

Episode 30. "The Small Groups: Using the Key."

Tuesday, February 15, 2022. 40 Minutes Long.

A follow-on to Episode 30, this episode continues discussing the unusual small group structure that the original Christians used. It covers the six parts of a small group and the three types of small groups. It also covers the unique principles of Like-Mindedness, Participation, and Contribution in small group worship.

John (00:00):

John Shields opens the episode by saying:

John (00:12):

Well, "Hello," friends! This is Episode 30 in our bi-weekly series of "Saving Christianity." The podcast that wants to see a return to peace, healing, and hope in Christianity. We're coming to you every-other-Tuesday from Christian Family Online in America. I'm your host, John Shields, here in the studio with my co-host, Owen Allen, our producer, Shannon Wolfe. Now you may remember this episode is the *second* of two episodes that we've been talking about the Early Christians: How they met, how they fellowshiped, how they worshiped in *small groups*, and telling you *why* those Early Christian style small groups are "The Lost Key" to Spiritual growth in today's world. And that's a biggie. The *first* of these episodes was the previous one, Episode 29. And it had the title, "The Small Groups: The Lost Key." And we're going to "find" the Key on this one. It's the *second* episode, "The Small Groups: Using the Key." And so we want to return to our discussion today of the special small group structure that the Early Christians used so successfully. And to do that, we bring in our co-host, Owen Allen. Owen, welcome to Episode 30!

Owen (01:36):

(Chuckles.) Well, thank you, John! And "Welcome" in turn to all of our dear friends out in Podcast Land, wherever you are, whatever you're doing at the moment. You might be driving to work, or washing the dishes, or taking your lunch break, or jogging – all depending on the Time Zone you're in. But whatever you're doing, please know that it's a blessing for all of us ... I speak for the three of us ... to be talking to you now. So, John. As we stick a toe in the water here, how do you think we should start this second episode on Early Christian style small groups?

John (02:16):

Yeah. Well, Owen. In our first episode on this subject, you remember we talked about the *Organizational Structure* that the first Christians used for their meetings, and fellowshiping, and worshiping. And we said that when they met with this special structure that was given to them by the Holy Spirit the day Christianity was founded, we said that today, that structure – and

this is interesting – is "The Lost Key" to Spiritual growth. So why don't we start by *defining* that special small group structure?

Owen (02:54):

Well, that's a great point, John. Because clearly *definitions* are the best place to start. I think we said that in one of our very first episodes in this podcast. And frankly ... think about this a minute, John. If I had to guess, I would say that a lot of Christians today would just simply tell you that a *cluster* of Christians in a small ... a *cluster* of some description in a room would be a – quote – "small group." And it *would* be a cluster of humans. But it's not a *small group* by the First Century definition that we're using. And, frankly, that *they* used. You know, we talked about that specific problem in the previous episode, Episode 29. We said that today's Christians are far too casual about forming small groups. And that most of the – quote – "small groups" they form really are *not* small groups (chuckles) by the Early Christian definition.

John (04:00):

Owen, maybe this is something I'm going to just mention sideways. In my profession in working with married couples who may be going into their second marriage, or maybe their third marriage, the principle's kind of the same here. They wonder why the second marriage didn't *work* (and) why the first marriage didn't *work*. And it was because they ... nothing had *changed* from the template from the very first one. So, why in the world would you think that the others would be different? And that's what we're talking about here, with these small groups.

John (04:36):

And using this, just thinking of a small group as "just a few people getting together," right? If it's just a smaller *number* of people ... (inaudible) ... (is it really a) "small group"? Right, right, without this definition that we're talking about here. So, we're talking about ... many *congregations* that people think of as "small groups." And as a result, they have the same *habits, attitudes and rituals* as the large group. Which is a tragic mistake.

Owen (05:11):

Well it is, John. And you know, that's why in the previous episode we called that a *mini-congregation*. It was *not* really a small group. It was a mini-congregation. And we named it that because it was what we called a "hologram": A *small piece of the parent congregation*. But you nailed it. The difficulty with that is that such "small groups" have the same *habits, attitudes, and rituals* as the parent congregation. You know this "structure," we're calling it John, you know is a whole field of study called Organizational Behavior, and Organizational Structures, and Organizational Design. And there are lots of ways to look at it. But see, the Holy Spirit knew all that. And He gave us that unique structure on the Day of Pentecost. It comes in *six parts*. (Repeats.)

Owen (06:11):

And if any *cluster* of Christians in a room *lacks* one or more of those *six parts*, it's not actually a small group by the Early Christian definition. Why does that matter? It matters because (there) probably won't be much *Spiritual* growth in that group. All this is explained, John, on pages 221 through 224 of our book, *Saving Christianity*. But for those who haven't read the book, why don't we review the six parts of – let's to keep it short – call it a "proper" Christian Small group. And that would be a group that's using this "Lost Key" structure that we've been talking about.

John (07:00):

Yeah. So let's talk about that, Owen. You know, there's a new *fad, I guess you would call it, out there called an "Escape Room." I don't know if you've ever done that or not. I did that with my family over the holidays. And they lock you in a room and give you 60 minutes to figure out all the "clues" to be able to find the "key" to escape. And that's what *we've* been trying to do with this podcast: To get to the "Key" to *escape* the bondage and a lot of other things that have resulted. So we're talking about that today.

John (07:34):

Here's *Part One*: A Christian small group with the proper structure has a "core" of between two and 12 like-minded participants. And by the word "core," I mean permanent, founding members of the group. Now, of course, if children and visitors are present in a group, obviously its size – it could reach up to 18 to 20 people. But if there are more than 14 to 16 "core" members, the structure starts to *break down*. Now Owen, you give us *Part Two*.

Owen (08:12):

Okay, well *Part Two* is interesting, John. In a proper group, as we're calling it, each and every participant can – and *has* to – interact face-to-face with every other participant. For example, if there were 12 Christians in a small group in a home, sitting in a circle in the living room or something, *each* of the 12 must be able to see and to talk face-to-face with *each* of the others. So all of the participants in a small group must have this ability to see the facial expressions, the voice tones, the other requirements, the body language, of good communications. And see, that's one of the reasons – there are several, but that's one of the reasons why large groups don't create *Spiritual* growth. They don't permit, because of their size, each member to have face-to-face interaction with each of the others.

John (09:15):

Right. Each one of these is so, so important. *Part Three*. It's about interaction. In a proper small group, *every* participant can have two-way interaction with *every* other participant. In other words, small groups are built on *dialogs* – not monologs. Small group interaction requires every member to be able to physically *participate*, to physically *contribute*, to the group. And again, that can't happen in large groups.

Owen (09:54):

See it's very logical, John, when you stop and think about it. You know, the Holy Spirit's smart, isn't He? (Chuckles.) Well, let's look at *Part Four* of the six. And look, we're *still* talking about "interaction." There's a little message here. In a proper small group, the participants must have *frequent* (repeats) interaction. They must meet as *often* as possible. And we always say, "No less than once a week." Really it should be *more* than that. But in today's busy world, sometimes that's not possible. People travel and all of that. And John, the reason, when you think about it, is that first small groups were built on *families*. The small group structure is a *family* structure. See they formed ... two or three families would get together and be in one of the other's houses. And so families interact daily, don't they?

Owen (10:56):

And so, there's the pattern. Small groups should meet as often as possible. And let me just stick in here sideways, John. Over the years I've been in small groups – and we mentioned this in the previous episode – in some cases for years. And it was interesting, the different activities (in) a small group. The members become so close. Again, it's a *family* structure. And many times the members of the small group went shopping together, or picnics together, trips together, all that kind of stuff. Just like an actual family.

Owen (11:36):

I remember one group, this is really off the wall, but I remember one group that actually had a group *garden*. And one of them plowed up the backyard and all of the group, the children and everybody, worked on that. And they planted vegetables and things together. So all I'm saying is that all of this is about *frequent* interaction. And I'll just close with this, John. There's an old saying – I heard it last week – there's an old saying that "Absence makes the heart grow fonder." It doesn't. Organizational Theory will tell you that the more you're *with* people, the *closer* you become. Not further apart.

John (12:22):

Right, yeah. That's a very, very good point, Owen. Each one of these is just vital for this to work as God intended it to. *Part Five* is still about interaction, as you would imagine. Our friends, you should start to begin to see that *interaction* is really a foundation – *the* foundation – of proper small groups. And so *Part Five* is that participants must have *extended* interaction. In other words, small groups must interact over an extended length of time. That means for months ... probably years. Because the longer a group meets, and this just makes sense, the more *Spiritual* it becomes. Owen, I know we've talked about it many times, you were once a member of a small group for like 12 years, right?

Owen (13:16):

Yeah, that's actually true, John. I was. And I can tell you this, those were wonderful years, too. In fact, I believe I could say *that* group, to this point in my life, was probably the *most* *Spiritual* group I ever attended. And speaking of that, and that actually introduces our final point. *Part Six* of a proper small group is what we're calling *Spiritual* interaction. So notice every one of these steps is about *interaction*. In a proper small group, every participant must have *Spiritual*

interaction with every one of the others. So that means, in rock bottom terms, each participant must let the Holy Spirit express Spiritual Emotions, Spiritual Gifts, and Spiritual Experiences through him or her.

Owen (14:17):

And that's how the members of a small group participate *in* the group. And that's how they contribute *to* the group. And this special interaction is especially important when small groups meet for *worship*. Now, it's not *as* important ... it's good, but not critical ... if a group is meeting for a teaching, or meeting for a social. And we'll talk about *worship* in a moment. But once again, that kind of Spiritual interaction obviously is not possible in large groups.

Owen (14:57):

John, let me say this. Sometimes people will say, "Well, yeah. But you know I went the other day to a service, and there were 200 people in it. And three (people) answered the altar call. And two wept. It was all so beautiful. And so, that's *Spiritual*."

But, they're missing the point. Three had a Spiritual experience? What about the other (197) some odd? See the difference is, in a small group *each* and *every* ... Paul uses a Greek term that translates into English as "each and every one." That's what he says. When you meet, "each and every one" must have these experiences. Not just two or three. And that can only happen ... "each and every one" ... can only happen in a small group.

John (15:52):

Before I ... before we move forward, I want to drive home one principle that you mentioned earlier. Any small group that *lacks* one or more of the *six parts* of a proper group isn't a real small group by the Early Christian definition. Okay? And it probably won't create much *Spiritual* growth. Right? Its meetings may be entertaining. They may be fun. They may be intellectually stimulating. But they won't create much *Spiritual* growth.

Owen (16:31):

Yeah, John. I think that's true. And you know, I think if you just step back – what's the old saying? If you take "the 30,000 foot view" of all of this. And we're talking about these *six parts*. You ... I think you can draw three lessons from the six parts. If that makes any sense. The first lesson from our six part survey is that a proper small group is a *special structure*. It's not just any old cluster of Christians in a room. Number two is, a proper small group is founded on the participants *each and every one*, as we were saying, interacting with one another. Not anybody sitting silently. And third and finally, large groups (repeats) don't *have* this special structure and don't *permit* this interaction. And that's why large groups seldom create Spiritual growth.

Owen (17:33):

You know John, before we leave this, we've said so many times in these episodes. We've talked about the national polls by Gallup, and Pew, and Barna, and the others that show that to-

day's average Christian is *no* more Spiritual than a non-Christian. Okay, time out. Stop the clock. *Why* is that true? (Repeats.) It's because the average Christian today either, number one doesn't meet with any other Christians, and many don't. And number two if they *do*, it's a *megachurch* or a *big* group. So we're digging in a dry well, aren't we.

John (18:16):

(Laughter.) Yeah, we are. But Owen, with this background, let's discuss the *three* types of Christian small group meetings in order of importance. Our ... this is so needful. First, there are *worship* meetings. And they're the most important ones. And they're also rare today. In fact, they're an "endangered species." They're almost extinct. But they're the type of meetings that create the *most* Spiritual growth. So they're the type our friends should focus on if we're seeking Spiritual growth.

Owen (18:55):

Yeah, yeah. That's totally true, John. I like that a lot. So here's kind of an interesting flip. On top of being *six parts* of a correct meeting, a proper meeting, there are also *three types* of proper meetings. And so, *most* important would obviously be Spiritual (worship meetings). But you know what, John? The second type of meeting is probably the most common today. And that's a *teaching* meeting. And so that's where a small group, even one that's properly formed, meets for Bible studies, or maybe to study a popular best-selling book, or maybe to watch a Christian video series. And listen, we've all done that. And once more, that can be entertaining, and fun, and stimulating, as you said. But, it normally doesn't create much *Spiritual* growth.

John (19:51):

Right, yeah. And then of course, there's the third one. And the third one is *social* meetings. And those are things like covered dish meals, pizza parties – they can also be prayer meetings, testimony meetings, bingo nights, movie nights, guest speakers, and on and on it goes. (Chuckles.) And one last time, these things can be entertaining, fun, stimulating. Certainly nothing wrong with them on the surface. But they don't create much *Spiritual* growth, which is what we're talking about.

Owen (20:24):

Yeah, which is what the Early Christians *talked* about. Which is what the new Testament *talks* about. All right, John, so let's summarize that point then. In addition to a correct small group having the *six parts* that we've discussed. Then they can also meet in *three* different ways: Worship meetings. Teaching meetings. Social meetings. But now here's a trick: A small group can *change its identity*. And here's how this works.

Owen (20:55):

Small groups take their *identity* from the type of meeting that they're having at a moment. So if the small group is meeting for worship, then they're a *worship* group at that point in time. If the small group is meeting for a pizza party, let's say, then they're a *social* group at that point in

time. If the small group is meeting for a teaching, and they have a guest speaker in, yada-yada, then they're a *teaching* group at that point in time.

Owen (21:30):

And the question is – who *cares*? Well, *why* is identity-changing important? It's important because small groups need to know what type of meeting they're having the most *frequently*. What is the *majority* type of meeting that they tend to have over a period of months? Because that is what gives them their overall *identity*.

John (21:58):

Okay, I'm tracking with you, Owen. How about give us an example of identity-changing.

Owen (22:03):

Okay, let's think a minute. Well, here's one, John. Some years ago, I was in a small group in another city that was very active. We were very active, and we had a teaching on Wednesday nights. Every Wednesday night, or most Wednesday nights, we had a teaching. And those were wonderful. But we were *teaching* group on Wednesday nights. And then, of course, we met for worship on the mornings of the Lord's day. So on those mornings, we were a *worship* group. And then at noon on the Lord's day, we always had a covered dish meal, or usually had one. And during that period, we were a *social* group.

Now here's the point. Everybody hang on. We didn't have that same schedule *every* week. Some weeks we didn't have a teaching. Other weeks, we didn't have a social. Some weeks we didn't have either one. But *every* week we had worship. So here's the identity question: "What was our *main* identity?"

John (23:12):

So, I'm thinking a *worship* group?

Owen (23:15):

(Laughter.) Bingo! I would say that's perfect. Why? Because our most *frequent* type of meeting was *worship* meetings. And you know, John, here's the point for our friends who are listening. I think every small group should do that *same type of analysis*. Ask yourself this: "Which type meeting is our most frequent type?" (Repeats.) Because if your goal is to grow Spiritually, you must have *worship* meetings the most frequently.

John (23:56):

Right, right, okay. Well, let's shift gears a minute. There's another huge issue that controls the degree to which a small group can grow Spiritually. And that's this thorny issue of "Like-Mindedness." Earlier when I was talking about small group size, I said the "core" participants of

a small group had to be *like-minded*. But the truth is, none of the six parts of a proper small group matter if the group's "core" members are not like-minded.

Owen (24:36):

Wow, man, John that is mammoth. And I tell you, nothing probably has caused more trouble. We've talked about this, even in very recent years. It's probably the biggest stumbling block to *Spiritual* growth anywhere in Christianity. But more specifically, today in small groups this issue of *not* being ... or there being a *lack* of ... Like-Mindedness. See the day Christianity was founded ... here's something interesting, John. Here's where it comes from: The day Christianity was founded, the record of that uses a term that many Christians read right over. Don't even slow down. That term is in the book of Acts, chapter 2, verse 1. And in that verse, the apostle Luke, who wrote the record, is describing how the disciples waited in the house in Jerusalem for the Holy Spirit to come. And Luke writes that while the disciples were waiting – quote:

"They were all in one accord."

End of quote. "They were all in one accord." Now, in the original Greek in which Luke wrote that sentence, those words mean this: The disciples were unanimous. They were fully agreed. They were of one mind. And so they were *Like-Minded* about being there in the house waiting for the holy spirit to come and give birth to Christianity.

But John. You know something interesting? In all of my Christian experience, I've never heard anybody ever ask *this* question: What would've happened that day if the disciples had *not* been in one accord? Would the Holy Spirit have still *come* if the disciples had not been in one accord?

John (26:50):

I don't like to think of that, Owen.

Owen (26:52):

Well, that would cause fist fights quick.

John (26:56):

Yeah, I think a lot of people never thought of *that* question.

Owen (26:59):

Well, it's horrible. And if I had to guess, I would probably think that He would *not* have come. Because *why* did Luke make such a point of pointing out in the original Greek language that they were Like-Minded? So in recent years, I've come to personally realize that Like-Mindedness is one of the biggest *issues* in small groups. Especially if the small groups that wants to grow *Spiritually*.

John (27:33):

Yeah. We've both realized that. So let's explain this issue a little better to our friends. What does "*a lack of like-mindedness*" mean in a small group?

Owen (27:45):

Well what's a good way to keep this clear and simple? You know, we said this small group structure is actually a *family* structure. So how about this: Let's imagine that a large family is deciding what it wants to do on Saturday night. But they *aren't* like-minded. Some of the family members want to see a movie. Some want to go bowling. Some want to eat pizza. Some want to play video games. So what usually happens? The group *breaks up*. And all the members do different things. So the net result is what? The family is not *unified* on Saturday night.

Owen (28:34):

Or sometimes, and I think this is worse, really, they compromise. And the whole family finally agrees to *one* of the four options and they all go. But watch it! Some of the members *pout* all night. So either way, the family is not *unified* on Saturday night. And that's what happens in my experience in a small group when some of the members – *some* of the members – want social meetings. Some want teaching meetings. And some want worship meetings. What happens? Either eventually the group disbands. Or some of its participants constantly *pout*. Either way, that type of small group is not Like-Minded. And what's going to happen? It's not going to have much *Spiritual* growth.

John (29:30):

Yeah, that's for sure. And we've said from the start: That these episodes are for friends who are seeking the Deeper Christian Walk. That they're for friends who want Deeper Spiritual Experiences. But sadly, there are Christians who don't seem to want that. There are Christians who are satisfied with teaching meetings and social meetings. And they don't feel a need for worship meetings.

Owen (29:59):

Boy, and John, that's something we could have a whole episode on. (Laughter.) Because I've never understood why that's true. You know, I've always had a longing in my life for more and deeper Spiritual experiences. And it's just strange to me that others don't. But we'll all be together in heaven some day, holding hands and singing around the Throne. And maybe we'll understand it then. But so, let's get back on track. And if some of our friends – here's the message: If some of our friends that are listening decide that they want to form a small group and, this is the point, and if they want that group to have Spiritual (worship) meetings so that the participants will grow *Spiritually*. If all that is true. Then they need to be sure that all their members of this new group are *Like-Minded* about those facts.

Owen (31:01):

They need to be sure that all the new members of this new group understand that in worship meetings, small-group-First-Century-style *worship* meetings, all the participants express the Fruit and the Gifts of the Spirit. And John, I hate to say it. And I've been in and out on this. But it's better to "pre-screen" if that's the word ... I don't know, "pre-select" ... or whatever the term would be. But you need to pre-screen the members of a new group and recruit *only* members who *want* worship meetings, who *long* for worship meetings, who are *seeking* worship meetings. Rather than finding out after-the-fact that the group isn't Like-Minded and some of the members are pouting.

John (31:59):

Right, yeah. That goes back to the definition of the word "Spiritual" that you mentioned when we were describing the Spiritual interaction in the worship meetings. And if I remember, Owen, you said that the word "Spiritual" means that *all* the participants in the group are expressing the Fruit and the Gifts of the Spirit during worship.

Owen (32:21):

That's right, that's right. You know, it'll help us understand that "Spiritual" idea too, if we also define the word "worship." Because you're talking about *Spiritual worship*. And actually John – chapter 15 in our book *Saving Christianity*, the whole chapter, is devoted to Spiritual worship. And you know, I hate to say this, I'm not sure that all Christians everywhere have even ever *seen* Spiritual worship. But it's that important a subject. Very briefly, Spiritual worship is different from what we normally see in today's congregations.

Owen (33:08):

I want to go back to the First Century Greek again. In the original First Century Greek in which the New Testament was written, the Greek word for "worship" means, and I quote:

To bow, or knell, or lie prone on the floor before God in complete submission, humility, and obedience to Him.

Think about that a second. Where do we see *that* today? To bow, kneel, or lie prone on the floor before God in total submission, humility, and obedience to Him? And you know, John. It's been my experience ... there may be other ways. But it's been my experience that, that kind of attitude, that's a mindset, that's an attitude, can only be reached by expressing the Fruit and Gifts of the Spirit during worship. Because that attitude is supernatural. Listen, non-Christians can't – *can't* – worship that way. And infant Christians usually *don't*.

John (34:25):

Right, wow. That's food for thought, Owen. You know, we all need to pray long and hard about the degree to which we're really worshipping Spiritually. In the meantime though, as we approach the end of this fascinating episode, I think we should cover one final idea. And that idea is what we call the Principle of Participating and Contributing: *Participating* and *contrib-*

uting in small groups, and especially during worship meetings. Owen, I know you're big on this one. So why don't you nail it down for us?

Owen (35:02):

Well, I don't know where my hammer is, John. But here's the thing that I have found about many of today's Christians. And I know that you have, too. Somewhere along the line, they've been exposed to *yoga* classes and *meditation* classes of various kinds. And so when they attend a small group worship meeting, they tend to just sit silently with their head bowed and not say anything. And when the group sings, they *don't*. When the group prays, they *don't*. And they *don't* express the Fruit and the Gifts of the Spirit. They just sit silently with their eyes closed.

John (35:44):

Which is the opposite of what the Early Christians did.

Owen (35:49):

Totally the opposite. Like we mentioned a moment ago, John. When Paul was writing about First Century worship meetings, he said "each and every one" must participate and contribute. So that is the opposite of what Paul (said) and, frankly, all the other apostles, too. But here's the worst part of it. That attitude, that mindset, of sitting quietly blocks (repeats) – it impedes – it inhibits Spiritual growth. Because *why*? Because we've been talking about it now for two episodes. Spiritual growth is based on the participants worshipping by *interaction*: They're participating and contributing.

Owen (36:40):

Here's what those words mean. "Participating" means: If the group is singing, you sing *too*. If the group is praying, you pray *too*. Whatever the group is doing, you actively participate in it. What about "contributing"? That means that you *give* equally to the group yourself. If you think of a song you'd like to sing, *start* it for the group. They'll join in. If you think of a prayer you want to pray, *pray* it for the group. They'll join in. And *that's* the Principle of Participating and Contributing. And it's one of the most important principles in small groups. And like we said earlier, John. Just like the Like-Mindedness principle, all the other six parts we've talked about, and all the three types of meetings we've talked about – *none* of that matters if the members are not willing to participate and contribute.

John (37:42):

I can guarantee one thing, Owen. Early Christian style worship is a very different thing from what we are seeing in most Christian congregations today, I'm sad to say. And the big differences I see are: *Large* groups, instead of a small group. The *mixed* opinions, instead of Like-Mindedness. *Passive* observance, instead of participating and contributing. And there it is.

Owen (38:11):

End of message. (Laughter.) What a great, what a great summary, John. That's, that's beautiful. And all joking aside. I think that this Episode here, Number 30, combined with the previous Episode, Number 29, really *can* be life-changing. Not only for you and me and all of our brothers and sisters. But also all of our friends out in Podcast Land, wherever they are. You know, John. I just have to say this because I'm so *touched* by it.

Owen (38:49):

But we were talking off-mic about the fact that we have listeners, we have friends of this podcast in Moscow. In Nairobi and Tokyo. All over the world. Paris, France. London. And that *touches* me deeply. And you know, I never want to stop when we start one of these episodes. As the old joke goes, "You have to shoot me to stop me." But I do see, John, all jokes aside, again the big clock on the wall is glaring at us and telling us that it's time to start wrapping up this absolutely fascinating episode.

John (39:34):

Yeah, Owen. And I hate to see it come to an end myself. But I just want to remind our friends that this is Episode 30. And that a script and recording of it are on our website at: www.goSCpod.com. That's G-O-S-C-P-O-D.com.

Owen (39:54):

That's right, John. That's great. What could be better? And you know, I think all of us are looking forward to our next episode with all our beloved friends out in Podcast Land. But until then, this is Owen Allen ...

John (40:09):

... and this is John Shields, speaking for me, and for Shannon Wolfe, our producer ...

Owen (40:13):

... and all of us together are saying: May the God of our fathers bless you, and keep you, and guide you, and protect you, until we meet again.

Owen and John (40:37):

Owen and John end the episode.