categories of prior knowledge and, based on our own experience with those categories of knowledge, making predictions about what meaning is to come."³⁸

Abbas Pourhosein Gilakjan and Narjes Banou Sabouri define reading comprehension in their study on the *Factors Affecting EFL Learners' Reading*

³⁶ National Institute of Child Health and Human Development, "Report of the National Reading Panel," *Teaching Children to Read: An Evidence-Based Assessment of the Scientific Research Literature on Reading and its Implications for Reading Instruction: Reports of the Subgroups* (Washington, DC: U.S. Government Printing Office, 2000, NIH Publication No. 00-4754).

³⁷Walter Kintsch and Katherine A. Rawson, *Comprehension* (2004), accessed October 4, 2016, <http://www.pitt.edu/~perfetti/PDF/Kintsch%20&%20Rawson.pdf>.

³⁸ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 17.

Comprehension Skill and the Strategies for Improvement as a significant skill that furthers the development of learners' various academic tasks. It helps them decoding a text, analyzing, explaining, and expressing their own ideas about written materials.³⁹

The same emphasis in the study conducted by Boyet L. Batang on *Metacognitive Strategy Awareness and Reading Comprehension of Prospective Pre-Service Secondary Teachers* shows the factors affecting reading comprehension:

Results showed that the students who obtained high scores employed repair strategies such as reviewing the problematic part of reading and searching for the unknown words in a dictionary. Moreover, they also have effective reading strategies which include sounding out mentally parts of the words, understanding meaning of each word, getting the overall meaning of the text, relating the text to what they already know about the topic, looking up words in the dictionary and considering the grammatical structures. These factors affect the level of reading comprehension students. Findings of the study also revealed that the reading comprehension level of the students was fair.⁴⁰

By these definitions, the processes of attaining success in reading comprehension is the obtaining of the skills needed in comprehension. However, each reader has a different context where strategies in reading are important elements that compose the better practice of reading comprehension. Reading comprehension are composed of different skills both in decoding and understanding the meaning of the spoken and written text. Regardless of the context of the learners, they undergo the same sub-skills for the comprehension's success but another factor that we need to consider is the strategy of

³⁹Abbas Pourhosein Gilakjan, and Narjes Banou Sabouri, "A Study of Factors Affecting EFL Learners' Reading Comprehension Skill and the Strategies for Improvement," *International Journal of English Linguistics* 6, no. 5 (2016): 180, accessed March 20, 2017, <http://www.ccsenet.org/journal/index.php/ijel/article/viewFile/60893/3987>.

⁴⁰ Boyet L. Batang, "Metacognitive Strategy Awareness and Reading Comprehension of Prospective PreService Secondary Teachers," *Asia Pacific Journal of Multidisciplinary Research* 3, no. 4 (November 2015): 66, accessed March 20, 2017, <http://www.apjmr.com/wp-content/uploads/2015/11/APJMR-2015-3.4.5.09.pdf>.

teaching these skills for better practice and acquisition of reading comprehension skills in terms of decoding and language comprehension.

Reading Comprehension: Elaboration of Language Comprehension and Decoding

This section elaborates Wren's two legs of reading comprehension as the measure of the English reading comprehension skill. Different kinds of literature and studies were used to define and support their roles in obtaining success in reading comprehension as depicted in his theoretical framework.

I. Language Comprehension

Wren defines, Language Comprehension as the ability to construct the meaning of spoken language, it requires a complex mix of different abilities, each slightly dependent on the other.⁴¹ Wren discusses it further as he asserts that, two large areas of knowledge are required for success: linguistic knowledge (knowledge of the structures of a language) and background knowledge, the knowledge of the world which acquired through interactions with the surrounding environment. He claims that, "the combination of these two allows us to make inferences from language. We can go beyond the literal interpretation allowed by competence in the language, to inferences from language that are built in combination with our knowledge of the world."⁴²

⁴¹ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 14, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

⁴² *Ibid.*, 14.

Duffy says that, “all reading comprehension requires the reader to make inferences even answering a literal question, he call it ‘predicting’. He believes that readers are always using text cues and background knowledge to construct meaning, they are always reading between the lines or making inferences about what the author intends.”⁴³

Background Knowledge

Wren said that background knowledge is an essential component of language comprehension. He said that, it represents the element on which language operates. This knowledge was described as schemas—structures that represent our understandings (e.g., of events and their relationships). It can represent common knowledge (e.g., dining in a restaurant, including being seated, ordering, being served, eating, and finally paying a bill) or esoteric knowledge (e.g., how computer programs complete searches for information).⁴⁴

Duffy supported Wren’s idea that background knowledge is one of the major skills in comprehension. He stated that, “reading comprehension depends on prior knowledge or knowledge about the world. Prior knowledge is expressed with words. So, they use the words in the text to build a meaning consistent with their past experiences with these words. When the meaning of a word is unknown, it means the reader does not have background knowledge or has not had experiences in that area. Without background

⁴³ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press. 2009), 22.

⁴⁴ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 15, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

knowledge—that is, without the vocabulary that comes with various experiences—there is no comprehension.”⁴⁵

Haydee C. Cabasan’s research on *The Reading Comprehension Levels of Freshman Education Students: A Reading Program Design* of Mater Dei College Philippines asserts that, “prior knowledge has to be activated to facilitate processing, but the fundamental problem lies in the lack of prior knowledge of most of the college entrants, thus, background knowledge has to be built. To gradually build a reservoir of background knowledge, a Reading Program must be put up.”⁴⁶

In other word, to build the prior knowledge of the learner, one must do a great deal of reading and associating with the vocabularies that L1 used. Knowledge about the world may enhance through language exposure both in speaking and reading. Duffy further asserts that “it has been estimated that as much as 50–60% of successful comprehension is tied to background knowledge. Knowing something about a topic before one begins to read—that is, knowing the meaning of the words used—is crucial to being able to construct meaning from a text.”⁴⁷ Thus, we cannot deny the fact that prior knowledge is an important skill in reading comprehension. It may not be the same on how the first language (L1) learner acquire prior knowledge, since their exposure to the

⁴⁵ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 14-15.

⁴⁶ Haydee C. Cabasan, “The Reading Comprehension Levels of Freshman Education Students: A Reading Program Design,” *International Journal of Arts & Sciences* (2011): 358, accessed September 2, 2016. http://www.openaccesslibrary.org/images/0418_Haydee_C._Cabasan.pdf

⁴⁷ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 16.

English text is one hundred percent, for second language strategies in enriching their vocabularies are important factors that we need to look at.

Linguistic Knowledge

Linguistic knowledge was divided by Wren into three large domains: phonology which describes knowledge of the sound structure of a language and of the basic elements that convey differences in meaning, including their internal structure and their relationships to each other, semantics which deals with the meaning components of language, both at the level of individual units (words and their meaningful parts, or morphemes, such as “pre” in the word “preview”) and at the higher levels that combine these units (morphemes into words, words into sentences, sentences into discourse). Hence, part of linguistic knowledge involves learning the individual meanings of words (or vocabulary) as well as the meaning of larger segments—sentences and discourse structures (e.g., narratives and expositions), and syntax which constitutes the rules of language that specify how to combine different classes of words (e.g., nouns, verbs, adjectives) to form sentences. In short, syntax defines the structural relationship between the sounds of a language (phonological combinations) and the meaning of those combinations.⁴⁸

⁴⁸ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 14-15. accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

Phonology

Wren said that to understand spoken language, a child must be able to hear and distinguish the sounds that make up the language. Virtually everyone who was raised in a normal linguistic environment has the ability to distinguish between diverse speech sounds in his native language. Almost all native English speakers can therefore hear the difference between similar English words like “grow” and “glow.” When children produce these words themselves, however, they may not be able to articulate distinctly enough for others to hear the distinction.⁴⁹ In L2 learners’ context, he explained that,

Hearing the difference between similar sounding words such as “grow” and “glow” is easy for most children, but not for all children. Some children are raised in homes where English is not spoken, or where non-standard dialects of English are spoken. Likewise, some children suffer auditory trauma or ear infections that affect their ability to hear speech. Any child who is not consistently exposed to English phonology may have difficulty perceiving the subtle differences between English phonemes. Obviously, children who are not able to hear the difference between similar-sounding words like “grow” and “glow” will be confused when these words appear in context, and their comprehension skills will suffer dramatically.⁵⁰

On the other hand, Duffy says that, phonics instruction starts when a person learns to tie a specific consonant to the sounds they make. It is generally best to begin teaching letter sounds after students have demonstrated phonemic awareness and have learned some common sight words. Using known sight words helps students see how letter sounds are part of real reading. While it is possible to teach letter–sound association in isolation from real words and real text, students make better sense of how to use letter

⁴⁹ Ibid., 27-28.

⁵⁰ Ibid.

sounds if real words and real text are used.⁵¹ JoAnne Schudt Caldwell gives clarity to this by stating a different idea on her regard on one's phonological awareness:

Phonological awareness is not the ability to hear the sounds, but the ability to perceive their separateness. It is difficult for literate adults to conceptualize phonological awareness. But phonological awareness is separate from print awareness. It is the awareness of separate sounds in words—even those words that you cannot read, write, or spell. In fact, next to alphabet knowledge, phonological awareness is the second-best predictor of reading success!⁵²

Semantics

Wren claims that, “the ultimate goal of language is to convey meaning.

Phonology carries information that makes spoken words distinct, and syntax constrains the arrangement of words in language, semantics on the other hand refers to the meaning within the language. Semantics is a global term that collectively describes meaning at three different levels of language; the discourse / sentence level, the vocabulary level, and the morphology level.”⁵³

Semantics at the discourse / sentence level

The celebrated linguist, Noam Chomsky, coined the sentence, “Colorless green ideas sleep furiously,” to illustrate the fact that phonology and syntax can be preserved even in the absence of semantics. Wren wrote that, meaningless sentences like

⁵¹ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 204.

⁵² JoAnne Schudt Caldwell, *Reading Assessment: A Primer for Teachers and Coaches*, 2nd ed. (New York: NY, The Guilford Press, 2008), 97.

⁵³ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 29, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

Chomsky's do not come up often in typical conversation, but a person often face real sentences that do not make sense to him or her. To understand or gain meaning from speech, a learner must examine meaning at several different levels simultaneously. At the more global level, meaning can be examined at the level of discourse, sentences, and phrases.⁵⁴ This is possible not for only L1 learners but also for L2 learners who are beginners in learning the language based on what I observed in my L2 students with their sentence constructions. Thus, it is possible for a person to create sentences but does not infer a meaning at all which is wrong both in structure and logic meaning of the sentence.

Semantics at the vocabulary level

Wren says that, the meaning can also be examined at the level of the vocabulary. He is saying that little knowledge of words will surely result to have difficulty in understanding the communication. You might attempt to connect the words you know to understand the meaning of the whole sentence, yet doubtful of your created comprehension or meaning. To understand speech, you must understand most of the words that are spoken and written.⁵⁵

Duffy said that, one of the most efficient ways to increase vocabulary is to read a lot. As we read, the more word meanings we learn. He suggests that, “the most efficient way to learn the meaning of a new word is to figure it out through thoughtful use of context.”⁵⁶ He also discusses it further as he states that you cannot read smoothly and

⁵⁴Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 29-30, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

⁵⁵ Ibid., 31.

⁵⁶ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 85.

fluently, in oral or silent reading, if you cannot quickly say the words. Learning sight words is a visual memory task.

Good readers memorize words once they have seen them a few times. Without a large stock of sight words, reading becomes a laborious, slow, and boring task of figuring out word after word. Sight word recognition should not be confused with phonics. Knowing a word at sight means remembering the word's visual form. The recognition is instant. There is no "figuring out" involved. Phonics, in contrast, is figuring out by sounding out words letter by letter. While sight word recognition is fast, phonics is slow.⁵⁷

Minariza Marual-Gillaco conducted a study on the *Level of Word Recognition and Reading Comprehension: A Basis for a Reading Program*. The study determined the level of word recognition and reading comprehension of all Jose Rizal Memorial School Grade IV pupils enrolled in the S.Y. 2013-2014, which were become the bases in designing a reading program.

Based on the standard set by the Philippine Informal Reading Inventory (PHIL-IRI), the respondents were with mastery in reading the basic sight words; only few miscues were identified and in terms of reading comprehension, majority of the respondents were considered under the *instructional level* which means that they would still benefit from further reading instructions since they are not pupils who refuse or withdraw themselves to read. They can read with assistance and with proper guidance and soon are expected to be independent readers.⁵⁸

In addition, Marual - Giallaco recommended that the participants need to be exposed to more instructional materials in reading like books, articles, or short reading selections.

⁵⁷ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 24-25.

⁵⁸ Minariza Marual- Gillaco, "Level of Word Recognition and Reading Comprehension: A Basis for a Reading Program," *Asia Pacific Journal of Education, Arts and Sciences 1*, no. 5 (November 2014): 74-75, accessed March 14, 2017, <http://apjeas.apjmr.com/wp-content/uploads/2014/11/APJEAS-2014-1-088.pdf>.

Semantics at the morphology level

Wren says that the third and most basic level of meaning analysis is morphology, or the meaning of word parts. “A morpheme is the smallest meaningful unit of speech, so a single word may contain more than one morpheme (e.g., the word “smallest” has two morphemes, “small” and “est”— each part has meaning). A person vocabulary is greatly enriched when the he learns to examine the structure of words—to examine words at the morpheme level. Learning words with common roots have common meanings, and that affixes influence the meaning of a word in specific ways.”⁵⁹

Duffy says that, structural analysis is figuring out what a word means by examining its meaning units, a process linguists call “morphemic analysis.” There are four kinds of structural units, or morphemes, useful in figuring out the meaning of unknown words: (1) the compound word snowman is made up of two morphemes or meaning units—snow and man; (2) prefixes and suffixes are meaning units (e.g., the prefix un in unhappy means “not,” and the suffix -ful in joyful means “full,” as in “full of joy”); (3) inflectional endings such as the plural -s and the ending -ed are morphemes that signal meaning (the plural -s means more than one and the ending -ed means something happened in the past); and (4) older students often learn to use Greek and Latin roots to identify words containing those elements. When an unknown word is made up of structural units, or morphemes, structural analysis can be a quick and efficient way of figuring out the word meaning. However, it is only useful when structural units are

⁵⁹ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 31, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

present. Consequently, an important element of teaching structural analysis is emphasizing that it works only when a word contains morphemes, or structural units.⁶⁰

Syntax

Wren discusses the role of structure in understanding the text as something that helps us understand how words are associated and structured together to give clarity and order. It is expected that different languages have different rules of syntax that constrain the way we build the words to create sentences. It is the rules of English syntax that prohibit us from rearranging the words in sentences haphazardly. Syntax provides some meaning and helps minimize ambiguity. All the words make sense, but the poor syntax makes the sentences ambiguous.⁶¹

In the same way Miriam Burt, Joy Kreeft Peyton and Rebecca Adams said that, “for better comprehension, learners must recognize the grammatical relationships between words. Syntactic processing involves using word order (e.g., subject followed by verb) and morphological cues (e.g., past tense and passive voice marking) to understand the meaning of a phrase or sentence.”⁶² And since the rules of syntax change from language to language, it can confuse people learning English as a second language.⁶³

⁶⁰ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 92.

⁶¹ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 28, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

⁶² Joy Kreeft Peyton Miriam Burt and Rebecca Adams, *Reading and Adult English Language Learners: A Review of the Research* (Washington, DC: Center for Applied Linguistics, 2003), 27.

⁶³ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 29, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

Therefore, background knowledge and linguistic knowledge are two important factors that work together in order for the reader to comprehend a word which is morphology, the sound which is phonology, the sentence meaning which is semantic, and the structure which is the syntax of the language. Awareness of words, knowledge of the grammatical rules, and ability to infer or draw meaning out from the written and spoken language helps to make reading comprehension successful. The context of each learner like L1 and L2 maybe different but these sub-skills are the basic skills that we need to acquire for a person to understand the spoken or written representations of language.

II. Decoding

Decoding is the ability to recognize both the systematic and unsystematic relationships between written and spoken words in the context. Most of the second language learners struggle with decoding because they are more exposed to writing the English language than speaking it. Both are necessary for successful word recognition. Wren explains that, alphabetic languages are those whose writing systems relate the written and spoken form of words systematically. Both systematic and unsystematic (or idiosyncratic) relationships are being considered in English, and the successful reader must master these. The knowledge in systematic relationships allows us to read many new words that we've never encountered in written form. Knowing the exceptions allows us to access the meaning of a known word whose spelling violates the systematic relationships.⁶⁴

⁶⁴ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 15, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

In the reading literature, there are two significant findings that support the importance of word reading skill for effective reading comprehension: First, children (and adults) with reading disabilities have deficits in word decoding (accurately attaching a name to a written word or pseudo-word). These deficits have been observed, often in the absence of any other reading specific or general deficits.⁶⁵ Second, there are consistent findings of positive and significant correlations between word recognition and reading comprehension.⁶⁶ Skills in decoding and reading comprehension continue to be related even when decoding skill has become more automatized⁶⁷

Jonathan Schuster says in the summary of his study that, “phonemic decoding allows individuals to identify the individual spoken sounds in words, which they link with the alphabetic letters. Once established, individuals begin to decode words by sounding out the individual letters for identifying words. The faster individuals can recognize words, the faster and more accurate they will be in reading a text. The ease of word recognition and reading will benefit the acquisition of new words into vocabulary. Finally, the quickness of word recognition and the large number of words in vocabulary will increase reading comprehension.”⁶⁸

⁶⁵ F. R. Vellutino, et al., “Specific reading disability (dyslexia): What have we learned in the past four decades?,” *Journal of Child Psychology and Psychiatry* 45 (2004): 2–40.

⁶⁶ T. A. Slocum, E. M. Street, and G. Gilberts, “A review of research and theory on the relation between oral reading rate and reading comprehension,” *Journal of Behavioral Education* 5 (1995): 377–398.

⁶⁷ S. Miller-Shaul, “The characteristics of young and adult dyslexic readers on reading and reading related tasks as compared to normal readers,” *Dyslexia: An International Journal of Research and Practice* 11 (2005): 132–151.

⁶⁸ Jonathan Schuster, *Measuring the Reading Ability of Incoming Freshmen: A Path Analysis Investigation into Reading Comprehension* (Kansas, KS: University of Kansas, 2012), 33–34.

Duffy asserts that it is often assumed that vocabulary and comprehension should be delayed until after students have learned how to decode. Vocabulary and comprehension instruction can be started as early as preschool if we use listening situations. Comprehending oral messages requires the same strategies as comprehending printed messages, so the earlier the start of emphasizing vocabulary and comprehension the more likely it is that students will see it as a priority.⁶⁹

Cipher Knowledge

According to Wren, the systematic relationships between written and spoken words are those that consistently relate the units of the written word (the letters of the alphabet) and the units of the spoken word (not the sounds themselves, but the abstract units—the phonemes—that underlie the sounds). Knowledge of these relationships is known as cipher knowledge. As an example, a word like “pad” exemplifies a systematic relationship between three letters and three phonemes. But “colonel” represents a systematic relationship between only its initial and latter units, not its medial ones (contrast this with the systematic relationship in “colon”).⁷⁰

Lexical Knowledge

In Wren’s framework, he said that, “beyond the systematic relationships captured in cipher knowledge are the exceptions—the instances where the relationships between the units of the spoken and written word are unique and do not follow a systematic

⁶⁹ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 14.

⁷⁰ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 16, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

pattern. Knowledge of these exceptions, or lexical knowledge, is necessary for a person to be able to access the meaning of words he knows (e.g., “stomach”) but that do not entirely follow the patterns captured in her cipher knowledge.⁷¹

The Basis of Cipher and Lexical Knowledge

To learn the two types of relationships upon which decoding ability depends, several other abilities are needed namely: The letter knowledge, the phoneme awareness, the knowledge of the alphabetic principle, and the concepts about print.

Letter Knowledge

Wren says that, “letter knowledge is the ability to recognize and manipulate the units of the writing system. In English, these units are the letters of the alphabet. Knowing the names of letters is not what is crucial here (although most people learn to distinguish letters by learning letter names); rather, what is important is being able to reliably recognize each of the letters.”⁷²

The study of Julia M. Carroll about the *Letter Knowledge Precipitates Phoneme Segmentation, but not Phoneme Invariance* shows that, letter knowledge is crucial to the development of phoneme completion ability.⁷³ The influence of letter knowledge on the development of phoneme awareness was investigated in two studies: a longitudinal study

⁷¹ Ibid., 14-17.

⁷² Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 16, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

⁷³ Julia M. Carroll, the “Letter Knowledge Precipitates Phoneme Segmentation, but not Phoneme Invariance shows,” *Journal of Research in Reading*, Volume 27, Issue 3, 2004, 212–225: 222, accessed April 11, 2017, <http://www.cs.indiana.edu/~port/teach/sem08/Carroll.letter.knowledge.phoneme.segmtn.2004.pdf>.

and a letter training intervention study. In both cases, letter knowledge was related to the development of phoneme awareness. Both studies also suggested that letter knowledge was most directly related to performance on the phoneme completion task, though it was also important for the initial phoneme matching and phoneme deletion tasks.⁷⁴ Thus, she suggested that,

Learning letters is an important factor in helping the person to isolate phonemes within words. However, some further understanding is needed for full phoneme awareness. If a person learns letters but has not yet developed a sensitivity to sound similarities, they will be unable to move to full phoneme awareness.⁷⁵

Phoneme Awareness

Wren suggests that, “one must consciously be able to recognize and manipulate the units of the spoken word—the phonemes that underlie each word. It is something that in most cases must be taught in order to be learned. This knowledge is phoneme awareness: the conscious knowledge that words are built from a discrete set of abstract units, or phonemes, coupled with the conscious ability to manipulate these units.”⁷⁶

In the same way, Duffy said that, “phonemic awareness is the ability to hear and discriminate sounds in the mind. Phonemic awareness is not phonics; it is a prerequisite to phonics. Students will have great difficulty with phonics (i.e., with associating letters with their sounds) if they cannot first discriminate one sound from another. It is a crucial prerequisite to phonics because you cannot use letter sounds to figure out an unknown

⁷⁴ Ibid., 212–225.

⁷⁵ Ibid., 223: 221

⁷⁶ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 17, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

word if you cannot tell one sound from another. The goal is that students will hear the differences in sounds. Consequently, students use only their ears, not their eyes. Phonemic awareness is a pre-reading skill and is most often taught to emergent readers.”⁷⁷

Knowledge of the Alphabetic Principle

Wren says that, “it is not enough to simply know and be able to manipulate the units of the written and spoken word. To master both components of decoding, one must understand that there is a systematic relationship between these units, and that discerning the relationship is what is required to master it. Without the intent to discover this relationship, the would-be reader will not understand the task before her. This intent is captured in knowledge of the alphabetic principle: knowing that a systematic relationship exists between the internal structure of written and spoken words, and that the task of learning to recognize individual words requires discovering this relationship.”⁷⁸

Concepts about Print

Wren says that, concept about print is the basis for knowledge of letters and the alphabetic principle is knowledge of the mechanics of the printed word, or concepts about print. This includes knowing that printed text carries a linguistic meaning, that there is a correspondence between printed and spoken words, and that text in English runs left-to-right and top-to-bottom on a page.⁷⁹

⁷⁷ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 198.

⁷⁸ RAND Reading Study Group, *Reading for Understanding: Toward a Research and Development program in Reading Comprehension* (Santa Monica, CA: RAND, 2002): 17, accessed September 02, 2016, http://www.rand.org/content/dam/rand/pubs/monograph_reports/2005/MR1465.pdf.

⁷⁹ *Ibid.*, 17.

Duffy describes it as a visual task. “Readers must look at the squiggles on the page and see how they are different. Students who lack the ability to visually discriminate among like forms—that is, they do not attend to the print detail that distinguishes one letter squiggle from another—may need explicit help. This is a skill of knowing how to look.”⁸⁰

In the way that Caldwell says that, “to learn to read and write, one must develop basic concepts about how print works. The most important concept is the awareness that print stands for meaning. Those little black squiggles on the page represent spoken language. They hold information, but they are different from pictures. Another important concept is the understanding that print comes in many forms and can be found in many places (such as billboards, television screens, books, road signs, soup cans, etc.). The form or size of the letters or words, and the places where they may be found, do not change their meaning. The meaning of stop remains the same, whether it is printed on an octagonal red sign, in a book, or on a warning label.”⁸¹ In addition, she notes that, “Print goes in a certain direction. In English, we begin at the top of the message or page and move to the bottom. We begin reading on the left side and move to the right side. Print is made up of words, and words have spaces between them. Words are made up of letters, and there are no spaces between the letters.”⁸²

In other words, decoding is not just the ability to read the written language but also the ability to recognize the spoken language. Therefore, decoding is an important

⁸⁰ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 187.

⁸¹ JoAnne Schudt Caldwell, *Reading Assessment: A Primer for Teachers and Coaches*, 2nd ed. (New York: NY, The Guilford Press, 2008), 98.

⁸²Ibid., 98.

component of reading comprehension. When we read a written text, we hear it in our mind as our mind voices the sound of the words. It is where we know if a word seems to exist because our mind will recognize it, or we are not just aware that the word does exist, which we cross check in the dictionary afterwards to get the meaning of it. The ability to decode is the foundational skill a person must acquire in order to progress in understanding more complex words and sentences for comprehension purposes. These foundational skills should be taught in the early years of the children because it is the foundational skills needed to acquire comprehension. In the second language context, some learners do not have difficulty in decoding words especially if they have the same letter alphabet. However, more strategies are expected to those second language learners who have different letter alphabet.

Preaching

This section will discuss the meaning of preaching and different perspectives about preaching. Preaching is one of the most important components that sustains the church both for its quality and quantity.

Ministers can proclaim anything in a stained-glass voice at 11:30 on Sunday morning following the singing hymns. Yet when they fail to preach the scriptures, they abandon their authority. No longer do they confront their hearers with a word from God. That is why most modern preaching evokes little more than a wide yawn. God is not in it.

- Haddon W. Robinson, *Biblical Preaching*, 2002

Definition of Preaching:

Phillips Brooks's well-known definition of preaching is "the truth mediated through personality." It was later developed by George Sweazey into "truth mediated through personality, *in the midst of personalities*."⁸³

Haddon Robinson states that preaching is a living interaction involving God, the preacher, and the congregation, and no definition can pretend to capture that dynamic, "expository preaching is communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit applies to the personality and experience of the preacher, then through the preacher applies to the learners."⁸⁴

On the one hand, D. Martyn Lloyd-Jones said that "preaching deals the total person, the hearer becomes involved and knows that he has been dealt with and addressed by God through this preacher. Something has taken place in him and in his experience, and it is going to affect the whole of his life."⁸⁵ Thomas G. Long supported this through giving the three crucial ingredients for preaching which are "the *congregation*, who will be the hearers of the preaching; the *preacher*, who arises from the congregation but now stands to preach in front of the community which means that the preacher is no longer

⁸³ George Edgar Sweazey, *Preaching the Good News* (Englewood Cliffs, NJ: Prentice-Hall, 1976), 5.

⁸⁴ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Michigan, MI: Baker Academic, 2002), 2.

⁸⁵ D. Martyn Lloyd-Jones, *Preaching and Preachers* (Michigan, MI: First Zondervan Printing, 1972), 56.

simply one among the many, and the *sermon*, which we must be careful to say is not what the preacher has written down beforehand but rather what the preacher says.”⁸⁶

Dr. Grant Howard suggested four ingredients of preaching. He advanced Long’s ingredients into four namely: the congregation, the preacher, the text, and the act of preaching. He said that “preaching involves the text, the preacher, the act of preaching, and the congregation. And if preaching involves these, we should use the text creatively. We will engage in creative acts of preaching. As preachers, our own experience and personalities will be creatively harnessed. The congregation will be educated and motivated to listen, learn, and respond creatively.”⁸⁷ Thus, preaching is not just a matter of a written outline of the sermon or a talk in the church from someone called by God to do the job, but it is expected to be personal, living, and designed to bring changes in the lives of the people to whom the preacher preaches.

In addition, J. Grant Howard strongly asserts that, “effective preaching takes place when the truth of the text works its way into the preacher.”⁸⁸ The first benefactor of the Word that the preacher preaches is himself. The word should manifest first to his life before it can effectively plunge down into the minds and hearts of the congregation. The thirsty drink. The tired are refreshed. The dirty bathe. The preacher should be clean himself before he can motivate the congregation about reliability of the truth he preaches.

⁸⁶ Thomas G. Long, *The Witness of Preaching* (Louisville, KY: Westminster John Knox Press, 1989), 22-23.

⁸⁷ J. Grant Howard, *The Craft of Preaching Series: Creativity in Preaching* (Grand Rapids, MI: Zondervan Publishing House, 1987), 18.

⁸⁸ *Ibid.*, 12.

The congregation always serves as the mirror and his reflections is visible and undeniable before them.⁸⁹

Furthermore, good things always come from hardship and remarkable habits. D. Martyn Lloyd-Jones said that “effective sermons are the offspring of study, of discipline, of prayer, and especially of the unction of the Holy Ghost. They are to combine the characteristic excellencies of every other species of composition intended for delivery, and ought to be pronounced not merely with the earnestness of faith but the constraining influence of heaven-born charity.”⁹⁰

Thom Rainer, in his blog page suggested seven key habits of a good preacher based from his observation in most of the good preachers he had come across with, he writes that,

1. *They give preaching a priority in their ministries* – the outstanding preachers I know give preaching a very high priority.
2. *They make their sermons a vital part of their prayer lives.....*
3. *They have a routine in sermon preparation* - to the best of their abilities, these effective preachers set aside many hours a week on their calendars for sermon preparation.....
4. *They constantly seek input about their messages.....*
5. *They stay committed to a specific sermon length* - the pastors with whom I spoke have sermons that range in length from 25 minutes to 45 minutes. But they all are consistent each week on their specific length.....
6. *They put the majority of their efforts into one message a week* - some of the pastors were expected to preach different sermons each week...
7. *They are constantly looking for ways to improve their communication skills* -so they do more than just seek feedback, as noted in number four above. They read books on communications. They listen to other effective communicators. And they

⁸⁹ J. Grant Howard, *The Craft of Preaching Series: Creativity in Preaching* (Grand Rapids, MI: Zondervan Publishing House, 1987), 12.

⁹⁰ D. Martyn Lloyd-Jones, *Preaching and Preachers* (Michigan, MI: First Zondervan Printing, 1972), 99.

are regularly in touch with the context of their church and its community, so that their messages are not only biblical, but relevant as well.⁹¹

Thom Rainer observations are practical habits of an effective preacher. In contrast, Alan Ehler on his dissertation paper *Preach to Reach: Seven Characteristics of Effective Evangelistic Preaching* explored an in depth seven characteristics namely: 1) biblical, Christ-centered content, 2) relevant to unbelieving listeners, preached with 3) persuasive appeal, using 4) engaging illustrations and 5) dynamic delivery, spoken by an 6) authentic preacher, who is 7) empowered by the Holy Spirit.⁹²

Thus, study is an essential element of preaching effectiveness. In other words, a faithful study of the word of God and other resources the preacher uses for preaching is one of the factors that makes the sermon effective. There are many other qualities of effective sermon or preaching but studying what you will preach cannot be excluded in the pastors' list.

Biblical Exegesis and Sermon Preparation

Exegesis is a systematic plan for coming to understand a biblical text.⁹³ John H. Hayes and Carl R. Holladay move from the universal need to interpret all types of communication to the specific challenges associated with, and the history of, interpreting

⁹¹ Thom S. Rainer, *Seven Habits of Highly Effective Preachers* (2014), accessed September 23, 2016, <http://thomrainer.com/2014/03/seven-habits-of-highly-effective-preachers/>.

⁹² Alan Ehler, *Preach to Reach: Seven Characteristics of Effective Evangelistic Preaching* (Portland, OR: George Fox Evangelical Seminary, 2007), iii.

⁹³ John H. Hayes and Carl R. Holladay, *Biblical Exegesis: A Beginner's Handbook* (Georgia, GA: John Know Press., 1982), 23.

the biblical text. “The task of biblical exegesis is said to be the search for an interpretation of a given text, rather than the interpretation itself.”⁹⁴

Otto Kaiser, and Werner G. Kummel defines exegesis as a “scientific” process that asks two kinds of questions, one concerning the historical origin of the text and the situation of its hearers and the other concerning “the objective meaning of the text.”⁹⁵ Any interpretation violates the text if it fails “to bring the historical meaning of the text, in its historical context, to light.”⁹⁶

Paul Scott Wilson, in his book *God Sense: Reading the Bible for Preaching*, considers another way of creativity in Biblical interpretation. “The ancient and medieval preachers had four senses or lens with which they viewed any text to discover their sermons: literal, moral, eschatological, and Christological. Preachers can learn from preaching tradition of the church how to do better in the art of theological interpretation of the scripture.”⁹⁷

With regard to exegesis, J. Grant Howard says that “studying the text in its life-setting is important, for Scripture is more than words on paper; Scripture is people. In one sense, the Bible is a script as for a drama. Our task is to re-create each scene, to identify

⁹⁴ Warren C. Trenchard, *Biblical Exegesis: A Beginner's Handbook*, [review] / John H. Hayes, Carl R. Holladay. Andrews University Seminary Studies (AUSS) 23.1, 1985, accessed February 16, 2017, <http://digitalcommons.andrews.edu/auss/vol23/iss1/10>.

⁹⁵ Otto Kaiser and Werner G. Kummel, *Exegetical Method: A Student's Handbook*, Trans. E. V.N. Goetchiud (New York, NY: Seabury Press, 1967 [Muchen: Chr. Kaiser Verlag, 1963]), 36.

⁹⁶ *Ibid.*, 36-37.

⁹⁷ Paul Scott Wilson, *God Sense: Reading the Bible for Preaching* (Nashville, TN: Abingdon Press, 2001).

the players and bring them onto the stage, to let them play their parts. To accomplish this, we must fervently study the text and frequently use our imagination. Let's do it."⁹⁸

Tony Campolo and Mary Albert Darling said that, it is vital that you conduct scholarly research and properly prepare for your preaching. You need to carefully study the context of the first - century audience for whom the message was originally intended. Having the grasp of the social, economic, and political setting of the passage can give you great insight into what the writer of the scripture had in mind for that particular audience. All of this can help you relate what the passage might have meant for the audience back then to your present-day audience.⁹⁹

Furthermore, Haddon Robinson motivates the preachers or the expositors by saying that, if the listeners in the pew must work to understand the preacher, the preacher must strive to understand the authors of the Bible, their language, culture, worldview, and communication forms. They must try to pull up our chairs to where the Biblical authors sat. They must work hard to understand the original message. Though they may not master the language, history, and literary forms of the biblical authors, they should see the importance of the contribution of each of these disciplines. They should also become aware of the wide assortment of interpretive aids available to us for use in or study. As much as possible, expositors or the preachers seek a firsthand acquaintance with the biblical authors and their ideas in context.¹⁰⁰

⁹⁸ J. Grant Howard, *The Craft of Preaching Series: Creativity in Preaching* (Grand Rapids, MI: Zondervan Publishing House, 1987), 12.

⁹⁹ Tony Campolo and Mary Albert Darling, *Connecting like Jesus: Practices for Healing, Teaching, and Preaching* (San Francisco, CA: Jossey-Bass, 2010), 166.

¹⁰⁰ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Michigan, MI: Baker Academic, 2002), 25.

In addition to the preparation of the preacher, tools are equally important to the preacher that they can use them to assist the preacher not only in discovering the original meaning of the text but also with their sermon manuscript. Wendell Winkler, the writer of the article *The Preacher's Private Life: Study Habits* notes that, the preacher should employ proper assistance in studying the word of God as a preacher. Assistance tools like a good study Bible, pens, books especially reference tools, tapes, or recorder to practice their preaching, a pocket notebook for constant note taking, etc. that help them develop and draft their sermons.¹⁰¹

Therefore, biblical exegesis must be one of the components of sermon preparations that the pastors should be doing every week as they deliver the message of God in the pulpit. While a sermon may look easy, a good sermon requires a thorough preparation on the part of the preacher and a proper way of interpreting the biblical text using appropriate tools that would help them discover the original meaning of the text as it goes back to the context of the passage at the time it was written.

Preaching Tasks and Reading Comprehension

It is generally expected that preaching is vital both for the church's quality and quantity. This section relates the importance of reading comprehension to preaching task as I try to discover the underlying relationship of these two variables of the study.

Haddon Robinson emphasizes that, ideas as the substance of expository preaching does not in any way deny the importance of vocabulary or grammar. It goes on

¹⁰¹ Wendell Winkler, *The Preacher's Private Life: Study Habits*, Christiancourier.com, accessed Marc 20, 2017, <https://www.christiancourier.com/articles/1272-preachers-private-life-study-habits-the>.

explaining that in the expository sermon the idea is derived from and transmitted through a historical, grammatical, and literary study of the passage in its context. In the study conducted by good expositors, they search for the objective meaning of a passage through their understanding of the language, backgrounds, and setting of the text. Then in the pulpit they present enough of their study to the congregation so that their listeners may check the interpretation for themselves.¹⁰²

Robinson said that grammatical knowledge is important in preaching. On the other hand, Gerald Duffy explains the role of readers' comprehension and its connection to the text as not just reading a book until its last page but also reflecting from what they have read. He said that the reader must ask themselves questions such as:

Did I achieve the purpose I had for reading this selection? Did I find out what I wanted to find out? How has my thinking changed as a result of the reading I just did? Is what I found out important or accurate? How can I use what I read?¹⁰³

He further suggested that deciding on the text's important message or main idea, determining the theme, summarizing, drawing conclusions, evaluating, and synthesizing are important things that the reader does after reading. In the same way, the preachers are expected to do these things after reading the Word of God or other books. They must challenge their mind to decide, to determine, to summarize, to draw conclusion, to evaluate, and to synthesize the Word of God and other resources they read and use for their sermons yet remain faithful in the original meaning of the text and create strategies

¹⁰² Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Michigan, MI: Baker Academic, 2002), 24.

¹⁰³ Gerald G. Duffy, *Explaining Reading: A Resource for Teaching Concepts, Skills, and Strategies*, 2nd ed. (New York: NY, The Guilford Press, 2009), 22-23.

on how they can effectively impart the message into their congregations' hearts.¹⁰⁴ Thus, comprehension plays a vital role in the interpretation of the text and also in understanding other resources to widen and deepen our interpretations of the text. We cannot effectively interpret and discover the original meaning of the text by just using our Bible itself. We need other resources that explain and discuss the context of each book of the Bible and that is where the comprehension skill is essential to understand these resources.

Campolo and Darling say that “study is essential if you are to offer reasonable insights for those who listen to you. There are credible sources available for almost any subject matter you present. If you can say something in a way that makes sense and causes your listeners to say, ‘I’ve never thought of it like that before,’ you have gone a long way in influencing your audience.”¹⁰⁵

Sunghyun Pae on his dissertation paper of *John Piper’s Sermon Preparation*, concluded in his summary and findings that,

John Piper did not only relegate himself to theological thought, but also strives to maintain the best spiritual condition by living a godly life. Meditating on the Bible, living a praying life and reading books mark the basis of Piper’s sermon preparation. Piper ardently and continually meditates on and memorizes God’s Word so that his soul, mind, speaking, writings and even sermons will be deeply absorbed in the Word of God....Second, Piper devotes himself to pray anywhere and at any time.....Last, Piper is an avid reader of various topics, particularly, great books about God and Christian biographies in order that he may charge his spiritual batteries, and keep his soul, mind and heart deepened and expanded with truth.¹⁰⁶

¹⁰⁴ Ibid., 23.

¹⁰⁵ Tony Campolo, and Mary Albert Darling, *Connecting like Jesus: Practices for Healing, Teaching, and Preaching* (San Francisco, CA: Jossey-Bass, 2010), 166.

¹⁰⁶ Sunghyun Pae, *A Study of John Piper’s Sermon Preparation: A Model for Pastors Who Emphasize the Supremacy of God in Expository Preaching* (Liberty Baptist Theological Seminary, Lynchburg, Virginia, 2011), 22, accessed October 6, 2016, <http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1519&context=doctoral>.

Furthermore, in Pae's application section of his research study, he emphasizes that "it is clear that Piper's powerful preaching comes from his God-centered life. Thus, for spiritual preparation of expository preaching, preachers can learn valuable lessons from Piper. One of them is that, in order for the pastors not to be exhausted spiritually, preachers should spend enough time in meditating on God's Word, praying and reading great books."¹⁰⁷

According to Richard Heitzenrater in his writing of *John Wesley's Principles and Practice of Preaching*, he said that John Wesley has its own criticism about the preacher who solely read the Bible "*the one book*" in which he solidly promoted the purpose of reading as one factor that increases the person's knowing or understanding:¹⁰⁸

Read the most useful books, and that regularly and constantly ... at least five hours in twenty-four. 'But I read only the Bible' [you say; he goes on sarcastically:] Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible. But if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible nor anything else. This is rank enthusiasm. If you need no book but the Bible, you got above St. Paul. ... 'But I have no books.' I will give each of you, as fast as you will read them, books to the value of five pounds.... 'But I have no taste for reading' [you say]. Contract a taste for it by use or return to your trade.¹⁰⁹

¹⁰⁷ Ibid., 160.

¹⁰⁸ Richard P. Heitzenrater, "John Wesley's Principles and Practice of Preaching," *Methodist History* 37, no. 2 (1999): 103, accessed October 7, 2016, https://wesleyworks.files.wordpress.com/2014/11/register-09_heitzenrater_jw_preaching.pdf.

¹⁰⁹ Richard P. Heitzenrater, "John Wesley's Principles and Practice of Preaching," *Minutes of the Methodist Conferences, Minutes, 1:518, Methodist History* 37, no. 2 (1999): 103, accessed October 7, 2016, https://wesleyworks.files.wordpress.com/2014/11/register-09_heitzenrater_jw_preaching.pdf.

The result of the study of Alan Ehler supported this claim that the preacher should not solely depend on the Bible, but also read other resources for preaching effectiveness or consider other factors to make their preaching effective:

Preachers holding to the authority of Scripture and Christ as the only way to God can be ineffective. In other words, the view that the Bible alone leads people to faith in a sermon is simply not true. The truth of Scripture must be effectively communicated. This leads to the significance of the other factors.¹¹⁰

Michael Ross-Watson once said, “How do I as preacher unchain God’s Word?”¹¹¹

He goes on with his question as he unveils his answer to his question:

I have noticed that most of my preaching develops out of my personal reading of God’s Word. I read God’s Word as my daily bread that feeds me. I do not read it to get preaching material but as I read God’s Word, the Holy Spirit will illuminate to me, and it will become the beginning of a sermon. It will captivate me, gripping my attention, and become a source of my personal study. The sermon that will mostly deeply touch people’s hearts will be properly researched and prepared. I have come to recognize that 90% of a preaching is preparation. In preparation, we can use cross-references, concordances, and the many tools that are available both in books, Study Bibles and on-line. Writing to Timothy, Paul encourages Timothy to be “a workman...who right divides the word of truth” (2 Timothy 2:15). We must correctly interpret Scripture and use it right.¹¹²

Reading is vital. Thus, every minister or preacher must read! The authors of *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today’s*

Communicators say:

We are required to read not as a luxury but as a necessity. We cannot go it alone. Our study of the Bible is enriched by the insights of scholars who have studied sections of the Bible more than we have.....But we should also open our minds to wider vistas through reading books that are not sermon direct. Working ministers must try to make this broader reading a

¹¹⁰ Alan Ehler, *Preach to Reach: Seven Characteristics of Effective Evangelistic Preaching* (Portland, OR: George Fox Evangelical Seminary, 2007), 16.

¹¹¹ Michael Ross Watson, “The Art of Preaching – More than Transferring Information,” *Impact* 40, no. 1 (February to March 2016): 27.

¹¹² *Ibid.*, 27.

top priority, however difficult it may be. Determine to read thirty minutes a day, five days a week. Do that for fifty weeks, and you will have read 125 hours in a year. If you read thirty pages an hour, you will have read over 3,750 pages a year. If you keep up that pace for ten years, you will have read more than 150 books of 250 pages. If those books are well chosen, you can become an authority in any field. As the venerable adage puts it: ‘Constancy surprises the world by its conquests.’ If you have a book in your hand, you are never alone, and reading enables you to have continued education without having to pay tuition.¹¹³

John Piper the founder and teacher of *desiringGod.org* and chancellor of Bethlehem College & Seminary who also served as the pastor of Bethlehem Baptist Church, Minneapolis, Minnesota for 33 years and was an author of *more than 50 books*, including *A Peculiar Glory*. He suggests that “we should not only read new books but rather classic books like *Pilgrim's Progress* by John Bunyan, *The Religious Affections* and *The Freedom of the Will* by Jonathan Edwards (which [he says] are the two massively influential books in my life), *Bondage of the Will* by Martin Luther, *Institutes of the Christian Religion* by John Calvin, and *The Mortification of Sin and Communion with God* by John Owen which [have been] found to shape and witness people’s lives from generation to generation.”¹¹⁴

Paul Griffiths distinguishes religious from consumerist reading. He said that the latter is encouraged in academic life, while the former is being neglected.

Religious reading depends on a certain kind of relationship between the reader and what is read, a relationship that allows the text to address, to question and to challenge the reader, and at the same time it adopts an attitude of reverence and obedience towards the text. Rather than standing

¹¹³ Haddon Robinson, Craig Brian Larson and general editor, *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today’s Communicators* (Grand Rapids, MI: Zondervan, 2005), 89.

¹¹⁴ John Piper, “How do you Decide Which Books to Read?,” *Desiring God*, accessed April 4, 2017, <http://www.desiringgod.org/resource-library/ask-pastor-john/how-do-you-decide-which-books-to-read>.

in authority over the text, interrogating it with critical tools, deferring commitment, questioning its authenticity, the religious reader stands under or in the light of such a text.¹¹⁵

He explains this further as he discusses what is entailed in this kind of understanding:

This kind of understanding entails a willingness to be vulnerable to the message contained in a text, submitting to its power, allowing it time to penetrate one's thinking and feeling, and appreciating its resonance. By trusting its source, inhabiting its ambience and participating in the community which is the proper location for its interpretation, religious readers find themselves able to attain a depth of understanding that cannot be reached by consumerist reading [it is an approach to reading that treats literary works as means to some other end, as purveyors of information that can be discarded once the exams are taken, the problems solved] and the detached use of critical methodologies. Religious reading, seen in this light, requires relations between readers and texts that are simultaneously "attitudinal, cognitive, and moral; [such relations] imply an ontology, an epistemology, and an ethic."¹¹⁶

In the same way Yohan Perera claims that to keep learning is one of the 10 qualities that transform an ordinary speaker into an effective preacher:

One day I was interpreting for an English preacher and was shocked when he said he doesn't read newspapers, watch news or listen to the radio or read any books other than the Bible. He categorized them as nonspiritual. How on earth can you address the modern issues that bother your congregation if you do not know what's happening in the world? For example, personally I don't enjoy cricket. But most of the people in our congregation do. Therefore, I keep myself up to date with basic details about current tournaments. In preaching it doesn't hurt to use contemporary events as illustrations. People respond to your message best when you relate to their interests and familiar areas of life.¹¹⁷

¹¹⁵ Paul Griffiths, *Religious Reading* (New York, NY: Oxford University Press, 1999), 41.

¹¹⁶ *Ibid.*, 41.

¹¹⁷ Yohan Perera, *10 Qualities of an Effective Preacher*, Virtualpreacher.org, June 23, 2009, accessed March 20, 2017, <http://www.virtualpreacher.org/articles/effective-preacher/>.

According to Donald G. Marshall's essay on *Reading as Understanding: Hermeneutics and Reader-Response Criticism*, "the mutual belonging of work and reader is not realized merely by reading the words of a text, but only in the effort to understand what the work says to us. We make that effort only in the light of our general and specific experience that the work in fact addresses us, and this experience is already the anticipation that we will think through and bring into words the mutuality of its address to us and our response."¹¹⁸ He goes on with his statement as he cited Bruno Bettelheim's book *On Learning to Read*. "Bettelheim deplores the reduction of reading to decoding and the consequent manufacture of primers in accordance with a mere theory of how to teach the technique of decoding, a theory unsupported by common sense or even by empirical research. These primers are abstracted from the history of the language and from the works which are its monuments, its memorable moments. They force on children the repetitious manipulation of mere graphic or sonic units without regard for the world of human significance reading opens to the child. The result is that children do not and do not want to learn to read."¹¹⁹

Bettelheim tells about a young boy who had been taught to read the Hebrew Bible in the traditional way: students read the text aloud in Hebrew, then translate it word by word. Eager to display his son's accomplishments, the boy's father had him read a passage to a family friend. The skeptical friend asked whether the boy's text might have a facing English translation, and when the embarrassed father asked to see the book, the friend's suspicion was confirmed. But the father then asked the boy to read the English. Though he had been studying in grammar school, the boy stumbled over a word or two of the English and then gave up.¹²⁰

¹¹⁸ Donald G. Marshall "Reading as Understanding: Hermeneutics and Reader-Response Criticism," *Christianity and Literature* 33, no. 1 (1983): 39, accessed October 5, 2016, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=4&sid=d28e26d2-8f0e-4f2b-a68d-28860e78a722%40sessionmgr4009&hid=4207>.

¹¹⁹ *Ibid.*, 39.

¹²⁰ *Ibid.*, 39.

Through the story, Bettelheim concluded in his book that, “the issue in teaching reading is not the mechanics of decoding. What sustained the boy's ability to meet the much greater challenge of reading Hebrew was the fact that he was not reading some abridged, simplified, or contrived text, but a real book—the very Book the Rabbi expounded from Sabbath to Sabbath, the Book the congregation read and revered, the Book which opened to him the historical and religious world of his people. What is at stake in reading is never reading, but understanding.”¹²¹ Thus, decoding alone is not enough to develop a person’s understanding or comprehension.

Socrates Villegas, Archbishop of Lingayen-Dagupan, who is also president of the Catholic Bishops' Conference of the Philippines says, we have seen many abuses among the clergy—alcohol abuse, sexual abuse, child abuse, gambling abuse, money abuse, travelling abuse, vacation abuse. But other than these visible abuses, he asserts another rampant and widespread abuse among priests – homily abuse:¹²²

Yes, abuse of the kindness of the people who are forced to listen to long, winding, repetitious, boring, unorganized, unprepared, mumbled homilies. In jest but certainly with some truth, the people say our homilies are one of the obligatory scourges that they must go through every Sunday.¹²³

¹²¹ Donald G. Marshall “Reading as Understanding: Hermeneutics and Reader-Response Criticism,” *Christianity and Literature* 33, no. 1 (1983): 39, accessed October 5, 2016, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=4&sid=d28e26d2-8f0e-4f2b-a68d-28860e78a722%40sessionmgr4009&hid=4207>.

¹²² Socrates Villegas, *Bishop to priests: 'Stop the homily abuse'*, Rappler.com, April 02, 2015, accessed April 3, 2017, <http://www.rappler.com/nation/88758-bishop-warning-homily-abuse>.

¹²³ Ibid.

Thus, to rectify the abuse, he gave three advice to the priests namely: the priestly sincerity, the simplicity of sermon, and the call to study.¹²⁴

Reading and study must not stop after the seminary. If we stop reading and study, we endanger the souls of our parishioners. If we stop studying, then we start forcing our people to read the so-called open book of our lives – the comic book of our lives, hardly inspiring, downright ridiculous and awfully scandalous. The homily becomes our story and not the story of Jesus. Reading a bank book too much is not a good way to prepare our homilies.¹²⁵

For this reason, the cognitive aspect of the person or the comprehension always go together with the person who studies the Word of God. The outcomes of the preaching are grounded on how the preacher prepares and comprehends the selected passage, on how the preacher delivers the message in the audience and his ability to speak the language that connects and penetrates to the people, and on how the sermon impacts the lives of the people as the audience decode the message of the preacher.

This chapter presented the review of related literature and studies that are vital to the discussion of the research. It also presented the importance of reading for comprehension and preaching effectiveness. The next chapter will identify the research methodology and procedures.

¹²⁴ Ibid.

¹²⁵ Socrates Villegas, *Bishop to priests: 'Stop the homily abuse'*, Rappler.com, April 02, 2015, accessed April 3, 2017, <http://www.rappler.com/nation/88758-bishop-warning-homily-abuse>.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

This study aimed to discover a phenomenon that relates English reading comprehension of the selected pastors of MMD Church of the Nazarene and their preaching task through the use of Analytic Induction. This chapter discusses the method of the study, sources of data, research-gathering procedures, data-gathering instruments, and the treatment of data to accomplish the objectives of the study.

Method of the Study

This study is a combination of quantitative and qualitative research in approach through the use of Analytic Induction, a qualitative inquiry and comparative case analysis that includes a careful examination of this research preconceived hypotheses. Analytic Induction is the process that begins deductively by formulating a hypothesis about the phenomenon of interest. If for instance, the phenomenon fits the hypothesis, it will stand; if a case does not fit the hypothesis, the hypothesis will be revised...through continual refinement of the hypothesis...., one eventually evolves that explains all known cases of the phenomenon.¹²⁶ Below are the basic steps for Analytic Induction:

- ✓ You begin your study with a tentative hypothesis or explanation of the phenomenon under study.
- ✓ You purposefully select an instance of the phenomenon to see if the hypothesis fits the case.

¹²⁶ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation Revised and from Qualitative Research and Case Study Applications in Education* (San Francisco, CA: Jossey-Bass, 2009), 205-206.

- ✓ If it does not fit the hypothesis, you reformulate the hypothesis; if it fits the hypothesis, you select additional cases to test against the hypothesis.
- ✓ You purposefully seek cases that apparently do not fit the explanation as formulated (negative or discrepant cases).
- ✓ The process continues until the reformulation covers all cases studied or no negative cases can be found.¹²⁷

For reading comprehension, the researcher used four English reading comprehension tools to assess the level of the selected pastors' English reading comprehension. These tools assessed the two legs of the theoretical framework of this study. The first two tools assessed the decoding level of the respondents in child level and adult level. The other two tools were the background knowledge and the inference measure to assess the language comprehension of the respondents. Wren defined language comprehension as the ability to construct the meaning of spoken language. Language comprehension requires a complex mix of different abilities, each somewhat dependent on the other. However, two large areas of knowledge are required for success: linguistic knowledge, the knowledge of the structures of a language, and background knowledge, the knowledge of the world which acquired through interactions with the surrounding environment. He claims that, "the combination of these two allows us to make inferences from language. We could go beyond the literal interpretation allowed by competence in the language, to inferences from language that are built in combination

¹²⁷ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation Revised and from Qualitative Research and Case Study Applications in Education* (San Francisco, CA: Jossey-Bass, 2009), 206.

with our knowledge of the world.”¹²⁸ The tools are explained below and can be observed in Appendices B-E.

The first tool was adapted from Sebastian Wren for the child level of decoding assessment. The second tool was modeled from Jennifer Cromley but the text was taken from Jeren Rowell’s book for the adult level of decoding assessment. The third tool was the assessment of the respondents’ background knowledge, it was adapted from Jennifer Cromley. The fourth tool was created by Jocel Longcop, Clark Armstrong, and the researcher to meet the context of the respondents.

There are three tools that were used for assessment of the selected pastors’ preaching tasks. These can be viewed in Appendices F, G, and I. The first tool was adapted from Nomeriano C. Bernardino for the assessment of the pastors’ sermon preparation, biblical exegesis skill and study habits. It is a survey questionnaire which involves the purposive process of gathering, analyzing, classifying, and tabulating data about prevailing conditions, processes, trends, and cause-effect relationship and then making adequate and accurate interpretation.¹²⁹ The second tool was an interview questionnaire adapted from Winston Reyes, it was used to gather the selected pastors’ study habits, sermon preparation and personal discipline. An interview is a data-collection method in which an interviewer (the researcher or someone working for the

¹²⁸ Sebastian Wren, *The Cognitive Foundations of Learning to Read: A Framework* (Austin, TX: Southwest Educational Development Laboratory, 2000): 14, accessed September 2, 2016, <https://www.sedl.org/reading/framework/framework.pdf>.

¹²⁹ Jose F. Calderon., and Expectacion C. Gonzales. *Methods of Research and Thesis Writing* (Mandaluyong, Philippines: National Book Store, 1993), 62.

researcher) asks questions of an interviewee (the research participants).¹³⁰ The third tool was adapted by the researcher and the adviser from Haddon W. Robinson's book *Biblical Preaching* for the analysis and assessment of the biblical exegeses task of the respondents through their sermon manuscripts scores.

The researcher used four methodologies to gather all the data needed for the study. The first method was the administration of English reading comprehension testing divided into four parts to assess the reading comprehension competency levels of the respondents, namely: (a) Wren for the child decoding level, (b) Rowell for the adult decoding level, (c) Cromley for background knowledge level, and (d) Longcop/Armstrong for the inference level. The second tool was a survey questionnaire with demographic information and each pastor's self-assessment of their own abilities related to the preaching tasks (adapted from Bernadino). The third tool was a formal interview (structured format) to determine the selected pastor's sermon preparation and discipline. The fourth tool was the Sermon Manuscript Evaluation Form adapted from Haddon W. Robinson to study the pastors' Biblical exegesis part of the preaching task.

Sources of Data

The researcher used analytic induction for the selection of discrepant cases to use for testing (and subsequent revisions) of the hypotheses of this study. The data for this study came from four sources. The first source of data was from (1) the selected pastors' results of the English Reading Comprehension Testing; (2) the result of the survey

¹³⁰ Burke Johnson and Larry Christensen. *Educational Research: Quantitative, Qualitative, and Mixed Approaches*, 4th ed (United States of America, US: SAGE Publications, Inc. 2012), 198.

questionnaire given to the preaching pastors of the Metro Manila District Church of the Nazarene; (3) the interview analysis; and (4) the sermon manuscripts evaluation of their Biblical exegesis and sermon preparation from the 10 selected pastors for analytic induction process.

The administration of the reading comprehension testing and also the survey questionnaire were conducted in October 2017 at the day of the Metro Manila District Church of the Nazarene Pastors' District Meeting. The researcher asked the permission from the District Superintendent and the pastors to conduct the self-administered questionnaire and the other tools to the selected pastors. The sample group for reading comprehension testing were those who were present during the survey at the District Pastor's gathering and who have agreed to participate in the study. The sample group for preaching tasks were selected based on the result of the English reading comprehension test. To this sample group, the interview was conducted, and their sermon manuscripts were analyzed.

The third source of data was the interview. The selected respondents were: the three pastors who got the lowest score, another three who got the highest score, and two pastors who are with good ministerial preparation yet got a low score in English reading comprehension test, and two pastors with no or less ministerial preparation yet got a high score in the English reading comprehension test.

The fourth source of data was the exegetical sermon analysis. An exegetical sermon analysis was administered to the same respondents (the ten selected pastors from the biblical exegesis and sermon preparation survey). Their manuscripts were gathered to

check their exegesis skill using the sermon manuscript evaluation adapted from of Haddon W. Robinson (see Appendix I below).

Through the use of Analytic Induction after the administration of the English reading comprehension test, survey questionnaire, sermon manuscript analysis, and formal interview, the two hypotheses of this study were either confirmed, denied or revised until the reformulation covers all cases studied or no negative cases can be found.

Research-Gathering Procedure

The data-gathering procedure includes several steps in order for this study to be completed. The first step of the study was writing a letter to the District Superintendent of the MMD Church of the Nazarene, Philippines (see Appendix A below). After the permission was secured and dates for the administration of the questionnaire and interview were arranged, the researcher conducted a pilot test survey with the selected pastors before the actual administration of the questionnaires. When I conducted the pilot test, the pastor got a low score in reading comprehension test. There are several results in the pilot test that made me revised some of the questions in the reading comprehension test. One of them are the terminologies used and some of the text are not theological in context. The pastor said that, he had hard time answering the test because the context is western, and text are not in the field of theology. With this feedback, I had decided to look for theological reading comprehension text to fit the context of my respondents. After revising the reading comprehension test, I conducted another pilot test to a pastor. He got satisfactory score with reading comprehension test. So, after that I proceed with the actual administration of the test to the respondents, and then the results were collected

and analyzed. After the respondents for preaching tasks are determined, the researcher proceeded with the administration of the survey questionnaire and sermon manuscript analysis.

Secondly, after obtaining the permission from the respondents to conduct the interview, the researcher arranged the dates with them. After that, the researcher explained to them the interview protocol (see Appendix G below). Then, the researcher started the interview using structured type of interview guide (see Appendix H below). All the interviews were audio recorded using mobile phones if interviewees agreed the interview to be recorded. The researcher transcribed it afterwards with their consent.

Data-Gathering Instruments

The researcher used four data gathering instruments in this study: (1) English reading comprehension test (2) the survey questionnaire (3) interview (4) and exegetical sermon analysis. The questionnaire in Appendix H is an interview guide with structured questions for the selected pastors of Metro Manila District Church of the Nazarene. The interview protocol is found in Appendix G. The interview sought to know the pastors' patterns on sermon preparations and biblical exegesis.

The testing tools in Appendix B-E are for the English reading comprehension test. The questionnaire showed the English reading comprehension level of the respondents. It was adapted from the research of Wren, Cromley, Rowell, and created by the researcher through the help of Professor Jocel S. Longcop and Dr. Clark Armstrong. It is divided into two parts to meet the theoretical framework of the study. Part one is about Wren's reading assessment tool dealing with vocabulary and decoding on the child's level which

includes vocabulary production, antonyms, synonyms and decoding fluency of words. The model of the adult level of decoding assessment tool was adapted from Cromley but the text was taken from Rowell. The assessment tool includes decoding fluency or word reading for 2 minutes and 15 seconds. Part two is a set of structured assessment tools in the adult level that measures the cognitive level of the respondents. It is composed of Cromley's background knowledge assessment tool which was adapted to test the respondents' prior knowledge of the world and a personally designed assessment tool for the purposes of testing inference skills which was created by Longcop, Armstrong, and the researcher. These tools tested their ability to infer comprehension based on the given text and their ability to recognize letters and words as a part of decoding through word reading. The measurement of the English reading comprehension level of the selected pastors was adapted from the Philippine – Informal Reading Inventory (Phil-IRI) materials in assessing the level of reading proficiency of the students.

$$\text{Comprehension (C)} = \frac{\text{no. of correct answers}}{\text{no. of questions}} \times 100\%$$

The Phil-IRI-Silent Reading Test gives quantitative information about the pupil's silent reading capabilities. Quantitative information shows the reading levels namely: frustration, instructional and independent. Furthermore, it uses predetermined set of criteria in identifying the reading levels of the pupils such as the reading speed and percentage of correct answers to comprehension questions. It has adapted the combination of bands of reading rate (words per minute) proposed by Morris and Gunning. In this study, the level of reading proficiency was interpreted based on the result of the computation. The Manual of Phil-IRI Test Administration and Interpretation

which was retrieved from the DepEd (Department of Education) Muntinlupa City Division was used as main reference in the interpretation.¹³¹ The following are the three levels that each pastor of English reading comprehension test will be rated into.

Computed Value of Comprehension	Levels of Reading Proficiency
90 – 100%	Independent Level
75 – 89%	Instructional Level
74 % and below	Frustration Level

The questionnaires in Appendix F and H, and I are for the researcher to evaluate the pastors' patterns on preaching tasks. The respondents of the questionnaire are the selected pastors. It suits the purpose of evaluating the pastors' preaching tasks for the assessment of their biblical exegesis and sermon preparation. It is divided into two parts. Part one is about Bernardino's biblical preaching tasks assessment tool to know the respondents' study habits, biblical exegesis and sermon preparation patterns and Reyes' interview questionnaire is limited on sermon preparation. The respondents were required to circle just one corresponding numerical rating at its two extremes. The exegetical paper in Appendix I was utilized for the evaluation or analysis of the 10 pastors' biblical exegesis skill based on their sermon manuscripts.

Treatment of Data

The responses and data were gathered and tabulated for analysis. All the sheets from English reading comprehension test were gathered and interpreted based from the

¹³¹ Cabardo, Jimmy Rey O., *Reading Proficiency Level of Students: Basis for Reading Intervention Program* (Hagonoy National High School/Southeastern College of Padada, Inc., 2014-2015), accessed march 20, 2017, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2712237.

Philippine – Informal Reading Inventory (Phil-IRI) materials in assessing the level of reading proficiency of the respondents. For biblical exegesis and sermon preparation, the selected pastors' responses were gathered also and analyzed. Once all the surveys are administered, gathered, and collected, the researcher used Analytic Induction method to see if the analysis of the gathered data fit the hypotheses of the study or if the researcher need to reformulate the hypotheses of the study.

This chapter presented the research methodology and procedures. The succeeding contents include the presentation of the data gathered of the study.

CHAPTER IV

PRESENTATION, AND INTERPRETATION OF DATA

This research concentrates on the analysis and interpretation of data gathered that seeks to study the English reading comprehension of the selected pastors of Metro Manila District Church of the Nazarene and their preaching task through the process of Analytic Induction. In chapter three, I have stated that upon the interpretation of the data gathered, the process of Analytic Induction is a constant reformulation of the hypotheses if data does not fit the hypotheses of the study. I administered the English reading comprehension tests to the MMD pastors, and upon the administration of the tests, the answers were checked and scored. Then, I selected 10 respondents, which were deviant cases, for preaching task variable of the study to do the analytic induction process. After that, I proceed with the analysis of the various representative cases of the data gathered.

As stated in chapter three, the English reading comprehension tests had been administered during the district meeting of the pastors. I administered the tests twice because on October 2, 2017 meeting, only 15 respondents completed the exam out of 60 pastors who were present during the meeting. Given the insufficient number of the respondents, I administered the tests again on November 6, 2017 and closed the data gathering for English reading comprehension exam with 33 respondents who were able to complete the exam. This made a total of 48 respondents for the English reading comprehension tests but fifteen of the respondents did not meet the criteria for preaching tasks which are: they should be pastoring a church and they should be preaching regularly or least 40 times a year. There are 89 pastors reported in the Metro Manila District journal and I had expected that all of them would participate in the study and would meet

the criteria of the study for preaching tasks. However, out of 89 pastors only 48 pastors who are present in the meetings and agreed to participate in the study and out of these 48 pastors only 33 met the criteria for the preaching tasks section of the study.

Out of the English reading comprehension tests results, ten respondents were selected to answer the survey and interview questionnaires of the study about the preaching task along with these pastors' samples of their sermon manuscripts. Those selected pastors were the three respondents with the highest score, the three respondents with the lowest score, two respondents who had high educational attainment yet scored low in the English reading comprehension tests, and lastly one more respondent who had less ministerial preparation but scored high in the English reading comprehension tests and the one respondent who represented the exact median of the sample group of 33. Unfortunately, one of the respondents from the lowest scores was not able to answer the survey and interview questionnaires due to unexpected circumstances that happened to their family and the church. Instead of ten respondents for studying the preaching task, I am reporting nine responses for preaching task analysis of the data gathered. Graphs and pie charts are used to best present the demographics of the respondents. Tables are used to show the result of the English reading comprehension tests and the preaching task of the pastors. Each figure is explained and interpreted.

This chapter is divided into four sections. Section one refers to the demographic characteristics of the respondents to answer the first sub-problem of the study that says, "What are the demographic characteristics of the selected pastors in Metro Manila District Church of the Nazarene in terms of: (a) Gender; (b) Marital Status; (c) Number of times Preached in a Year; and (d) Ministerial Preparation?" The demographics were

used to provide the information needed in order to quantify a pastor if he had been preaching at least 40 times in a year to be qualified as a respondent for the preaching task section of the study as stated in chapter one as the number one criteria of a preaching pastor and also to see the deviant cases in terms of ministerial preparations. Section two shows the English reading comprehension level of the pastors to answer the sub-problem number two of the study that says, “What is the English reading comprehension assessment level of the selected pastors in terms of the following: (a) Language Comprehension; and (b) Decoding?” Section three presents the analysis of the ten pastors answers to the survey and interview questionnaires and also the grade of their sermon manuscript which answers the sub-problem number three that says, “How is the preaching task of the selected pastors handled in terms of the following: (a) Biblical Exegesis; and (b) Sermon Preparation?” This was reported to complete the process of Analytic Induction to answer the sub-problem number four which is in the findings and analysis of chapter five that say, “What could be learned through Analytic Induction about the English reading comprehension of the MMD selected pastors and their preaching task?” The interpretation that can be drawn in the sub-problem number will either accept the two hypotheses of the study that says, “(1) Poor English reading comprehension skills will result in poorer practice of two skills that are a part of the preaching task, namely biblical exegesis, and sermon preparation in the sample group, and (2) Better English reading comprehension skills will result in better practice of the same two preaching skills in the sample group.” A third direction that most often comes out of the process of Analytic Induction is to reformulate the hypotheses until all the

deviant cases of the study are answered by the hypotheses. The final reformulated hypotheses constitute the findings and conclusions of the Analytic Induction process.

Demographic Characteristics of the Respondents

This section presents the demographic characteristics that were categorized into the following categories: gender, marital status, number of times preached in a year, and the ministerial preparation of the respondents.

Gender of the MMD Church of the Nazarene Selected Pastors

There were 33 respondents for the English reading comprehension tests. Figure four contains the breakdown of the number of respondents according to gender.

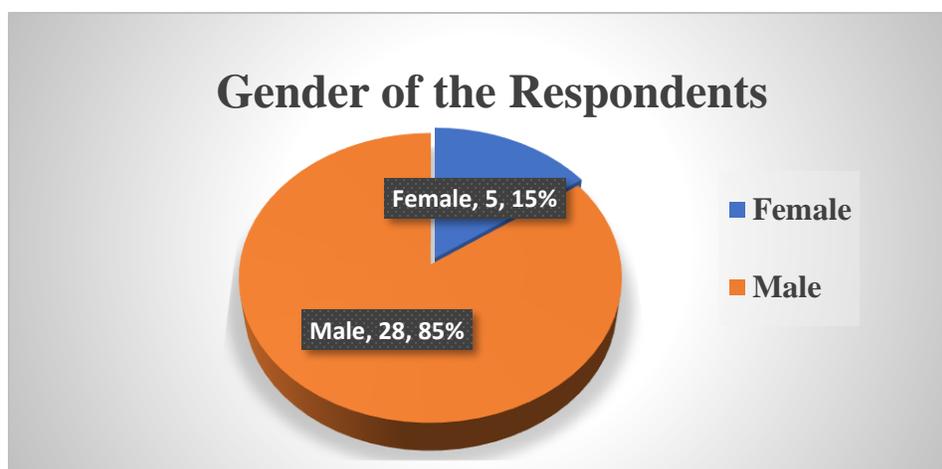


Figure 3: Gender of the English Reading Comprehension Tests Respondents

According to the MMD Church of the Nazarene 2016 Journal, there are 89 pastors in the Metro Manila District, 53 pastors are handling churches and 36 are assistant or associate pastors. Out of 89 pastors 26 are females which is 29% of the total pastors in the district and 63 are males which is 71% of the total pastors in the district. Comparing the number of the pastors in the district, we can see that almost three fourths of the pastors are males. Out of the 89 pastors some of them were not present during the

October 2 and November 6, 2017 district meeting and only 33 pastors were able to complete the tests of English reading comprehension because some of them did not participate during the administration of the tests and some of them were able to meet the criteria of the study. Over-all, the respondents of the study may not fully represent the total population of the MMD Church of the Nazarene pastors because there were only 33 respondents involved for English reading comprehension test; but in the process of Analytic Induction only ten respondents are needed to study all the deviant cases for the researcher to be able to accept, reject or reformulate the two hypotheses of the study.

As shown in the above pie chart out of the 33 respondents five are female pastors which presents 15% of the total respondents of the English reading comprehension tests and 28 are male pastors which is 85% of the total 33 respondents. With this number of female pastors, this makes the study favorable for having the female pastors as part of the English reading comprehension tests. The number of female respondents does not meet the required 29% of the accessible number of the population, because it should be at least nine pastors. The two reasons for this was because some of the pastors did not participate in the study and some did not meet the criteria given in the study. However, the five respondents are the 55% of the accessible respondents of the study, this is more than half of the expected 9 female participants in the district. Comparing the percentage difference of the female and male pastors in the district, one could infer that the population of the pastors who took the English reading comprehension tests in terms of gender does represent the population of the pastors of the MMD Church of the Nazarene in general though using the same category and having met the minimum required difference in the

percentage but meet the expected number of respondents needed for the process of analytic induction.

Marital Status of the MMD Church of the Nazarene Selected Pastors

Figure 4 shows how many of the 33 pastors of MMD Church of the Nazarene were married, single, or separated (not living with her/his spouse anymore).

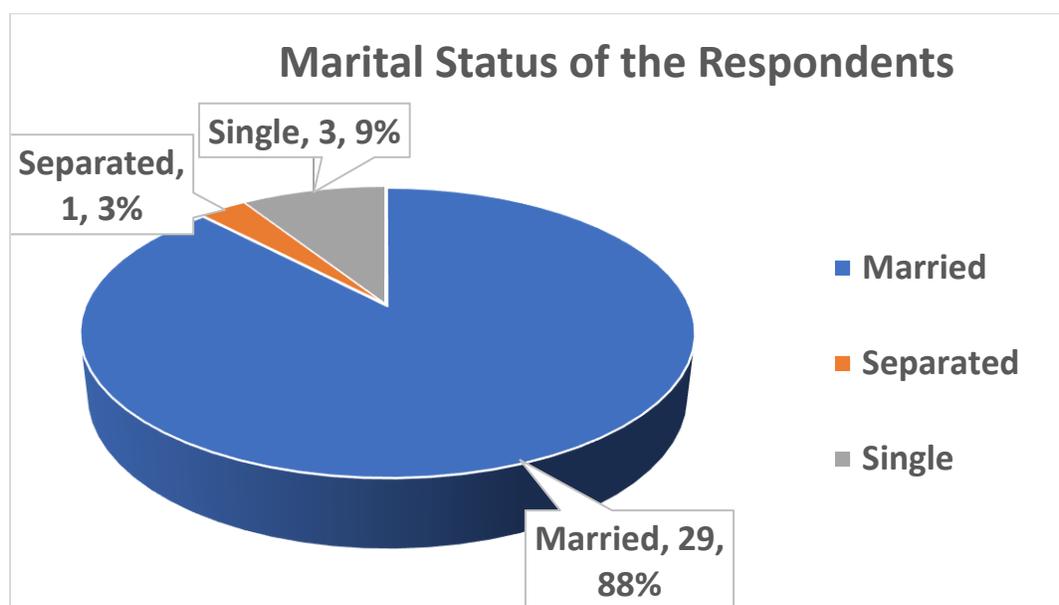


Figure 4: Marital Status of the English Reading Comprehension Tests Respondents

There were twenty-nine (88%) pastors who are married, three (9%) who are single, and one (3%) who is separated. It should be noted that the purpose of selecting the marital status as one of the demographic characteristics is for the researcher to look at the other factors affecting the sermon preparation of the pastors though it is limited on their English reading comprehension skill. We can infer further about this once when we interpret the data gathered from the nine pastors who were the respondents of our survey and interview questionnaires for sermon preparation and biblical exegesis. Having said

that, the pie chart above shown a large percentage of the pastors who are married. We did not ask if they had children at home or other relatives living with them.

Number of Years Preaching of the Respondents

Figure 5 presents the years of preaching experience of the pastors. The categories provided for them are 0-3 years, 4-7 years, 8-11 years, or 12 and above.

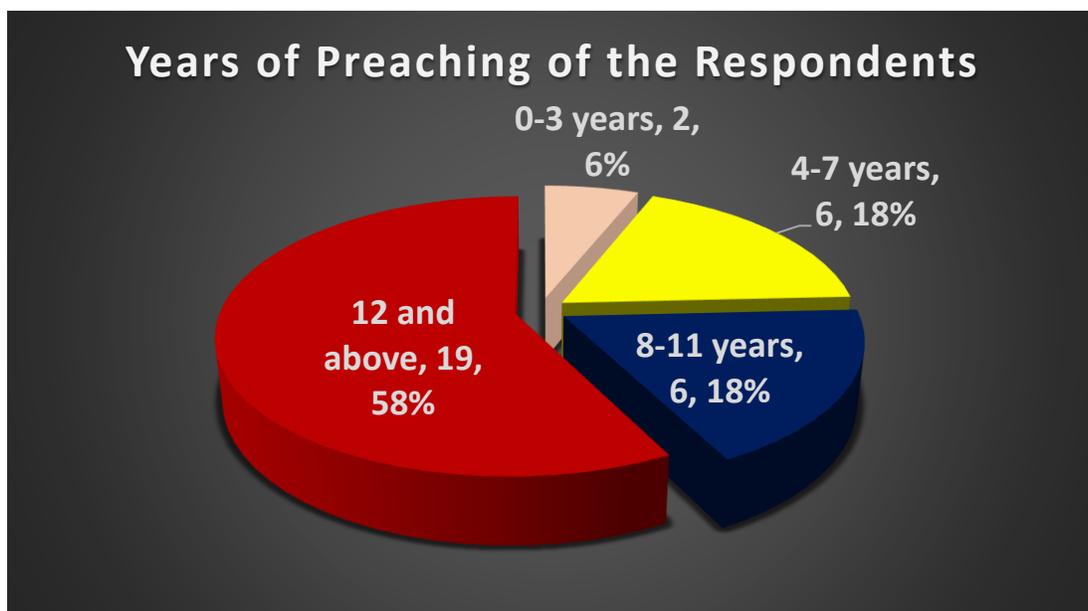


Figure 5: Years of Preaching of the Respondents

In the pie chart provided above, the highest number of years of preaching experience for the pastors are those whose preaching experience is 12 years, and above which is a total of 19 pastors that represents the 58% of the total respondents of the study for English reading comprehension tests. Six are pastors whose preaching experience are not less than eight years but not more than 11 years which is 18% of the respondents with the same percentage for those pastors who had been preaching for more than four years up to seven years in the church. Lastly, two of the respondents are pastors whose preaching experience ranges from zero to three years of preaching which is six percent of

the total respondents of the study. We can conclude that most of these pastors have been preaching in the church for several years and have come to know the art and process of sermon preparation as they prepare for their sermon for several years of preaching and being a pastor, which is an important factor of this study in terms of how they handle their preaching preparation in terms of biblical exegesis and sermon preparation.

Educational Attainment of the Respondents

Figure 6 shows the number and percentage of the 33 pastors of MMD Church of the Nazarene that completed the Bible College level, Bachelor's Degree, and Master's Degree or above.

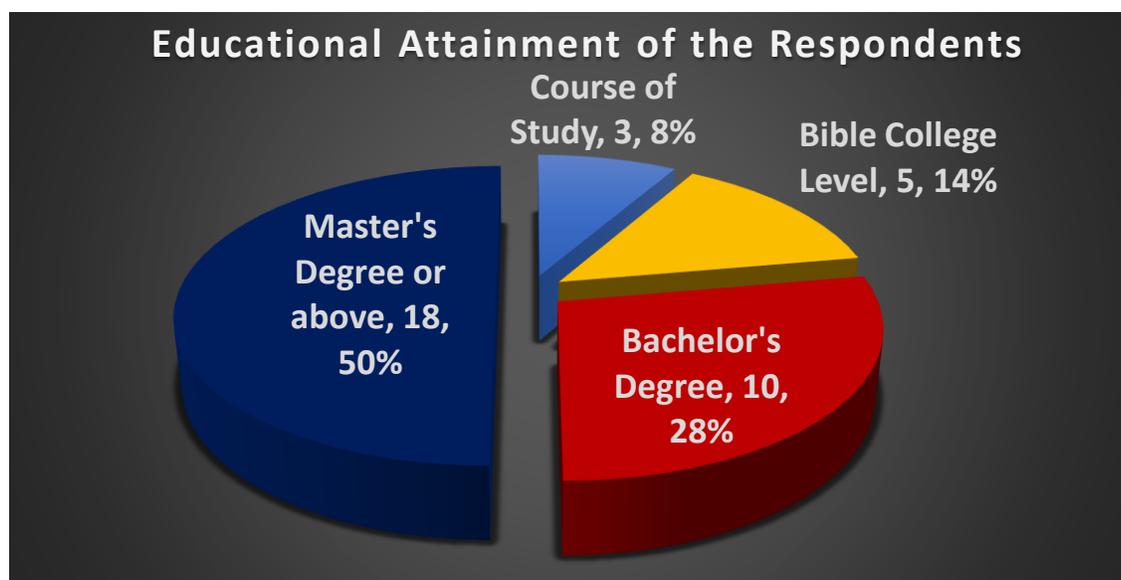


Figure 6: Educational Attainment by the Respondents

The figure tells that 50%, which is equals 18 pastors, are master's degree holders or even a doctorate graduate in their educational attainment. Twenty eight percent are a graduate of bachelor's degree which is equivalent to ten pastors. Fourteen percent, which is equals five pastors, are a graduate in Bible Colleges and the remaining 8% or 3 pastors are those pastors who are enrolled in Course of Study here in APNTS. With the data

provided above, we can see that almost all of our pastors are literate since they have acceptable educational attainment and half of them even have master's degree. They are literate both tagalong and English language since these are fundamental subjects in the Philippine curriculum from elementary to college. We can conclude that the MMD Church of the Nazarene pastors are adequately trained in understanding English language as part of their education and when it comes to their educational attainment 70% of them are capable of proper sermon preparation since the rest are from secular university who took their bachelors' degree.

English Reading Comprehension Level of the Respondents

This section presents the English reading comprehension level of the MMD Church of the Nazarene pastors in terms of the respondents' decoding level, language comprehension level, and the overall English reading comprehension level of the respondents. As stated in chapter three, the level of the respondents was measured according to the Philippine-Informal Reading Inventory (Phil-IRI) materials in assessing the level of reading proficiency of the students.

$$\text{Comprehension (C)} = \frac{\text{no. of correct answers}}{\text{no. of questions}} \times 100\%$$

The Manual of Phil-IRI Test Administration and Interpretation which was retrieved from the DepEd Muntinlupa City Division was used as the main reference in the interpretation.¹³² Using the standard, the following are the three levels of English reading comprehension in which the three pastors will be rated.

¹³² Cabardo, Jimmy Rey O., *Reading Proficiency Level of Students: Basis for Reading Intervention Program* (Hagonoy National High School/Southeastern College of Padada, Inc., 2014-2015), accessed march 20, 2017, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2712237.

Computed Value of Comprehension	Levels of Reading Proficiency
90 – 100%	Independent Level
75 – 89%	Instructional Level
74 % and below	Frustration Level

The English reading comprehension tests were divided into two sections. The first one was the assessment of the decoding level of the respondents. The total score for the decoding measure is 100 points. Sixty points is from Sebastian Wren's decoding measure which includes vocabulary, word production, and reading fluency measures. The 40 remaining points is an adult reading fluency measure for two minutes and 15 seconds and the score were measured according to the errors committed by the respondents in terms of the skipped/added words, mispronounced words, incorrect words, and the speed of the respondents wherein they need to reach at least line 20 so that there will be no deduction on their score. Each error and each line not reaching the line 20 of the passage is a deduction of one point from the total score of the reading fluency decoding measure.

The second measure of the English reading comprehension tests are the Background Knowledge and Inference. Background knowledge testing was adapted from Cromley and Azevedo which was composed of 12 questions to measure the respondents before or general knowledge. The Inference section is the measurement of the respondents' comprehension skills. This was created personally by Longcop, Armstrong, and the researcher. There are 45 questions but number 27 was considered as defective question after implementation due to confusion of the choices given. The score for the inference section is 44 points and it is multiplied by two that equals to 88 points. The overall score of the language comprehension section is 100 points.

Decoding Level of the Respondents

Figure 7 shows the decoding level of the respondents concerning if they are considered to be in the independent level, instructional level, or frustration level.

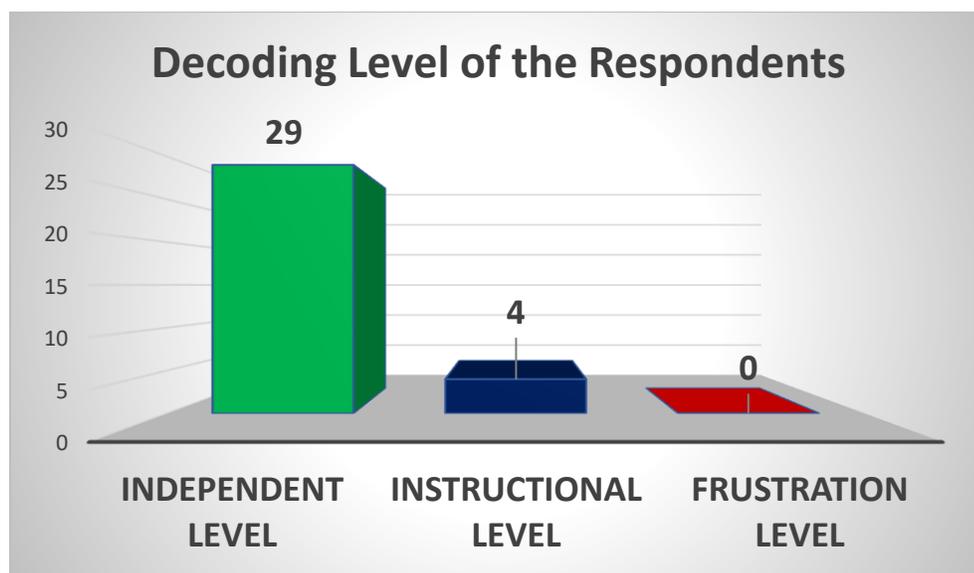


Figure 7: Decoding Level of the Respondents

The figure above tells that in the decoding section, out of 33 respondents 29 (88%) pastors are in the independent level and four (12%) pastors are in the instructional level. These independent pastors are fully competent in decoding an English text and those that are in the instructional level are basically capable of decoding and English text. There is no pastor under the instructional level or in other words at the frustration level. Most of the pastors in MMD Church of the Nazarene are competent in reading fluency and capable of decoding letters, words, sentences, and paragraphs. They are in the independent when it comes to decoding an English text. They are capable and successful in the decoding leg of the framework of the study. The data above also support the related studies cited in chapter one that L2 learners tend to rely more on decoding than making inferences from the text. In other words, to understand the meaning of the word they use

L1 transfer. We will further investigate the connection of this data in the process of analytic induction to see its relationship to the preaching tasks of the pastors.

Language Comprehension Level of the Respondents

Figure 8 shows the language comprehension level of the respondents if they are considered in the independent level, instructional level, or frustration level.

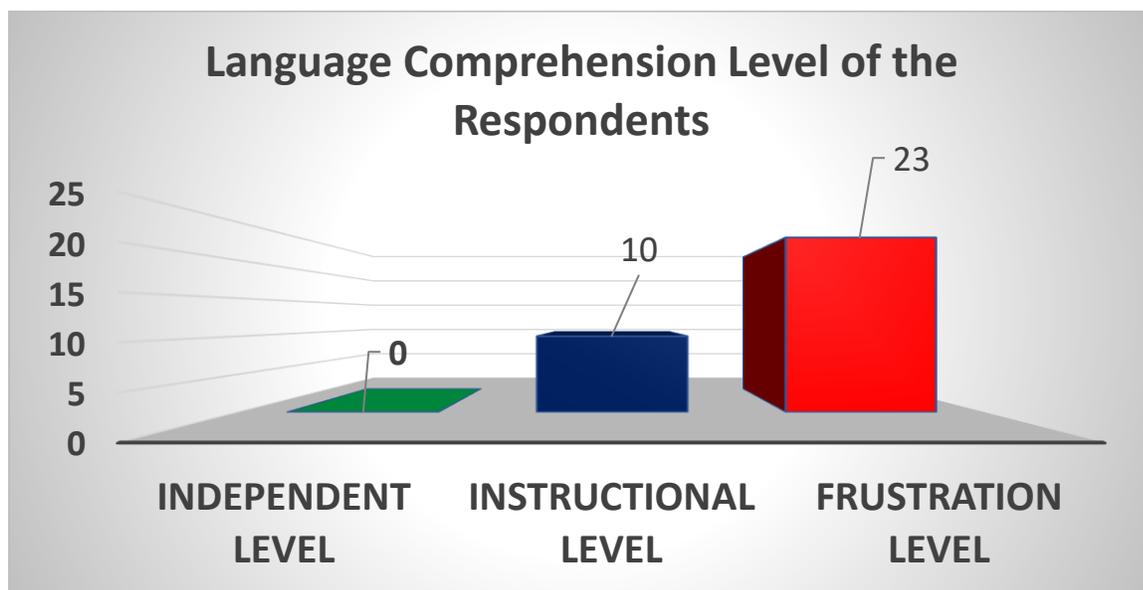


Figure 8: Language Comprehension Level of the Respondents

In the figure shown above, none of the respondents got the independent level for language comprehension, 10 of the respondents which is 30% of the total of 33 respondents are in the instructional level, 23 of the respondents which 70% are in the frustration level. The data shows that some of our pastors can comprehend English passages but most of them struggle to understand an English text and may take time or several readings in order to completely understand a particular English text. A comparison of table 1 which preceded this one and table 2 here shows that generally the MMD pastors competent in decoding an English text, but they have difficulty with

comprehension of the meaning of some of the language how the words are used in the sentence or context. Only 10 out of 33 are in instructional level when it comes to language comprehension or understanding the meaning of the text on its context. Thus, in the language comprehension leg of the framework of the study, 23 of the pastors are not competent and need further training to improve their comprehension.

English Reading Comprehension Level of the Respondents

Figure 9 shows the overall English reading comprehension level of the respondents as to whether if they are considered in the independent level, instructional level, or frustration level. This is the combination of the two legs of reading comprehension: the decoding and the language comprehension. The combination of the two completes the reading comprehension of a person.

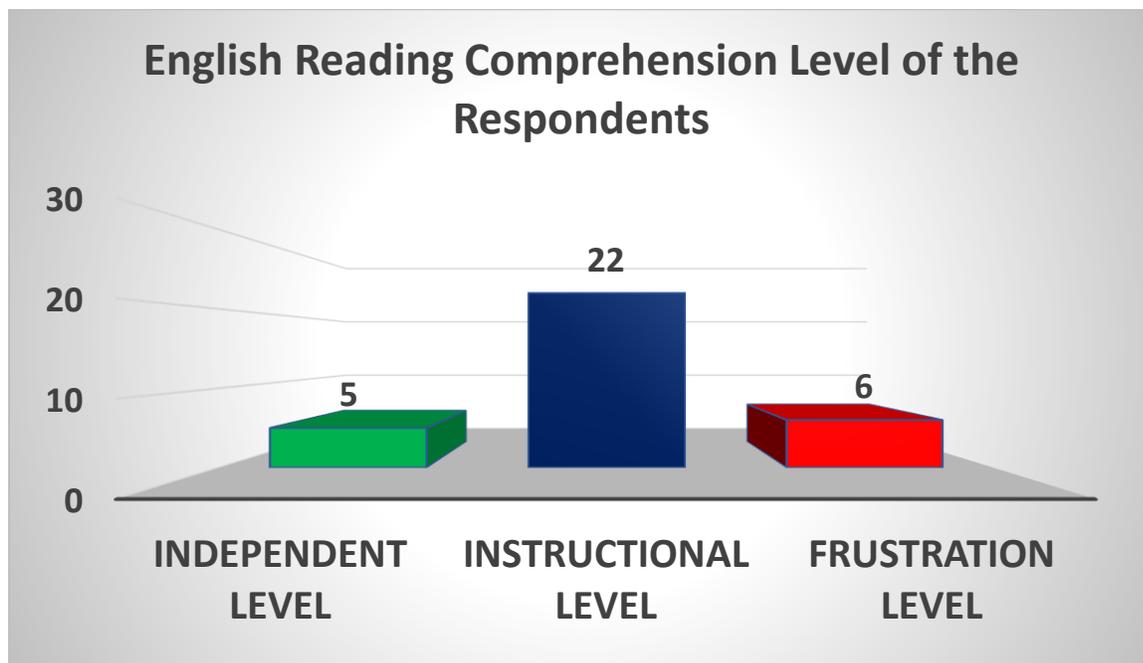


Figure 9: English Reading Comprehension Level of the Respondents

The figure above says that only five (15%) of the respondents are in the independent level, 22 (67%) are in the instructional level, and the remaining six (18%) are in the frustration level. The combination of the scores gathered in decoding and language comprehension depicted the over-all level of the pastors' English reading comprehension. Out of 33 pastors five pastors are in the independent level and may improve their comprehension through reading of books. However, for instructional level which falls the large percentage of the pastors, reading books is not enough to improve their comprehension, they may attend seminars on reading comprehension to improve and level up their skills. The six pastors must do a rigorous training and reading for them to improve their comprehension. They have no problem in decoding, so once they understand how to decode words, improving their comprehension is more accessible for them.

Preaching Tasks

This section presents how the preaching tasks of the selected pastors are handled in terms of Biblical Exegesis and Sermon Preparation. This section is divided into four sub-sections. The first sub-section tells us the *selection process of the respondents* for the survey and interview questionnaires along with the pastors' sermon manuscripts. The second sub-section is the presentation of the data gathered in the survey questionnaire that was answered by the respondents. The third sub-section is the discussion of the interview questionnaire. The fourth sub-section is the presentation of the scores of the pastors' sermon manuscripts based on the ratings given by the independent evaluator of their sermon manuscripts.

Selection of Preaching Task Respondents

Table 1 shows the English reading comprehension score of the respondents. For the sake of the confidentiality of the respondents, I had decided to conceal their identity and replaced it with numbers based on the alphabetical order of their last names. As stated in chapter three, the selection process of the respondents for the preaching task survey and interview questionnaires would be the category of the top three pastors who got the highest score, bottom three pastors who got the lowest score, two pastors with high ministerial preparation but scored low in the English reading comprehension tests, and one pastor with less ministerial preparation but who scored high in the tests, and pastor who represented the exact median of the 33 respondents.

Table 1: English Reading Comprehension Scores of the Respondents

No.	Respondents	Age	MS	Gender	Educational Attainment	Years of Preaching	SCORE 100
1	114	47	Married	Male	Master's Degree or above	12 and above	93.5
2	102	31	Married	Male	Master's Degree or above	12 and above	92.5
3	108	36	Married	Male	Master's Degree or above	4-7 years	92.5
4	117	46	Married	Male	Master's Degree or above	12 and above	91.5
5	103	63	Single	Female	Bible College Level	12 and above	91
6	111	43	Married	Male	Master's Degree or above	12 and above	87.5
7	130	68	Married	Female	Bachelor's Degree	12 and above	87.5
8	133	55	Married	Male	Master's Degree or above	12 and above	87.5
9	120	24	Single	Male	Bachelor's Degree	4-7 years	86.5
10	128	29	Married	Male	Bachelor's Degree	8-11 years	85.5
11	101	47	Married	Male	Bachelor's Degree	12 and above	84.5
12	104	n/a	Separated	Female	Master's Degree or above	12 and above	84.5
13	119	42	Married	Male	Master's Degree or above	0-3 years	84.5
14	131	38	Married	Male	Master's Degree or above	12 and above	84
15	116	60	Married	Male	Course of Study	12 and above	83
16	132	33	Single	female	Master's Degree or above	8-11 years	83
17	105	34	Married	Male	Master's Degree or above	4-7 years	82.5
18	126	31	Married	Male	Bachelor's Degree	4-7 years	82.5
19	113	36	Married	Male	Bachelor's Degree	4-7 years	81.5
20	123	36	Married	Male	Master's Degree or above	0-3 years	81.5
21	129	n/a	Married	female	Bachelor's Degree	12 and above	80.5
22	127	n/a	Married	Male	Master's Degree or above	12 and above	78.5
23	107	46	Married	Male	Master's Degree or above	12 and above	78

24	109	52	Married	female	Course of Study	4-7 years	76.5
25	124	n/a	Married	Male	Bible College Level	12 and above	76.5
26	118	n/a	Married	Male	Master's Degree or above	12 and above	75.5
27	115	33	Married	Male	Master's Degree or above	8-11 years	74.5
28	121	60	Married	Male	Bible College Level	12 and above	71.5
29	112	50	Married	Male	Bachelor's Degree	8-11 years	71
30	125	46	Married	Male	Bible College Level	8-11 years	71
31	122	n/a	Married	Male	Master's Degree or above	12 and above	70.5
32	110	52	Married	Male	Master's Degree or above	12 and above	65.5
33	106	50	Married	Male	Course of Study	8-11 years	64.5

During the selection process and analyzation of the deviant cases, I identified respondents 114, 102, and 108 as the three respondents for Category A (highest scorers), followed by respondents 122, 110, and 106 for Category B (lowest scorers), and for Category C (deviant cases), respondents 103 for a pastor with less ministerial preparation but who scored high in the tests, respondents 118 and 115 for two pastors with high ministerial preparation but who scored low in the tests, and respondent 105 for the median of the study. The median was chosen instead of mode, or the mean of the scores. It is because the score of the next pastors with less ministerial preparation are already very far removed from the highest score. The mode was not chosen because there are two scores; 87.5 and 84.5 with three persons in each group. The mean of the score is 81.24 (total score divided by 33) and it was not chosen because the lower scores are skewed. The median (82.5) was chosen because it is exactly in the middle of all the scores that we have in the table. Sixteen scores are above it and 16 scores are below it. We can also note that out of ten pastors, one is female, and the rest are all males.

Survey Questionnaire

This sub-section shows the data gathered from the survey questionnaires on how the pastors prepare for their sermon and discusses about how they handle their preaching tasks based on eight questions of the survey, namely: (1) When did the respondents start to preach, (2) How often do they preach, (3) What are the struggles or areas of difficulty in preaching, (4) What are the sources of learning that helped them preach, (5) What are the factors or contributors of their effective and powerful biblical preaching, (6) The best biblical preacher they know and the reason why, (7) How they would rate themselves as a biblical preacher, and what they think their ratings would be from their members in the scale of one to ten, and (8) How many books they read from cover to cover per year aside from the Bible.

Time When the Respondents Started Preaching

Figure 10 tells about when did the respondents started preaching. The choices were assigned in alphabetical order in order to avoid so many words in the chart. The choices are:

Table 2: Categories of the Time When the Respondents Started Preaching

Choices	Category
a	Before I was born again
b	Same year I got born again.
c	After _____years following conversion
d	After I got some informal training or attended a seminar in preaching
e	When I was a student in Bible school or seminary

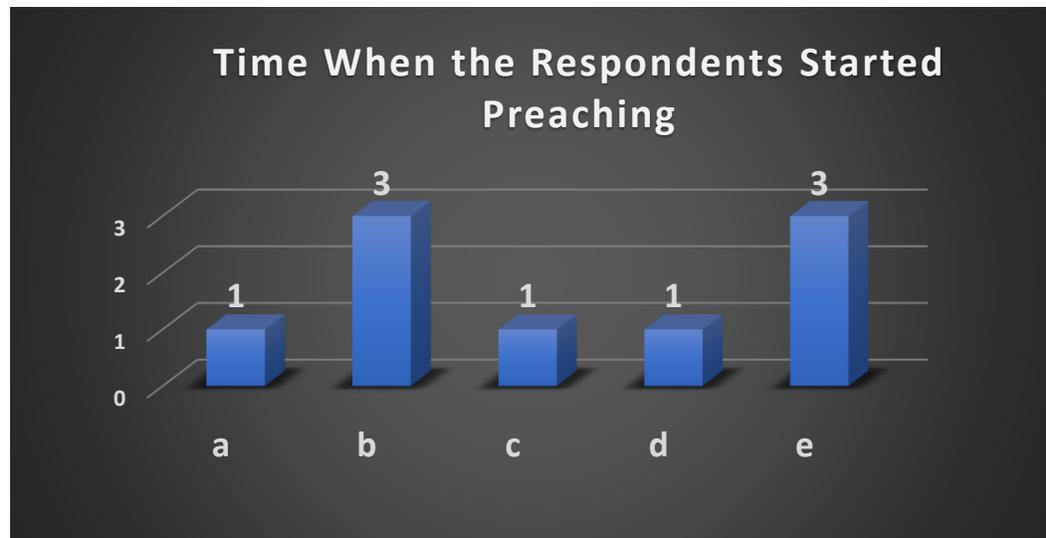


Figure 10: Time When the Respondents Started Preaching

The top two choices from the data gathered from the pastors are “b” in the same year I got born again and “e” when I was a student in Bible school or seminary. The rest of the choices got the same number which is one. We can infer that most of the respondents either started preaching right after they encountered Jesus Christ or while they were in Bible school or seminary. Since this could represent a wide discrepancy in time, an analysis of their present status would be helpful. What we can observe about their present situation is that in relation to their preaching tasks and number of years in preaching, we can imply that if these pastors have been Christians or have been pastoring for several years, they have a lot of experiences in the field of preaching and theology and at the same time have encountered theological jargons in the field.

Frequency of Preaching

Figure 11 shows us how often the respondents preach. It also gives us an idea on how often they prepare a sermon.

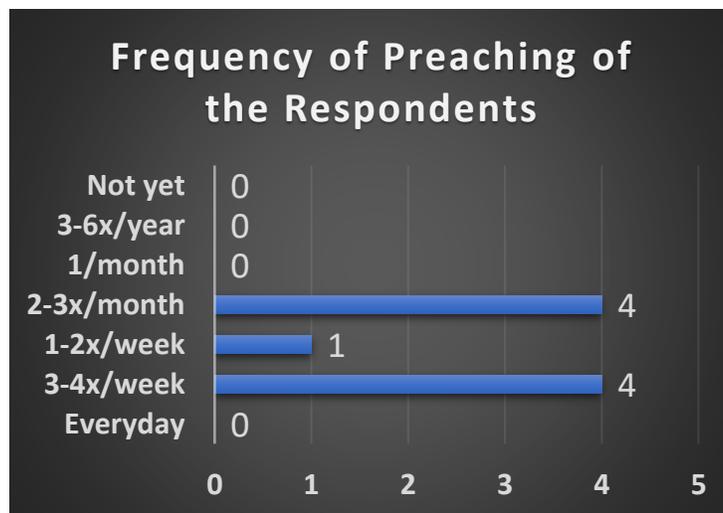


Figure 11: Frequency of Preaching

Figure 11 says that four of the pastors preach two to three times a month, another four pastors say that they preach three to four times a week and the remaining pastor says at least one to two times a week. With the data given, there are two categories concerning the percentage of frequency that preaching happens for our pastors: those four who say they preach every week or every other week in a month and those pastors who say that they preach more than two times in a week that means they will prepare at least three sermons in a week. This one of the criterion for preaching task variable of the study.

Struggles or Areas of Difficulty of the Preachers

Figure 12 presents what struggle or areas of difficulty are for the preachers when they preach. Finding the struggles or areas of difficulty of the pastors might lead to better recommendation in the study at the end of the analysis of the data. The choices were changed to the alphabet to avoid so many words in the chart. The choices are:

Table 3: Categories of the Struggles or Areas of Difficulty of the Respondents in Preaching

Choices	Category
a	I do not have enough time to prepare for my sermon.
b	I do have time, but preparing a sermon is always a tall order for me.
c	I am not sure I am growing in my personal intimacy and walk with God.
d	I am not sure whether I am truly called to preach, but I want to preach.
e	I can understand the Bible but cannot translate it to a relevant sermon.
f	I have difficulty expressing my thoughts and feelings in public.
g	I feel I lack the passion, charisma, rapport or influence to the audience.
h	I have difficulty in getting the theme, big idea or topic of a sermon.
i	I have difficulty introducing the sermon.
j	I have difficulty putting flesh (getting illustrations) into my outline.
k	I have difficulty concluding/applying my sermons
l	I feel the leaders of the church are not very happy with my sermons.
m	I feel my own wife and children are not very blessed with my sermons.
n	I cannot preach beyond 15 minutes, or have difficulty maintaining rapport.
o	I have a hard time preaching less than 25 minutes per sermon, need more time.
p	I feel there are other people in church who can preach better than me.
q	I am seriously concerned with my grammar, pronunciation, diction, etc.
r	I am negatively affected by my looks, height, dressing, combing, etc.
s	I am not emotionally inspired or fired up by many of my sermons.

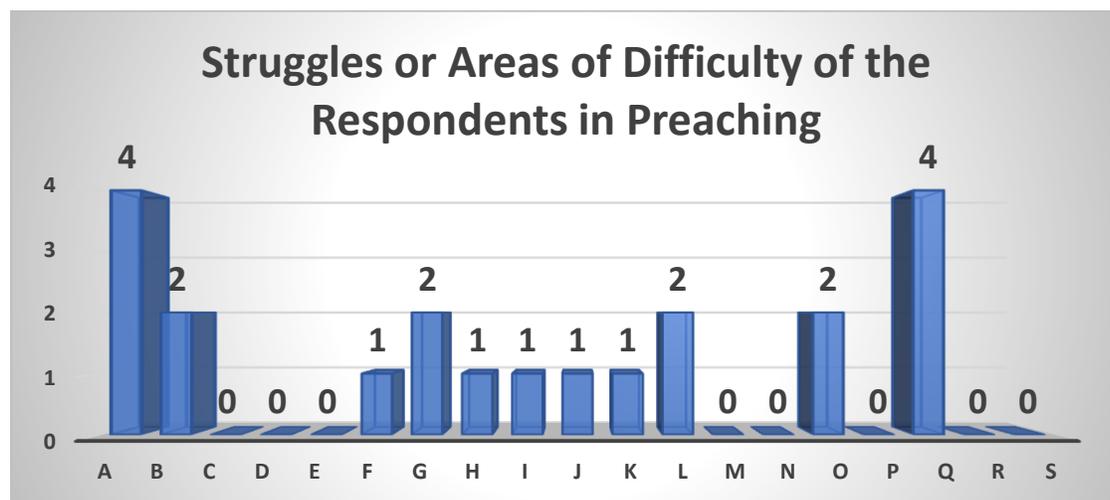


Figure 12: Struggles or Areas of Difficulty of the Respondents in Preaching

In the above figure, among the 19 struggles or areas of difficulties listed in the survey questionnaire, the top two areas of difficulties where most of the pastors have the

same struggles are “a” I do not have enough time to prepare for my sermon and “q” I am seriously concerned with my grammar, pronunciation, diction, etc. Time and grammar, pronunciation, diction, and etc. are the top struggles of the pastors. Time in preparing is visible variable of the study for preaching tasks along with grammar and other factors concerning English text. If the pastors are struggling with the time they spend in preaching, the more they will struggle with the time they spend in reading. This data supports the result of the English reading comprehension test of the pastors which is the big percentage of the pastors that needs trainings in inference or language comprehension, in connection to how the pastors perceived their competence in the area of English grammar, pronunciation, diction, etc. This could be a difficulty that would demotivate the pastor to read.

Sources of Learning of the Preachers

Figure 13 presents what sources of learning of the preacher are that helped them preach. Finding the sources of learning of the pastors might lead to better recommendations in the study at the end of the analysis of the data. The choices were changed to the alphabet to avoid so many words in the chart. The choices are:

Table 4: Categories of the Sources of Learning of the Respondents

Choices	Category
a	Personal readings/study of homiletics & sermons
b	Personal coaching or modeling of a pastor or missionary
c	From preaching seminars, conferences, or workshops
d	From personal observation of preachers in TV, gatherings
e	From Bible school or seminary training
f	From inward prompting and gifting
g	From audio and video-tapes

The pastor must select which sources of learning have helped him preach and he will also give a rate on the corresponding sources of learning based on the level of

helpfulness, namely: (5) Very significant/must, (4) Significant/helps a lot, (3) Helpful, (2) Quite helpful, and (1) Not helpful.

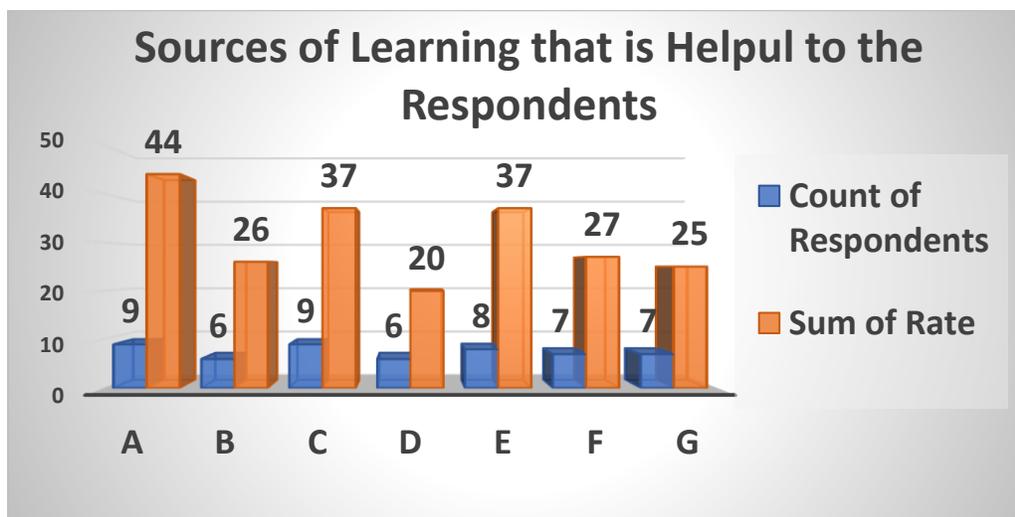


Figure 13: Sources of Learning of the Respondents

In the above figure, the top one source of learning among the seven sources listed is “a” Personal readings/study of homiletics & sermons, followed by “c” From preaching seminars, conferences, or workshops, and “e” From Bible school or seminary training. All of the pastors selected “a” and “c” but rated differently while only eight pastors selected “e”. The rest of the sources of learning are also shown to be quite helpful. With the given data we can say that all of the pastors consider personal reading and study of homiletics and sermons as a must or a significant preparation that the pastors should consider having helped them when they preach. The data also says that attending preaching seminars, conferences, or workshops are significant or helpful for them to preach as well as the training and learning they get from Bible school or seminary. The data determines personal reading as the most significant factor that help the pastors or support their learnings that might manifest in their preaching. It supports the variable of the study. We need to consider that the pastor must therefore competent in

comprehending the sources or the materials they use in preaching be in the form of exegesis or reading stories or researches about the world that might be used as a sermon illustration, and etc.

Contributors of Effective and Powerful Biblical Preaching of the Preachers

Figure 14 presents what are the contributors to the preacher's effective and powerful biblical preaching that are a help for them. Finding the contributors to the preacher's effective and powerful biblical preaching might lead to better recommendation in the study at the end of the analysis of the data. The choices are:

Table 5: Categories of the Contributors of a Powerful Biblical Preaching of the Respondents

Choices	Category
a	Personal experience of conversion, or new birth
b	Growing personal knowledge or intimacy with God
c	Personal delight when studying/meditating God's Word
d	Personal discipline, e.g. daily study, of God's Word
e	Bible school/seminary education
f	Competence in biblical languages (Greek and Hebrew)
g	Good rapport with parishioners (meeting and visiting them)
h	Getting feedback and evaluation from your audience
i	Personal modeling and mentoring in preaching
j	Schooling/training in communication skills
k	Personal integrity of the preacher
l	Personal confidence and competence of the preacher
m	Discipline and commitment of preacher to prayer
n	Diligent study and hard work of the preacher
o	Availability of books and materials for preaching
p	Knowledge of current events (newspapers, TV, magazines)
q	Anointing/fullness of the Holy Spirit
r	Good aids (transparencies, sound system, power point, etc.)

The pastor had to select which contributors have helped him or her preach a powerful biblical preaching and he/she will also give a rating on the corresponding

contributors based on the level of helpfulness, namely: (5) Very significant/must, (4) Significant/helps a lot, (3) Helpful, (2) Quite helpful, and (1) Not helpful.

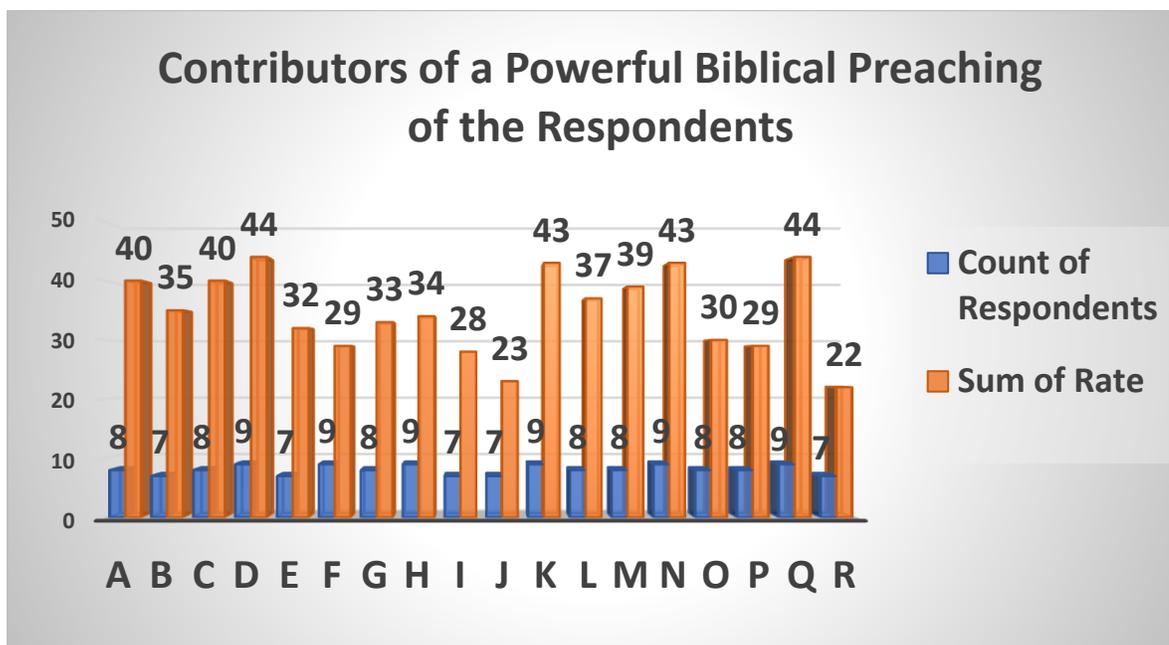


Figure 14: Contributors of a Powerful Biblical Preaching of the Respondents

The figure above shows that there are two top contributors to the preachers' powerful biblical preaching. The top ones are "d" Personal discipline, e.g. daily study, of God's Word and "q" Anointing/fullness of the Holy Spirit. The pastors believe that the personal discipline and daily study of God's Word together with the anointing of the Holy Spirit are the most important contributors for powerful biblical preaching. The next two top contributors are "k" Personal that the integrity of the preacher and "n" Diligent study and hard work of the preacher. The pastors think that the integrity of the pastor should always be considered, and the diligent study and hard work of the preacher are significant contributors for powerful biblical preaching. The next top three contributors are "a" Personal experience of conversion, or new birth and "c" Personal delight when studying/meditating God's Word. The pastors considered personal experience of

conversion, or new birth and personal delight when studying/meditating God's Word is also a significant contributor to the preachers. The rest of the contributors were also considered as helpful or quite helpful to the pastors. All of the pastors believe that the factors for effective and powerful biblical preaching that the pastors should be considering are the discipline to study the Word of God daily and personally as well as the anointing of the Holy Spirit since nine of them answered these as the most significant contributors among the list. Studying God's Word requires capabilities in reading comprehension. Thus, we could not detach reading comprehension from preaching or discipline to study God's Word. The preacher must thoroughly study it to get the original and proper interpretation of the Word and understanding it plays a vital role.

Pastors Considered Qualities or Reasons of the Best Biblical Preacher

Table 6 presents the list of the best Biblical preacher the pastors had heard, seen, or read and the reasons why the preacher was mentioned by the pastor as the best biblical preachers.

Table 6: List of Biblical Preachers

Best Biblical Preachers	Count of Best Biblical Preachers
Chuck Swindoll	1
Clemente Haban	1
Dr. Angelito Agbuya	3
Dr. Porter	1
Paul the Apostle	1
Paul Cunningham	1
Rev. Carlino Fontanilla	1
Grand Total	9

Among the list Dr. Angelito Agbuya was mentioned three times as the best Biblical preacher and the reason they chose him is because he is an expository preacher,

he preaches with deep insights from the Scripture, he uses simple words that everyone can understand, and he believes in the power of prayer. A Filipino pastor was mentioned of the five respondents out of the nine pastors.

Rate of the Respondents as Biblical Preacher

Figure 15 shows how the pastors rate themselves as a biblical preacher on the scale of one to ten and figure 16 is the respondents' perceived rate of the leaders or members of their churches.

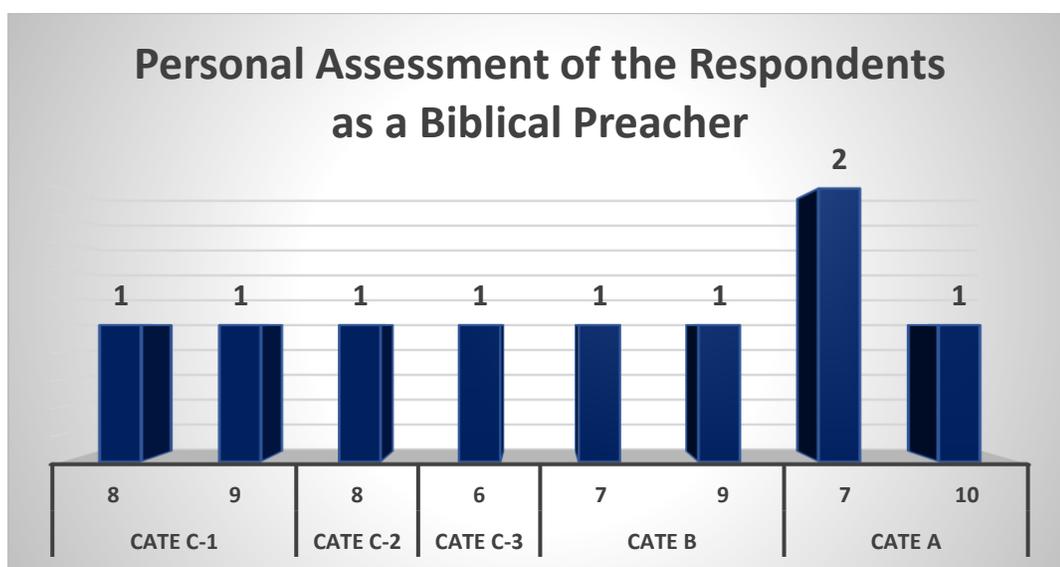


Figure 15: Personal Assessment of the Pastors as a Biblical Preacher

The highest rank for the pastors' personal assessment of themselves was seven as biblical preachers, followed by nine and eight which got four pastors total (two each). There is a pastor who rated himself as a ten which implies that he considers himself or herself as very good biblical preacher. The perceived rating of their church members or leaders followed a similar pattern.

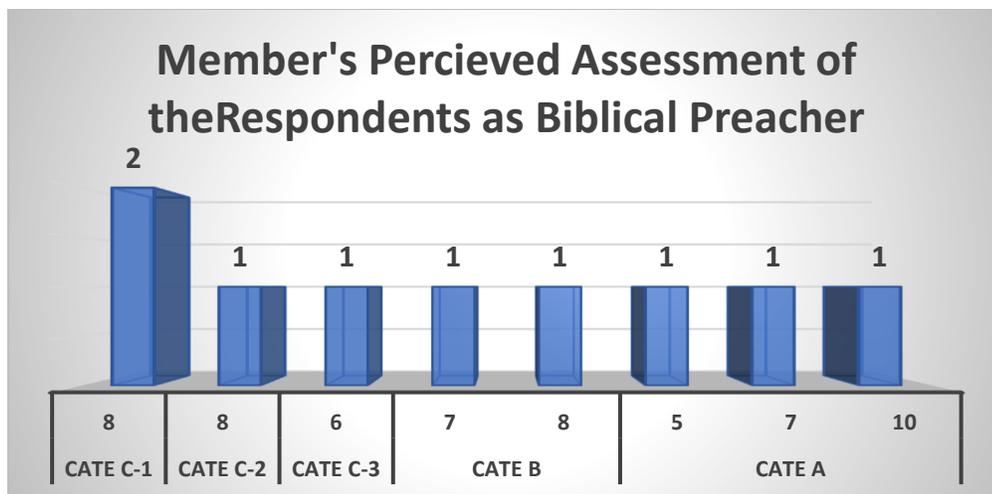


Figure 16: Pastors' Perceived Assessment of the Members or Leaders of Them as a Biblical Preacher

Four of the pastors say that their leaders or members would rate them eight as a biblical preacher, followed by two who answered as a seven. There is a pastor who rated himself or herself as a ten which implies that he or she may be the one who thinks that his or her congregation or leaders would rate him or her also ten as a biblical preacher. This data presents that the pastors believed they are good or acceptable pastors.

Number of Books the Respondents Read Per Year

Figure 17 shows how many books the pastors read from cover to cover per year. As stated in chapter one, one of the recommendations of the district to the pastors of MMD is to read books, and that a minister is encouraged to read at least one book per month to help him/her develop intellectually¹³³, because the district believes that it helps them intellectually.

¹³³ Metro Manila District Journal 2016

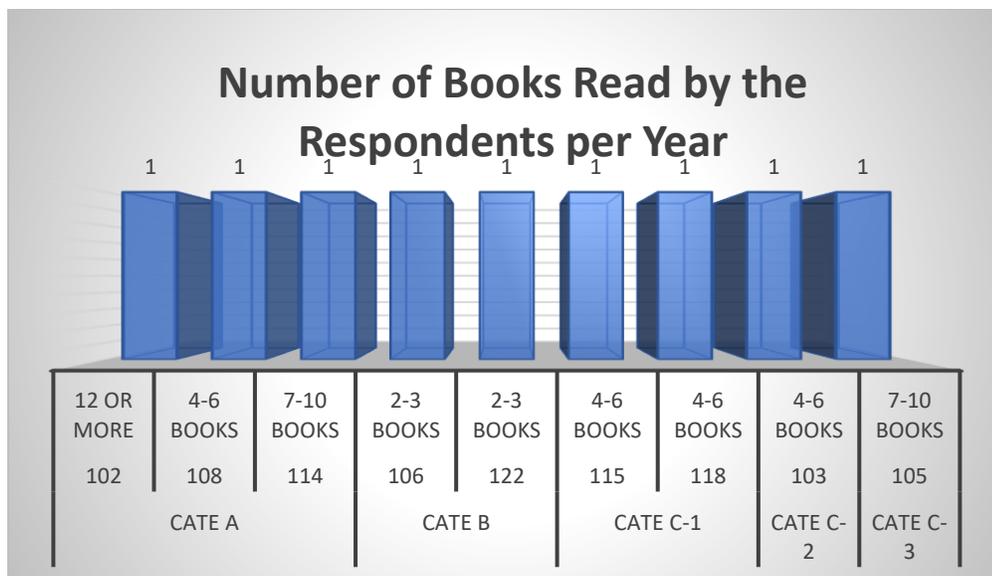


Figure 17: Number of Books Read by the Respondents per Year

The figure above says that one of the nine pastors was able to read 12 books or more in a year, two pastors read seven to ten books, and most of the pastors read four to six books in a year, while the remaining two pastors read two to three books in a year. The pastors who reads 12 or more books per year is the one who got the highest scores in English reading comprehension. The pastors under Category A have different numbers of books read per year. However, among compared to other pastors they are not in the least number of books read per year. In addition, the pastors under Category B, who got the lowest score in reading comprehension exam has the least number of books read per year. The pastors under Category C have the satisfactory number of books they read in a year. This data is one of the data that supports their scores in English reading comprehension test level. It supports the level or the scores of the pastors from each category that, the more you read the better the comprehension one has. In fact, only one pastor was able to accomplish the recommendation of the district for reading one book per month, but we

can also say that the MMD pastors are readers for the average number of books these pastors read per year is seven to nine books.

Interview Questionnaire

This sub-section discusses the data gathered from the interview questionnaires conducted with the pastors, it tells us how they prepare for their sermon and discusses about how they handle their preaching tasks based on nine interview questions, namely:

- (1) How would you rate your sermon in terms of the explanation and interpretation of the Bible passage?
- (2) How do you prepare for your weekly sermon?
- (3) What is your idea of an effective sermon?
- (4) What is your procedure when doing exegesis of a Bible text?
- (5) How do the weekly study notes (discussion) affect your sermon preparation?
- (6) What Bible software, books, commentaries, and references do you use when you study and prepare for your sermons?
- (7) Normally, how many hours a week do you allocate in preparing for a sermon?
- (8) What are some specific challenges you face as you study and prepare for your sermon?
- (9) What areas in the preaching ministry do you need further training and equipping in order to develop the effectivity of your sermons?

The pastors were categorized according to their cases. Category A are the pastors with high scores, Category B are pastors with low scores, Category C are the deviant cases C1 for pastors with high educational attainment but low scores, C2 for the pastor with less educational attainment but with high score, and C3 for the median.

Personal Sermon Assessment of the Respondents' Interpretation and Explanation of the Bible Text

Figure 18 shows how the pastors rate their sermons in terms of interpretation and explanation of a Bible text.

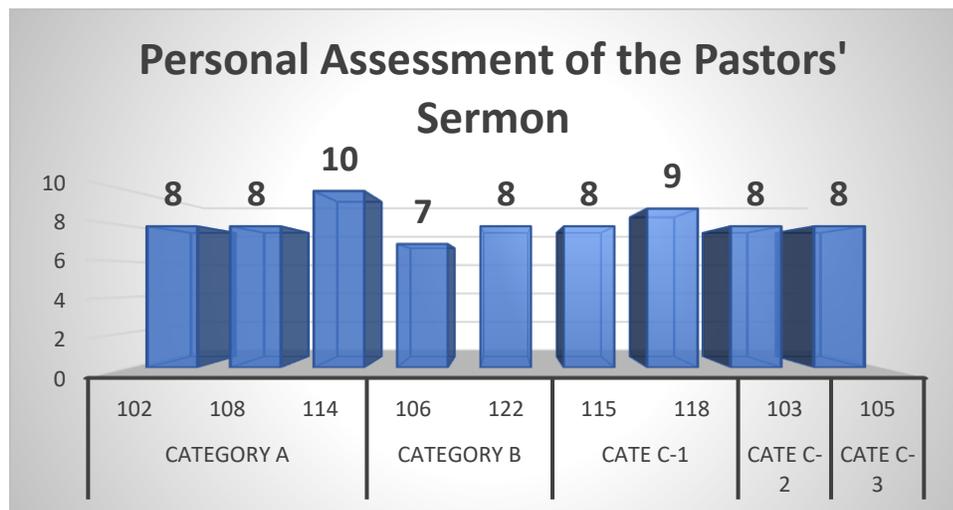


Figure 18: Personal Assessment of the Pastors Sermons

The above figure shows that the pastors' rating on themselves ranges from 7-10 in terms of interpretation and explanation, but we can see that respondent 114 give himself or herself a perfect score and respondent 106 is the pastor who rate himself lowest among the nine pastors and the rest of the pastors rate themselves from 8-9. This data shows how the pastors see their performance as a preacher.

List of Ways on How the Pastors Prepare for Their Sermon

Table 7 gives us the list on how the pastors prepare for their weekly sermon and what are the things they do as they prepare for it.

Table 7: Weekly Sermon Preparation of the Pastors

Category	Respondents	Sermon Preparation
Category A	114	Daily Study
Category A	108	Continuous reading of the Bible
Category A	102	Reading the Bible and look for books related to the and prayer
Category B	106	Follow the Series or Theme
Category B	122	Reading the Bible and Prayer
Category C-1	118	I study, read, and research
Category C-1	115	Sermon preparation and prayer
Category C-2	103	Look for the materials and praying
Category C-3	105	Using commentaries, references, and books, and library visitation

Among the list provided in the above table, the top three ways on how the pastor prepare for their weekly sermon are the studying of the Bible passage and reading it. Prayer is also a major part of the pastors' sermon preparation. It doesn't end in prayer while preparing a sermon but rather includes praying for the sermon itself. With the data given above, we can infer that most of these pastors understand and explain a Bible passage through the daily study and reading of the text.

How the Pastors Define an Effective Sermon

Table 18 gives us the list of definitions of the pastors on what their idea of an effective sermon. There are nine definitions, but we will select only one definition that stands out in the list.

Table 8: Definition of an Effective Sermon According to the Respondents

Category	Respondents	An Effective Sermon is?
Category A	114	Faithful to the Lord and changing the life of the congregation
Category A	108	Transformation in the lives of your people
Category A	102	High communication points rather context points that transforms lives
Category B	106	With prayer, asking for wisdom, reading of the Bible and other books.
Category B	122	You can always connect to the needs of the people
Category C-1	118	An effective sermon must speak first to the preacher before to preach to the audience
Category C-1	115	Prepared sermon with full of prayers asking God to speak to pastor, then to congregation through me
Category C-2	103	When the audience is responded it and if needed accordingly.
Category C-3	105	Rapport to the people

Among the list provided in the above table, the most repetitive definition or idea about what an effective sermon is relates to changing the lives of the congregation or the congregation response to the sermon, or the transformation in their lives. Most of these pastors believe that transformation in the lives of the congregation is the most important measure of the effectiveness of the pastors' sermon in the church.

The Pastors' Procedure in Doing Exegesis

Table 9 shows the procedure that the pastors are doing for the exegesis of the Bible text. There are nine answers since we have nine respondents, from which will be highlighted the major procedure that the pastors are doing.

Table 9: Procedure in Doing Exegesis

Category	Respondents	Procedure in Doing Exegesis
Category A	114	Prayer, reading the Bible, Analyzing the text, Outlining, Writing the Sermon
Category A	108	Theme, looking for the Passage, reading of the passage repeatedly, Looking for the Context, Literary Context
Category A	102	Reading, looking for the genre the whole background, word study
Category B	106	Reading the passage, checking the background, checking the commentaries, introduction and the sermon points principle of the Bible, Illustration, Conclusion
Category B	122	Looking at the text, Discovering the meaning and expounding the passage, looking at the congregation and applying it
Category C-1	118	Reading of the text, studying the text and words, looking for the context of the text
Category C-1	115	I choose a passage, read it ten times, study the background and settings, Hermeneutics
Category C-2	103	Reading the Bible, going back to the context, checking commentaries, transmit it to present situation, practical delivery
Category C-3	105	Haddon Anderson was mentioned

In the table above, we can say that one of the procedures that the pastors are doing is the reading of the passage or the text and some of them read it repeatedly. Literary context together with checking the background of the passage are also included in the procedures of the pastors' biblical exegesis through the use of commentaries or other references that the pastors have. The pastors also considered word study together with the analyzation and expounding of the passage to discover the meaning of the text.

Notes and Discussion

Figure 19 displays if the notes and discussions affect the pastors in terms of their sermon preparation and how they may affect them. First their notes and discussions are given in Table 10. The respondents said that:

Table 10: Notes and Discussions

Category	Respondents	Notes and Discussion	Is it helpful?
Cate A	114	It affects, without notes, I don't think I can do it	yes
Cate A	108	It affects but need to stick to the theme	yes
Cate A	102	It affects but need to see what the people really need	yes
Cate B	106	It is helpful in reading the Bible	yes
Cate B	122	Distracted and the environment is noisy	no
Cate C-1	118	It affects the whole concept of preparation	yes
Cate C-1	115	It affects because it broadens my understanding of the sermon also for the familiarity of the sermon	yes
Cate C-2	103	It affects especially my illustrations and sermon title	yes
Cate C-3	105	It affects, it widens my understanding about my sermon	yes

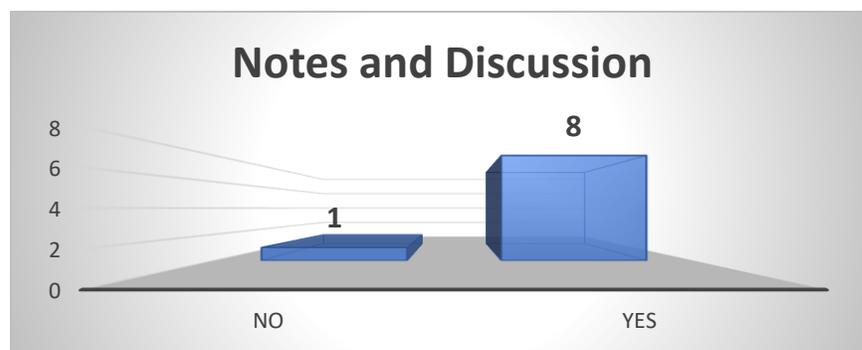


Figure 19: Notes and Discussions

As reflected in the above figure the number of pastors who said that notes and discussion affect their sermon preparation was eight out of nine and only one pastor said

it does not affect him or her. Most of the pastors said that notes and discussions broaden or widen their understanding of the sermon and the familiarity of the sermon.

Bible Software, Commentaries, References, and Books

Table 11 shows the software, commentaries, references, and books that the pastors are using when they prepare for their sermon.

Table 11: Bible Software, Commentaries, Books, References

Category	Respondents	Software	Commentaries	Books	References
Category A	114	No	Yes	Yes	Yes
Category A	108	PC-Bible Software	Yes	Yes	Yes
Category A	102	No	NIV Life Application	Yes	Yes
Category B	106	No	Yes	Yes	Yes
Category B	122	No	No	Yes	Yes
Category C-1	118	E-sword	Spurgeon Commentaries	Yes	Thompson Bible
Category C-1	115	No	Yes	Yes	Yes
Category C-2	103	E-sword	Wesleyan and Adam Clyde	Yes	Yes
Category C-3	105	No	Liberal Commentary, Matthew Henry Commentary	CS Lewis books	Yes

With the data given above we can tell that many of the pastors are using software in preparing for their sermons but instead they use commentaries. But all the pastors use books, and references for their sermon preparation.

Number of Hours Spent by the Pastor for Sermon Preparation

Figure 20 exhibits the number of hours the pastors spend in their preparation from Monday to Sunday. It is reported according to the category groupings.

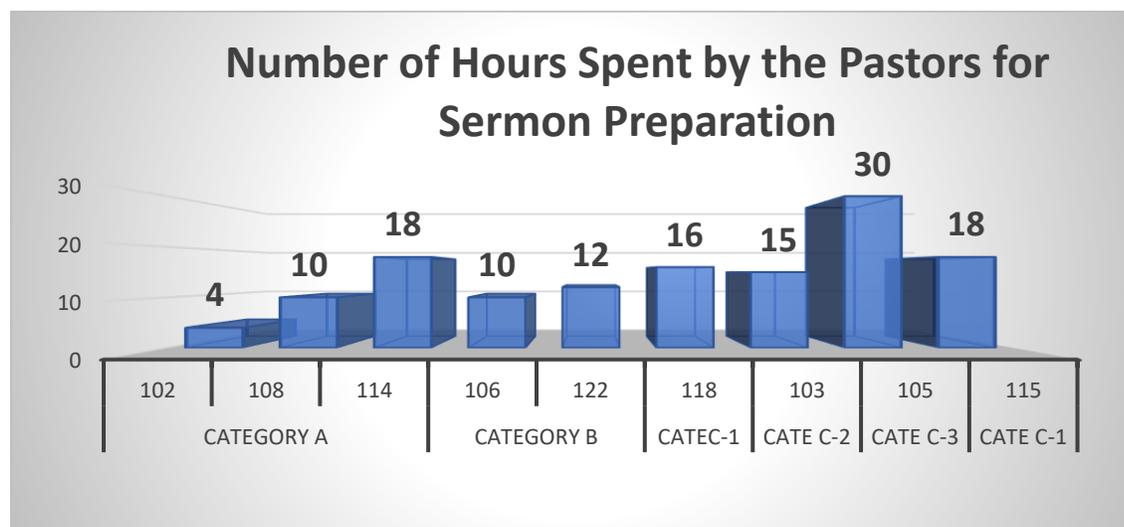


Figure 20: Number of Hours Spent by the Pastors for Sermon Preparation

In the above figure we can see that respondent 105 has the most number of hours spent for sermon preparation (30 hours) followed respondent 114 and respondent 115 (18 hours each). One deviant case of the study is 105, the median. The category A of the study is 114 who got a high score in the comprehension tests. Another deviant case is 115, the one with high ministerial preparation but low score in English reading comprehension tests. As mentioned earlier, time is the visible struggle that the pastors have in sermon preparation, almost all of them said that they struggled in the number of hours spend by them in sermon preparation. However, we see that among them there is one pastor who spends 30 hours for sermon preparation. According to the background of this respondents, he has no other jobs, he is married but no children. Thus, it could be the reason that he has a lot of time in sermon preparation unlike respondent 102 who has two jobs and a family. This became a deviant case that we need to consider in the study. We

will see this case in the analysis of the data in chapter five, how the time that pastors spent in sermon preparation affected their preaching tasks.

Challenges of the Pastors in Preparing a Sermon

Table 12 give us the list of the pastors' challenges in preparing a sermon. Out of the nine challenges we will highlight only those that are repeated several times.

Table 12: Challenges of the Pastors in Preparing a Sermon

Category	Respondents	Challenges of Pastors While Preparing for a Sermon
Category A	114	Other responsibilities, lack of resources, lack of books
Category A	108	Distraction
Category A	102	Contextualization, and the use of words appropriate for the people
Category B	106	Focus, having two jobs
Category B	122	Choosing a text and preparing a sermon that would address the need of the church
Category C-1	118	Transposing English terms into Tagalog, it is difficult to communicate English words to Tagalog as well as to deliberate the sermon on the context of my audience
Category C-1	115	I don't know what to preach as I look at the congregation
Category C-2	103	Time, if the scripture or God's spirit will speak
Category C-3	105	My personal readiness, distractions from outside, calls from other people and concentration, scheduling

Among the list, the pastors struggle with distraction and other responsibilities. It could be a distraction of any form like having a family, or such as no office to stay at during the preparation of the sermon, it could be other responsibilities and calls from other people. Other responsibilities can come from having two jobs or even more aside from being a pastor. This data relates to the pastors struggles and number of time they spend in sermon preparation. As mentioned earlier other responsibilities like being a parent, having two jobs, understanding an English text, addressing the need of the people

are the challenges of the pastors that affect their sermon preparation and the time they spend on it. All of these situations were taken from the pastors elaborated answers in the interview.

Areas in Preaching Ministry that the Pastors Need Training and Equipping

Figure 21 give us the list of the pastors' answers on the areas in preaching ministry they think they need further training or equipping to develop their sermon. The choices were changed into letters to avoid too many words on the chart. The choices are:

Table 13: Categories of the Areas in Preaching Ministry that the Pastors Need Training and Equipping

Choices	Category
a	Learning how to exegete a Bible text
b	Knowing the background of Bible texts
c	Sermon construction/structure/outlining
d	Sermon delivery/communication
e	Using technology to aid communication (PowerPoint, Key Note, iPad)
f	Spiritual life of a preacher (prayer, personal holiness, integrity)
g	Finding the right illustration, story, analogy for the sermon
h	Getting the right interpretation (hermeneutics)
i	Sharing the appropriate application of the sermon
j	Principles of contextualizing the message to the people
k	How to preach life-transforming messages

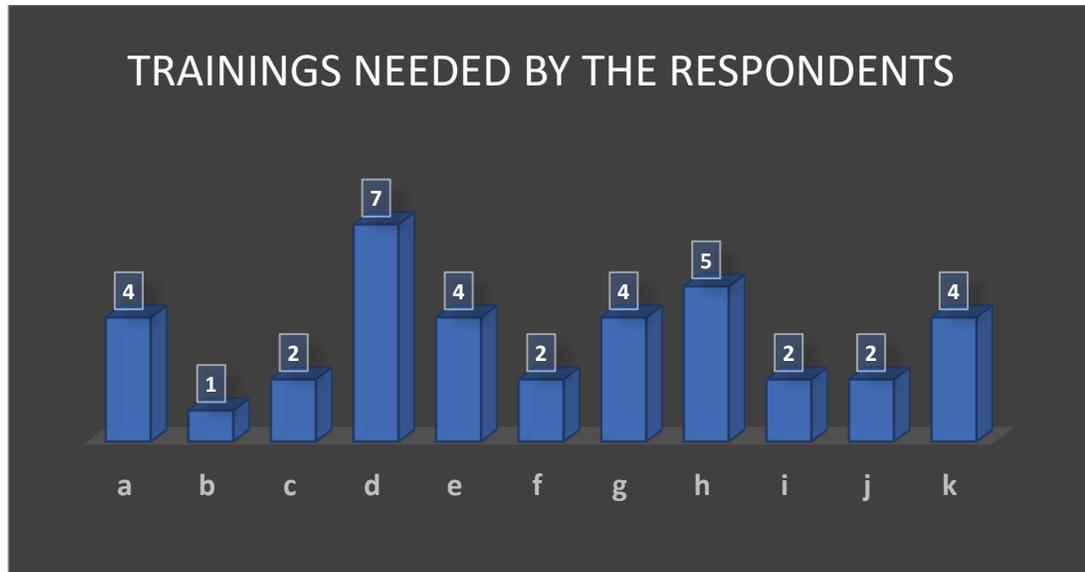


Figure 21: Areas in Preaching Ministry that the Pastors Need Training and Equipping

In the figure given above, the top training needed of the pastors based on the data gathered is in the area of sermon delivery/communication, followed by “h” as number two, getting the right interpretation (hermeneutics). The next four consist of four identifying factors which are “a” learning how to exegete a Bible text, using technology to aid communication (PowerPoint, Key Note, iPad), “g” finding the right illustration, story, analogy for the sermon, and “k” how to preach life-transforming messages. These training are interconnected with each other, training in the area of sermon delivery and communication is a factor for a life-transforming messages and finding the right illustrations. The pastors see this as a factor that would either limit or improve them. The rest of the trainings needed are important skills that a pastor should possess in the area of preaching. Competence in hermeneutics and exegesis along with technology to aid communication play an important role in preaching. Thus, this training needs to be considered by the Metro Manila District. The trainings may possibly include mastery of their sermons, competence in both English language and Tagalog language (the two

mediums of communications in Metro Manila District) as well as the strengthening of the speaking and communication skills of the pastors.

Findings from the Sermon Manuscripts of the Respondents

This sub-section shows the scores of the nine pastors who turned in their sermon manuscripts. The pastors were asked to turn in their sermon manuscript to check and grade their actual sermon manuscript and check their biblical exegesis skills through the use of a grading system used in the preaching class in APNTS. The scores could fall into four rating groups: 30 and above would be exceptional. 20 to 29 would be acceptable, below 20 would be fair, and 10 and below is poor. The sermons were graded according to their introduction, scripture background, theme/development, exegesis/contextual analysis, sermon points from the scripture, sermon illustrations, application to life, and closing. Each part was graded on the scale of one to five with five is the highest and the perfect score would be 40 points. The researcher is a Master of Arts in Religious Education student who did not consider herself equipped for grading the pastors' sermon manuscripts. The researcher therefore asked for an outside evaluator to help grade the sermons, who is a Master of Divinity graduate and an exemplar of APNTS who had graduated as cum laude.

Sermon Manuscript Score of the Respondents

Figure 22 gives us the list of the pastors' scores on their sermon manuscript as graded by the evaluator in terms of eight areas: their sermon introduction, scripture background, theme/development, exegesis/contextual analysis, sermon points from the scripture, sermon illustrations, application to life, and closing. The table was shown in each category based on the pastors' English reading comprehension score.

Table 13: Sermon Manuscript Score of the Respondents

Cate.	Resp.	Message	Intro.	Script. Bckgrd.	Theme Dev.	Exegesis	Sermon Points	Sermon Illus.	Appli. to Life	Closing	Total	Round Off
Cate B	106	Grow and Mature Spiritually	2	1.5	2	1.5	2.5	0	2	1.5	13	13
Cate C-1	118	A quick Fix to Sin	1.5	2.5	2	3	2.5	3	3	3	20.5	21
Cate C-2	103	Work it Out	3	3	3	2.5	3	2	3	3	22.5	23
Cate A	114	Feast in the Kingdom	2.5	1.5	3	2.5	3.5	1.5	2.5	2.5	19.5	20
Cate C-3	105	Christians and Salt	2	3	3	2.5	2.5	3	3	3	22	22
Cate B	122	The Church with an Unstopped Door	1.5	3	1	2	2.5	0	2	1.5	13.5	14
Cate A	108	The Church of Ephesus	5	5	5	5	5	1.5	3.5	2	32	32
Cate A	102	Righteousness	1	2	1.5	1.5	1.5	0	1	1	9.5	10
Cate C-1	115	Do not Worry	3	1.5	2	1	2.5	2	2	1.5	15.5	16

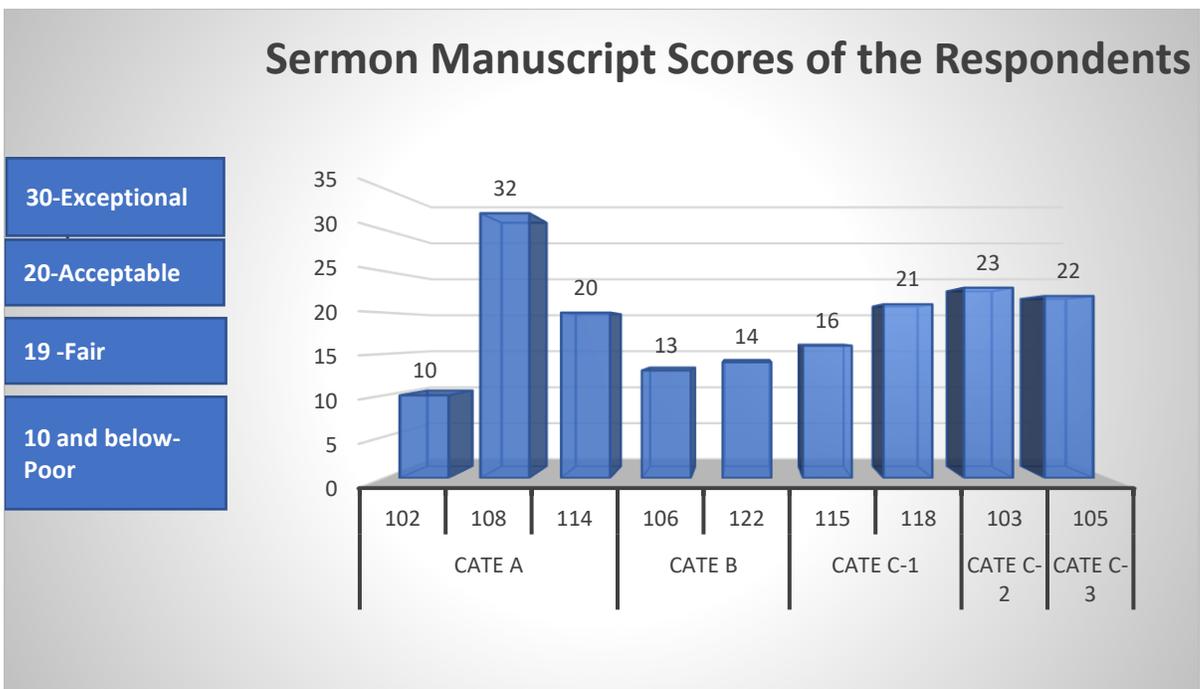


Figure 22: Sermon Manuscript Score of the Respondents

Among the nine manuscripts only respondent 108 got the exceptional manuscript score which was a 32 out of 40 points, followed by acceptable manuscripts by respondent 103, 105, 118, and 114. Respondent 102 got the poorest evaluation among the respondents on the sermon manuscript.

The category A are the pastors with high English reading comprehension, but their sermon manuscript scores showed differently from all three in the groups. One of them is exceptional followed by one as acceptable, and one got the poorest sermon manuscript score. This data in the process of analytic induction leans toward the direction of affirming or reformulating one of the hypotheses of the study. Category B are the pastors with the lowest scores in English reading comprehension and their scores in sermon manuscript were also poor which supports one of the hypotheses of the study. The category C-1 are the pastors with high ministerial preparation but low scores on English reading comprehension tests. The differences on the scores of these two pastors gives another deviant case and we need to look at other factors affecting the sermon preparation of the respondents. The category C-2 is the pastor with less ministerial preparation but with high English reading comprehension score. The pastor's score for the sermon manuscript was acceptable range which supports one of the hypotheses of the study. The category C-3 is the median of the study, middle score in English reading comprehension scores and the sermon manuscript score of this pastor score is also acceptable.

The evaluation above showed that this as a near perfect bell curve of 1, 4, 3, 1 which supported the credibility of the evaluator's analysis in the manuscript evaluation process. Although, only one got an exceptional score, the evaluator also gave a poor

manuscript score to the pastor that did not meet the expected standard set for a sermon manuscript. Table 14 below shows the comments of the independent evaluator on the sermon manuscripts of the pastors and why each was graded accordingly.

Table 14: Sermon Manuscript Score Table

Category	Respondents	Message	Score 40	Evaluator's Comments
Category A	114	Feast in the Kingdom	20	Good points but each need more "flesh" in it.
Category A	108	The Church of Ephesus	32	The points are impressive to the point of bringing one question to mind - originality. Reflection questions do not cover the whole content of the sermon or the richness of the sermon points. Reflection questions are weak. I hope this sermon is not taken out of another's work :)
Category A	102	Righteousness	10	I don't understand the direction that the preacher is taking. What is in the outline is not enough. As a reader, I find no message. The whole thing does not communicate
Category B	122	The Church with an Unstopped Door	11	An outline of a sermon does not suffice any evaluation. It does not provide enough of what the whole sermon is especially the development of key points.
Category C-1	118	A quick Fix to Sin	21	Research and good analysis are evident, but details need to be written in coherent whole. Ideas are scattered here and there
Category C-1	115	Do not Worry	16	Development of the whole sermon is quite poor. Needs concrete exegesis of the text. Good use of illustration. Application too general. Conclusion lacks strength
Category C-2	103	Work it Out	23	Good points, but some of the key concepts are not explained well. These concepts are not to be left out. The preacher must not assume that the hearers understand what he/she means.
Category C-3	105	Christians and Salt	21	Simplify the sermon for the common people to understand it better.

Category B	106	Grow and Mature Spiritually	13	Content wise, the preacher needs to develop a good presentation of sermon points. Also, the sermon needs to improve exegesis. Actually, almost all areas.
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This table was presented to show the comments of the independent evaluator for the reasons for giving the corresponding scores to each pastor. The comments will be considered in chapter five (the analysis of the data gathered and the findings through the process of Analytic Induction) to see if these comments support the hypotheses of the study or solve the reason for deviant cases under category C.

In table 14, the top comment of the independent evaluator is the improvement of the pastors' exegesis skill, followed by the next top comment to develop pastors' sermon theme, direction, or points. The independent evaluator also said that the pastors should a) simplify, b) give more flesh, or c) expound their sermon points. Over-all, the researcher may say that the pastors need training in sermon preparation especially in biblical exegesis. Figure 21 supported this as the pastors suggested that they need training on getting the right interpretation (hermeneutics) to improve their performance in the areas of preaching ministry.

This chapter discussed the presentation, analysis, and interpretation of the data. It broke each of these into categories for presentation with charts, figures and tables used for reporting purposes. The next chapter shows the summary, conclusions, and recommendations of this study.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary, conclusions, and recommendations the researcher derived from the data gathered. The survey questionnaire attained valuable information concerning the respondents' demographic characteristics and data on how the preaching tasks in terms of biblical exegesis and sermon preparation were handled by the respondents. The findings identified noteworthy facets of the research based on the results of the data gathered in terms of the pastors English reading comprehension level and preaching tasks. The conclusions included a number of interpretations based on the findings of the study. Finally, the recommendations identified several suggestions for the Metro Manila District Church of the Nazarene, respondents, and recommendations for further study.

Summary

This current study explored and investigated what can be learned about the English reading comprehension of the selected pastors of MMD Church of the Nazarene and their preaching tasks through the use of the process of analytic induction: the investigation of the deviant cases until all these deviant cases were resolved. To summarize, first, the researcher has gathered the demographic characteristics of the respondents. The assessment of their English reading comprehension level followed it where in 33 respondents participated in the administration of the English reading comprehension tests. Based on the assessment of the respondents' English reading comprehension level, the respondents of survey and interview questionnaires were

selected which was the ten pastors. However, due to unexpected circumstances one of the pastors was not able to answer the survey and interview questionnaire. A sermon manuscript was requested from the nine pastors in the Analytic Induction process in order to grade their biblical exegesis skill. After all the data was gathered both for English reading comprehension and concerning the two preaching tasks, the process of Analytic Induction started. The data gathered supports the two hypotheses of the study, but revision was made to the hypotheses in order to solve the deviant cases found in the data gathered (see Figure below).

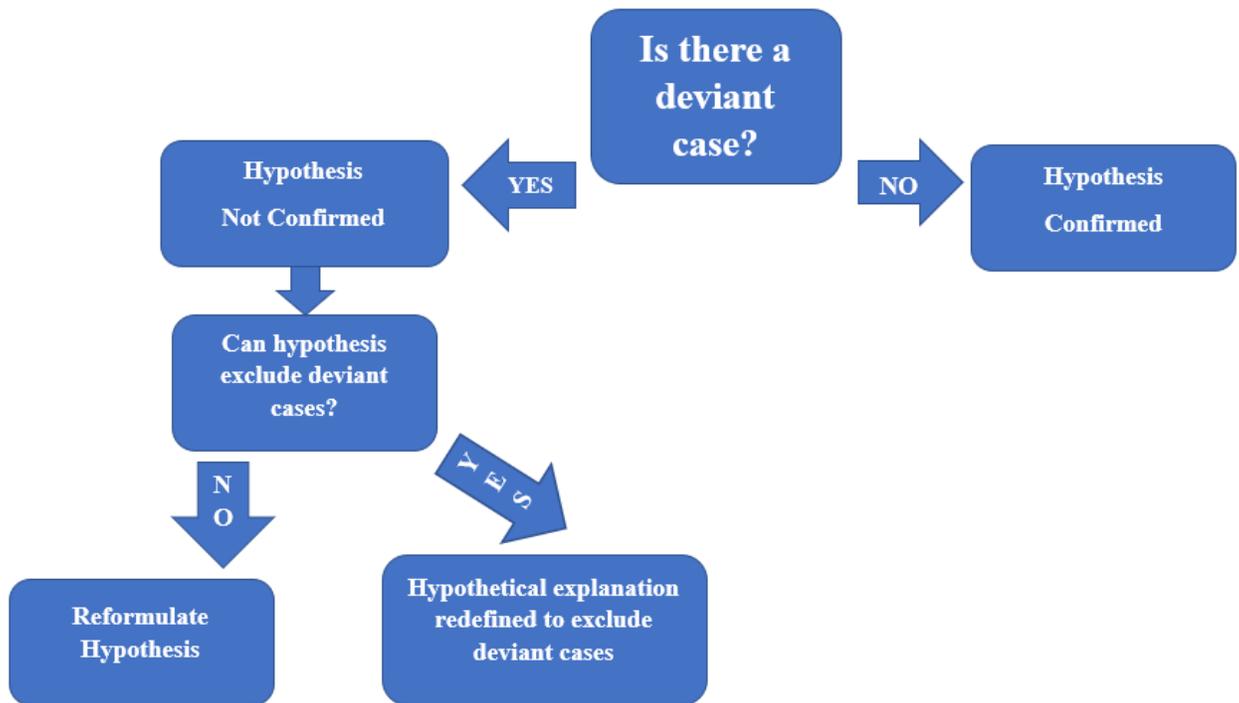


Figure 23: The Process of Analytic Induction

This study is limited only to the MMD Church of the Nazarene pastors and used several tools to gather the data, namely: (a) English reading comprehension tests, (b) survey questionnaire, (3) interview questionnaire, and (4) sermon manuscript evaluation

or grading system. The data gathered from the English reading comprehension was scored, and the data gathered from the survey questionnaire were analyzed. The answers of the respondents from the interview were recorded and transcribed to make charts and tables for reporting purposes from it. The respondents who answered the survey and interview questionnaires were chosen to be the top three pastors who got the highest scores, the bottom three pastors who got the lowest scores, and the deviant cases of the study which are the two pastors who scored low but had high ministerial preparation, one pastor with high score in English reading comprehension but with less ministerial preparation, and the median score of the English reading comprehension test. The researcher administered the English reading comprehension tests two times during the MMD Church of the Nazarene pastors' meeting dated October 2, 2017 and November 6, 2017 with the consent of the MMD Superintendent. These were different respondents each time. Those present who have already taken the survey did not complete it over again. Out of 89 pastors in the Metro Manila District only 48 pastors participated in the test and out of 48 pastors who participated only 33 pastors met the criteria for preaching tasks section of the study.

This study used qualitative research through the process of Analytic Induction with a combination of quantitative approach in data gathering for only the English reading comprehension. It used a survey method with questionnaire tabulations for the study and the interview, and it used sermon manuscript analysis methods. These all displayed the qualitative approaches to the study.

Findings of Analytic Induction

The following summarizes the important findings that were gathered from the study. The first summary of the analysis is on the demographic characteristics of the respondents.

- a. Gender: five or 15% out of 33 respondents were females, and 28 or 85% of the total population of the respondents were males.
- b. Marital Status: There were twenty-nine or 88% of the pastors who are married, three or 9% of the pastors who are single, one or 3% of the pastors who is separated. Most of the pastors mentioned children and other responsibilities in the family as one of the distractions that they struggled with in sermon preparation (see figure 12 and table 12).
- c. Number of Times Preached in a Year: There were 19 pastors or 58% whose preaching experience is 12 years and above. There are six or 18% of the pastors whose preaching experience is eight to eleven years with the same number and percentage of those pastors whose preaching experience is four to seven years. There are two pastors whose preaching experience is zero to three years which is six percent of the total 33 respondents.
- d. Educational Attainment: Out of the 33 respondents there were eighteen or 55% who completed the master or doctorate program, 28% or ten pastors who are a bachelors' graduate [pastors who graduated from secular establishments], 14% or 5 pastors are a Bible college graduate, and the remaining 8% or three pastors are those who are taking a course of study in APNTS.

The second summary of the analysis of the findings is the answer to sub-problem two that says, “What is the English reading comprehension assessment level of the selected pastors in terms of the following: Language Comprehension and Decoding?” Figure 9 showed the overall level of the two legs of English reading comprehension based on the scores of the respondents on the English reading comprehension tests. The overall average on the assessment level of the respondents in English reading comprehension showed that five of the respondents are in the independent level which is 15% of the study. Twenty-two or 67% of the respondents are in the instructional level and six or 18% are in the frustration level. The comparison of the two legs of English reading comprehension, figure 7 and 8 state that the pastors can independently decode the English text (see figure 7) but are having difficulty in comprehending some of the English text used in a particular passage or context (see figure 8). The data supported the comparison presented in chapter of the study wherein L2 learners tend to depend on L1 transfer than making their own understanding with the use of L1 transfer.

The third summary of the analysis of the findings is the answer to sub-problem three that says, “How is the preaching task of the selected pastors handled in terms of the following: biblical exegesis and sermon preparation?” Figure 21 displays that almost all of the pastors spent from ten to 18 hours per week for sermon preparation. Their procedure of doing exegesis of the Bible text is to read the passage repeatedly, checking for the literary context of the passage, checking the background through the use of commentaries and also doing the word study, analyzation of the passage, and the expounding of the text (see Table 9).

Table 7 says that the pastors prepare for their sermon weekly by studying the Bible passage, reading it, and also utilizing prayer as the supernatural element for their sermon preparation. In figure 12, four of the nine pastors struggled with the time they spend in their sermon preparation and they are also concerned with their grammar, pronunciation, diction, etc. Table 12 supports this data as it says that time is a challenge for the pastors and they also pointed out that distractions in any form as well as having two or more jobs aside from being a pastor are the major challenge in preparing a sermon. Figure 21 support the concerns of the pastors for their grammar, pronunciation, diction, etc. as they have highly recommended sermon delivery and communication as the top training needed in the areas of preaching ministry. This training may possibly include mastery of their sermons, competence in both English language and Tagalog language (the two medium of communications in Metro Manila District) as well as the strengthening of the speaking and communication skills of the pastors.

Finally, the fourth summary of the analysis on the findings is the treatment of the two hypotheses, namely: (1) Poor English reading comprehension skills will result in poorer practice of two skills that are a part of the preaching task, namely biblical exegesis, and sermon preparation in the sample group, and (2) Better English reading comprehension skills will result in better practice of the same two preaching skills in the sample group.

The first hypothesis, which says, “Poor English reading comprehension skills will result in poorer practice of two skills that are a part of the preaching task, namely biblical exegesis, and sermon preparation in the sample group” is accepted. This hypothesis is accepted but needed a slight revision because table 13 showed that category B are two

pastors who got low in English reading comprehension tests and also graded low in the sermon manuscript and the major comment of the independent evaluator was about the need for the development of the exegesis of the two pastors. The deviant case category C-1 respondent 115 also supports the hypothesis, who is even with high educational attainment but got a low grade on the sermon manuscript and the comment of the independent evaluator was also on the concrete exegesis for the text. However, one of the deviant cases under category C-1 had an acceptable sermon manuscript and what made the sermon good was because of the research and *good analysis*. In observing figure 20, the number of hours spent by respondent 118 for sermon preparation is 16 hours per week and that is a positive factor toward a good sermon manuscript. This is a deviant case that needs to be considered for the slight revision of the first hypothesis of the study.

The second hypothesis, which says, “Better English reading comprehension skills will result in better practice of the same two preaching skills in the sample group.” This is also needed to be partly revised. This hypothesis is needed to be partly revised because under the category A of table 13, one of the pastors who scored high in English reading comprehension tests, got a poor grade in sermon manuscript preparation and the comment of the evaluator was that “cannot find any message in the sermon” that tells us the reason why the pastor received a low grade. But observing figure 20, the number of hours spent by respondent 102 for sermon preparation is only 4 hours per week and that could be a factor contributing to a poor sermon manuscript. This is a deviant case that needs to be considered for the reformulation of the second hypothesis of the study. The deviant cases under category C-2 and C-3 support the second hypothesis of the study. Respondent 103 had a high English reading comprehension score and had an acceptable

sermon grade. This was also true of the median of the study, respondent 115 who got a fair English reading comprehension score and had an acceptable sermon manuscript grade. For this reason, respondent 115 (the median) served as an excellent “checks and balances” case for this study.

Conclusions of Analytic Induction

Based on the findings of the study through Analytic Induction, the following conclusions were identified: The marital status of the pastors is one of the factors that affects their sermon preparation in the form of distraction because of the role of the pastor as a husband, a wife, or a parent. The claims that the pastors stated both in the survey questionnaire and interviews supported these claims: Having two jobs to support the family, other responsibilities, distraction from family’s sudden situations (see table 12).

The study concluded that most the pastors can decode the English text, but most of them also are having difficulty in comprehending the meaning of some English texts the way it was used in the passage or in the context. Figure 9 presented the data about the English reading comprehension level of the respondents, only five out 33 pastors can decode and make inferences independently, the rest of the pastors are high in decoding (see figure 7) but struggling in understanding (see figure 8). This struggle makes the pastors inference skill weak.

The study indicated that the level of ministerial preparation was not a strong factor for better practice of biblical exegesis and good sermon preparation. The data presented that regardless of the educational attainment of the pastors the strong factor of

sermon preparation is time (see figure 20) which is the deviant case of the analytic induction process. Most of the pastors who have high ministerial preparation as presented below. The scores of the pastors in sermon manuscript are only acceptable. Respondent 102 who has a master's degree and one of the top scorer of English reading comprehension got low in sermon manuscript evaluation and the possible contributor of the result is the number of time spend by this respondent which is only 4 hours a week (see figure 20). Respondent 106 whose education attainment is only a course of study got a fair score in sermon preparation and the number of hours spend by this respondent in sermon preparation is only ten hours, which is a six-hour time difference with respondent 102. Thus, the study also indicated that the number of hours spent by the pastors is a factor for better practice of biblical exegesis and good sermon preparation (analyze figure 20 and table 13).

Table 15: Level of Educational Attainment of the Nine Pastors

No.	Category	Respondents	Gender	Educational Attainment	Sermon Manuscript Score out of 40 points
1	Category A	114	Male	Master's Degree or above	20
2	Category A	102	Male	Master's Degree or above	10
3	Category A	108	Male	Master's Degree or above	32
4	Category C-2	103	Female	Bible College Level	23
5	Category C-3	105	Male	Master's Degree or above	22
6	Category C-1	118	Male	Master's Degree or above	21
7	Category C-1	115	Male	Master's Degree or above	16
8	Category B	122	Male	Master's Degree or above	14
9	Category B	106	Male	Course of Study	13

The study shows that a pastor who knows how to exegete a Bible passage should read the passage several times or repeatedly, check the literary context and background of

the passage, pray for the supernatural intervention of God, analyze and expounding upon the Bible text (see table 9).

The study showed that almost all of the pastors struggled with distractions and other responsibilities that result to lesser time they had to spend in their sermon preparation (see figure 12).

The study concluded that delivery and communication is the major training need that the pastors think would help them more in the areas of their preaching ministry (see figure 21).

The study concluded that the hypotheses of the study needed to be revised, namely: “(1) Poor English reading comprehension skills will result in poorer practice of two skills that are a part of the preaching tasks, namely biblical exegesis, and sermon preparation in the sample group” should be revised to add “unless the pastor will spend more time in the sermon preparation and biblical exegesis” and “(2) Better English reading comprehension skills will result in better practice of the same two preaching skills in the sample group” should be revised to add “but a lesser number of hours spent by the pastors in sermon preparation and biblical exegesis will result in poorer sermons.”

Recommendations

Based on the findings and analysis of the study, the following are some recommendations to MMD Church of the Nazarene and to the respondents of the study.

Recommendations to MMD Church of the Nazarene

Based on the findings of the study, the researcher recommends the following:

- a. Continue to encourage the pastors to read books at least one per month to develop their intellectual skills. It will be even better if it is theological books to solidify their doctrines and also make them competent in preaching any topic of the Nazarene doctrine.
- b. Conduct separate training for the enhancement of the pastors' English reading comprehension skill, the pillars of all the skills in English language.
- c. Conduct trainings on *sermon delivery and communication* to strengthen the pastors' competence in English language be it in speaking, listening, writing, and reading considering the L2 context.
- d. Encourage the pastors to avoid accepting two or more jobs since time is one of their struggles in sermon preparation.
- e. Encourage the pastors to do the right procedure of Biblical exegesis to discover the original meaning of the text and draw the right interpretation of the text.
- f. Do some trainings on how to use technology as an aid of communication or sermon presentation.
- g. Use APNTS facilities, professors, and doctors to give and conduct as many trainings as possible for both English language skills improvement, sermon preparation, and biblical exegesis.
- h. Have each pastor to find a sufficient space and facility (like an office or room for the pastors to avoid distractions) and accommodate the needs of the pastors for a place of concentration every time they prepare for their sermon.

Recommendations MMD Church of the Nazarene Pastors

- a. Improve your English reading comprehension skills and doctrine by reading theological English books.
- b. Use online sources to enhance skills in English language. There are so many available materials, training, exams, and videos that would help to improve one's skills in English.
- c. The researcher is encouraging the pastors to avoid accepting two or more jobs that would pile up your responsibilities or divide the time that you are supposed to be spending in sermon preparation.
- d. Allocate more time in sermon preparation because it is essential for a good sermon.
- e. Manage or schedule your activities so that it will not hinder or affect sermon preparation.
- f. Allocate separate time to other responsibilities or roles that may lead to struggles in preparing a sermon.

Recommendations for Further Studies

As I administered the study, I recommend a similar study be conducted to other districts in the Philippines. It was included in the hopes of this study that this would benefit not only the Metro Manila District but also the other districts of the Church of the Nazarene. However, I suggest some revision on the English reading comprehension test under the inference section to select the text used in that section be taken from Beacon Hill Press' commentary series. I also recommend revising or removing some of the questions in the survey and interview questionnaires that are not necessary to the answer

to the sub-problems of the study. I recommend increasing the number of respondents because it is my hopes to reach beyond half size of the total population of the district being tested when I administered the test. I also realized one important recommendation to those who wanted to continue the topic. The researcher should have a separate meeting with the pastors for the English reading comprehension tests in a conducive place unlike with my case wherein I went to the MMD Church of the Nazarene pastors' meeting, I do not advise the same thing. The researcher should have scheduled a separate meeting and asked them to come to a place like at Anjung Hall in APNTS.

The one final recommendation to the producers of curriculum for Filipino pastors in the ministry: the study shows that there is a strong need for mid-level English commentaries, helps, and books on preaching for those who are ministering in an English as a Second Language context and also Tagalog books for the pastors to use as reference for their sermon preparation.

It is my hope that this study would bring awareness to the pastors in terms of their competence, especially in reading comprehension in English language as this study informs how it affects their preaching tasks of biblical exegesis as well as sermon preparation.

APPENDIX A**LETTER TO THE DISTRICT SUPERINTENDENT OF METRO MANILA DISTRICT
CHURCH OF THE NAZARENE**

September 20, 2017

Rev. Arnel Piliin
District Superintendent
Metro Manila District Church of the Nazarene
Philippines

Dear Rev. Arnel Piliin,

Greetings in the name of our Lord Jesus Christ!

My name is Apple P. Sancho, a Master of Arts in Religious Education (MARE) student of Asia-Pacific Nazarene Theological Seminary (APNTS). I am doing a research on “An Analytic Induction Study of the English Reading Comprehension of the Selected Pastors of Metro Manila District Church of the Nazarene and their Preaching Task,” in completion of my MARE in Language Teaching Ministry. The purpose of this research is to discover if there a significant relationship in the selected pastors’ English reading comprehension and preaching effectiveness. The respondents of the study will be the senior pastors of the Metro Manila District Church of the Nazarene, and the selected pastors’ congregation to evaluate their preaching effectiveness.

In this regard, may I request your favor in granting the permission to conduct the survey and interviews among the selected pastors of Metro Manila District along with the selected congregation from the selected pastors’ churches?

I will greatly appreciate your kind consideration and support of my request. May the grace of God empower and enable you more.

Truly yours,

Apple P. Sancho
The Researcher
MARE Student

APPENDIX B

Vocabulary and Decoding (Child's Level)

Part 1: Vocabulary

Vocabulary Score Sheet (Adapted from Sebastian Wren, 2005)

Vocabulary - Score Sheet

Student Name _____

Date _____

<p>Production Total: _____</p> <p>List A:</p> <ol style="list-style-type: none"> 1. SOUP _____ 2. BATH _____ 3. WHISTLE _____ 4. BUBBLE _____ 5. ROAR _____ 6. CHOP _____ 7. WIGGLE _____ 8. BLUSH _____ 9. FROST _____ 10. BEAST _____ 	<p>Total: _____</p> <p>List B:</p> <ol style="list-style-type: none"> 1. CRAB _____ 2. HIKE _____ 3. UNCLE _____ 4. WITCH _____ 5. WINTER _____ 6. SPOIL _____ 7. BRIDGE _____ 8. DIVE _____ 9. SURPRISE _____ 10. POISON _____
---	--

<p>Antonyms Total: _____</p> <p>List A:</p> <ol style="list-style-type: none"> 1. Opposite of YELL? (WHISPER) _____ 2. Opposite of TRUTH? (LIE) _____ 3. Opposite of SOUR? (SWEET) _____ 4. Opposite of QUIET? (LOUD) _____ 5. Opposite of CIRCLE? (SQUARE) _____ 6. Opposite of COLD? (HOT) _____ 7. Opposite of FOLLOW? (LEAD) _____ 8. Opposite of LIFT? (DROP) _____ 9. Opposite of SMALL? (BIG) _____ 10. Opposite of MEAN? (NICE) _____ 	<p>Total: _____</p> <p>List B:</p> <ol style="list-style-type: none"> 1. Opposite of HARD (SOFT) _____ 2. Opposite of HAIRY (BALD) _____ 3. Opposite of OLD (YOUNG) _____ 4. Opposite of EMPTY (FULL) _____ 5. Opposite of FIRST (LAST) _____ 6. Opposite of ASLEEP (AWAKE) _____ 7. Opposite of FUNNY (SAD) _____ 8. Opposite of FLOAT (SINK) _____ 9. Opposite of ASLEEP (AWAKE) _____ 10. Opposite of LOSE (FIND) _____
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<p>Synonyms Total: _____</p> <p>List A:</p> <ol style="list-style-type: none"> 1. Same as HORSE: (PONY) _____ 2. Same as AIRPLANE: (JET) _____ 3. Same as TOSS: (THROW) _____ 4. Same as TOUCH: (FEEL) _____ 5. Same as RIP: (TEAR) _____ 6. Same as COOK: (BAKE) _____ 7. Same as HEAR: (LISTEN) _____ 8. Same as GIFT: (PRESENT) _____ 9. Same as STREET: (ROAD) _____ 10. Same as BOAT: (SHIP) _____ 	<p>Total: _____</p> <p>List B:</p> <ol style="list-style-type: none"> 1. Same as CAT: (KITTY) _____ 2. Same as BITE: (CHOMP) _____ 3. Same as RUG: (CARPET) _____ 4. Same as HUSH: (QUIET) _____ 5. Same as QUILT: (BLANKET) _____ 6. Same as BEGIN: (START) _____ 7. Same as BREEZE: (WIND) _____ 8. Same as OCEAN: (SEA) _____ 9. Same as ROCK: (STONE) _____ 10. Same as LITTLE: (SMALL) _____
---	--

Notes: _____

Vocabulary

Part 1: Vocabulary

Vocabulary Measure Part 1: Production (Adapted from Sebastian Wren, 2005)

Vocabulary - Production

This assessment is not as objective as the others but it can still be quite informative. For this task, you will need to make a judgement about the child's responses. If it is not clear and obvious that the child knows the meaning of a word, ask the child to explain further; if that does not clear up the ambiguity, then count that item as wrong and move on. For all items, indicate on the score sheet if the child clearly knew or clearly did not know the meanings of the words.

This test should be given orally -- items may be repeated once if necessary. Tactfully discontinue administration of the assessment if the child appears to be frustrated with the task. There are two equivalent versions in case a child needs to be tested twice. To pass this task, the child should get 8 out of 10 correct.

You may give coaching and feedback on the practice items, but do not give any feedback on the actual test items.

Instructions:

Tell the student you would like to talk about word meanings. Ask the student to tell you what the word ALONE means. Discuss the meaning of the word with the child. Ask the child to use the word in a sentence.

Continue with these practice items:

HILL
COUSIN
BUS

List A:

1. SOUP
2. BATH
3. WHISTLE
4. BUBBLE
5. ROAR
6. CHOP
7. WIGGLE
8. BLUSH
9. FROST
10. BEAST

List B:

1. CRAB
2. HIKE
3. UNCLE
4. WITCH
5. WINTER
6. SPOIL
7. BRIDGE
8. DIVE
9. SURPRISE
10. POISON

Part 1: Vocabulary

Vocabulary Measure Part 2: Antonyms (Adapted from Sebastian Wren, 2005)

Vocabulary - Antonyms

This test should be given orally -- items may be repeated once if necessary. Tactfully discontinue administration of the assessment if the child appears to be frustrated with the task. There are two equivalent versions in case a child needs to be tested twice. Record on the score sheet which word the child chose, and indicate incorrect responses by circling them. To pass this task, the child should get 8 out of 10 correct.

You may give coaching and feedback on the practice items, but do not give any feedback on the actual test items.

Instructions:

Some words have opposites -- like the opposite of *HOT* is *COLD* and the opposite of *DAY* is *NIGHT*. What's the opposite of *FAST*? (Wait for response) *SLOW* is the opposite of *FAST*.

So which of these words is the opposite of *THIN* -- *WEAK*, *FAT* or *TALL*? (Wait for response) The answer is *FAT* -- the opposite of *THIN* is *FAT*.

Practice Items:

What is the opposite of <i>PUSH</i> ?	<i>SHOVE</i>	<i>PULL</i>	<i>TRACK</i>
What is the opposite of <i>ROUGH</i> ?	<i>SMOOTH</i>	<i>HOUSE</i>	<i>TOUGH</i>
What is the opposite of <i>CHILD</i> ?	<i>KID</i>	<i>BABY</i>	<i>ADULT</i>

List A:

1. What is the opposite of <i>YELL</i> ?	<i>HURT</i>	<i>WHISPER</i>	<i>SHOUT</i>
2. What is the opposite of <i>TRUTH</i> ?	<i>TELL</i>	<i>LIE</i>	<i>BEAR</i>
3. What is the opposite of <i>SOUR</i> ?	<i>TART</i>	<i>GRAPE</i>	<i>SWEET</i>
4. What is the opposite of <i>QUIET</i> ?	<i>STORY</i>	<i>LOUD</i>	<i>DRAW</i>
5. What is the opposite of <i>CIRCLE</i> ?	<i>SQUARE</i>	<i>ROUND</i>	<i>RING</i>
6. What is the opposite of <i>COLD</i> ?	<i>BREEZE</i>	<i>WINTER</i>	<i>HOT</i>
7. What is the opposite of <i>FOLLOW</i> ?	<i>FIND</i>	<i>PUSH</i>	<i>LEAD</i>
8. What is the opposite of <i>LIFT</i> ?	<i>LEVER</i>	<i>DROP</i>	<i>PUSH</i>
9. What is the opposite of <i>SMALL</i> ?	<i>BIG</i>	<i>TINY</i>	<i>SMART</i>
10. What is the opposite of <i>MEAN</i> ?	<i>BULLY</i>	<i>MIDDLE</i>	<i>NICE</i>

List B:

1. What is the opposite of <i>HARD</i> ?	<i>SHOVE</i>	<i>SOFT</i>	<i>ROCK</i>
2. What is the opposite of <i>HAIRY</i> ?	<i>HEAD</i>	<i>DOG</i>	<i>BALD</i>
3. What is the opposite of <i>OLD</i> ?	<i>WISE</i>	<i>YOUNG</i>	<i>HAT</i>
4. What is the opposite of <i>EMPTY</i> ?	<i>CUP</i>	<i>FULL</i>	<i>LINE</i>
5. What is the opposite of <i>FIRST</i> ?	<i>BEGIN</i>	<i>START</i>	<i>LAST</i>
6. What is the opposite of <i>ASLEEP</i> ?	<i>AWAKE</i>	<i>TIRED</i>	<i>BED</i>
7. What is the opposite of <i>FUNNY</i> ?	<i>CLASS</i>	<i>SAD</i>	<i>LAUGH</i>
8. What is the opposite of <i>FLOAT</i> ?	<i>SINK</i>	<i>DRAIN</i>	<i>FILL</i>
9. What is the opposite of <i>ASLEEP</i> ?	<i>DOZE</i>	<i>TIRED</i>	<i>AWAKE</i>
10. What is the opposite of <i>LOSE</i> ?	<i>HIDE</i>	<i>FIND</i>	<i>COVER</i>

Part 1: Vocabulary

Vocabulary Measure Part 3: Synonyms (Adapted from Sebastian Wren, 2005)

Vocabulary - Synonyms

This test should be given orally -- items may be repeated once if necessary. Tactfully discontinue administration of the assessment if the child appears to be frustrated with the task. There are two equivalent versions in case a child needs to be tested twice. Record on the score sheet which word the child chose, and indicate incorrect responses by circling them. To pass this task, the child should get 8 out of 10 correct. You may give coaching and feedback on the practice items, but do not give any feedback on the actual test items.

Instructions:

Sometimes two different words can mean the same thing. Like, for example, I could say that you're smart, or I could say you're clever or intelligent or bright. Those words mean the same thing. There are lots of words that have the same meaning -- you could say you're sad or unhappy -- they mean the same thing.

Listen to these words and tell me which word means the same thing as CHILLY -- SNOW, WINTER or COLD. (Wait for response). COLD is the right answer -- CHILLY and COLD mean the same thing. Let's do another one. Which of these words means the same thing as INSECT -- SNAKE, BUG or FISH? (Wait for response) BUG is the right answer -- BUG and INSECT mean the same thing.

Practice Items:

Which word means the same as TALK:	SPEAK	SOUP	GROW
Which word means the same as SMELLY:	NOSEY	STINKY	LOUD
Which word means the same as KICK:	PASS	FOOT	PUNT

List A:

1. Which word means the same as HORSE?	PUPPY	PONY	COW
2. Which word means the same as AIRPLANE?	TRAIN	JET	ROCKET
3. Which word means the same as TOSS?	THROW	HIT	CATCH
4. Which word means the same as TOUCH?	HURT	SAD	FEEL
5. Which word means the same as RIP?	TEAR	PULL	BRING
6. Which word means the same as COOK?	BAKE	BOOK	OVEN
7. Which word means the same as HEAR?	LISTEN	WATCH	LOOK
8. Which word means the same as GIFT?	DEAR	PRESENT	WRAP
9. Which word means the same as STREET?	CURB	HILL	ROAD
10. Which word means the same as BOAT?	SHIP	LAKE	SAIL

List B:

1. Which word means the same as CAT?	KITTY	HORSE	DOG
2. Which word means the same as BITE?	PUSH	CHOMP	TEETH
3. Which word means the same as RUG?	CARPET	FLOOR	TILE
4. Which word means the same as HUSH?	QUIET	PUSH	SWITCH
5. Which word means the same as QUILT?	BED	FLOOR	BLANKET
6. Which word means the same as BEGIN?	STOP	QUIT	START
7. Which word means the same as BREEZE?	RAIN	WIND	AIR
8. Which word means the same as OCEAN?	BOAT	FISH	SEA
9. Which word means the same as ROCK?	STONE	CREEK	RIVER
10. Which word means the same as LITTLE?	SMALL	TALL	MOUSE

Part 2: Decoding

Decoding Measure Scoresheet (Adapted from Sebastian Wren, 2005)

**Decoding -
Score Sheet**

Student Name _____

Date _____

Fluency		Total: _____			Total: _____
List A:			List B:		
1. DOT _____	11. GROW _____		1. ADD _____	11. SUIT _____	
2. PIG _____	12. CAGE _____		2. TEN _____	12. OWL _____	
3. TENT _____	13. NEST _____		3. HIT _____	13. CAVE _____	
4. BAIL _____	14. SONG _____		4. CHIP _____	14. YARN _____	
5. WORD _____	15. LETTER _____		5. BEND _____	15. TRADE _____	
6. CART _____	16. PEACH _____		6. NOTE _____	16. COAL _____	
7. BRICK _____	17. SKATE _____		7. SALT _____	17. TOWER _____	
8. GUESS _____	18. HONEY _____		8. SPELL _____	18. CREAM _____	
9. SEW _____	19. FLOWER _____		9. GRAPE _____	19. PEPPER _____	
10. BALL _____	20. GIANT _____		10. PEOPLE _____	20. MAGIC _____	

Irregular Words		Total: _____			Total: _____
List A:			List B:		
1. ONCE _____			1. DONE _____		
2. SAID _____			2. TWO _____		
3. MR. _____			3. MRS. _____		
4. COULD _____			4. SCHOOL _____		
5. MONEY _____			5. WORM _____		
6. PIECE _____			6. SIGN _____		
7. SUGAR _____			7. BUSY _____		
8. ENOUGH _____			8. SWORD _____		
9. TONGUE _____			9. THOUGH _____		
10. CANOE _____			10. COYOTE _____		

Regular Words		Total: _____			Total: _____
List A:			List B:		
1. DAD _____	11. TAX _____		1. DOG _____	11. FIX _____	
2. DUCK _____	12. MASS _____		2. SOCK _____	12. JADE _____	
3. HILL _____	13. RENT _____		3. MUD _____	13. MAZE _____	
4. HUSH _____	14. VINE _____		4. SHEET _____	14. TAPE _____	
5. GAME _____	15. ZONE _____		5. WALK _____	15. VOTE _____	
6. RAIN _____	16. HINT _____		6. KICK _____	16. SKILL _____	
7. BIKE _____	17. TROOP _____		7. FROG _____	17. STAFF _____	
8. KING _____	18. NERVE _____		8. SPOON _____	18. SPREE _____	
9. SWEET _____	19. SLANG _____		9. BRUSH _____	19. STRUT _____	
10. BLOCK _____	20. AMAZE _____		10. SMOKE _____	20. AUDIT _____	

Notes: _____

Decoding

Part 2: Decoding

Decoding Measure Part 1: Fluency (Adapted from Sebastian Wren, 2005)

Decoding - Fluency - Student Sheet**List A:**

dot
pig
tent
bail
word
cart
brick
guess
sew
ball
grow
cage
nest
song
letter
peach
skate
honey
flower
giant

List B:

add
ten
hit
chip
bend
note
salt
spell
grape
people
suit
owl
cave
yarn
trade
coal
tower
cream
pepper
magic

Part 2: Decoding

Decoding Measure Part 2: Irregular Words (Adapted from Sebastian Wren, 2005)

Decoding - Irregular Words - Student Sheet**List A:**

once
said
Mr.
could
money
piece
sugar
enough
tongue
canoe

List B:

done
two
Mrs.
school
worm
sign
busy
sword
though
coyote

Part 2: Decoding

Decoding Measure Part 3: Regular Words (Adapted from Sebastian Wren, 2005)

Decoding - Regular Words - Student Sheet**List A:**

dad
duck
hill
hush
game
rain
bike
king
sweet
block

tax
mass
rent
vine
zone
hint
troop
nerve
slang
amaze

List B:

dog
sock
mud
sheet
walk
kick
frog
spoon
brush
smoke

fix
jade
maze
tape
vote
skill
staff
spree
strut
audit

APPENDIX C

Word Reading (Decoding)

Passage used for Two-Minute and 15-Second Fluency Measure (Model was adapted from Jennifer Cromley and the text was taken from Jeren Rowell's book)

Scripture Study

The work of study is inexorably linked to prayer so that the pastor is immersed in the conversation that the Holy Spirit has created throughout the life of the church and is still creating as the pastor works to “break the bread of life” in the midst of the congregation.

Doing this work will imply a great amount of time. This kind of study cannot be rushed, which is not to comment only on the number of hours spent each week in study but to include one's whole life and experience in the ongoing development of capacities for exegesis and teaching. In other words, what pastors bring to the pulpit on Sunday is so much than the work of that particular week or month. Thoughtful pastors bring all of life as well as the teaching of the church over the time to speak through a particular text to a particular context in Spirit-inspired ways that become for the people of God a life-giving word from the Lord.

I am aware in writing this of the unique burden that is constantly carried by bivocational pastors who would love the chance to linger in the study. I confess that I do not have personal experience in this difficult work, but I would still encourage my bivocational colleagues and all of us to resist the temptation simply to take another's sermon as our own work. Even if we must rely heavily on the exegetical and even homiletical work of another (which is not in and if itself inappropriate), we must go beyond simply reciting a sermon. We must allow the truth of the work to go into our hearts, to wrestle prayerfully with our own response to the Word, and then to preach the sermon, not with borrowed passion, but from authentic and personal engagement. It is not terribly meaningful for pastors to think about (less to talk about) how many hours each week they spend in sermon preparation. Certainly, we must give some quantity and quality to this central work, but the truth is that sermon preparation, when borne from a life of Scripture study as one of the core pastoral works, is a constant activity that is never really completed.

For Recorders / Administrators Purposes Only:

Errors: Skipped/Added Words (S) _____ Mispronounced (M): _____ Incorrect (I): _____

Total Score: _____ Comments:

A = 0 - 4

B = 5 - 9

C = 10 - 14

D = 15 - 19

F = 20 or more

APPENDIX D

Language Comprehension

Background Knowledge Measure (Adapted from Cromley & Azevedo, 2004a)

Name: _____ **Age:** _____ **Gender: M** _____ **F** _____

Marital Status: _____ **Church:** _____

Ministerial Preparation: _____ **Number of Times Preaching in a Year:** _____

- Course of Study Only
- Bible College Level
- Bachelor's Degree
- Master's Degree or above

Number of Years Preaching:

- 0-3 years
- 4-7 years
- 8-11 years
- 12 and above

Background knowledge measure

Directions: Read the following text. Please circle the *best* answer to the following multiple-choice questions.

Sample Question: NGO stands for:

- A. National Government Operations
- B. Non-Governmental Organization
- C. Non-Profit Gift Office
- D. Normal Gross Output

- | | |
|--|--|
| <p>1. A valve is</p> <ul style="list-style-type: none"> A. A kind of tool B. Carpenter's hardware C. Something that opens and closes D. Something valuable | <ul style="list-style-type: none"> C. Gardens D. Ocean |
| <p>2. Mahogany means</p> <ul style="list-style-type: none"> A. A type of tree B. A kind of stick C. An animal D. Large | <p>4. Jump rope is</p> <ul style="list-style-type: none"> A. A kind of twine B. A playground or neighborhood game C. An Olympic sport D. Part of physical therapy |
| <p>3. Lettuce grows in</p> <ul style="list-style-type: none"> A. Fresh water B. Fields | <p>5. The established years of Spanish occupancy in the Philippines are</p> <ul style="list-style-type: none"> A. 1565-1764 B. 1762-1764 C. 1898-1946 D. 1665-1898 |

6. In Medieval times there was/were no
 - A. Cars or trucks
 - B. Cities or towns
 - C. Government
 - D. Books

 7. After it rains over land, most of the water
 - A. Is soaked up by the land
 - B. Goes into water pipes
 - C. Runs off the land into lakes and streams
 - D. Both A and C

 8. Medieval means the times from about
 - A. 0 -- 400 A. D.
 - B. 400 – 1400 A. D.
 - C. 1600 – 1800 A. D.
 - D. 1800 – 1900 A. D.

 9. In order for the eggs to hatch
 - A. People must break the shell
 - B. The baby animal must break the shell
 - C. The mother must crack the shell open
 - D. The shell breaks by itself

 10. Wood is easy to light on fire if it is
 - A. Dark-colored
 - B. Hot
 - C. Dry
 - D. Old
- 134
11. Shakespeare was
 - A. A scholar
 - B. A modern novelist
 - C. A scientist
 - D. A play writer

 12. Turtle makes nests
 - A. Buried under dirt and sand
 - B. High in trees or bushes
 - C. Out of sticks and other plant material
 - D. Underwater

APPENDIX E

Language Comprehension

Inference Measure (Created by Jocel Longcop, Clark Armstrong, Researcher, 2017)

Inference measure

Directions: Read the following text. Please circle the **best** answer to the following multiple-choice questions.

Questions 1-5:

Christian theology is always an interpretation of the “Gospel” in a particular time and place. So [another] task is to show that metaphorical theology is **indigenous** to Christianity, not just in the sense that it is permitted, but called for. And this I believe is the case. The heart of the Gospel in the New Testament is widely accepted to be the “kingdom of God;” what the kingdom is or means is never expressed but indirectly suggested by the parables of the kingdom.

1. What is the purpose of the writer in the text above?

a. to entertain	c. to explain
b. to inspire	d. to argue

2. Which of the following is closest to the meaning of the bold written word “indigenous”?

a. foreign or alien	c. wise or brilliant
b. unique or special	d. native or inherent

3. According to the passage, the heart of the Gospel in the New Testament is found in the _____.

a. Kingdom of God	c. Christian theology
b. Church	d. Metaphorical theology

4. What the kingdom is or means is best expressed in the _____.

a. prophecy	c. laws
b. parables	d. narratives

5. How is Christian theology defined by the writer?

a. as an interpretation of the Gospel	c. as an expression of the Gospel
b. as an embodiment of the Gospel	d. as a culmination of the Gospel

Questions 6-10:

On one occasion, a Chinese brother was traveling by train and found himself in a carriage together with three non-Christians who, in order to beguile the time, wished to play cards. Lacking a fourth to complete the game, they invited this brother to join them. "I am sorry to disappoint you," he said, "but I cannot join your game for I have not brought my hands with me." "Whatever do you mean?" They asked in blank astonishment. "This pair of hands does not belong to me," he said, and then there followed the explanation of the transfer of ownership that had taken place in his life. That brother regarded the members of his body as belonging entirely to the Lord. That is true holiness.

6. What did the writer mean by saying "in order to beguile the time"?
 - a. To deceive or fool the man with card tricks.
 - b. To take advantage of the man in gambling.
 - c. To waste or to pass the time.
 - d. To relieve their guilt about their actions.

7. What can be inferred when the writer says, "lacking a fourth..."?
 - a. Some of the cards may be lost.
 - b. Someone that was supposed to come with them is missing.
 - c. They need company.
 - d. The card game required four players to play it.

8. What did the man mean when he said that he did not bring his hands?
 - a. He would prefer being alone.
 - b. He considered his hands to be the Lord's.
 - c. The man had prosthetic hands.
 - d. He did not bring any money with him.

9. Which of the options below best explains the phrase transfer of ownership as it is used in the passage?
 - a. That he has given himself to God.
 - b. That he cannot play because he sold everything he owns.
 - c. That it is a sin to play cards.
 - d. That he has gotten married.

10. According to the passage, what does true holiness refer to?
 - a. The stewardship of one's belongings.
 - b. The making of godly, ethical choices.
 - c. The complete consecration of one's life to the Lord.
 - d. The evangelism of non-believers.

Questions 10-15:

①In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement, and drawn us so near to you of the white race, as this opportunity offered by the Exposition; ②and here bending, as it were, over the altar that represents the results of the struggles of your race and mine, both starting practically empty-handed three decades ago. ③I pledge that in your effort to work out the great and intricate problem which God has laid at the doors of the South you shall have at all times the patient, sympathetic help of my race; ④only let this be constantly in mind, that, while from representations in these buildings to the product of field, of forest, of mine, of factory, letters, and art, much good will come, yet far above and beyond material benefits will be that higher good, that, let us pray God, will come, in a blotting out of sectional differences and racial **animosities** and suspicions, in a determination to _____ absolute justice, in a willing obedience among all classes to the mandates of law.

11. Which of the options below best completes the blank of the passage?
- | | |
|---------------|--------------|
| a. eradicate | c. promote |
| b. administer | d. integrate |
12. What does the passage mainly discuss?
- | | |
|--------------------------|-----------------------|
| a. racial discrimination | c. widespread poverty |
| b. spiritual decline | d. social inequity |
13. Where does the sentence below fit **best**?
- This, coupled with our material prosperity, will bring into our beloved South a new heaven and a new earth.*
- | | |
|--------------------|--------------------|
| a. before ① | c. between ③ and ④ |
| b. between ① and ② | d. after ④ |
14. The passage above is more likely a
- | | |
|-----------|--------------|
| a. sermon | c. parable |
| b. Speech | d. narrative |
15. All of the following are synonymous to the word “animosities” EXCEPT
- | | |
|-----------------|----------------|
| a. hatred | c. hostilities |
| b. ill feelings | d. alliances |

Questions 16 – 20:

Everyone has asked himself the great question of antiquity as of the modern world: What is the *summum bonum*--the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?

We have been accustomed to being told that the greatest thing in the religious world is Faith. That great word has been the key-note for centuries of the popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told

that, we may miss the mark. I have taken you, in the chapter which I have just read, to Christianity at its source; and there we have seen, "The greatest of these is love." It is not an oversight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing." So far from forgetting, he deliberately contrasts them, "Now abideth Faith, Hope, Love," and without a moment's hesitation, the decision falls, "The greatest of these is Love."

And it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. The observing student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old; **but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood.**

16. What can be inferred about the writer's use of the pronoun "we" in the passage?
- | | |
|--------------------------------------|------------------------------------|
| a. Exclusivity – a certain group | c. Distinctiveness – a unique race |
| b. Individuality – a specific person | d. Generality – all people |
17. What does the bold written word "that" refer to in the underlined sentence in paragraph 2?
- | | |
|--------------------|-------------------|
| a. religious world | c. faith |
| b. key-note | d. greatest thing |
18. Which of the following **best** explains the highlighted statement in paragraph 3?
- It means that Paul, the one who wrote that the greatest thing is love, was in the past, a tormentor and persecutor of Christians.
 - It means that when Paul wrote that particular verse in the Bible, his hand was actually stained with blood.
 - It means that Paul wrote the verse out of his own blood.
 - None of the above
19. What can be inferred by the statement "And it is not prejudice"?
- That all people everywhere accept the fact that love is the greatest thing.
 - That a person who has love is not prejudiced.
 - That the writer had no preference about whether faith, hope or love was greatest.
 - That Paul wasn't biased toward saying that love was the greatest thing.
20. According to the passage, what does the Latin word *summum bonum* mean?
- | | |
|--------------------|-------------------------|
| a. important thing | c. unchangeable concept |
| b. supreme good | d. timeless truth |

Questions 21 – 30:

1 The word 'gospel' has a long history. The equivalent Greek word *euangelion* (good
2 news) acquired religious significance in the Roman Empire in the cult of the Emperor,
3 in which public appearances of the Emperor, his accession to the throne, and his
4 decrees were known as good news or gospels. It has been suggested that the New
5 Testament usage derives partly from the "good news" of freedom from captivity which
6 Isaiah proclaimed to the Israelites emerging from the Babylonian Exile (Spivey,
7 1982:61.) In the New Testament, "gospel" also signifies the good news of salvation
8 (eg. Mt 11:5, Mk 1:1). Early usage of "*euangelion*" in the Christian community
9 referred to the oral nature of the news; however, with Mark, Matthew, Luke and John,
10 the Gospel became a specific literary category.

11 Until the [nineteenth] century, the Gospels were generally regarded as four
12 biographical accounts of the life of Jesus, written in much the same way as any
13 modern biography. So, it could be imagined that one day Mark, for example, decided
14 that it was time that he wrote a biography of Jesus for the Christian community. He
15 looked around for any letters, reports or other documents. But there were none;
16 Jesus wasn't a letter-writer, and no enterprising journalist was there to interview him,
17 nor did anyone, apparently, keep any records. So, Mark contacted as many
18 eyewitnesses of the events as he could (including Peter, who knew Jesus better than
19 most people) and made notes of their impressions. Eventually, he put it all together
20 in chronological order and wrote a small book: "Jesus Christ. A biography by John
21 Mark." This popular impression of the Gospels as biography presupposed a direct link
22 between the events as they were witnessed, and the first written accounts of them.
23 However, biblical scholarship in the last hundred years or so has radically challenged
24 this view.

25 The roots of modern biblical scholarship can perhaps best be located in the
26 eighteenth century Enlightenment, with the development of new scientific and
27 philosophical systems, and, early in the nineteenth century, new views on the nature
28 and methods of historical enquiry...[came] to be applied to the Bible.*

21. Which of the following does NOT point to the former and latter understanding of the word 'gospel'?

- a. In the Roman Empire, gospel refers to the Emperor's decrees.
- b. It is understood in the New Testament partly as the 'good news' of freedom from captivity.
- c. It is also considered as the 'good news' of salvation.
- d. It is a long story that takes different forms.

22. In general, what information does this passage present?

- a. An explanation of the origin of the word ‘gospel’
- b. An evaluation of the different usages of the word for ‘gospel’
- c. An argument on the meaning of the Greek word of ‘gospel’
- d. A description of the connection of the gospel with the life of Jesus

23. The word *none* in line 15 refers to

- a. four biographical accounts of Jesus
- b. modern biography
- c. letters, reports or other documents
- d. enterprising journalist

24. When all information from the eyewitnesses were gathered, Mark put them all into a book called

- a. biblical scholarship
- b. Jesus Christ
- c. Enlightenment
- d. Bible

25. According to the passage, the roots of biblical scholarship can be traced back from

- a. Bible
- b. Nineteenth century
- c. Modern biography
- d. Eighteenth century Enlightenment

26. The word “chronological” in line 20 is closest in meaning to

- a. Sequential
- b. Phenomenal
- c. Orderly
- d. Jumbled

27. Which of the following can be inferred in line 15 – 17?

- a. No single document that points to Jesus was available.
- b. There was no journalist yet during the time of Jesus.
- c. Religious leaders didn’t care to keep any records about Jesus.
- d. All of the above. [This question was rejected.]

28. The word “enquiry” in line 28 can be understood as

- a. data
- b. searches
- c. questions
- d. information

29. Which of the following refers to the early usage of the word “euangelion” in Christian community?

- a. the verbal nature of the news
- b. the literary genre of the news
- c. the Greek origin of the word
- d. the modern significance of the word

30. All of the following were closely linked to the Gospels except
- | | |
|------------|---------|
| a. Matthew | c. John |
| b. Luke | d. Acts |

Questions 31 – 40:

1 Any world view that places human beings at the center of the universe, whether
2 physically, spiritually, or ethically, can be called an anthropocentric view. In the
3 context of ecological discussions, anthropocentrism is usually understood to refer to
4 the view that human beings have ethical value in themselves ("intrinsic value"), while
5 other creatures are not seen as having value in themselves. In an anthropocentric
6 ethics the value of nonhuman creatures comes only from their relationship and
7 usefulness to the human beings ("instrumental value").

8 It would be anthropocentric to argue that a rain forest should be cleared because of
9 the economic benefits that clearing would bring to a logging company or to potential
10 farmers. It would also be anthropocentric (and legitimate) to argue against clearing a
11 rain forest because of the future benefits the retained rain forest would have for the
12 human community.

13 It is another thing altogether to argue that a rain forest has value in itself (intrinsic
14 value), and that this value must be taken into account in any decision about logging.
15 The argument of this book is that a Christian trinitarian theology leads to an
16 ecological ethics of intrinsic value. It is not an ethical view in which everything is
17 centered on human beings (anthropocentrism). Nor is it simply the alternative view,
18 which would see everything centered on living creatures (biocentrism). It is not even
19 simply a view which would see the whole Earth or the universe as the center of
20 ethical discussion (geocentrism or cosmocentrism).

21 Rather, the argument here is that all things have value in themselves because of
22 their relationship with God. I am in agreement with the position articulated by James
23 Gustafson, who writes that we must "relate to all things in a manner appropriate to
24 their relations with God."

25 Things have value in themselves because they are the self-expression of God.
26 They are the created articulation of the eternal Word, divine Wisdom, the Art of God.
27 Modern science has shown us *how* this articulation has occurred. It explains the
28 process - the interaction of chance and lawfulness, the expanding universe, and
29 biological evolution on Earth.

30 The contemporary Christian, faced with this extraordinary evolutionary story and
31 with the wonder of a tropical rain forest, cannot but see this diversity and vitality as the
32 Book of God, the ecstatic self-expression of divine fruitfulness. Wanton destruction of
33 this divine self-expression is deadly sin, unparalleled in human history.

[Edwards, 1995, pp 154-155.]

31. Which of the following characterizes ‘anthropocentric’ view?
- a. humans at the center of the universe
 - b. the universe at the heart of creation
 - c. valuing all of creation
 - d. emphasis on the universe
32. According to paragraph 1, in what context is ‘intrinsic value’ of anthropocentrism best understood?
- a. in theological discourses
 - b. in geographical surveys
 - c. in educational forums
 - d. in ecological discussions
33. When everything is centered on living creatures, this is called _____
- a. biocentrism
 - b. geocentrism
 - c. cosmocentrism
 - d. anthropocentrism
34. According to paragraph 4, where do all things find their value?
- a. things in relation to universe
 - b. things in relation to things
 - c. things in relation to God
 - d. things in relation to humans
35. All of the following point to created articulation of things except
- a. eternal Word
 - b. modern Science
 - c. divine Wisdom
 - d. Art of God
36. In line 32, the word ‘wanton’ is closest in meaning to
- a. willful
 - b. awesome
 - c. desirous
 - d. grand
37. Which of the following expresses the author’s point of view?
- a. Lines 15-17
 - b. Lines 18 – 20
 - c. Lines 22 – 24
 - d. Lines 27 – 29
38. In line 25, what does the word ‘they’ refer to?
- a. Value
 - b. God
 - c. Relationships
 - d. Things
39. What is the writer’s purpose in this text?
- a. to explain
 - b. to evaluate
 - c. to describe
 - d. to argue
40. Which of the following is the most suitable title for this extract?
- a. An Ecological Worldview
 - b. Ethical Dimensions of Anthropocentrism
 - c. Beyond Cosmocentrism
 - d. Intrinsic Value of all Creation

Questions 41-45:

First of all, search and see whether the Bible speaks on your point in question, asking God to make plain to you, by the power of His Spirit, through the Scriptures, what is His mind.

And whatever shall seem to you to be plainly taught there, that you must obey. No especial guidance will ever be given about a point on which the scriptures are explicit, nor could any guidance ever be contrary to the Scriptures.

If however, upon searching the Bible you do not find any principles that settle your especial point of difficulty, you must then seek guidance in the other ways mentioned; and God will surely voice himself to you, either by a conviction of your judgement, or by providential circumstances, or by a clear inward impression. In all true guidance these four voices will, as I have said, necessarily harmonize, for God cannot say in one voice that which He contradicts in another. Therefore, if you have an impression of duty, you must see whether it is in accordance with Scripture, and whether it commends itself to your own higher judgment, and also whether, as we Quakers say, the “way opens” for its carrying out. If any one of these tests fail, it is not safe to proceed, but you must wait in quiet trust until the Lord shows you the point of harmony, which He surely will, sooner or later, if it is His voice that is speaking. Anything which is out of this divine harmony must be rejected, therefore as not coming from God. For we must never forget that “impressions” can come from other sources as well as from the Holy Spirit.

41. What does the author tell is the most important means of divine guidance?
- | | |
|-----------------|-------------------------------|
| a. Prayer | c. Providential Circumstances |
| b. Godly Advice | d. Scripture |
42. Which of the four “voices” do the Quakers refer to by saying that the “way opens” for its carrying out?
- | | |
|--------------------------------|-------------------------------|
| a. Scriptural Guidance | c. Providential Circumstances |
| b. Conviction of Your Judgment | d. Clear Inward Impression |
43. What is inferred in this passage by the statement: “God cannot say in one voice that which he contradicts in another.”?
- In all true guidance, the four voices should be in harmony with each other.
 - God has many voices that sometimes differ from each other.
 - Disunity is never God’s will for His people.
 - “Impressions” can come from other sources as well as from the Holy Spirit.
44. What is the purpose of this passage?
- To inspire
 - To instruct
 - To persuade
 - To analyze
45. Which is not a test of our inward impressions?
- Is it in accordance with scripture?
 - Has God opened a way for it to be possible?
 - Is it confirmed from sources other than the Holy Spirit?
 - Does it commend itself to your own higher judgment?

APPENDIX F

BIBLICAL EXEGESIS QUESTIONNAIRE (Adapted from Nomeriano C. Bernardino, 2002)

Name: _____ Age: _____ Gender: M _____ F _____

Marital Status: _____ Church: _____

Ministerial Preparation: _____ Number of Times Preaching in a Year: _____

- Bible College Level
- Bachelor's Degree
- Master's Degree or above

Number of Years Preaching:

- 0-3 years
- 4-7 years
- 8-11 years
- 12 and above

1. When did you start preaching or sharing God's Word to a gathered group?
 - _____ a. Before I was born again
 - _____ b. Same year I got born again.
 - _____ c. After _____ years following conversion
 - _____ d. After I got some informal training or attended a seminar in preaching
 - _____ e. When I was a student in Bible school or seminary
 - _____ f. Others (please specify _____)
2. How often do you preach a sermon? _____ Everyday _____ 3-4x/week
 _____ 1-2x a week _____ 2-3x/a month _____ 1/month _____ 3-6x/year _____ Not yet
3. What are your struggles or areas of difficulty in preaching? Please check all that apply.
 - _____ a. I do not have enough time to prepare for my sermon.
 - _____ b. I do have time, but preparing a sermon is always a tall order for me.
 - _____ c. I am not sure I am growing in my personal intimacy and walk with God.
 - _____ d. I am not sure whether I am truly called to preach, but I want to preach.
 - _____ e. I can understand the Bible but cannot translate it to a relevant sermon.
 - _____ f. I have difficulty expressing my thoughts and feelings in public.
 - _____ g. I feel I lack the passion, charisma, rapport or influence on the audience.
 - _____ h. I have difficulty in getting the theme, big idea or topic of a sermon.
 - _____ i. I have difficulty introducing the sermon.

- _____j. I have difficulty putting flesh (getting illustrations) into my outline.
- _____k. I have difficulty concluding/applying my sermons
- _____l. I feel the leaders of the church are not very happy with my sermons.
- _____m. I feel my own wife and children are not very blessed with my sermons.
- _____n. I cannot preach beyond 15 minutes, or have difficulty maintaining rapport.
- _____o. I have a hard time preaching less than 25 minutes per sermon, need more time
- _____p. I feel there are other people in church who can preach better than me.
- _____q. I am seriously concerned with my grammar, pronunciation, diction, etc.
- _____r. I am negatively affected by my looks, height, dressing, combing, etc.
- _____s. I am not emotionally inspired or fired up by many of my sermons.

4. Please check which of the following has helped preach. Please score each avenue of influence in terms of their helpfulness to you (5: Very significant/must, 4: Significant/helps a lot, 3: Helpful, 2: Quite helpful, 1: Not helpful)

Sources of Learning	Your Score
_____a. Personal readings/study of homiletics & sermons	_____
_____b. Personal coaching or modeling of a pastor or missionary	_____
_____c. From preaching seminars, conferences or workshops	_____
_____d. From personal observation of preachers in TV, gatherings	_____
_____e. From Bible school or seminary training	_____
_____f. From inward prompting and gifting	_____
_____g. From audio and video-tapes	_____
_____h. Others (please specify)_____	_____

5. Please check which of the factors have helped you personally to preach effective and powerful biblical preaching. Please score them in terms of contribution (5: Very significant/must, 4: Significant/helps a lot, 3: Helpful, 2: Quite helpful. 1: Not helpful)

Contributors	Your Score
_____a. Personal experience of conversion, or new birth	_____
_____b. Growing personal knowledge or intimacy with God	_____
_____c. Personal delight when studying/meditating God's Word	_____
_____d. Personal discipline, e.g. daily study, of God's Word	_____
_____e. Bible school/seminary education	_____

- ____ f. Competence in biblical languages (Greek and Hebrew) _____
- ____ g. Good rapport with parishioners (meeting and visiting them) _____
- ____ h. Getting feedback and evaluation from your audience _____
- ____ i. Personal modeling and mentoring in preaching _____
- ____ j. Schooling/training in communication skills _____
- ____ k. Personal integrity of the preacher _____
- ____ l. Personal confidence and competence of the preacher _____
- ____ m. Discipline and commitment of preacher to prayer _____
- ____ n. Diligent study and hard work of the preacher _____
- ____ o. Availability of books and materials for preaching _____
- ____ p. Knowledge of current events (newspapers, TV, magazines) _____
- ____ q. Anointing/fullness of the Holy Spirit _____
- ____ r. Good aids (transparencies, sound system, power point, etc.) _____
- ____ s. Others, please specify _____

6. Please identify the best biblical preacher you have heard, seen or read.

_____ Please list 3 reasons why you think highly of that person.

- a. _____
- b. _____
- c. _____

7. On a scale of one to ten, ten being the highest, how would you rate yourself as a biblical preacher? _____ How would leaders and members of your church rate you? _____

8. Aside from the Bible, how many books do you read from cover to cover per year?

____ 1 Book ____ 2-3 books ____ 4-6 books ____ 7-10 ____ 12 or more

APPENDIX G

INTERVIEW PROTOCOL

Interviewing the selected Pastors, to assess their situation.

- ✓ I will ask the permission of the person for a convenient date/ time to speak with them personally. When the time and date is set – begin the interview.
- ✓ Call the person, ask the name, and introduce myself, explain the research title and the purpose of the research.
- ✓ Hand him/her the list of questions. Give him/her at least 5 minutes to read the questions for any question and clarification.
- ✓ Ask for the permission of recorder. Then, prepare the things to be used for the interview (recorder, paper, and pens).
- ✓ If he/she wishes for confidentiality, then offer confidentiality – that is to say, that the name of the person will not be mentioned. However, being clear that feedback will be included in the overall results.
- ✓ After every question, the interviewer will jot the notes.
- ✓ I will stick with the number of questions. The amount of time needed should range from 10 to 15 minutes. Considering unexpected circumstances, the time might extend to an hour or more.
- ✓ For follow-up and appreciation, a thank you letter will be given to the participant. If the participant wishes to have a copy of the research paper, I will be willing to send them the soft copy once the research is completed.

APPENDIX H

QUESTIONS FOR THE PASTORAL INTERVIEW (from Winston C. Reyes, 2012)

1. How would you rate your sermon in terms of the explanation and interpretation of the Bible passage? (Please circle the number.)
 1 ----- 2 ----- 3 ----- 4 ----- 5 ----- 6 ----- 7 ----- 8 ----- 9 ----- 10 -----
 Poor exegesis Excellent exegesis
 2. How do you prepare for your weekly sermon?
 3. What is your idea of an effective sermon?
 4. What is your procedure when doing exegesis of a Bible text?
 5. How do the weekly study notes (discussion) affect your sermon preparation?
 6. What Bible software, books, commentaries, and references do you use when you study and prepare for your sermons?
 7. Normally, how many hours a week do you allocate in preparing for a sermon?
 8. What are some specific challenges you face as you study and prepare for your sermon?
 9. What areas in the preaching ministry do you need further training and equipping in order to develop the effectivity of your sermons?
- _____ Learning how to exegete a Bible text
 - _____ Knowing the background of Bible texts
 - _____ Sermon construction/structure/outlining
 - _____ Sermon delivery/communication
 - _____ Using technology to aid communication (PowerPoint, KeyNote, iPad)
 - _____ Spiritual life of a preacher (prayer, personal holiness, integrity)
 - _____ Finding the right illustration, story, analogy for the sermon
 - _____ Getting the right interpretation (hermeneutics)
 - _____ Sharing the appropriate application of the sermon
 - _____ Principles of contextualizing the message to the people
 - _____ How to preach life-transforming messages
 - _____ Others (Please specify) _____

APPENDIX I

Sermon Manuscript Evaluation Form (Adapted from Haddon W. Robinson, 2002)

SERMON MANUSCRIPT EVALUATION FORM

Message: _____

Scripture: _____

Preacher: _____

Evaluator: _____

Place: _____

Date: _____

***Introduction:**

Comments:

Rating (1-5) _____

***Scripture Background:**

Comments:

Rating (1-5) _____

***Theme/Development:**

Comments:

Rating (1-5) _____

***Exegesis/Contextual Analysis:**

Comments:

Rating (1-5) _____

***Sermon Points (from the Scripture):**

Comments:

Rating (1-5) _____

***Sermon Illustrations:**

Comments:

Rating (1-5) _____

***Application to Life:**

Comments:

Rating (1-5) _____

***Closing:**

Comments:

Rating (1-5) _____

Overall Rating _____

(40 Possible)

Final Comments:

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