

# Training Mercy Ships' Chaplains

## Listening Groups and Scripture Distribution in Senegalese languages

---

Laurie Klaas,  
Scripture Engagement Consultant  
SIL Senegal, January 2021

This report describes the Scripture Engagement training which was carried out in response to an invitation from Mercy Ships. Twelve local chaplains were trained to facilitate listening groups among the outpatients of Mercy Ship's Hospital Out-Patient Extension Center (HOPE Center). They were also equipped to distribute Scripture resources among the outpatients and those receiving care on the ship.

A description of the training program and resources used is followed by lessons learned and changes that were made in the process. Included in the report are links to information about the devices and the documents that were used.



## Introduction

Mercy Ships estimated that they would be able to treat at least four thousand patients while moored in the port of Dakar, Senegal, from late August 2019 through the end of May 2020. Most patients would be accompanied by a local caregiver who would stay with them throughout the duration of the healing process. Two hundred and fifty Senegalese volunteer staff working in close contact with the patients would increase the number of those who would benefit from the chaplains' efforts. In addition to participating in a listening group<sup>1</sup> where consecutive Scripture passages would be introduced, listened to, and discussed together, patients could return home with a microSD card containing digital Scriptures.

We want to acknowledge the support and involvement of Africa Mercy's Hospital Chaplaincy Program Manager, Steve Schwind, and two crew chaplains in planning and implementing the program. Our collaboration was designed to encourage interaction with the Scriptures in a way that would be relevant to the patients' situations, leading to ongoing and sustainable Scripture engagement, while providing the practical means for such engagement. Our hope was this that would prove true for most if not all, of the chaplains as well.

It would be the first time that these strategies would be employed in Mercy Ships' chaplaincy program and the first time that we would combine the two components in one training program. It would be the first time we trained others to do Scripture distribution using the LightStream Pocket<sup>2</sup> Wi-Fi device, rather than the BibleBox<sup>3</sup> with which we were experienced. Steve chose the LightStream Pocket after we proposed and explained the different media devices.

Even though Sophie Coly<sup>4</sup> and I had each trained listening group facilitators before, it would be the first time to do it together. With so many firsts involved, we knew we needed to make changes to previously made procedures and documents. Our hope is that this report will aid discussion and future efforts in training promoters of local language materials.

---

<sup>1</sup> In Senegal, we were originally using the term 'listening group' in the context of Bible listening programs in partnership with Faith Comes By Hearing (FCBH). Initially it was only used for groups that listened to and interacted with the New Testament in one of the languages recorded and placed on Proclaimers (solar-powered audio players). Now the term 'listening group' is being used more generally, including groups where facilitators are similarly trained, but who are not using the Proclaimer or operating within an FCBH program.

<sup>2</sup> <https://renewoutreach.org/equipment/lightstream-wifi-hotspot/>

<sup>3</sup> <https://biblebox.org/>

<sup>4</sup> Since April 2020, Sophie Coly has been the Head of the Promotion Sector of the Department of Promotion and Translation in Local Languages of the Federation of Evangelical Churches of Senegal. For two years prior to that, she carried out her ministry of promoting local language Scriptures as a member of her church.

## Four Objectives and Five Questions

We defined four objectives, which would respond to the request we received from Mercy Ships, while enabling those trained to extend the use of their training to other contexts.

By the end of the training:

1. Chaplains can **facilitate a listening group discussion** making use of the Five Questions<sup>1</sup> and write up details from the experience after the meeting.
2. Chaplains can **facilitate the streaming and downloading of Scripture resources** to a phone, making use of the LightStream Pocket, even if it is not in a language they speak.
3. Chaplains can **recommend a Scripture resource** in an appreciable manner, including resources not in a language spoken by the chaplain, nor contained on the LightStream Pocket.
4. Chaplains can **speak of the importance of interaction with Scripture in the language best understood** by the listener.

Here are the Five Questions:<sup>5</sup>

1. **From the passage we listened to, what have we learned about God?**<sup>6</sup>
2. **What have we learned about people and their character?**
3. **Is there anything in the passage that you did not understand?**
4. **What caught your attention?**
5. **How can we put into practice what we have just heard?**

Using these Five Questions would help the chaplains facilitate the listening groups with the HOPE Center patients, as well as help in their own preparation of the passage. Using the Five Questions each time would help the participants know what kind of things to focus on while listening to and discussing the passage. Since the facilitators used the questions to prepare for the session, they were ready for the kind of responses given, the ensuing discussion, and would be able to summarize the main points. In addition, participants who

---

<sup>5</sup> These questions were based upon those used in Storying Training for Trainers (ST4T) in Senegal. See more in Appendix B.

<sup>6</sup> The phrasing of this question patterns the first comprehension question used in local schools following the presentation of a text. When listening to some New Testament passages, it may be more fitting for the first question, or a second one to focus upon Jesus rather than God.

attended more than one session could anticipate what would be asked and might even pose the next question following discussion of the current question.

There is nothing magic about these questions, but we have found using them in the order noted facilitates the direction of the discussion, beginning with God and then moving on to us. With the attention of the participants thus focused, less time is taken for tangents or discussion of what is not in the passage. Discussion of the first and second question can involve a retelling of the text. More personal interaction with the text is sought in the last three questions, with the third or fourth question sometimes being key to what is learned, and the final one giving the opportunity for the participants to make use of what they have heard. In certain contexts, a question or two may be left out, but the direction of the understanding is to remain the same, with the involvement of as many of the participants as possible.

Listening group facilitators were trained to write up notes concerning the group following each session. Since the chaplains might not be scheduled to work many days in a row at the HOPE Center, having some details of the most recent sessions could prove useful. They could check the notebook prior to the listening group session they were to lead and read the chapter listened to and discussed, observe the number of people attending, interesting questions, testimonies, and possibly topics for prayer from the previous session (see the example in Appendix A).

The third and fourth objectives were added because of the importance of increasing the chaplains' familiarity with the available Scripture media resources in Senegalese languages and of heightening their appreciation for the Scriptures and languages other than the ones with which they were familiar. Both would help to facilitate access to those resources. We hoped that it would also increase their desire to promote Scripture resources in other settings.



## Training Schedule

The training we provided was to take place in three sessions of two hours each. Steve and his two crew chaplains would be participant-observers. All would be together for the **first session**, where they were introduced to the main elements of the sessions, during which they would:

- talk about the importance of Scripture and habits of engaging with Scripture,
- learn about listening groups through some explanation and by experiencing one,
- interact with the LightStream Pocket and its contents via their smartphone,
- learn that there are Scripture resources available in most of Senegal's languages in a variety of formats,
- learn the value of language and of language choice in multilingual settings.

Each participant would receive a copy of the catalogue of audio Scriptures available on the LightStream Pocket.

The **second session** would be devoted to listening group facilitator training. In small groups, where each spoke a common language, they would translate the five questions into that language, experience a listening group as a participant and take a turn facilitating a group. Each chaplain would receive a document describing the basics of facilitating a listening group and an 8 MB microSD card (and adaptor) with the audio New Testament and Genesis (if available) along with the printed version in the language they knew well, in Wolof and in French.

The **third session** would focus on sharing digital Scripture materials, including greater interaction with the LightStream Pocket and its resources. This would be done through exercises in pairs where each takes a turn in searching for a particular resource, streaming one, downloading one, and facilitating the other to do the same. Some searching for resources would be with the catalogue introduced in the first session. File sharing from other sources would be discussed and information concerning some common Scripture resources in particular languages would be shared. We hoped that introducing the chaplains to materials in their own language would interest them enough to begin using them, if they were not already doing so. We also hoped that would lead to increased interest in learning about what was available in other languages and enable them to more easily facilitate the patients' (and others') knowledge of and access to, such materials. They would receive a copy of the catalogue and the common resources documents. Facilitation and follow-up of the chaplains would be relatively easy since the HOPE Center was located right next door to the SIL office in Dakar.

With our preparations, it became clear that fitting the training into the time available was going to be a challenge, especially since the chaplains were already working with patients and the training sessions were initially to take place on some of the Tuesday afternoons during the time reserved for more chaplaincy training. Since there were only two of us to train the chaplains as listening group facilitators and we wanted them to experience the

group in a local language, it seemed we would need at least three sessions, where each of us worked with a different group for most of each session. This would depend upon what languages were known by the participants and we would not learn that until we had the attendance sheet filled out in the first session. Who was available to attend which session would need to be arranged before the chaplains were scheduled, so those who knew the same language would work the same day at the HOPE Center and so that each of the chaplains worked at the HOPE Center one of the three days on which the three 'second sessions' were held.

## Training Resources

**MegaVoice audio players** were already among the Hospital Chaplaincy's resources. The program manager hoped that several could be loaded with the New Testament and Genesis for the languages in which the listening groups would be facilitated. **MicroSD cards** would be formatted and prepared with the Scripture resources so that each chaplain would have as much of the recorded Scriptures available in the languages that they indicated they knew (on the attendance sheet). Printed copies of the available Scripture resources would be procured to give them too, at the listening group training (the second session). Five **LightStream Pockets** needed to be ordered and loaded with the resources to be distributed via the Wi-Fi device.

The catalogue of the resources that would be placed on the LightStream Pocket needed to be finalized along with an introduction and a description of some common resources (See sample page in Appendix C.). This would entail ensuring that all permissions were in order for the items to be distributed by the chaplains and the Mercy Ships crew. Since Mercy Ships would own the Wi-Fi devices and the resources would be distributed by their staff, resources for which SIL had previously gained permission to distribute from the copyright holders<sup>7</sup> would only be possible if further permission was obtained from the copyright holder. In recent years, some of our staff have worked to obtain broader permissions, for example a Creative Commons license agreement which allows distribution of recordings as long as there are no modifications, derivatives or commercial gain involved in the distribution.

In addition, English descriptions needed to be added alongside the French descriptions in the catalogue since the titles were in the local language of each resource. This would make it more user friendly to the Mercy Ships crew and possibly others. We needed to revise our listening group facilitator training documents to take into account the way the training would be divided into one of the training sessions. We also wanted to have them in French and in English for greater understanding by the Mercy Ships crew and some of the chaplains.

Activities in each session would involve different groupings of participants to facilitate more interactions with one another as they put theory into practice. Some things would be

---

<sup>7</sup> Many of these recordings can be streamed and/or downloaded from the internet for personal use, but permission is needed for wider distribution by other organisations.

practiced in front of others to gain input, bettering their efforts, and preparing them to work with whoever they were assigned at the HOPE Center.

## First Session: Introduction

### A. The Importance of Scripture

We set up the room for the participants' arrival, arranging the chairs so that the groups could easily go to designated areas when the time came. Posters of different media resources were placed for easy viewing.<sup>8</sup> (See some examples in Appendix C.)

After introductions, prayer and passing around the attendance sheet, the participants divided themselves into small groups to discuss the key themes of the training sessions. We asked two questions:

1. How important is interaction with the Scriptures?
2. How and how often do you interact with the Scriptures?

Sharing together afterwards reinforced the fact that Scripture is essential to growing in one's faith and understanding God and the Gospel. Two participants noted details of how that takes place by quoting parts of 2 Timothy 3:15-17. All named "church" as a time they interact with Scriptures. Family and personal devotions were also mentioned. We did not discuss whether listening or reading Scriptures was the preference for such interaction.

### B. Listening Group Experience

We began by asking what the Scriptures teach about themselves and a participant responded with the same phrases cited earlier from 2 Timothy chapter 3. Since it was the first passage we planned to read, it was even better to have it brought up by the chaplains. 'Faith comes by hearing' from Romans 10:17 was highlighted with a short explanation of listening groups, emphasizing the importance of listening to chapters from the Bible, in succession one after the other, where the content was discussed making use of the Five Questions, concluding with the challenge of putting into practice what was learned. We summed up the benefit of doing so *together* in the proverb 'If you want to go fast, go alone. If you want to go far, go together.'<sup>9</sup>

The chaplains then experienced a listening group as participants, interacting with the first chapter of Genesis. Genesis rather than Matthew was chosen, since the HOPE Center patients would probably be representative of Senegal's religious population that valued Genesis, and it was available in several of Senegal's languages. In an effort to limit the time

---

<sup>8</sup> Jesus Film products, The King of Glory, The Way of Righteousness, etc. with the names of the Senegalese languages in which each was available.

<sup>9</sup> Although often attributed to Africa, we did not say it was an 'African' proverb during the training, since an extensive web search did not reveal the proverb's country of origin or its original meaning, though hundreds of people in various capacities used the proverb to illustrate similar benefit.

that patients spent listening to and discussing the passage during each session, and in the light of possible irregularity of patients' attendance, one chapter of the Bible would be covered in each session.<sup>10</sup> Participants were encouraged to choose the group of the language best understood; either the French or Wolof, one of Senegal's majority languages and likewise, Sophie and I each facilitated the group we could best facilitate.

We wanted the chaplains to pattern their facilitation of listening groups after what they experienced, and since their audience would probably be largely of the majority religion of Senegal, we spoke of the value of listening to the first book of the Torah, noting the importance attributed to it. We believed it was important to make the point that we were listening to a recording of the written text, holding up written text we had open on our laps, stating that the audio and the written text were the same. We encouraged the participants to listen carefully to the chapter so they could be ready to discuss it afterwards. After asking someone to pray, the MegaVoice audio player was placed in the center of the group so each participant could hear the recording well. Afterwards, there would be opportunity to share together their reactions from the experience.

At the end of the chapter, the MegaVoice player was turned off and the participants were asked if they had understood the passage or if they wanted to listen to it again. With the indication that the participants understood the passage, we facilitated discussion of it using the Five Questions listed in the preceding section. Prayer closed the session, along with a summary given by the facilitator of the important points.

None of the chaplains had previously experienced such a Bible discussion group and except for their training together as chaplains, they had had little interaction with one another. As the participants discussed and answered the questions. "Why did God create it all?" was brought up as something not understood, nor easily answered from the text. Reflecting upon this question and its importance was mentioned in one group as a way of making use of what was found in the chapter. The rhythm of the text and the order of creation were noted as catching the attention of several participants in the French group, whereas the significance and understandability of the Wolof text stood out for the group using that language rather than French.

### **C. Experience with Media Devices**

Since smartphones are so easily available in Dakar, we counted upon the chaplains having them (only one did not). They were already familiar with transferring files from their phone to another and we confirmed this at the outset. Xender, WhatsApp and other social media tools were named along with lending one's microSD card to another, as known ways to share files from phone to phone.

---

<sup>10</sup> In other contexts, listening groups can listen for up to 30 minutes. It was after the chaplains began facilitating the listening groups, that I read about listening groups in Chad which did not follow the idea of listening to passages for 30 minutes at a time, choosing instead, to discuss each chapter after listening to it. [Stefanie Paucke, *Faith Comes By Hearing and Listening Groups in Chad* in Scripture Engagement News & Resources for Francophone Africa (Number 6 - 09 February 2018)]

In this session, we wanted to acquaint the chaplains with the LightStream Pocket and the breadth of Scripture resources in different Senegalese languages contained on it. When it was held up with the question of what it might be and suggestions of how to use it, one chaplain who had heard of the BibleBox queried whether it was one. We explained it to be similar, since it was also a Wi-Fi device which worked *without* connecting to the Internet, and that we often referred to the box (“boîte” in French) by the name of its Wi-Fi signal “Bonne Nouvelle” (Good News), thus calling it “Boîte Bonne Nouvelle”.<sup>11</sup> Information concerning how to turn on and connect the device followed. Connection to its Wi-Fi signal would enable access to more than 175 Scripture resources in a majority of Senegal’s languages.

To facilitate interaction between the chaplains and to reduce the number of devices attempting to connect to the signal at the same time, the participants were told to turn off their Wi-Fi to facilitate connecting to ‘Bonne Nouvelle’<sup>12</sup> when it appeared. They divided into groups of two. First one member of each group tried to connect and was then told to select from what appeared. Those having problems with the home page opening up were directed to type “bn.lan”<sup>13</sup> into their browser. A resource was to be searched for and listened to for a few seconds before the other person in the pair tried to connect to the signal and search for a different one.

Groups searched for named and preferred resources using the catalogue too, since it included the French and English description of the Scripture language resources (more than one promoter had requested such a list to help them understand the content of resources in languages they did not know). We explained the arrangement of the catalogue, its purpose and we encouraged them to familiarize themselves with it to have better idea of what was available in which language before they began recommending resources to patients in their interactions with them.

We closed with a summary of the Senegalese language families and language names and gave an opportunity to identify the languages the chaplains spoke. Language as part of God’s plan and its use in the church of Senegal was touched upon before closing. Neither topic was covered as fully as planned due to time limitations. Nor was much time devoted to the posters that had been arranged for view to increase the knowledge of the languages in which some resources such as the Jesus Film, Magdalena, The Way of Righteousness, and King of Glory, were available in Senegalese languages (see Appendix D).

---

<sup>11</sup> The name “LightStream Pocket” had little meaning for those who have been distributing resources with the BibleBox. Since the purpose of the devices was the same, it made sense to use the same name for the signal. We continue to distinguish between the device names by retaining BibleBox (in English) for the first one, and Boîte Bonne Nouvelle for the second one.

<sup>12</sup> Our technician had given “Bonne Nouvelle” to the Wi-Fi signal of the BibleBox. It has been found interesting enough for folk in two Senegalese clinics to try connecting to it, and probably more inviting than if it were named Bible or Scripture Resources.

<sup>13</sup> bn = abbreviation of ‘Bonne Nouvelle’; lan = abbreviation of languages (It made more sense than ‘local area network’ since the letters of the French translation of that phrase would not have been represented well by those three letters.)

## Second Session: Listening Group Facilitator Training

The chart below was composed from the 'languages spoken' section of the attendance sheet from the introductory session to determine what languages could be used for the listening group sessions (both at the HOPE Center and in the practice sessions).

Listening Group Languages	Wolof	Serer-sine	Kasa	Mankanya	Pular (Fouta Jalon)
Speakers among chaplains	10	2	2	2	1
Training practice and translation of 5 questions	4	2	2	2	1 translated the questions so he could use them

All but the fourth language are used as languages of wider communication, and other than the Pular speaker, there were at least two who spoke the same language. We therefore set up the second training sessions so that those speaking the same language could be trained together, with the two Mankanya and two Kasa speakers attending the first session, the two Serer-sine speakers and two speaking Wolof in the second one and the others, including the Pular speaker in the third one. (It would take more time to get the printed Scriptures for his language.)

In each of the second sessions, a short review of what was learned in the first session was followed by the chaplains sharing about which Scripture resources they had interacted with during the previous week, in what language and in what format. Then Sophie spoke about the importance of using the language one knows best to understand Scripture well, leading into more explanation of listening groups and the importance of participation for those attending one. We also looked at the chaplain's role as a facilitator, as well as a model, in dealing with and living out the Scriptures. The importance of having the questions and the discussion in the same language as the Scripture recording was highlighted among other things.

In each of these sessions, the chaplains worked together translating the questions into the language they had indicated they understood well (one of the languages previously noted for that session). Then Sophie and I each worked with a group ensuring good translation of the questions, good preparation (listening to the passage, and writing down all the possible answers to each of the questions for the chapter), and good facilitation of a listening group as they took turns being the facilitator and a participant. All but the speakers of Kasa worked with the next chapters from the book of Genesis (they used the first chapters of Matthew since Genesis is not yet available in their language.)

Each chaplain received the Scriptures in print and on microSD memory cards in the languages they knew. We encouraged them to use them as they prepared each chapter of the books listened to so they would have fuller understanding of the themes and know the

book's full contents, even though they would not facilitate a listening group for each chapter. We assured them of our assistance especially as the listening groups began.

Once the sessions were held, we would begin learning which languages would be well-enough represented by the patients to hold listening groups, but the chaplains were ready to facilitate groups in at least one language.



*Training one of the new chaplains*

### **Third Session: LightStream Pocket Training**

Although the chaplains were introduced to the LightStream device during the first training session, it was very brief, with each having only the opportunity to try to connect to the signal and stream one of the items specified. Knowing how to recommend and offer access to specific Scripture resources and interacting in a manner that encouraged the patient's interest would be as important as knowing what to do if it was not possible to find what was desired in a particular language and troubleshooting connection problems.

Since this session was also for the whole group, we began with a review of the catalogue, giving each one an updated version. To get better acquainted with the catalogue, they searched for certain named resources in small groups based upon language. Exercises in pairs with the emphasis on one facilitating the other, somewhat like they would as chaplain and patient, included aiding the other's connection to the Wi-Fi signal, his navigation to and among the choice of languages which appeared, and then through the categories of resources so that a title could be chosen and listened to or watched. Learning how to

troubleshoot to get to that point with the other chaplain in their group could aid their doing so with a patient.

After some discussion of the resources found, those not found, and other difficulties, they created a short skit in pairs to exemplify a situation where one, as chaplain, recommended a resource to a patient. Positive input was offered from those watching each skit. The chaplains noted their appreciation for the LightStream Pocket and the opportunity to make use of it with the patients, facilitating their access to Scripture resources.

Since more practice seemed to be needed, the chaplains attended a session two, three or four at a time, depending on when they were working at the HOPE Center. Unlike other Scripture Engagement training courses, we had no final closing session with everyone meeting together. The chaplains were busy putting their training to use.

A little over a month after starting to distribute Scripture resources via the LightStream Pocket, Mercy Ships closed the HOPE Center because of the arrival of COVID-19 in Senegal. They plan to return to Senegal in the spring of 2021 to finish the program they started. Making use of what we learned could enable more effectiveness in other training efforts even for their return.

## What did we learn?

### 1. The importance of flexibility in the training

This was greatly needed as we put together this training with components not previously combined, involving the creation and use of new resources. Absences during the scheduled training sessions and the resignation of two chaplains between the second and third training sessions meant extra sessions to train those who missed a session and to train the person who replaced those who resigned.

With merely the experiences of being a participant in two listening groups and facilitating one with only one other chaplain, Sophie and I, Steve, and the crew chaplains all expressed the importance of seeing the facilitation of listening groups at the HOPE Center modeled. Sophie facilitated the groups enough times to ensure that each of the chaplains experienced it at least once, including debriefing and recording notes in the notebook afterwards.

Since the MegaVoice players were kept at the HOPE Center and the chaplains had little practice with them when they experienced the practice session, nor would they have much while working with them at the HOPE Center, sessions were set up so they could gain more experience. Exercises (in Appendix E) to navigate to particular chapters and verses of the Bible and possibly discover some shortcuts, were the focus.

After the third session's training with the LightStream Pocket, it was clear that we needed to add sessions of smaller groups so that more practice of similar exercises and activities might put the chaplains at ease when they began promoting local language Scripture with the

patients. Although initially planned, we did not train the chaplains on how to put resources onto microSD cards.

## **2. Unforeseen consequences occur and can prove beneficial or not**

Adding the step of modeling the listening groups for the benefit of each chaplain added a month to the training program, which proved good since the LightStream devices had not yet arrived. Concentrating solely upon the listening group component seemed important and beneficial. We had linked other aspects of distributing or sharing files to the LightStream Pocket training however, so none of that took place for several months, since our focus was on listening groups. Thus, patients and the person accompanying them, who left the HOPE Center before the LightStream training, did so without having had interactions concerning local language Scriptures, or the microSD memory card intended for each one.

Since neither we, nor those previously trained, had used the MegaVoice players in a large open hangar like the one at the HOPE Center, it was not until it was actually done there that we learned the volume of the player's speaker was insufficient for most to hear it. Switching to local microSD card radios was our way of solving that problem, and it had the advantage of using a device easy to obtain locally.

Some smartphones would not connect to the LightStream Pocket's Wi-Fi signal, even after troubleshooting steps were taken. Sometimes it was not possible to view the resources contained on the LightStream Pocket even though connection was made with its Wi-Fi signal.

## **3. The importance of knowing the chaplains**

We attempted to get to know the chaplains initially through the chaplain trainer, noting what he told us about each of them, while learning their faces from a group photo taken earlier in their training. Prior to and during each session we gained more information about each of them. With the attendance sheet of contact information gained during the first session, we learned about what churches were represented and who spoke which languages, enabling further preparation for the second training sessions (namely who needed to attend which session). Those speaking the same language could then work together, translating the questions and experiencing the listening group as a participant and as a facilitator. Identifying who needed more attention and encouragement was important so that skill and confidence were gained, particularly in light of the challenge of facilitating listening groups of patients who were primarily of Senegal's majority religion and from villages distant from Dakar.

## **4. The importance of knowing the audience**

We encouraged the chaplains to think about their audience by starting with Genesis rather than with Matthew. As noted earlier, we spoke of Genesis as part of the Torah and we noted the importance of knowing which languages were represented by the participants. Actually discussing who might compose the listening groups was not something we had

included in previous trainings since the facilitator largely determined who the participants would be rather than having 'anyone in the area' attend, as was the case at the HOPE Center, with the population being similar to that of the country's composition. Then they may have better equipped them to deal with the challenges involved.

Asking the women chaplains to wear a scarf when facilitating the listening group, since it is the practice for women (and for girls) when praying, is one practical change that took place before the second listening group met. Another was to change the way folk were invited to attend each listening group, and another was to change from meeting Monday through Friday mornings to just three times a week.

### **5. The importance of knowing the method or device, and to be at ease using it**

Facilitating certain chapters of Genesis on an irregular basis seemed to inhibit the preparation, and thus the reading and understanding of all the chapters by the chaplains. With the need for good interpreters in specific languages on the ship, there was little regularity to when and which chaplain worked at the HOPE Center. Some worked a few times a month there, with others more often. With much encouragement, and aid in preparing the chapter to be facilitated the morning it was to be listened to and discussed, seemed to help some of the chaplains in their efforts.

Together with Steve, we decided to hold the listening groups in Wolof since the majority of the chaplains and the patients knew it, allowing more chaplains speaking different languages to interpret on the ship. The chaplains speaking Serer-Sine and particularly Pular, facilitated speakers of their languages to listen to the chapter in it and to discuss it.

The audio players used for listening to the Scriptures were kept at the HOPE Center and were not used by the chaplains outside it. Though similar, using their smartphone or computer to listen to the chapter did not facilitate navigating the buttons of the radio. The LightStream Pocket device could be used with patients in the wards of the ship and at the HOPE Center, but there was no opportunity for use beyond those places.

### **6. The importance of having multiple means of communicating**

This was true among team members with those involved in collaborating and not only for "work" reasons. It was not possible to reach the chaplains by phone while they were on the ship, so having contact via social media, especially WhatsApp, was important. A WhatsApp group was created for sending information messages and words of encouragement. With work initially during rainy season and absences due to a variety of reasons, such messages were often critical to continuing and/or altering plans. Sophie and several chaplains continued to make use of it even after the departure of Mercy Ships.

### **7. Rarely did there seem to be enough time**

Late arrivals, changes in plans, unforeseen consequences, rainy season, illness, and death of some close to the chaplains all figured into this. Because of the delay in the arrival of the

LightStream Pocket devices and the microSD cards, a new means by which each patient received one, and only one, microSD card needed to be determined. Chaplains falling ill, combined with other factors confused and postponed the scheduled activities, thus requiring new efforts. It was the first time to include this specific training as part of the Mercy Ships chaplaincy program. Only with significant effort was the training completed for all the chaplains with last sessions inserted into their workday.

Waiting for responses to copyright and other questions held up the finalized version of the library catalogue.

#### **8. The importance of relevance between the Scripture passage and life (impact)**

Although interaction over what was listened to seemed to start off slowly, once there was a response or two from a participant, others seemed freer to contribute. When relevance between what had been listened to and what was being experienced was revealed, discussion became animated, with participants easily noting ways to make use of what they had heard.

Appreciation for the passage and of their treatment by Mercy Ships was sometimes mentioned in discussing the fifth question. When the chapters concerning Noah's ark were discussed, patients called attention to Mercy Ships' name and to the similarity of God's selecting them to experience the mercy of its crew, to God's selection of Noah's family, and their experience of His mercy.

Upon several occasions, patients (or persons accompanying one) brought up the importance of being "ships of mercy" at the HOPE Center, and upon returning home rather than returning there merely in a better physical state. Now they had experienced what they had, they had the opportunity to offer mercy, rather than judgement, to those who had mistreated them because of their infirmity. Some patients called Sophie after returning home to talk about that, expressing appreciation to her and to Mercy Ships for what they had experienced, and noting the desire to pass it on to those around them.

## Appendix A

### Details Listening Group Facilitators Record After Each Session

Place: Date:

Nº men participating: Nº women participating:

Passage listened to:

Interesting notes/questions from participants:

Praises/testimonies:

Prayer requests:

## Appendix B

### Questions from Storying Training for Trainers

Church Planting for Church Planting and Discipleship by David Garrison  
<http://e3partners.org/wp-content/uploads/2015/02/ST4TBookBFCFcolor.pdf>

- What did you like in this story?
- What confused you or bothered you in this story?
- What did you learn about God?
- What did you learn about man?
- What should you obey from this story?
- How will you remember this story?  
[Note: The best answer to this question is to tell the story.]
- To whom will you tell this story?

## Appendix C

### Sample page from the Catalogue of Resources on the LightStream Pocket

Language	Type	Ethnic Title	French Description	English Description	Size (MB)
<b>WOLOF (wol, écriture par décret : wolof)</b>					

- [FR] Parlée au Sénégal, en Guinée-Bissau, au Mali et en Mauritanie. Un autre dialecte est parlé en Gambie. Projet NT World Venture achevé et de l'AT est en cours. Pour les ressources en langue wolof vous pouvez aller aux sites comme [www.biblewolof.com](http://www.biblewolof.com), [www.yoonunjub.com](http://www.yoonunjub.com), et [http://worldbibles.org/language\\_detail/eng/wol/Wolof](http://worldbibles.org/language_detail/eng/wol/Wolof). Télécharger plusieurs des ressources avant de passer une commande à la SIL. Pour les applications en wolofal pour smartphone, aller à Google Play Store et chercher « Kaddug Yalla ».

- [EN] Spoken in Senegal, Guinea-Bissau, Mali and Mauritania. A different dialect is spoken in The Gambia. World Venture NT project completed and OT project is underway. You can find Wolof language resources on sites such as [www.biblewolof.com](http://www.biblewolof.com), [www.yoonunjub.com](http://www.yoonunjub.com), and [http://worldbibles.org/language\\_detail/eng/wol/Wolof](http://worldbibles.org/language_detail/eng/wol/Wolof). Please download resources first, before ordering from SIL. For Wolofal apps for smartphone, go to the Google Play Store and search for 'Kaddug Yalla'.

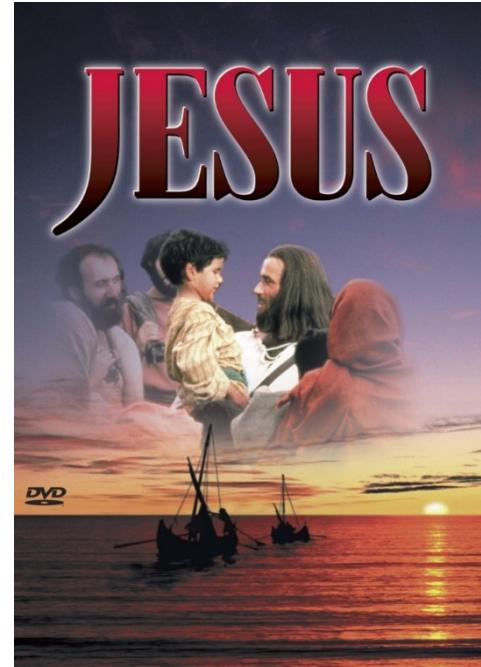
Wolof	Appli	<b><i>Ab Jukki ci Kaddug Yalla</i></b>	Histoires chronologiques de la bible	Chronological Bible portions, text and audio. Toggle between Arabic and Roman script	92
Wolof	Appli	<b><i>Kaddug Yalla gi - écriture arabe</i></b>	Bible en Wolof (écriture arabe)	Wolof Bible (arabic script)	7
Wolof	Appli	<b><i>Kaddug Yalla gi - écriture romaine</i></b>	Bible en Wolof (écriture romaine)	Wolof Bible (Roman Script)	8
Wolof	Appli	<b><i>Woyleen Boroom Bi</i></b>	Chants chretiens, texte et audio	Collection of Christian songs, both text and audio	6
Wolof	Audio	<b><i>Canti Boroom Bi 1</i></b>	CBB 1 - 19 chants originaux	19 original songs	93
Wolof	Audio	<b><i>Canti Boroom Bi 2</i></b>	CBB 2 - 13 chants originaux	13 original songs	68
Wolof	Audio	<b><i>Canti Boroom Bi 3</i></b>	CBB 3 - 18 chants originaux	18 original songs	82
Wolof	Audio	<b><i>Canti Boroom Bi 4</i></b>	CBB 4 - 17 derniers chants orig	17 more original songs	49
Wolof	Audio (Chants locals)	<b><i>Duma la musa fate</i></b>	Je ne T'oublierai jamais (chant 27 tirée de l'album Nanu Maggal Boroom Bi)	I will never forget you (song 27 from the album Nanu Maggal Boroom Bi album)	3
Wolof	Audio	<b><i>Fukki nettali ak ñaar ci mbirum mucc gi</i></b>	Résumé en 12 leçons de la série Yoonu Mucc Gi Yàlla Téral	12-lesson summary of the series Yoonu Mucc Gi Yàlla Téral	190
Wolof	Audio	<b><i>Jigéen ñi ak Yàlla</i></b>	25 leçons sur ce que Dieu dit aux femmes	25 lessons about what God says to women	94
Wolof	Audio	<b><i>Téereb Injiil (Linjiil)</i></b>	Nouveau Testament narration : A.Gueye	New Testament narrated by A.Gueye	597

## Appendix D

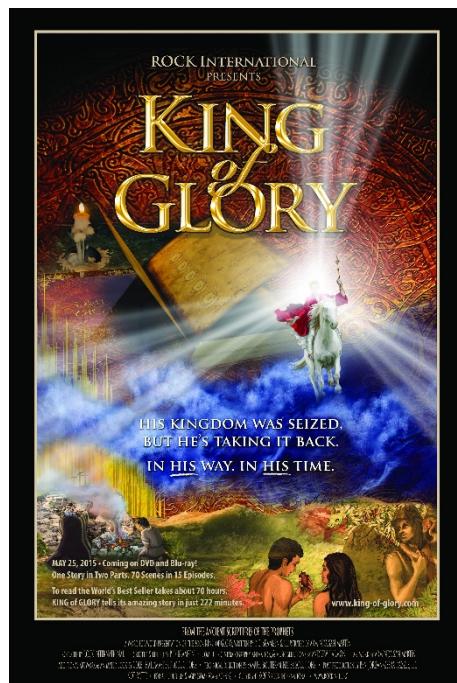
### Images used to create posters of some common resources

Even if there would not be enough time to do much more than direct the participants' attention to the posters we had hung on the walls of the room, we hoped they would notice one or another, attracted by the colorful images. The plan was to mention that there were several good resources available in a number of Senegal's languages. (The posters were visible and mentioned in nearly all the sessions.)

Senegalese believers often name the JESUS film as a Scripture resource that has impacted them. It seems to be named more often than the Bible or a portion of it. Many, even Senegalese believers, are not aware that this film is available in twenty of Senegal's thirty-seven languages. We created a poster by adding each of the language names in which it is available near the edge of the illustration.



Lesser known is the Magdalena film, available in two Senegalese languages and the King of Glory film in French and Wolof. ("For this reason", a version of "King of Glory" of 100 minutes instead of 222 minutes and 15 episodes has been released, making it easier to watch in a single session.)



## Appendix E

### Exercises for better navigation of the MegaVoice audio player

Do these three groups of exercises with the MegaVoice audio player (MV) in Wolof.

In addition, do it with the MV in French or do it with the one in Serer-sine, Kasa, or Pular if you can facilitate a group in one of those languages. Ask yourself if you could find the chapters more easily the second time. When you facilitate a group, the more easily you can find the book of the Bible and the chapter of that book for that day, the better. You may find you need to find a verse within the chapter to start the passage for that day, or you need to find a certain verse to play for the participants to answer one of their questions or remarks.

When we meet again in a few weeks, we will see who knows how to use the MV buttons well.

#### Group 1

Find chapter 1 of Genesis. Put the MV on pause for a few seconds. Release and find chapter 2.

Find chapter 15 of Genesis. Put the MV on pause for a few seconds. Release and find chapter 14.

Find chapter 25 of Genesis. Put the MV on pause for a few seconds. Release and find chapter 22.

Find chapter 47 of Genesis. Put the MV on pause for a few seconds. Release and find chapter 50.

(Did you use the pause button between the exercises? If not, use it for the other groups of exercises.)

#### Group 2

Find chapter 1 of Matthew. Put the MV on pause for a few seconds. Release and find chapter 2. (Did you use the quickest way to get to the first chapter of Matthew?)

Find chapter 15 of Acts. Put the MV on pause for a few seconds. Release and find chapter 16.

Find chapter 3 of I Timothy. Put the MV on pause for a few seconds. Release and find chapter 4.

Find chapter 4 of I Peter. Put the MV on pause for a few seconds. Release and find chapter 5.

Find chapter 22 of Revelation. Put the MV on pause for a few seconds. Release and find chapter 21.

### **Group 3**

Can you find John 3.16? Listen to the whole verse. Was the verse noted in any way?

Can you find Matthew 28:19? Listen to the end of the chapter and you hear Mark chapter 1 verse 1. Was the verse noted in any way?