



Order of service
Date: Sunday August 16th, 2020
Pentecost 11A

We acknowledge that we are worshipping on the traditional lands of the Boon Wurrung people, of the Kulin nation, and pay our respects to elder's past, present and emerging.

DON'T FORGET YOU CAN LOG INTO THE CHURCH WEBSITE AND SEE MUCH OF THIS BY VIDEO ON THE FRONT PAGE!!!!

INTROIT – The blessing of life forevermore (Richard Bruxvoort Colligan)

1. Lavish hospitality,
blessings crossing borders
Stranger, friend, and family
claiming one another

*The blessing of life forevermore
The blessing of life forevermore
The blessing of life forevermore
The blessing of life forevermore*

2. When we live in harmony,
walk the planet as friends
All of us in unity,
celebrating difference

*The blessing of life forevermore
The blessing of life forevermore
The blessing of life forevermore
The blessing of life forevermore*

CALL TO WORSHIP

Adapted from Psalm 133

One: There is dew on the ground: God's blessing of life evermore.

All: There is a song in the air: God's presence in joyful melody.

One: Look! Behold how good and pleasant it is when God's people are together!

All: It is like precious oil touching our skin – reminding us that we are God's own.

One: Look! Behold how good and pleasant it is when we are together in worship!

All: It is more precious than any gold – more perfect than any achievement.

One: Come, people of God. Let us worship in thanksgiving and praise.

All: And let us feel the anointing of God like the oil of forgiveness and the balm of healing.

One: Come, let us worship God.

Sing – TIS 474

1. Here in this place, new light is streaming,
Now is the darkness, vanished away,
See, in this space, our fears and our dreamings,
Brought here to you in the light of this day.
Gather us in the lost and forsaken,
Gather us in the blind and the lame;
Call to us now, and we shall awaken,
We shall arise at the sound of our name.

2. We are the young, our lives are a mystery,
We are the old who yearn for your face,
We have been sung throughout all of history,
Called to be light to the whole human race.
Gather us in the rich and the haughty,
Gather us in the proud and the strong;
Give us a heart so meek and so lowly,
Give us the courage to enter the song.

3. Here we will take the wine and the water,
Here we will take the bread of new birth,
Here you shall call your sons and your daughters,
Call us anew to be salt for the earth.
Give us to drink the wine of compassion,
Give us to eat the bread that is you;
Nourish us well, and teach us to fashion,
Lives that are holy and hearts that are true.

4. Not in the dark of buildings confining,
Not in some heaven, light years away,
But here in this place, the new light is shining,
Now is the Kingdom, now is the day.
Gather us in and hold us forever,
Gather us in and make us your own,
Gather us in all peoples together,
Fire of love in our flesh and our bone.

WELCOME

May the peace of our Lord Jesus Christ,
the love of God
and the communion of the Holy Spirit
be with you all!

And also with you!

Opening prayer

Loving Creator, we gather to take in your mercy.
May what comes out of our lives be filled with your grace.
As we take in the beauty of music, the wisdom of words, the nourishment of silence,

and the strength of fellowship, may the thoughts and actions that emerge from our lives be inspired by your creativity and grounded in your truth. Help us to recognize ourselves as part of your creation, and to affirm that you do not hold us away in anger and judgment but draw us near in forgiveness and joy. As we approach you in worship today, recognize us as your beloved family. Help us to feel the embrace of your rejoicing heart upon our return to you today. And assure us of your unending forgiveness and love, we pray. Amen.

Prayer of confession

Eternal Forgiveness,
we have held so tightly to our resentments and bitterness that we are not even aware of the ways they have imprisoned our own spirits.
We are a people often bound by our self-righteousness.
We are a people many times restricted by our standards of right and wrong.
We are a people who have not yet learned how to love with truly generous hearts.
And thus, we are limited and restrained; held back and misguided; confined and constrained.
Help us to loosen these bonds.
Show us the ways of forgiveness that lead us to free others from our anger, and to free ourselves in renewed wholeness.
Remind us again of the deep communion within which you created us, and of our relatedness as your children.
Lead us to reconnect with each other in joyful abandonment of our hold on brokenness and failures.
Show us the ways of subversive forgiveness, which allows us new life and creates the path for healing.
Forgive us, we pray, and show us how to forgive. Amen.

Words of affirmation

God knows the freedom of forgiveness. God does not hold on to anger and resentment but rejoices in the instant we join in the freedom of letting go and beginning again. In this, let us be assured of pardon.

Here again the Good News:

Your sins are forgiven.

ALL: Thanks be to God! Amen.

EARLY WORD – Hidden Figures.

Welcome the kids and parents.

If there are any children present, ask how they are going.

Before I became a minister, I was a physical education teacher which meant I completed a science degree in order to teach. As such I learnt a lot about the human body and how it works.

One of the things we learnt about the body was its organs. Do you know what body organs are? These are the parts of the body that have special functions or things that they do. Like the stomach is an organ that digests our food, our heart is an organ that pumps blood around the body.

Now for a question. What is the largest organ of the human body? Yell it out at home if you reckon you know.

Ok someone said heart, and lungs. Ok some smarty pants said the church organ. Alright, in case you haven't guessed yet it is...the skin. I know who would have thought that the skin is considered an organ of the body. But it is. You might like to look up after worship what exactly the skin does.

And here is the thing.

Skin does the same things on every human body all around the world.

No matter the age of the skin, the gender or colour, its all the same stuff and does all the same things.

That's one reason why I find it very hard to understand that some people think that people can be better than other people because of the colour of their skin.

Made of the same stuff, does the same job, I don't get it.

But there you have it.

You might have heard a lot about this lately with what is called the "black lives matter" movement. It is black people saying that their lives matter as much as anyone else's. That black skin does the same thing as white skin say, is made of the same stuff, just with some extra colour, and this does not make people with this skin less than people with white skin.

We have all probably heard about the protests around the world the last couple of months. But this has been going on for a long time.

In order to better show you on a day to day basis what it means, I am going to show you two clips from a great film called "Hidden Figures." This is about the black women who worked as mathematicians and computer programmers with NASA in America when America and Russia were racing each other to get people into space then to the moon.

At the time it was not known that these women worked in these roles.

Check on the webpage for the first clip to watch now.

I don't know about you, but I don't get how anyone anywhere in the whole of the world could allow that to happen to people.

And I don't not believe that God wants it like this.

I don't often read the Psalm in worship, but today I am. It is Psalm 133.

¹How very good and pleasant it is when kindred live together in unity!

²It is like the precious oil on the head, running down upon the beard, on the beard of Aaron, running down over the collar of his robes.

³It is like the dew of Hermon, which falls on the mountains of Zion. For there the Lord ordained his blessing, life forevermore.

What this means is that the writer believes in God's name that it is a good thing when people get along together and treat each other equally. It is like being blessed with special oil, not just a little bit but a lot. It is like Mount Hermon a mountain north of Jerusalem some 300 or so km. But it often has snow on it, and the melting snow goes into the Jordan River which passes through the land and is used for drinking and watering crops. And this is like a great blessing from God for all people for always.

All people. Not just those with white skin.

What can we do about it?

Well you can be friends with people of all coloured skin. You can treat people with black skin the same as you treat people of white skin. You can remember their skin does the same thing no matter what colour.

In the film Hidden Figures a little after the woman got angry about the toilet, the man with the glasses she yelled at did this.

Check on the webpage for the next clip from this movie now.

If we believe that it is good that all people get along, then when they don't because someone is being unfair, then if we are able to do something about it, then it is important that we do.

Skin is skin. Its colour must never be allowed to determine who is better than who. Time for a song. It is a cool little song by a man called Richard, and the song is called, "Sharing the road." You can see it and sing along to the clip below on the website or play it if you have it inserted in your order of service. Have a good week. Bye.

SING: Sharing the road

Sharing the road, how good it is

Sharing the road together

Sharing the road in harmony

Sharing the road together

Sharing the road together

Like fine oil running down the beard of Aaron

Morning dew falling on a holy place

Here God blesses, blesses life forevermore

Brothers, sisters, what a holy thing to gather everyone

Let's go up, going up to work and worship

Let's go up, up, up, side by side in unity

Here God blesses, blesses life forevermore

Brothers, sisters, what a holy thing to gather everyone

When we give welcome to a friend or stranger

When we show hospitality and love

Here God blesses, blesses life forevermore

Brothers, sisters, what a holy thing to gather everyone

SHARING OUR STORIES – Don't be afraid, my love is stronger than your fear.

READINGS:

Genesis 45:1-15 – Margaret Thorburn

Then Joseph could no longer control himself before all those who stood by him, and he cried out, "Send everyone away from me." So no one stayed with him when Joseph made himself known to his brothers. ²And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. ³Joseph said to his brothers, "I am Joseph. Is my father still alive?" But his brothers could not answer

him, so dismayed were they at his presence. ⁴Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother, Joseph, whom you sold into Egypt. ⁵And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. ⁶For the famine has been in the land these two years; and there are five more years in which there will be neither ploughing nor harvest. ⁷God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ⁸So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. ⁹Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. ¹⁰You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. ¹¹I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’ ¹²And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. ¹³You must tell my father how greatly I am honoured in Egypt, and all that you have seen. Hurry and bring my father down here.” ¹⁴Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. ¹⁵And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Matthew 15:10-28. Jan Graham

¹⁰Then he called the crowd to him and said to them, “Listen and understand: ¹¹it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” ¹²Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” ¹³He answered, “Every plant that my heavenly Father has not planted will be uprooted. ¹⁴Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” ¹⁵But Peter said to him, “Explain this parable to us.” ¹⁶Then he said, “Are you also still without understanding? ¹⁷Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? ¹⁸But what comes out of the mouth proceeds from the heart, and this is what defiles. ¹⁹For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. ²⁰These are what defile a person, but to eat with unwashed hands does not defile.”

²¹Jesus left that place and went away to the district of Tyre and Sidon. ²²Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” ²³But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” ²⁴He answered, “I was sent only to the lost sheep of the house of Israel.” ²⁵But she came and knelt before him, saying, “Lord, help me.” ²⁶He answered, “It is not fair to take the children’s food and throw it to the dogs.” ²⁷She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” ²⁸Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

PREACHING – From fear to forgiveness

2020 is nearly 2/3rds over, and it has been a terrible year.

Terrible for individuals right through to the entirety of the planet...except for Antarctica. For once the place to be.

Just here in Australia the year began in a blaze of destruction, worst fires for years right across the country, then before any of us could take a breath after that Covid-19 hit and hit hard.

It is not an understatement to say this single event has dominated the time and minds of the world in ways nothing else has since probably the second world war. In the midst of this, apart from whatever events you may personally recall, the death of George Floyd in the USA led to unprecedented response from people right around the world.

Every difficult event around the world this past six months has been exacerbated by Covid-19, and Covid-19 is impinging on just about everything that happens.

No surprise that people are angry and fed up and worried and depressed and concerned for the future and laying blame at whatever feet they can find.

And people have, rightly or wrongly, been protesting at the restrictions imposed by governments, and amongst these protests and the black lives matter protests, tempers have flared, things have gotten a little ugly at times.

It probably doesn't help us in all this as we allow the media to intrude into our every waking moment with a constant barrage of information and images and sounds that in themselves threaten to overwhelm us.

You will have heard me mention a colleague in America, Pastor Steve, who writes weekly reflective pieces on his web page.

A while ago he posted this poem which is relevant for us today:

*I do my best to walk in peaceful calm,
and I have vowed to do no harm, no harm.
But living with these shadows in this world,
the wail of trampled voices, cries of blood,
the suffering imposed by greed and fear,
at times down in the heavy depths there burns
a weight, there seethes a flame, there stirs and heaves
a great dark rage that I can't bear alone,*

*and so I hand the red hot iron to Christ,
who with insistent, mighty, ringing blows
beats it on his anvil, throwing sparks.*

*And I have vowed to do no harm, no harm,
though much may be upturned by such a plough.*

He speaks what may be on many of our minds – the anger, dismay, confusion even desire for some kind of revenge – over the events of this year thus far.

This morning, Joseph's story speaks to these events. Joseph's story is a continuation really of the whole saga that we have been following through Genesis, and that I have steered you through following Jacob. Jacob has left centre stage in the story now, but his pattern of deceit continues as I mentioned last week.

It is time for another recap however, as I did with the Jacob narrative seeing as the lectionary amazingly jumps from the start of the story of Joseph in last Sunday's worship to near the end of the story today. So here are the in between bits in brief. Joseph favoured son of Jacob rubs his brothers up the wrong way with his weird dreams and just a little full of himself ways. Having enough of this they conspire to get rid of him, which they do, telling Jacob that Joseph has been killed by wild animals, and Joseph is taken away to Egypt as a slave, where the story now is centred. Joseph finds his skills at dream interpretation come in handy, so much so that in time, he is elevated to a very high position of power under the Pharaoh. A position that allows him to lead Egypt through hard times and thus cement his position as a major power player in Egypt, during what has been a difficult time for the region with lack of food and so on.

Into this environment come his brothers, like many others, seeking assistance with food. Rev Professor Howard Wallace offers these words:

As the story today unfolds we see Joseph toying with the emotions of his brothers as he arranges for them to appear guilty of theft, and then demands that Simeon remain as hostage while the rest return to Canaan and bring back their youngest brother, Benjamin.

On return they are treated well, and assured that they are not thieves. They are even invited to dine with Joseph. However, on leaving again, Benjamin's sack is found to contain Joseph's own silver cup and Joseph orders that he remain as a slave while the other brothers return to Jacob. The turning point comes when Judah pleads with Joseph that Benjamin return home with them, otherwise losing Benjamin will cause their father Jacob to fret and die. At the end of his plea, Judah offers himself as slave in place of Benjamin.

This is the point at which the repentance of the brothers for their treatment of Joseph is complete. Joseph is overwhelmed by proximity to his own family, and at the sincerity and emotion of Judah's speech. He can contain himself no longer, and 'wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it' (Howard Wallace)

Which brings us front and centre to today's passage.

What I want to deal with today is not so much the story itself, nor the theology apparently espoused by Joseph when he reflects on God's part in the story.

I want to talk about that word – forgiveness. The theme which permeates this whole episode, and to a lesser extent the story of Jesus and the Canaanite woman.

Given Pastor Steve's poem, I wonder is forgiveness even possible in such dire circumstances as we find ourselves in the world today? Are the kinds of things people do to other people able to be forgiven?

Let me begin by suggesting that the story of Joseph tells us forgiveness is hard.

Howard Wallace it was who suggested that Joseph was "toying with the emotions of his brothers" with his sneakiness.

But another commentator on this story is not so kind.

John Holbert, Professor of Homiletics at Perkins School of Theology in Dallas, Texas, suggests that Joseph takes a long time to get to the point of forgiveness. John reckons it is “a nasty game he plays”, and further says of Joseph - *There can be little doubt that Joseph does all of this for revenge against the brothers who wanted him dead. Of course, it also drives them to confess their guilt, but one cannot deny that revenge is the primary motive. Well, who can blame him? Being tossed into a well and screaming for help to no avail, hearing the brothers break out a picnic, would drive a man to revenge, would it not? So, does Joseph's claim about God right after his revelation sweep away these acts of revenge? I do not think so.*

In the end, as we know, he does forgive them. Well not quite the end. And it is fair to say the real end of the Joseph story actually pushes back into today's passage some doubts about this forgiveness.

You see there really are two parts to it – the forgiver, and the forgiven. You know this.

Joseph takes a long time to get to his part. And his brothers even longer to get to theirs as the forgiven, if they ever do.

Again, John Holbert points out:

5 chapters from today's passage Jacob has died, and the brothers are charged with the responsibility of burying him... After the brothers discharge this sad duty, they all return to Egypt. Immediately, Joseph's brothers are afraid. "What if Joseph still bears a grudge against us and pays us in full for all the wrong we did to him?" ([Gen 50:15](#)). So, they lie to him, saying to Joseph that before their father died, he had urged Joseph finally to forgive all his brothers. The text says nothing about such a demand from Jacob at all. And at this statement, the very weepy Joseph weeps, but I think his weeping here has to do with his recognition that all the grand theology in the world cannot finally cleanse the nasty games of revenge that he had played against his brothers. Even now, they cannot trust him to treat them with honesty and openness. Though he tries one more great theological statement in the attempt to make it all right—"Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people" and "Do not be afraid; I myself will provide for you and your little ones" ([Gen 50:20-21](#))—it is just too late. Revenge is a dish best served cold, it is said, but whether hot or cold, revenge muddies all waters, clouds hopes, and destroys the possibility of community.

This Joseph story tells that forgiveness is hard but not impossible.

Jesus gives us a clue how to make it more possible.

Love your enemies.

"Love your enemies" is not at all impractical, though it is hard. It is rather the practical road to genuine community. Yes, revenge is sweet, but like all sweet things it is, in the end, not very good for you. It is better to choose love instead. (Holbert)

Authentic forgiveness is underpinned by authentic love.

This is the dynamic at play in the gospel passage today.

Jesus allows himself to love this woman who is essentially an enemy of the state, and in so doing demonstrates how love creates community and allows for authentic forgiveness. Jesus stops the power play, hands the power over to her, levels the

playing field, and allows for forgiveness. From whom to whom? Why the woman forgiving Jesus of course. And he, humbly and graciously accepting in my book. Some people don't like this story for what it suggests about Jesus. I reckon it just shows his human side (not to mention the agenda of Matthew the gospel writer). But there is more to it than all this.

I am simplifying the whole issue of forgiveness because of time constraints and painting broad strokes today. So, I want to speak briefly about the hardest forgiveness. We have talked about in this issue there is the forgiver and the forgiven, and usually there are at least two people involved in this dynamic. But what about when both are the same person?

Seen by many as the hardest forgiveness, the forgiveness of self.

The two passages today don't refer to it, but I suspect it is hidden away in both stories if we dig around.

Many of us here this morning have no doubt been in a position of forgiver or forgiven with another party, and forgiveness may or may not have taken place.

But amidst all this, even if another has authentically forgiven us, we can be the hardest ones to forgive ourselves.

I want to say this as profoundly as I can this morning, if no one has ever said this to you before- if you find yourself unable to forgive yourself, or ever have been in that position, I ask you to be gracious to yourself, and accept the forgiveness you want to give yourself, because you have been given permission to do so. Jesus permits it. God permits it, wants it, desires it for you.

You know, that is why we offer our confession to God week after week. It is not just another prayer we mumble off. It is a part of our ritual that grounds us in the reality of being human and placing ourselves hesitantly before God.

We offer our confession because we believe, I believe, that forgiveness is real.

When we say – Our sins are forgiven, thanks be to God, we are not talking about someone else and their God.

It is about us, me – my sins are forgiven.

I am forgiven.

Oh!

So maybe, just maybe we can forgive our self.

And that can lead to restoration for and reconciliation with oneself, and likely with others too, because often if we can't forgive ourselves it is hard to forgive anyone else.

Forgiveness is freeing. It means that we can move out of our previous position of a kind of captivity and move on with our lives. Best of all, it enables us to be reconciled with our neighbours, or our self, and with God so that once again we feel part of the greater community of the spiritual life.

You know, modern psychology and philosophy have ways of moving people to forgiveness, or practice it if you like, that often rely on self-examination and the like. Whilst this is important, I kind of like this practice of forgiveness that is quite old.

In the Babemba tribe of South Africa, when a person acts irresponsibly or unjustly, he or she is placed in the centre of the village, alone and unfettered. All work ceases, and every man, woman, and child in the village gathers in a large circle around the accused individual. Then each person in the tribe speaks to the accused, one at a time, each recalling the good things the person in the centre of the circle

has done in their lifetime. Every incident, every experience that can be recalled with any detail and accuracy, is recounted. All their positive attributes, good deeds, strengths, and kindnesses are recited carefully and at length. This tribal ceremony often lasts for several days. At the end, the tribal circle is broken, a joyous celebration takes place, and the person is symbolically and literally welcomed back into the tribe.

(— Jack Kornfield in The Art of Forgiveness, Lovingkindness, and Peace)

Moving from fear to forgiveness can be quite a journey. Again, I say to you we do not travel it alone. That holy weaving of God, Jesus, Holy Spirit, weaves in and through our lives to draw us to a good place.

I want to finish by leaving you with this wonderful song by Victorian singer/songwriter, Fay White, called “Whatever you’ve done”. You can view it on the church web page.

Whatever we’ve done - whatever’s been done to us
 On either end of a gun – whatever’s been done
 Whatever we’ve seen - whatever the hell we have been in,
 Still we can come, still we can come

*There’s a vast - forgiving love
 At the heart of the Holy One
 Whose grace falls soft on our shoulders -
 Whatever we’ve done*

Whatever we feel – whatever we do or do not feel
 In the nightmare or for real – whatever we feel
 Whether there’s anguish – or whether we’re numb
 Still we can come, still we can come

*There’s a place of quiet rest –
 At the heart of the Holy One
 Whose grace falls soft on our shoulders –
 Whatever we’ve done*

(Used with permission)

Sing – She came to Jesus to TIS 547

1. She came to Jesus from outside the fold —
 Canaanite woman! Persistent and bold!
 Looking to Jesus, she wanted to see
 One who would help her and set her child free.

2. Claiming a blessing, a touch of God's grace,
 She knew God's love was not bounded by place.
 Jesus, you listened, debated — then healed —
 For in her asking, her faith was revealed.

3. God, you still bless those who seek you in prayer.
You welcome dreamers who faithfully dare.
In Christ, now risen, your mercy extends:
Those on the outside are welcomed as friends.

PRAYERS OF THE PEOPLE – read by Jenny Small

Loving God, in your mercy, hear our prayers. And all these prayers we bring in the name of the Risen Christ who taught us to pray saying:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as 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
now and forever. Amen**

Sing – When Hands Reach Out Beyond Divides to TIS 585

1. When hands reach out beyond divides and hope is truly found,
Each chain of hate will fall away and bells of peace shall sound.
And bells of peace, of peace shall sound and bells of peace shall sound.
Each chain of hate will fall away and bells of peace shall sound.

2. When fear no longer guides our steps and days of war are done,
God's dream for all shall live anew; our hearts will heal as one.
Our hearts will heal, will heal as one our hearts will heal as one.
God's dream for all shall live anew; our hearts will heal as one.

3. When race and creed blind us no more, a neighbour's face we'll see,
And we shall dance the whole world round for love will set us free.
For love, yes love will set us free for love will set us free.
And we shall dance the whole world round, for love will set us free.

BLESSING

Go this day, living into your fullest self, helping others to do the same.
Go this day, blessed by God, the loving parent of us all;
Blessed by the Christ, the one who travels with us;
and blessed by the Spirit who binds us together.
Amen.

Recessional – The blessing of life forevermore (Richard Bruxvoort Colligan)

1. Lavish hospitality,
blessings crossing borders
Stranger, friend, and family
claiming one another

The blessing of life forevermore
The blessing of life forevermore
The blessing of life forevermore
The blessing of life forevermore

2. When we live in harmony,
walk the planet as friends
All of us in unity,
celebrating difference

The blessing of life forevermore
The blessing of life forevermore
The blessing of life forevermore
The blessing of life forevermore