

## LESSON 4: Tools of the Trade



REFERENCE

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### WHAT YOU NEED

- (2) (3) Bibles
- (2) (3) LSM: 'Tools of the Trade'
- (4) Collection of resource books
- (4) LSM: 'Resources for Bible Study'

### AIMS

- To develop basic biblical referencing skills
- To acquaint learners with a variety of resources for biblical study

### OUTCOMES

- SKL Learners are able to find given biblical references.
- KUI Learners have a general knowledge of various resources and translations for Bible study.
- KUI Learners understand why Catholic and Protestant Bibles contain different books.

### TEACHER'S NOTE

The difference between 'Catholic' and 'Protestant' Bibles is still seized upon as an issue of dispute among uninformed lay people. It is necessary background knowledge particularly since different learners may use different Bibles. The explanation given here is really quite simple and should clear up any problems.

Dealing with resources for background information can be brought to life if you have samples of the books. It is possible that your parish priest or a religious sister would be able to lend them to you. Bible Atlases usually contain interesting pictures that you could show the learners.

The section on translations is quite technical. Deal with it if you have time. Learners should be taught the names of the older group as a matter of general knowledge. Discuss the problems that could arise from repeated translations from one language into another instead of from the original languages. Nowadays, biblical scholars work together (Jewish, Christian and Moslem) because all are concerned about accuracy.

The modern section can be dealt with more briefly. It is possible that learners will have a variety of recent translations. These can be commented on as necessary. It might also be helpful to have the names of the modern translations with their dates printed on a chart so that they can be viewed rather than discussed in detail. Please note *The Living Bible*, is a paraphrase and not a translation.

### LESSON OUTLINE

#### I Introduction

Introduce the lesson by asking learners to answer the following starting questions. They will give learners an indication of the lesson's focus:

- What tools are necessary for the study of the Bible?
- How many different English translations of the Bible do you know?

- Is there a difference between the Catholic and the Protestant Bible?

Hear a few responses, but resist the impulse to give answers. Let the lesson's activities do that for the learners.

## 2 The difference between 'Catholic' and 'Protestant' Bibles

- Ask learners to have a Bible handy for the lesson. If they do not have individual Bibles, use the school's resource, or borrow sufficient copies. Ask them to find the table of contents where the different books are listed. Through brief interrogation, establish whether there are any differences.
- John Caxton invented the printing press in 1471 CE. Before that time copies of documents were made by hand on sheepskins or parchment paper and kept in collections. There were two major biblical collections in ancient times: one in Jerusalem (referred to as the Hebrew collection) and a larger collection in the University of Alexandria (this collection was called the Septuagint). At the time of the Reformation in the sixteenth century, the Protestants decided to adopt the Hebrew collection because they regarded it as the more authoritative one while the Catholics preferred the Alexandrian collection that contained more books. Many modern translations of the Hebrew Bible now contain all the books, either as part of the collection or as appendices. Protestants and Catholics have always used the same collection of Christian writings (i.e. the ones often referred to as the New Testament). Refer learners to the table in Part 1 of the Lesson Materials page 'Tools of the Trade'.

## 3 Looking Up References

Have a random list of three or four biblical references ready. Take one at a time and guide the learners through the following four steps, which will help them locate the text in their Bible.

- Recognising the abbreviation of the book's name
- Finding the particular book
- Interpreting the reference
- Learning the meaning of the reference

CORD (p. 278-279) contains a guide to these steps, and Part 2 of the Lesson Materials page contains some resources for the learners.

## 4 Background Information

- Display different books, which provide useful information about the Bible, or you might hand different books to different groups.
- Ask learners if they recognise any of the books you have displayed, or the book they have been given.
- Invite learners to share why they think that the books are useful tools for biblical study.
- Clarify any misunderstandings and then give the input about each book listed in Part 1 of the Lesson Material page 'Resources for Bible Study'. Alternatively, you might ask the learner groups to read the section and discuss their response to (iii).

Share with the learners: The Bible is the most widely read collection of books in the world. There are a great many books that provide interesting information about the texts. These are valuable for students of the Bible, for personal study, and for bible study groups.

## OTHER IDEAS

### 5 Bible Translations

Notes concerning different translations are contained in Part 2 of the Lesson Materials page 'Resources for Bible Study'.

### 6 Concordances

If we look up a word such as 'widow' in a concordance (e.g. *Cruden's Complete Concordance*) we would find more than twenty other places in the Bible where widows are mentioned. Some Bibles have abbreviated concordances at the back; these deal with major themes (e.g. justice, love, peace). If you have a concordance copy a sample page and ask the learners to explore the references given under one of the words dealt with in the page.



## MATERIALS

### LEARNER

- CIE. 2005. 'Tools of the Trade'
- CIE. 2005. 'Resources for Bible Study'

# Lesson Materials



## Tools of the Trade

### Part 1

#### THE CANON OF SCRIPTURE

Which books are contained in the Bible? How many are there? Who decided? How was it decided?

Here is a historical comparison in table form. Ask your teacher to explain the details.

Two canons in existence		
Tradition	Catholic	Protestant
Number of books	73(46+27)	66(39+27)
Origin of tradition	200 BC	100 AD
Place	Alexandria	Jerusalem (Jamnia)
Language	Greek	Hebrew
Leading authority	Augustine	Jerome

- The difference: Tobit, Judith, 1 Maccabees, 2 Maccabees, Wisdom, Ecclesiasticus (Sirach), Baruch and parts of Esther and Daniel
- The 39 books on which the two traditions agree are called *protocanonical* (first canon): accepted with little debate as being inspired by the Holy Spirit
- The 7 which create the difference are called *deuterocanonical* (second canon): accepted after serious questioning
- Other books are called apocryphal: hidden, not regarded as inspired, not carrying the authority of Scripture but useful for reading

(Note that in the Protestant tradition, the books we refer to as deuterocanonical are termed apocryphal, and are not regarded as part of the canon. In the Catholic tradition, the deuterocanonical books are part of the canon. Examples of apocryphal books in the Catholic tradition are the Gospel of Thomas, the Acts of John, the Apocalypse of Peter, the Similitudes of Enoch and the Psalms of Solomon. Such books, of which there are many, are termed pseudepigrapha in the Protestant tradition.)

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**Part 2/...**

## Lesson Materials

TOOLS OF THE TRADE (cont)

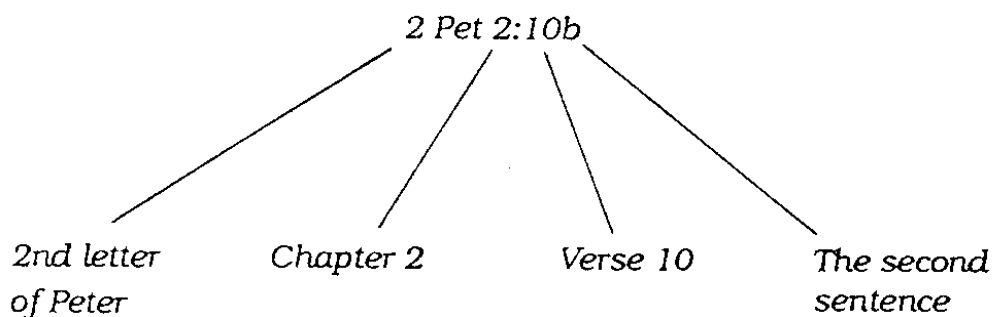
### Part 2 LOOKING UP REFERENCES

#### A mini-analysis of the Bible

OT:	The Law (Penteteuch):	G, E, L, N, D.
	The Historical Books:	J, J, R. 1 and 2 S, 1 and 2 K, 1 and 2 C. E, N, T, J, E, 1 and 2 M.
	The Wisdom Writings:	J, P, P, E, S, W, E.
	The Prophets:	I, J, I, b, E, d, h, (MAJOR, minor) j, a, o, j, m, n, h, z, h, z, m.
NT:	The Gospels:	M, M, L, J.
	Acts:	A.
	The letters of Paul:	R, 1 and 2 C, G, E, P, C, 1 and 2 T, 1 and 2 T, T, P.
	The other Letters:	H, J, 1 and 2 P, 1/2/3 J, J.
	Revelation:	R.

© Michael Burke. 1991. Connections 119. Pietermaritzburg: Centaur Publications, p 131

#### How to interpret a Bible reference



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## Lesson Materials



### Resources for Bible Study

#### Part 1: Useful Texts

**Commentaries:** These provide background information concerning the historical circumstances to which a passage refers and the culture and customs of the people who were involved in them.

**Bible Atlases:** These are not just collections of maps. Most give interesting information about the historical background of certain events as well as about archaeological discoveries that provide more information about them.

**Biblical Dictionaries:** The advantage of bible dictionaries is that items of interest can be looked up alphabetically. The word 'Pharisees', for example, will be found under 'P' just as in ordinary dictionaries.

**Concordances:** This is a book or computer programme that contains all the significant words of the Bible giving information as to where they can be found in the text by book, chapter and verse. They are useful when preparing themes for a celebration.

**Glossaries:** Many modern books about the scriptures have useful glossaries at the back. Important words are put in alphabetical order with a brief explanation of each.

#### Part 2: Bible Translations

##### ▲ EARLY TRANSLATIONS

**The Septuagint:** This was an ancient translation of the Hebrew canon (i.e. collection) from Hebrew into Greek. The word **Septuagint** comes from the Latin word for 'seventy' referring to the legendary 70 (or 72) scholars who translated the work in 72 days.

**The Vulgate:** In the fifth century, St Jerome translated the scriptures from the Septuagint into Latin, the common language of the people of his day.

**The King James Bible:** King James I of England authorised Protestant biblical scholars to translate the Septuagint into English. This was the first English translation and many people still prefer to use it today.

**The Douay Bible:** This was the first 'Catholic' translation of the Bible from Latin (i.e. from the Vulgate) into English. Douay is a town in Belgium where students for the priesthood were trained during the persecution of Catholics under Queen Elizabeth the First of England (1558 – 1603 CE).

As many learners know/...

## Lesson Materials



### RESOURCES FOR BIBLE STUDY (cont.)

As many learners know, translating a text from one language into another is a difficult task and errors can be made. But the Bible went through several translations before the first English text was published:

Hebrew original \* Greek Septuagint \* Latin Vulgate \* English Douay

And then English was translated into African languages! Each translation made errors and misinterpretations possible.

#### ▲ MODERN ENGLISH TRANSLATIONS

Nowadays, Catholic, Protestant and Jewish scholars join together in translating the Hebrew Scriptures into English from the oldest copies of the original documents that are available. Here are some well-known English translations:

**The Revised Standard Version** (1952). This Protestant translation tries to keep the poetic style of the King James Bible.

**The New English Bible** (1961). This Protestant translation was translated from the oldest Greek documents available.

**Good News for Modern Man** (1966). This is a popular Protestant translation that puts emphasis on being easily readable and understandable. This means that accuracy of translation is sacrificed in some instances for the sake of making the meaning clear.

**The Jerusalem Bible** (1966). This is an excellent Catholic translation from the French translation of early copies of the biblical writings. It emphasises accuracy of translation and provides notes that help the reader to understand the text better. It is the translation preferred for use in Catholic liturgical celebrations.

**The New American Bible** (1970). This is another outstanding Catholic translation that tries to stay close to the meaning of the original text. The same can be said of the **New International Bible** (1973), which is a Protestant translation.

**The African Bible** (1991). This uses the text of the New American Bible. It provides introductions to each book as well as footnote explanations and other comments in the margins; the comments relate the text to the context of Africa. It is very useful for bible study groups.

**The Living Bible** is a paraphrase and not a translation. This means that it tells the stories and presents the teachings in an interesting and understandable way. However, it does not carry the same authority as a translation does.

## LESSON 5: See-Judge-Act



REFERENCE

Page 281 [WHAT-TO]



### WHAT YOU NEED

- (1) Bibles
- (2) LSM: 'See-Judge-Act'

### AIM

- To facilitate an experience of the 'See, Judge, Act' method of gospel inquiry.

### OUTCOMES

- KUI Learners know the components of the 'See, Judge, Act' method of inquiry.
- SKL Learners are able to apply the 'See, Judge, Act' method.

### TEACHER'S NOTE

The purpose of this lesson is to give the learners an experience of the 'SEE, JUDGE, ACT' method. Sometimes groups prefer to begin a gospel/scriptural inquiry from an issue that concerns them. The See, Judge, Act method was designed to meet this preference. Bernard Bassett's *Gospel Questions and Inquiries* provides over 22 ready-to-use exercises in which the pertinent scripture references are provided. Some convent and school libraries may still have a copy and it is well worth the effort to find one. (This lesson was based on an exercise in *Discovering the Promise of the Old Testament* by Michael Pennock p.114. There are many such exercises in this and other books by Michael Pennock which can provide stimulation for preparing RE lessons. However, most need to be adapted.)

### LESSON OUTLINE

#### 1 Introduction

Explain to the class that the lesson will take the form of a discussion on certain issues that are related to the message of the gospel. Divide the class into groups (five per group is maximum); each group should have a copy of the Bible.

#### 2 Process

- Distribute copies of the Lesson Materials page 'See-Judge-Act'.
- Work through it with the class one step at a time. Remember that your task as the teacher is to be the timekeeper and to move the process along. Advise learners to respect the time indicated on the worksheet so that they are able to engage with all the steps.
- Conclude by inviting a few learners to share how they experienced the process.

### OTHER IDEAS

#### 3 The Seven-Step Method

You can also use the seven-step method of gospel sharing designed by the Lumko Institute.



Concentrate on step 6, which focuses on communal activities. The steps are outlined below.

- (1) We invite the Lord: We warmly welcome the Risen Jesus into our midst as we prepare to personally encounter him in Scripture. He is THE 'WORD behind the many words of Scripture'. The facilitator invites us to pray this welcome spontaneously.
- (2) We read the text: The facilitator announces the text - first the book and chapter, and when the group is ready the verses. The facilitator asks for a volunteer to read the passage aloud, and then another to read it from a different version.
- (3) We pick out words and meditate on them: We pick out, and repeat several times, words and short phrases from the text - anything that strikes us, not just what we think is 'important'. The idea is to let the Word reach us, unsifted by our intellect. Apart from the quoting, there is silence, so that the words fall upon sensitive ears and re-echo inside us. Then the whole text is read again.
- (4) We let God speak to us in silence: The facilitator invites us to keep silent for a specified period (say, five minutes) to allow God to speak to us. A useful tip is to allow the word or phrase that touched us most to repeat itself over and over inside us.
- (5) We share what we have heard in our hearts: We are invited to speak out what has touched us and how it has touched us. Those who speak should not preach, just share. And what is shared should not be discussed, just listened to, because it is something very personal that is not imposed but offered to help us grow.
- (6) We discuss tasks which we feel called to do: The guiding question could be one of these:
  - What does the Lord want us to do? (The task doesn't necessarily have to flow directly from today's text, but it arises from looking at our lives in the light of the Gospel).
  - Which word/phrase/sentence (from today's text) will we take away with us to live out?We also report on the previous task.
- (7) We pray together spontaneously: The facilitator invites the group to pray spontaneously. Our individual prayers, nourished by our contact with the Lord – in Scripture and in the group - are shared aloud, out of the silence. We conclude with some prayer that everyone knows by heart.

(Michael Burke. 1991. 'Gospel Sharing – the Seven-step Method' 122 in Connections. Pietermaritzburg: Centaur Publications, p 131)

#### **4 Where Is God?**

The SEE-JUDGE-ACT method of reading the Bible is a way of using the Bible to help us reflect on a social issue that troubles us. But, as a method, it also reminds us that Christian faith needs to be oriented to the world we live in. Here's how Fr Nakanose ends a book he authored:

'How many times do we neglect the fact that it is primarily in the world and not in the Bible that God lives? The biblical Word is our clue to God's presence in the world, rather than God's permanent dwelling place.'

(Shigeyuki Nakanose. 1993. *Josiah's Passover: Sociology and the Liberating Bible*. Maryknoll: Orbis Books, p 151)

You might like to discuss this with your learners. How do you and your learners respond to this? Why is this an important truth to keep in mind? What clues can you name that point us to signs of God's presence in the world? Can this quote be applied to the scriptures of other religions?

#### **MATERIALS**

LEARNER  
CIE. 2005. 'See-Judge-Act'



## Lesson Materials



### See-Judge-Act

#### A Method of Scriptural Inquiry

Justice is a key theme in the writings of the prophets in the Hebrew Scriptures. The prophet Amos gives a vivid expression to this theme in these words:

"Let justice flow like water, and uprightness like a never fading stream." (Am 5: 24)

Today, many justice issues demand the attention of Christians and all people of goodwill. Here is a list of five of them. Rank them from 1 (most important) to 5 (least important).

Issues	Rank
<b>Sexual exploitation:</b> taking advantage of others by misusing sexual power	
<b>Violence:</b> using physical and/or psychological strength against others in order to control them and force them to comply with one's wishes	
<b>Disparity of wealth:</b> the difference between very rich people/countries and very poor ones	
<b>Abortion:</b> destroying human life before it is mature enough to be born	
<b>Unemployment:</b> Depriving people of the ability to earn a decent living and thereby support themselves and their families	

#### Step 1 – SEE

Taking the topic you chose as the most important one, discuss the questions given below. The purpose of this part of the process is to share personal knowledge and experience.

Has this issue affected your life/...

## **Lesson Materials**

### SEE-JUDGE-ACT (cont)



- Has this issue affected your life in any way? If so, can you share this with the group? Perhaps something happened to you or someone close to you, or maybe TV/some other circumstance has informed you.
- How widespread is the problem?
- What would you say is the main cause of the problem?

### **Step 2 – JUDGE**

The purpose of this part of the process is to compare what is being done with what you know to be good and right based on your own conscience, what your sacred scriptures teach you about God's will, and on what you have learned in your faith community. Your task is to judge the situation and not the people who are involved in. Explore the following questions:

- Is the topic you have chosen connected in any way with the other issues on the list? Explain your answer.
- In what ways does common behaviour in respect of your topic offend against the principles of justice?
- In what ways are innocent people affected by the situation?
- Can you remember anything in the gospel that deals with this problem?
- What does your religious authority (e.g. the Church) have to say about it?

### **Step 3 – ACT**

Sometimes people feel that there is nothing they can do about a major issue because the problem is too widespread for individuals to make a difference. Jesus was just one person and he made an enormous difference. As the Christopher Movement slogan says: It is better to light one candle than to curse the darkness.

So this part of the discussion method challenges you to decide on something you can do to work for justice and peace in the lives of others.

- Who will you talk to today about the topic you have discussed?
- What is the main message that your group would like to pass on to others?
- Is there something practical you can do to help the problem you have discussed? Perhaps you know someone who has been affected by it and who would appreciate your showing your concern.

## LESSON 6: Using the Scriptures for Personal Prayer



REFERENCE

Page 28 [WHAT-TO]



### WHAT YOU NEED

- (3) Bibles
- (6) LSM: 'Lectio Divina for Personal Use'

### AIM

- To give learners an experience of *Lectio Divina* as a method of 'breaking open' the scriptures.

### OUTCOMES

- KUI Learners are familiar with the method of *Lectio Divina* for drawing on the scriptures for personal prayer.

### TEACHER'S NOTE

Prayer is an essential aspect of life. It is the key-factor through which we grow spiritually. Just as our bodies need food and oxygen in order to function well, so our spiritual lives need to be fed and energised through regular times of prayer. When we pray, we open our minds and hearts to God and make ourselves available to God's life-giving and empowering influence. *Lectio Divina*, a very ancient way of praying the Scriptures, has four steps:

- (1) Lectio (reading): Here we cultivate the ability to listen deeply and reverently - to hear "with the ear of our hearts", says St Benedict. Thus we read slowly, attentively, gently listening to hear a word or phrase that is God's word for us this day.
- (2) Meditatio (meditation): Once we have found a word or passage in the Scriptures which speak to us in a personal way, we must take it in and ponder it in our hearts. To do this we memorise it – and while gently repeating it to ourselves, allow it to interact with our thoughts, our hopes, our memories, our desires, so that it becomes God's word for us, a word that touches us and affects us at our deepest levels.
- (3) Oratio (prayer): Our prayer which follows is understood as dialogue with God – that is, as loving conversation with the One who has invited us into his embrace, and as consecration, offering ourselves to God. In this prayer we allow the word that we have taken in and on which we are pondering to touch and change our deepest selves.
- (4) Contemplatio (contemplation): Finally, we simply rest in the presence of the One who has used his word as a means of inviting us to accept his transforming embrace. We let go of words in silence, and simply enjoy the experience of being in the presence of God.

This lesson presents an adaptation of this method for the learners.

God has already been active in the lives of the learners for many years and so we may assume that most already have a spiritual practice – even though they may not be fully aware of it. In order to avoid creating an impression that they have had no experience of God until now begin the lesson by asking them to share what they already do, affirm their responses, and then explain that the scripture focus for this year is to explore the scriptures as a resource for personal and communal prayer.

When you do this, be sure to include the prayer experiences of all the learners in your class – from whatever faith background they come from. Invite all to participate – and to consider whether this method could be applied by them to scriptures other than the Bible.

Remember, your introduction should make it clear that ‘methods of prayer’ are only suggestions. Imagine how learners would feel if teachers presumed to teach them ‘methods of communicating with others’ and then went on to lay them out in ‘formats to be followed’! However, it is good to be reminded from time to time that listening is more important than speaking. Ideally, ‘methods of praying the scriptures’ should only provide a person with guidelines as to how to listen better.

This lesson combines instruction and experience. As the learners will be asked to record their insights towards the end, it might be better to conduct the lesson in the classroom where they will be able to write comfortably. However, when adopting the method for themselves, they should choose a quiet place and a time when there are no other distractions. Soft, instrumental background music can be helpful.

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## **LESSON OUTLINE**

### **1 Introduction**

Begin the lesson by asking the learners to share what they already do and use for personal prayer. Affirm their responses, and then explain that this lesson, and the following, will focus on exploring the Scriptures as a resource for personal and communal prayer.

### **2 Preparation**

- i. Encourage the learners to sit comfortably but alertly (e.g. upright on a chair with a straight back, or at home crossed-legged on the floor). They could place their hands - palms up - in their laps, symbolizing receptivity or openness.
- ii. Invite them to concentrate on their breathing and gradually breathe more deeply and slowly. Remind them that breath is associated with life and ‘spirit’. By breathing in, we absorb God’s spirit; while breathing out, we bestow God’s life and blessing on those around us and on our environment.

### **3 Reading a Chosen Text**

Use the following passage by way of illustration or choose an alternative. When praying alone, the learner would read the passage silently.

First reading (normal pace and emphases)

*(In the following passage, God is speaking about Jerusalem and the nation of Israel. However, we should apply the words to ourselves as individuals when we are using the scriptures for personal prayer. In other words, I am the person referred to as Zion/Jerusalem and God is speaking to me personally.)*

About Zion I will not be silent,  
about Jerusalem I will not grow weary  
until her integrity shines out like the dawn  
and her salvation flames like a torch.  
The nations will see your integrity,  
all the kings your glory.  
You will be called by a new name,  
one which the Lord will confer.  
You are to be a crown of splendour in the hand of the Lord,

a princely diadem in the hand of your God.  
 No longer are you to be named 'Forsaken',  
 nor your land 'Abandoned', but you shall be called 'My Delight'  
 for the Lord takes delight in you. [Isaiah 62: 1-4]

Allow a pause of 2 – 3 minutes

Second reading (read more slowly with pauses at appropriate times - e.g. after each verse or meaningful segment of the text); invite the learners to hold onto words or phrases that attract them.

#### 4 Meditating on the text

Allow a pause of 3 –4 minutes. During this time, the learners will consider the words and phrases that seem important to them.

- What is God saying to me?
- How do the words make me feel?
- To what kind of response do I feel urged?

#### 5 Speaking to God

Invite the learners to enter into silent dialogue with God for about 2 minutes.

- Tell God how the words/phrases touched them.
- Say how it made them feel.
- Share with God, their understanding of this word or phrase and what they think it calls them to do.

#### 6 Resting in God

Spend a few minutes in silence encouraging the learners to rest in an awareness of God's presence. Use the analogy of lovers who often communicate in silence when words are inappropriate.

#### 7 Conclusion

Conclude by distributing the Lesson Materials page 'Lectio Divina for personal use' and encourage the learners to follow it on a daily basis, and to keep a journal record.

### OTHER IDEAS

#### 8 Recording one's insights in a journal

Allow time for learners to record what they have discovered during the process in their respective journals.

#### MATERIALS

LEARNER  
 CIE. 2005. 'Lectio Divina for personal use'



## Lesson Materials



### Lectio Divina for Personal Use

#### 1. Preparation

- Select a scripture reading for your prayer. For Catholics, the scripture readings found in the Sunday Missal can be helpful because they have already been chosen to help people to pray. Choose any reading that draws you.
- Find a quiet place where you will not be disturbed. Settle down on a firm chair or cross-legged on the floor.
- Concentrate on your breathing: gradually breathe more slowly and more deeply until you feel you are ready to take up your scripture reading. When you breathe in, imagine that you are absorbing God's spirit; while breathing out, bestow his life and blessing on those around you and on your environment.
- Soft, instrumental background music can be helpful.

#### 2. First reading of the text

Read the text. Try reading it aloud and see if that helps you. Allow time for it to speak to you. Notice the words and sentences that stand out for you.

#### 3. Second reading of the text

Read the text silently, pause for a short while and then write down the words or phrases that stand out for you in your spiritual journal. Think of how these words apply to your life situation.

#### 4. Conversation with God

Talk to God about what the words have said to you. How did they make you feel? How do they say something about what is happening in your life? What do they invite you to do?

Some people find it helpful to record their conversation with God in their journal as they go along. Writing one's thoughts down focuses attention and draws one more deeply into the process. Remember, God **is** speaking to you; what you write down is what you have heard him say. It may happen that while you are writing, you feel overcome by a strong emotion – usually love. When this happens, stop writing and stay with the feeling.

#### 5. Conclusion

*Thank God for the time you have spent with him and renew your desire to be true to him for the whole of your life*