



Kensington Presbyterian Church
Indigenous Solidarity Montreal

January 30, 2022

WELCOME, during these times of physical isolation we are putting out these worship services that you can do at home.¹ This doesn't mean you have to do them alone. You can invite those who live with you, or connect with others through the phone or computer, or even in small groups outside.

If you have any prayer requests, ideas, or just want to talk, please reach out to your elder or Rev. Peter (Peter@Kensingtonchurch.ca)

Contacts

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¹ note: that the footnotes are not as thorough as an academic paper.

Announcements

Clicking on or tapping blue text will take you to a web-site

Visits: If you would like to talk or have a prayer please contact Rev. Peter anytime. We can have a visit in a manner that you are comfortable with.

Re-opening: We are looking into reopening and will know soon.

Children's activities: if you know of anyone who might be interested, please contact Antoinette.

Annual Report: If you are one of the people reporting, please submit it to Church Office by the end of January. Thank you.

Thanksgiving Appeal: It's been a while, but we are please to share with you the amount raised for PWS&D was \$1,705! This is fantastic. The money will help with COVID-19 projects.

Book Club: has been exploring *Liturgy of the Ordinary* by the Rev. Tish Harrison Warren. She helps us see God in the ordinary things of life. Even if you have not joined them before, you will be able to participate. We will be wrapping up this study on Feb 2nd. Please contact Rev. Peter if you need the Zoom details.

The Chosen: Thursdays Jan 13 to Feb 24 7pm video, 8pm study
 This is proving not only to be an interesting TV show following the disciples of Jesus, but also an inspiration for insightful discussion. Please feel free to join us through the Sunday Zoom link. The discussion is guided by Rev. Peter.

walk-in COVID-19 vaccination clinic at the St. Raymond Community Center: Feb 1st from 11 a.m. - 6 p.m.

Metal Health: Grandview Church has made a list of several internet resources that you may find helpful. kckf.files.wordpress.com/2022/01/links-to-wellness-resources_updated-march-2021.pdf

NEXT WEEK: Communion



Approaching God



Lighting of the Christ Candle
Jésus Christ est la lumière du monde.
Jesus Christ is the light of the world.

Call to worship (Psalm 9: 1-2)

**We will give thanks to you, O LORD,
with our whole heart;
we will tell of all your wonderful deeds.
We will be glad and exult in you;
we will sing praise to your name, O Most High.**

♪ Hymn: Many and Great, O
God, are your works.....
pg 12 (301)
[www.youtube.com/watch?
v=L_8ljw22HMI](https://www.youtube.com/watch?v=L_8ljw22HMI)



Indian School
Emily Carr

Prayer of Approach

Creator, we give you thanks for all you are
and all you bring to us
for our visit in your creation.

In Jesus, you place the Gospel in the centre of this Sacred Circle
through which all of creation is related.
You show us the way to live a generous and compassionate life.

Grandfather, Grandmother, look at our brokenness.
We know that in all creation only the human family has strayed
from the Sacred Way. We know that we are divided, and we
are the ones who must come back together to walk in the
Sacred Way.

O God, Sacred One, teach us love, compassion, and honour, that
we may heal the earth and each other.

Amen.²

Assurance of Pardon

Hear the Good news:
To all who are open to receiving her,
the Holy Spirit will come into you
teaching you love, compassion, and honour
so that you may bring love, hope and healing.
Amen.

² <https://www.anglican.ca/wp-content/uploads/nidp-liturgy.pdf>
and an Ojibway prayer. from *Gifts of Many Cultures*. ed Tirabassi & Eddy. 1995



Listening to God

♪ Hymn: Victory Song.....pg 13
<https://www.youtube.com/watch?v=B8UZAqWteco>

🙏 Prayer for Illumination

Lord God,
you have declared that your kingdom is among us.
Open our eyes to see it,
our ears to hear it,
our hearts to hold it,
our hands to serve it.
This we pray in Jesus' name.
Amen.³

📖 Reading: Please look up the passages in your own Bible,⁴ or click on the name to be taken to an online version.
[Isaiah 60](#)

✦ The Message from
Indigenous-Presbyterian Solidarity Montreal:

Jill Foster and Daniel Lacasse are the co-coordinators of Indigenous-Presbyterian Solidarity Montreal. They will be sharing wisdom and experience in how God and people are working.

Jill will speak first. About herself, she says,
A Scots-Irish settler and Presbyterian for 6 generations. Spent the summers on the beautiful Mohawk territory of Akwesasne in a loving, adventurous family. Graduated from Presbyterian College, worked as a Chaplain at McGill, worked with Kairos, Christian Peacemaker Teams, and had the joy of living on a few reserves in

³ adapted from Worship Sourcebook 3.1.24

⁴ If you'd like a new Bible with helpful notes, I recommend the 'Life with God Bible' NRSV from Renovaré. ISBN 0061834963
or for the more academically inclined, The New Oxford Study Bible NRSV

Turtle Island. I worship Jesus Christ: "*all my fountains are in you*" (Psalm 87).

A year ago, I was praying in Cabot Square with Matt Lee a young architect who I know from my McGill chaplaincy days. Cabot square is a gathering place for some indigenous people in the city. While we were praying, I had a vision. The square was full of music and light, people were singing and dancing to the beat of a drum. They were dressed in colourful clothes and were lifting up their hands and worshipping. It was a joyful, powerful sight and drew me in. I recognized them as first peoples of the land.



Celebration - John Swanson

Around the perimeter were Montrealers, Quebecers - the usual mix of cultures you would see on St Catherine street. They

were carrying children on their shoulders, who, when released, ran into the square, and were welcomed by the people there. They were carrying gifts of all sorts, and money, which they laid down in front of them on the ground. They went down to their knees, crying and holding up their hands beseechingly.

This vision seemed familiar to me, so I looked through the Bible and found it in Isaiah 60. A prophecy in the 6th century to the people of God returning from exile to their homeland. Things were kind of desperate though, poverty and conflict marked the community, a real darkness. Then here comes this declaration like bolt from the blue - God would rise on them like the sun and turn the darkness of the whole earth into the dawn of day. The Lord Almighty would be in his Temple again and would change things all around for them. He would completely change their lived reality. From exile to their own land again, from violence and evil to peace and righteousness.

Their enemies, aka "the nations" who had taken them away, enslaved and oppressed and tried to assimilate them, would come to them on their land, attracted by the light in the darkness of the earth, the aura of the one and only glorious God. They would come to the light, recognizing that the one true God was there in the midst of them. The kings and queens among them would be led in as slaves, carrying all that they had plundered from the people of God, the wealth of the nations. They would weep and repent, and begin to serve as wet-nurses, as re-builders of the wall around the city. And best yet, the children they thought they would never see again - stolen to be concubines, soldiers and slaves of their enemies, they would see them coming on the arms of these kings and queens, and *"then you will look and be radiant, your heart will throb and swell with joy then you will know that I, the Lord am your Saviour, your Redeemer...and your days of sorrow will end, then will all your people be*

righteous, and they will possess the land forever".

In the Scriptures, visions are for the future, the promise of God of his return and his judgment and his restoration for those who believe in him. Since Jesus Christ came, all the prophecies of the Lord for the people of Israel were fulfilled, in him, Israel's true son and king. All sins were paid for by his death and resurrection, for anyone who accepted this. All griefs were carried by him. He rose from the dead, inaugurating the coming of heaven to earth, and gave his Spirit to those who accepted him. These he entrusted with his mission to put everything right on earth, that God's will be done on earth as it is in heaven.

At his birth the men of power saw a great light in the darkness and came to worship the king of the Jews - the king of the earth, falling on their knees by the manger and laying down their treasures.

How is this promise for the Jewish people also for indigenous people? I don't know. Scripture has a living quality, God makes it come alive for us every time we read it, listen to it preached. In the same way Isaiah's vision of all nations sitting down at the table together to eat was also a vision for the Rev. Dr. Martin Luther King.

I asked the Rev. Dr. Kenny Wallace, a Choctaw/African-American friend what to do with this and he told me to "walk into it". It seemed to me this was something not only to hope for, but to try to realize right now. The vision as a calling, as an imperative from God.

So, working with others, I drew up a proposal for a ministry attempting to embody the vision I saw. To facilitate a new worshipping community for all indigenous nations in Montreal and Quebec; to discover each other, to explore reclaiming culture in the worship of Jesus Christ, and to work on repairing broken

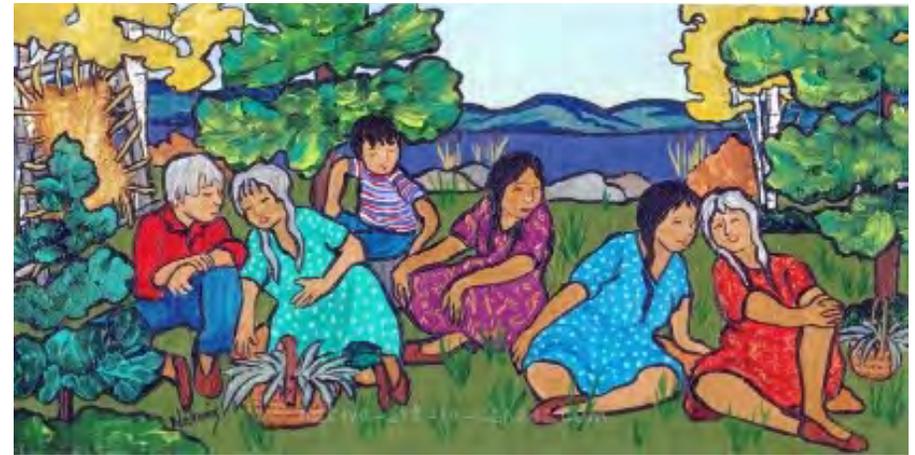
systems together. Under the banner of "worship Jesus the way we were meant to ". The Presbyterian Allies circle would meet to learn the true history of the PCC and indigenous peoples, repair broken systems under the guidance of the Gathering, and through this, come into fellowship. Under the banner of: "we owe you, we need you".

The Presbytery of Montreal has approved this ministry, and it has been funded by the Presbytery Missions Committee, and the PCC since October. Presbyterian Cyclical, the church-planting wing of our church, has accepted me as a "Starter" and supports me in its program of monthly coaching and teaching sessions.

Daniel Lacasse, Advisor, and I have done a lot of talking and planning. The Indigenous Gathering in the Way of Jesus has met once in person in December, and will meet twice on zoom in January. We are in contact with Jonathan Maracle (Mohawk, Tyendinaga) of the reconciliation ministry and band Broken Walls, whose song we sang at the beginning, and Shauit (Innu, Maliotenam) another famous singer-songwriter and follower of Jesus.

The Allies met once in person for a learning session on residential schools, and to explore Presbyterian indigenous ministries via the PCC website. Our second meeting was an answer to a call-out by Katimavik to the public to attend a memorial service for Elisapie Pootoogook who froze to death at a construction site near Cabot Square. One or two people visit an elder and her son in Kanesatake once a week, at their request. We had planned a teaching session on the Oka crisis and its fallout, and a Christian Men's brunch with the Kanesatake Pentecostal church; these are postponed until gatherings are safe again. We also meet at Cabot Square to meet people, support Roundhouse Cafe (the city's only indigenous cafe, closed temporarily) and are exploring getting involved with for

Resilience day shelter. We will participate in the Day of Action for Murdered and Missing Indigenous Women on February 14.



Xnokomis good times - Nokomis

We have a work to do that only we can do. That the government and the citizens of Canada cannot do. It is a spiritual work. It cannot be done - except with the power of the resurrected Lord in our midst. No one repents and weeps for their sins against another people without the Spirit of God moving in their hearts. No one in their right mind gives back land they have bought fair and square according to the law. Of Canada. No one voluntarily re-distributes their wealth and power, or moves down the ladder. And no one forgives the unforgivable. No one except one person.

And secondly, it's mutually beneficial. We give back what we stole and cry a lot when we hear what happened, then we all have a big party. You can't lose in the kingdom of God.

But just being around indigenous people...it's totally different. You laugh a lot. The values are different, I mean every culture is, but there is a pan-indigenous way, or set of values, or something, that is so much more like what Jesus looks like than the culture I grew up in. Attitude to wealth, for instance Even the professional

Indigenous folk don't hoard and spend it all on themselves and their children and have yachts. They share it to the community, their extended family, anyone. Extra is for sharing. Governance - has been wrecked by the Indian Act and band councils of course. But underneath there is a commitment to consensus that is unknown in our circles. What is respected? integrity, humility, genuineness, how good you are to the community. Not your position or success. And the land - as something we are part of, depend on spiritually as well as physically, actually love, and love hearing from the Lord walking around on it with his animals and grass.

There are so many stories I want to tell right now, having had the great joy and honour to mingle in indigenous circles for the past 30 years or so. That I get to do this as a calling now - my heart throbs and swells with joy. And yours will too, thanks be to God. Thanks for listening. For Christ and for his Kingdom.

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🎵 In between Jill and Daniel we will hear the song *Welcome Home* by Michael Jacobs. You can listen to it online here: <https://www.youtube.com/watch?v=Qj8g8hhzOcQ>

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Here is part of what Daniel will be sharing, starting with a bit about who he is.

Raised in a blue collar French Canadian catholic environment and never feeling fully accepted anywhere, I was encouraged in late adult life to look for my indigenous ancestral roots. I met a Christian Mohawk elder in Kanehsatake (Oka) and started to attend his church where I immediately felt accepted as one of the

family and there I accepted Christ as my Lord and Saviour. Soon after, I met a Metis woman who did my genealogy. The first complete draft showed 4 branches of ancestry in Mi'kmaq, 2 algonquin branches and one Huron branch. Although this lineage is far in the past, it explained in a spiritual sense my attachment to Indigenous people. I also met other First Nations people such as Terry LeBlanc and Adrian Jacobs from My People International (Indigenous Pathways) as well as Jonathan Maracle from Broken Walls, and although I have no historic family connection to a native community, they have accepted me as a brother-ally. As is the mission of Broken Walls, I want to break the walls of indifference and ignorance that separate mainstream society and First Nations. For five years, my wife Francine Lemay and I facilitated Kairos Blanket Exercises to educate on the historical and present challenges facing Indigenous People in Canada.

Giving back

The first settlers survived with the help of the Indigenous communities and were taught the ways of the land. i.e. growing crops, navigating the terrain, reading the signs of this new world. The Indigenous people more closely followed the gospel as in:

Matthew 25: ³⁵*For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,* ³⁶*I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'*

Isn't time to give back in this way to begin the path of restoration and reconciliation?

Ally needed

Intro with Red Jacket slide (found on page 8)

<https://www.oikoumene.org/resources/documents/the-united-church-of-canada-working-in-solidarity-toward-reconciliation>

Excerpt: We confused Western ways and culture with the depth and breadth and length and height of the gospel of Christ.

We imposed our civilization as a condition of accepting the gospel.

We tried to make you like us and in doing so. we helped to destroy the vision that made you what you were. As a result, you, and we, are poorer, and the image of the Creator in us is twisted, blurred, and we are not what we are meant by God to be.

If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together. (Lila Watson, Australian Aboriginal Woman)

We are all created in the image of God (Imago Dei). Thus, we are created with reasoning power, creativity, emotions and a conscience. We were created to express this image in dependency of God. As you all know, we fell away from that original calling giving way to anger, vanity, pride and a dulling of the conscience. God provided a way back to Him through Jesus, the Way, the Truth and the Life to become adopted daughters and sons in His Kingdom.

Again, vanity entered the Church and created division into the Catholic, Protestant and (Eastern) Orthodox churches. Among these are many expressions, movements or denominations. If all of these are part of the body of Christ, why is it that many churches do not accept a Native cultural expression of faith in Jesus.

First Nations need not more white pastors to tell them how to become white Christians but allies that can encourage/support them to elaborate their own type of worship that is truly Christ centered.

A shift from the White man's gospel to a true worship of God expressed through each one's culture can work its way to the heart in a more profound way.

I have met First Nation Christians that have a devotion to bringing the Gospel to the Indigenous world in a culturally relevant way that is respectful, loving, caring without compromise to the Truth.

Among those are people dear to me: Terry LeBlanc, Adrian Jacobs, Cheryl Bear Barnetson, Ray Aldred, Linda and Rick Martin originally from My People International now Indigenous Pathways and NAIITS. The late Rev. Richard Twiss founder of Wiconi International. Lastly, Jonathan Maracle, founder of Broken Walls music group and Ministries.

I do hope that you want to become allies and will help in prayers and donations to these Ministries as well as support Jill's vision.

If you wish to learn more about their vision, type in their name or here are some links:

<https://www.youtube.com/watch?v=gZuR9RU5Vro>

[https://www.youtube.com/watch?](https://www.youtube.com/watch?v=ZRtATZkpAJI&list=RDIV5ZIO6krH_N0&index=2)

[v=ZRtATZkpAJI&list=RDIV5ZIO6krH_N0&index=2](https://www.youtube.com/watch?v=EMe0LLfesM)

<https://www.youtube.com/watch?v=EMe0LLfesM>

<https://indigenouspathways.com/>

<http://brokenwalls.com/>



Red Jacket, also known as Sagoyewatha, was a Seneca chief and orator

In 1805 a Boston missionary society requested Red Jacket's permission to proselytize among the Iroquois.

Friend and brother; it was the will of the Great Spirit that we should meet together this day. He orders all things, and he has given us a fine day for our council...You say you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and if we do not take hold of

the religion which you white people teach, we shall be unhappy hereafter...You say there is but one way to worship and serve the Great Spirit; if there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book?...

Brother, we are told that you have been preaching to the white people in this place. These people are our neighbors; we are acquainted with them; we will wait, a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again what you have said. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.

Red Jacket's forceful defense of native religion caused the representative to refuse the Indian's handshake and announce that no fellowship could exist between the religion of God and the works of the Devil.

<http://historymatters.gmu.edu/d/5790/>

Responding to God

 FaithTalk: These are some questions for you to discuss with somebody... or many somebodies. This week they are a little more personal than usual. Do what you feel safe (and practice stretching a little).

Wonder: Wonder what we can learn about worshipping God from other cultures. Do some explorations through the internet, or ask other what their experience is like.

Etching: Share if you have ever had a vision or dream. Did it inspire you? How was it supported by scripture and others?

Values: Share an experience (or more) of somebody who has different values than you. How is it hard? How is it enlightening?

Values: What gets in the way of you seeing the image of God (Imago Dei) in others? in yourself?

Actions: Check out the internet links that Daniel has offered us.

Actions: Pray for Indigenous-Presbyterian Solidarity Montreal, and that through them God will bring love, hope & healing... and that Jill's vision of dancing in Cabot square will come.

Spirit Sighting

I was talking with Ruth Wright this week and she was telling me about being out for a walk and trying to figure out how to get past a snow bank. One of the people going past stopped and asked if she would like some help. Ruth accepted.

I think the Holy Spirit can be seen in both of them. That the young woman stopped and offered to help; she also let Ruth say how she wanted help. Another aspect was Ruth being willing to

accept the help (some people think they should be self-supporting, even from God).

Offering

Financially, we have set up a donation option on our **website**. Just click the '**Donate Now**' button, and then the pretty button. It gives you various options that are easy to follow.

You can now donate through **interac e-transfer**. Our name is Kensington Presbyterian Church and the e-mail address is info@kensingtonchurch.ca.

Mailing a cheque or signing up for Pre-Authorized Remittance (**PAR**) are also good options.

[Ojibwe Medicine Wheel - sideroadsofmuskoka.wordpress.com](http://sideroadsofmuskoka.wordpress.com)



Prayers of the people

Our Prayers of the People are based on one written by the Rev. Margaret Mullin and Rev. Stewart Folster, both Presbyterian ministers with Ojibway heritage.⁵ It follows the Medicine Wheel, with the circle representing God the Creator, with no beginning, no ending, and whose love never ends. Each side focuses on different stages and aspects of life. As a physical part of praying, I invite you to stand and face the different directions mentioned.

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We begin by looking to the east where the sun rises each day. Creator, we offer you thanks for that time in our life which we know as infancy, for the hope of resurrection and for new beginnings. We pray for those who are waiting for new beginnings, or news that will affect their life...

We also offer thanks for the teachings of honesty and truth. We pray for those who struggle when sharing honest truth, with others or themselves, is hard...

We thank you for our minds, and for the gift of discernment. We pray for those who are struggling with mental health, whether from the effects of past pain, current stress, or mental illness...

Also, please help Kensington discern how we can share your love, hope and healing with our neighbours...

God of love
hear our prayer

We next look to the south.
God, we thank you for that time in our lives which we call adolescence, and for those who are figuring out their identity and how that changes with time...

And we thank you for all those times of learning and growing that you bring to us throughout our lives...
We also offer you thanks for the gifts of our physical bodies, ... and pray for those whose bodies need healing. . .

God of love
hear our prayer

We next look to the west, the place of the setting sun. Great Spirit, we offer you thanks for the time in our lives which we call adulthood, and for the ability to take all we know from you and live right.

We pray for those struggling to put their trust in your way... We offer thanks for your teaching of respect for all, for the ability to care and to love, to weep and to rejoice. Help us to share our struggles and joys with others, and to hold their hands through their struggles and joys.

God of love
hear our prayer

Next we look to the north, the cool refreshing breath of the Spirit of God.

We thank you Holy Spirit for our elders and the gift of wisdom. Help us to listen...
We thank you for the gift of faith, for clarity of vision and a sense of the strength that comes from you.
Help us to spend time with you each day, listening to your Spirit through all the ordinary moments so we can hear your wisdom in the special times...

God of love
hear our prayer

⁵ <https://guildwoodchurch.ca/worship-service-20201018>

We focus our thoughts upwards beyond the ceiling.
O Great Spirit, in the day sky's infinite blue and the vast
blackness of the night sky sprinkled with stars too numerous
to count, remind us that you are beyond our ability to know
you, or to tell others about you, but that you also are no
further away from us than the air we breathe.
Help us to be humble,
to feel your presence,
and to share the strength you give us.

God of love
hear our prayer

We look down to our feet.
O Great Spirit, help us to give thanks unceasingly for the bounty
provided to us from our sacred earth.
From that sacred earth we come.
To that sacred earth we will return.
Without our sacred earth we would not live.

God of love
hear our prayer

Now we turn and face the centre.
We give thanks to you God, Creator, Redeemer, and Sustainer of
all life, and we look to Jesus who is the head of the Church to
lead us as we journey ahead, working together toward healing
and reconciliation with each other and with You.

God of love
hear our prayer

As a part of coming together with others and with you,
we pray the prayer that Jesus taught...
**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
Amen.**

♪ Hymn: The love of God comes close.....pg 13 (474)
www.youtube.com/watch?v=BdNp80yi71Q

✦ Benediction
*May the love of the Father enfold us,
the wisdom of the Son enlighten us,
the fire of the Spirit kindle us;
and may the blessing of the Lord God
come down upon us and remain with us always.
Amen.⁶*



6 Worship Sourcebook 9.2.12

In October 2019, a devastating fire destroyed much of St. Matthew's Presbyterian Church in Grand Falls-Windsor, Newfoundland.

But, even with this loss and devastation weighing heavy on the hearts of the congregation, they still continued their outreach ministry to support the local community. During the pandemic, congregation members produced hats, mittens and incubator blankets for the local

hospital, and also supported the local Food Bank and Salvation Army. Now that the church building has been fully restored and the congregation is able to gather again, they continue to show love to their neighbours by exploring new opportunities for using and sharing their restored space. St. Matthew's Presbyterian Church is supported by gifts to Presbyterians Sharing.



DAILY PRAYERS

Sunday, January 30 We give thanks and pray for the congregation of St. Matthew's Presbyterian Church in Grand Falls-Windsor, Newfoundland, as they gather and worship together in their restored church building.

Monday, January 31 We pray for the people, ministries and mission of the Presbytery of Western Han-Ca.

Tuesday, February 1 (Black History Month) We celebrate and give thanks for the contributions and prophetic witness of Black people in Canada.

Wednesday, February 2 We pray for the people who gather and serve at Cedar Tree Ministries on Vancouver Island, British Columbia, and we give thanks for their mission and ministry.

Thursday, February 3 We pray for the people, ministries and mission of the Presbytery of Northern Saskatchewan.

Friday, February 4 Generous God, may your Holy Spirit form and empower the newly ordained as they share in the ongoing ministry of the Risen Christ.

Saturday, February 5 We pray for the members and work of the Committee on History.

301 Many and great, O God, are your works



1. Man - y and great, O God, are your works, mak - er of
 2. Grant un - to us com - mun - ion with you, O star - a -



earth and sky. Your hands have set the heav - ens with stars,
 bid - ing One. Come un - to us and dwell with us,



your fin - gers spread the moun - tains and plains. Lo, at your
 with you are found the gifts of life. Bless us with



word the wa - ters were formed: deep seas o - bey your voice.
 life that has no end, e - ter - nal life with you.

Words: Psalm 104:24-30, Jeremiah 10:12,13; paraphrase, Joseph R. Renville (1779-1846); translation, Philip Frazier (1892-1964); Cree translation, Stan McKay (1942-)
 Music: Native American; adaptation, Joseph R. Renville (1779-1846)

Words: translation, copyright © Dakota Conference, United Church of Christ; Cree translation, copyright © Stan McKay
 Music: public domain



474 The love of God comes close

1. The love of God comes close where stands an o - pen door,
 2. The peace of God comes close to those caught in the storm,
 3. The joy of God comes close where faith en - coun - ters fears,
 4. The grace of God comes close to those whose grace is spent,
 5. The Son of God comes close where peo - ple praise his name,

to let the stran - ger in, to min - gle rich and poor.
 for - go - ing lives of ease to ease the lives for - lorn.
 where heights and depths of life are found through smiles and tears.
 when hearts are tired or sore and hope is bruised and bent.
 where bread and wine are blest and shared as when he came.

The love
 The peace
 The joy of God is here to stay, em - brac - ing those who
 The grace
 The Son

walk the Way; the love
 peace
 joy of God is here to stay.
 grace
 Son

Victory Song by Broken Walls

Praise unto the Son of Yah-hey-oh
 Praise unto the Son of Yah-hey-oh

For he has saved me,
 breathed new life in me
 For he has saved me,
 breathed new life in me

Lord of Lords, He has the victory

His blood has set me free,
 made me whole and clean
 His blood has set me free,
 made me whole and clean



Lakota Trinity
 Father John Giuliani