



Season 9: Episode 2 | Jonathan Maracle | The Story of a Mohawk Believer

Lorna Dueck: One of the very special projects that the Canadian Bible Society has recently completed is the beautiful Holy Bible in Mohawk. And this particular Bible that I'm holding is engraved with the name of our guest today. Jonathan Maracle is a most challenging and unusual Mohawk Canadian.

Jonathan, welcome to Scripture Untangled. One of the earliest translations of the Bible Society was the Gospel of John into Mohawk. And that's a fascinating story which comes from the roots of Canadian dispute over land ownership.

And the Mohawk Bible is especially precious to Canadians because it is just recently completed in its entire form, the Holy Bible in Mohawk. And this particular copy is special because it is engraved with the name of our guest. It's a gift Bible to Jonathan Maracle.

Welcome to Scripture Untangled.

Jonathan Maracle: Oh, thank you.

Lorna Dueck: And Jonathan is the leader of Broken Walls, who has been a beautiful ministry of reconciliation of Indigenous peoples all around the world.

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Jonathan, we're catching up with you here at the United Bible Societies at their global conference. I've marked it to the Lord's Prayer. Would you read a little bit of the Lord's Prayer in Matthew in Mohawk?

Jonathan Maracle: Matthew 6:9-13 -

9 Kenh kati nenseʔaiere nenseʔaterennaen: Takʔaienha ne Karonhiake tesiteron! aiesasennaen!

10 Aiesaʔenniiostake! aiesaʔennarakʔake nonʔentsiake tsinitiot ne Karonhiake tiesaʔennarakʔa.

11 Takʔanont ne kenh ʔente iakionnhekʔen niateʔenniserake.

12 Sasanikonrhen ne ionkʔariʔaneren tsi niiot nii tsionkʔanikonrhens nothenon ionkhinikonraksata.

13 Nok tosa aionkʔasenni ne kariʔaneron; ehren tanon takʔariʔakʔiten ne iotaksens, aseken ise ne tsiniienhenʔe ensenakereke, kasastensera oni Kanentonsera iah takariʔentane. Amen!

Lorna Dueck: Tell me what this means to you, to see it in Mohawk?

Jonathan Maracle: It's really exciting, because I grew up son of a Mohawk.

My father spoke the language fluently, was a missionary for 55 years and carried the message of the gospel to our people and I got to hear how important the language was because I can remember going with my dad when I was like maybe six, seven, eight years old to pick up people to come to church. As the pastor, the missionary, he would go and pick up people and bring because they didn't have a way to get there because we were on a res, right?

I would just beg him, can I go with you to pick up people today and I'd sit in the middle, and everybody get in and they'd all start talking Mohawk and it was the most glorious thing because they always were so happy. Every time they were talking, they

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were laughing, and they would ask my dad something, he would answer him in Mohawk and we're all sitting there laughing.

Half the time I knew what they're talking about, half the time I didn't, but I was just enjoying the dynamic of it, and it was so lovely. The language was so important to my dad that he was a part of the original bringing back the language called the Mohawk Standardization Project and so he was an impetus to that as one of the elders.

Lorna Dueck: You have such a fascinating history and I want to go back to the little boy in the car picking up people to church.

Are you the only blue-eyed Mohawk boy in that car? Like your mother was Scottish. Did you have a conflicted...

Jonathan Maracle: My mother's Scottish, English, Welsh and I was half Mohawk and half white and I'm living on a reserve with all dark-skinned people. I mean, most of them spoke Mohawk and most of them didn't like white people, so I was the brunt oftentimes of the stuff going on and there's a lot of times when I had black eyes, bloody noses, fat lips.

I was hit on the back of the head with a brick and almost bled out because my skin color and it made me actually hate my eyes and my skin to a point where I began to hate myself.

Lorna Dueck: As you're in the process of hating yourself, you're a musician and that's how we've come to know you as Broken Walls, your amazing reconciliation music in the ministry, but you leave home. You leave home and your pastor dad says what to you as you leave an angry young man?

Jonathan Maracle: Good question.

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You know, I didn't want anything to do with the church. I had seen hypocrisy, not in my dad though, not in my dad and mom. I mean, they were devout and they led, but I saw how the people were not as devout and there was hypocrisy in the church, not acting like they were really Christian and it kind of bothered me and so I didn't want to be any part of it.

By the time I was a teenager and getting a little bit older, I started getting really interested in rock and roll and I started going the wrong way and when I was 26 or so, I decided I was going to go to California and my dad said, I'm going to take you to the bus terminal. He said, nobody else. I said, okay.

So, he picked me up that morning and I loaded in my guitar and my backpack and stuff, and we drove to Belleville, and he didn't say a word to me all the way there. I loaded my stuff in the bus and right as I climbed on the bus, he said, Johnny. I turned, looked at him, he said, son, when your back's against the wall and you have nowhere to turn, call on Jesus. I just said, I don't need Jesus.

I don't need Jesus, and I got on the bus.

Lorna Dueck: You are a successful musician, but that journey into California, you did hit rock bottom. Tell us about that.

Jonathan Maracle: I did. I went down, I fell in love with a girl, didn't work out. I moved to LA.

That was kind of a heartbreaking, the beginning of that, but then I was singing in a band and just felt as though I wasn't going anywhere good. I was doing drugs, I was drinking, but I was very, very lonely. I think the worst of all the situation I felt was

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loneliness and I just began to sink in this, and I started to come up with a way that I could take my life.

There was a street there where the trucks went really fast and I would run there to stay in shape as a singer, and I realized that those trucks were going by super-fast on a one-way street and it would be really easy just to finish it. So, the day that I was making my plans, I said to myself, I'm going to write a song and I'm going to write the best blues song anybody's ever heard because I'm going to sing about my loneliness and my brokenness. So, I started to write this song, and I started to sing it back to myself and it made me feel worse.

It might have been a good song for that purpose, but my heart was really broken. Then I remembered the words my dad said, when your back's against the wall and you have nowhere to turn. I began to cry, and I put my face in my hands, and I said, Jesus help me and the phone rang.

It was my dad. I hadn't talked to him in two and a half years, and he said, son I'm coming to see you. I said, you don't want to see me like this.

I said, fly me to Florida and I'll come see you and mom. So, he did, but the big question there was why did he call me at that moment and I didn't try to research that question for a couple of years. I found out that my brother, who's not a Christian, doesn't serve the Lord, gave my father advice.

Dad, you need to call him. Don't go and surprise him. You need to call him and let him know you're coming and that was when my dad called me in that moment when I cried out for help.

Lorna Dueck: Sometimes God is just experiential and dad's phone call at the right time. There's no page and verse on that. That's just the magnificent Holy Spirit.

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Jonathan Maracle: You know the craziest part of it was, I didn't accept Jesus yet, but my dad through Jesus and the Holy Spirit, I was saved from taking my life, but then they flew me to Florida.

Lorna Dueck: So instead of coming to California, he takes you to Florida.

Jonathan Maracle: That's where mom and dad were wintering, right? So, they flew me over and I'm gonna bypass some stuff, but the crazy thing now that you mentioned about the Scripture, right? We walked into this little church in Winter Garden, Florida.

I didn't want to go to church, but I had been there all week and I was sort of a little bit ticked off about things and my mom was just doing everything she could to make me happy, cooking me all the food she knew I loved as a boy, just being mom all the way and I wouldn't go to church with them. They of course, they go to church all the time and so the Sunday morning came, and I was leaving to go back to California on Monday and she leaned her head in the door and said, son we're heading for church this morning. Would you like to come? We'd love to have you come and I looked at and I thought about all the kindness she had shed on me all week, right? And I was thinking I can't disappoint my mom, you know? So I got up and I went and they got out of the car and went right into the church and they didn't try to force me or coerce me, and I just sat there with a devil on one side and an angel on the other, you know, don't go in there, you know, or yes you need to go in there kind of thing and finally after about 15 minutes I got up and walked in.

There was a little old lady right inside the door and she just walked right up to me, bold as brass, and she said, I love you. And I looked at her and I said, why do you love me? You know, she goes, because Jesus told me to. And I just melted.

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So, the Scripture, nobody read Romans 10: 9 and 10. It was that love that she translated to me in that moment literally bathed me in oil, it felt like. It felt like the loneliness and the addictions and all the different things that had my life were just drained right out, and I just stood there and cried in front of this little old lady.

And I went into the church, and I didn't hear a word the pastor said. I just bathed in this precious presence that I really still wasn't understanding and realizing that I had met Jesus at that moment. And then I wanted God.

That experience caused me to want Christ like never before and so I went on a search, went on a search for God. And I wouldn't sing anymore, wouldn't sing because singing was my God, it was my idol, it was everything I wanted, right? So, in order for me to focus on God, I had to take singing out of my life. So, I moved back to Canada, and I started seeking.

I went to different churches, finally found a church where a pastor had the heart of David. That's what I was looking for. I wanted a pastor who could really represent really a love for God that I needed because that little lady, she had a love in her that translated to me and that's the love I wanted to find.

Lorna Dueck: So, your spiritual path is deeply experiential. It moves on the love of God. And this pastor, like the heart of David, has a conflict with your Mohawk identity.

It's a scandal as I think of it now, but at the time...

Jonathan Maracle: When I saw him and I saw how much he loved God, none of it mattered because I wanted God so much. I wanted to understand God in my life. I wanted to have that love that he had for Jesus.

I mean, the mere mention of the name of Jesus and his eyes would fill up with tears, this pastor, he was so in love with God. And so I'm listening and I become a part of

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the church and I'm there for six to eight weeks and he takes me for a ride in the car and he says, you know, he said, I've been watching you and you're really, I see how much you want God. He said, but you have to give up your Mohawk heritage in order to have God because being Mohawk is heathen, and you have to become a member of the culture of Jesus Christ.

And I didn't know what to think of that because he was the pastor. And I thought, okay, because I want God more than anything in my life. I'm willing to give it up.

You know, I grew up really proud to be Mohawk, even though I didn't like my skin or my blue eyes. My father spoke Mohawk. I loved the language.

I loved everything Mohawk stood for; except I couldn't look Mohawk. And so, you know, I was really quite broken at that point in time. And I went home, and I spoke to my father, and I said, why have you led me on this path that I'm supposed to love being a Mohawk? Why don't you just give up being a Mohawk? And why don't you just seek God and Jesus? And I'd never known a man who loved Jesus more than my dad, but he didn't have a conflict with it.

He said, Johnny, he said, when I met Jesus, he said, I didn't give up being a Mohawk. I became a better Mohawk. But for 10 years, I didn't go with my father's wisdom.

And I went with this idea that I had to become a part of the Western church.

Lorna Dueck: Which the Scottish heritage of your mother nicely shaped you.

Jonathan Maracle: Probably shaped me for, yeah.

But my mom, yeah, I suppose, my mom was pretty much entrenched in being a part of my dad's life as a missionary.

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Lorna Dueck: A Mohawk missionary.

Jonathan Maracle: Yeah, and she would wear regalia and everything, really.

Oh, and it was lovely, you know.

Lorna Dueck: So, your dad, you must have broke his heart to say, now I follow in Jesus, but I'm gonna have to leave my Mohawk heritage behind.

Jonathan Maracle: And I went to my dad's house, and I said, why do you have all these artifacts hanging all over your house, dad? You don't need those.

Like, here I was, lecturing this man of God who had done some amazing miracles throughout his life, in the lives of other people, by God's power. And here I am lecturing him and telling him to take these things off his walls and stuff.

Lorna Dueck: And you were also part of the early land to take back protests as well. That was before you became a Christian then?

Jonathan Maracle: Before I was a Christian, you know, I was in a warrior society.

Lorna Dueck: So, you knew what it was to fight for the Mohawk identity.

Jonathan Maracle: Absolutely.

Lorna Dueck: And you gave that up because of your understanding at that time of, this is what it will mean to be a Christian.

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Jonathan Maracle: I did, because I wanted God so bad. That touch that little lady gave me.

My dad also, and my mom, represented God to me in a really beautiful way. But, you know, I was a young teenager growing up and I just wanted the exciting life of being a rock star. That's what I wanted, to be a rock star. Yeah.

Lorna Dueck: So, you're at a crossroads. You are now following Christ, living as a white guy.

Jonathan Maracle: Yeah.

Lorna Dueck: How does the Mohawk come back? Because this is what's brought you into our audience today, is you are on so many stages bringing reconciliation between our people.

Jonathan Maracle: I'm just blown away with the favor that God's placed in my life. But, I mean, it's not an easy thing.

Lorna Dueck: So how does it come back? How does the Mohawk man come back?

Jonathan Maracle: So, you know, I had fully embraced the Western Church. And then, you know, I'm still a Mohawk, whether I like it or not.

You know, I lived on the reserve. I moved to Kingston to actually kind of, you know, get away from all of it a little bit. Deep down, I always loved my Mohawk heritage, even when I had to deny it to live the life that other people wanted me to live.

And so, you know, I'm a worship leader now. I've been 10 years, right? I'm a worship leader, singing all the famous songs of the day.

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Lorna Dueck: You're riding the evangelical wave.

Jonathan Maracle: Exactly. And I was like traveling to the big conferences and, you know, just loving it, just doing the whole thing. And then I get this call from the organizers for the Sacred Assembly, which was Elijah Harper's vision.

He was the federal member of Parliament, first native federal member of Parliament.

Lorna Dueck: From Churchill. And we can just take a pause. It is almost the 30th anniversary.

Jonathan Maracle: Next December.

Lorna Dueck: It's the 30th anniversary of the Sacred Assembly.

Jonathan Maracle: And of Broken Walls.

Lorna Dueck: Wow. Okay.

So, you get a call. This was unprecedented, that the white church and the aboriginal church. Going to come together for healing.

Jonathan Maracle: Yeah. And so I get this call and they said, you know, people knew that I was a worship leader and they knew that I was Mohawk and they put two and two together, but they weren't involved with what I was going through and knowing that I was denying my heritage or not walking in my heritage so that I could seek God in a deeper way as a Western Christian.

So, I get this call from the organizers of the Sacred Assembly saying Elijah Harper's requesting me to come and sing Amazing Grace in Mohawk on the drum. And I'm

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going, well, I don't do that anymore. And he said, well, we would really like you to come and do it.

Could you make an exception? And I'm like, well, I don't really want to because I'm involved with a group of people that I'm going to have to think about the rejection I might feel or the way that people might feel about me doing that. And I'm thinking about it, you know, and then they say, well, these are the people that are coming. And, you know, my brother Ross and my dad and then all these great leaders, great leaders from across the country.

David Maines.

Lorna Dueck: The Western Church was coming.

Jonathan Maracle: Yeah, Western Church.

But all the traditional Native people were coming too. He invited all spiritual people across the land to come and have a think tank and pray in their own ways and whatever it took, because we had the highest rate of infant mortality, highest rate of suicide, highest rate of drug abuse and alcohol abuse, highest rate of family dysfunction in the country. And Elijah was broken-hearted over what he discovered once statistics came to him as a parliamentarian, right? And so, he made this call, and I got thinking, those are all heroes of mine.

People of the faith and I just, you know, how could I not be a part of that? And so, I said, okay, I'll do it. I'll come and I'll sing Amazing Grace in Mohawk on the drum. And so, I went there, and you remember John Sanford?

Lorna Dueck: Yes, yeah.

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Jonathan Maracle: So, John Sanford, I had no idea, but he called my dad his best friend. They were really good buddies, I guess, and I didn't know. But anyway, the night that I was there to sing Amazing Grace in Mohawk, I was sitting like towards the front on the one side and John Sanford was speaking.

He was finishing up and I'm a musician, 1995. I always had a pen and paper with me in case a song idea came up and I thought this might be an opportunity where a good song might come up. And so, John was just finishing up his talk about the effects of colonialism on Indigenous people around the world because he was the father of inner healing, that's what they called him, right? And he was talking about the pain and the suffering that Indigenous people feel because of the way they were hurt by colonialism and by the settlers that came to the land.

And he said, there are walls of bitterness that are built within the hearts of the Indigenous people of the world, he said, and these walls of bitterness must be broken. And that was like coming to the end of his statement, right? And he spoke for a few more minutes and in that time, I picked up my paper and I picked up my pen and I wrote a song called Broken Walls, right on the spot.

Lorna Dueck: I listened to Broken Walls as I was driving to this interview on Spotify, just want to tell our audience to listen to it. That's where it came from.

Jonathan Maracle: So, I wrote it on the spot because it just felt like the burden of my people, the Indigenous people, came on my shoulders.

Lorna Dueck: It's a song about love.

Jonathan Maracle: Yeah, and so I wrote the song and when they called me up to sing, you know, the church I had been in for 10 years was all about, you know, you follow the leader, right? The leader, you're a man under authority, you're a servant and when, you know, pastor is leading you, you do what pastor says because you

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want to do the right thing, and you want to be in the right place. And I was like the centurion, right? I was there to sing Amazing Grace and Mohawk on the drum, but the Holy Spirit had overcome that and said, you're gonna sing Broken Walls on the drum, immediately, right after I just wrote it. And so I went up on the platform and I said, I can't sing Amazing Grace, I'm sorry, and I looked down at the leader who had asked me to come and to do Amazing Grace and I said, I've got to sing the song the Holy Spirit just gave me.

And so I did it and then everything started, everything started happening and I finished the song and this lady that was beside me on the right side, she was Quebecois, she was from Quebec City, somewhere in Quebec, but I think it was Quebec City, and she said, I'm a pastor from Quebec City and can I have the microphone, I need to speak to the people. Well, I'm looking at the leaders, I had already gone against their, what they wanted me to do and I look over here and she wants the microphone and I'm thinking, well, if I hand her the microphone, that's number two, that I'm stepping out of line. But she took the mic, and she just began to cry uncontrollably, and she said, we found out that our grandmother was Cree.

She said, and we as a Quebecois family did everything, we could to hide the fact that there was Cree blood polluting our veins. And she said, I'm so sorry for our arrogance and the attitude that we have towards our native people, will you please forgive me. And she said this to the crowd where there was lots of Cree people and Anishinaabe, you know, Haudenosaunee, all in the crowd, and a whole bunch of white folks and, you know, Anglican priests, everybody, like all the people were, Christian people were in the room.

And she said, will you please forgive us for our arrogance. And this girl stood up on the other side of the room and she said, I'm Diné from the Northwest Territories. And she threw her fist in the air, and she said, I forgive you.

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Like that. And the whole place, everybody started crying.

Lorna Dueck: It was on national television at the time, I remember it. It was a wail. It was a wail across.

Jonathan Maracle: "Oh, Father forgive us."

Lorna Dueck: Yeah, 100 Huntley Street carried it live across the nation, and it was a wail. I remember it. It changed everything about your life.

Jonathan Maracle: At that moment.

Lorna Dueck: Yeah. And does the Scripture, does the Bible fall along then as you begin this now, it's been 30 years that you've been on stages, including ours here at the Canadian Bible Society and as it hosted the global conference of all the Bible Societies, you just, you know, in the most beautiful way brought the house down, we would say.

What's the journey with the Bible and this healing that's going on? Your people have open stages now for reconciliation.

Jonathan Maracle: Well, I think one of my favorite Scriptures is, Revelation 5:9 *sing a new song for Jesus died for every tribe, every tongue, every people in every nation*. And you know, you can look at the Scriptures before and after and there's no prerequisites.

Jesus comes, He's a free gift and you don't have to have a cultural conversion in order to have Jesus in your heart. Like I had a cultural conversion that took away who God created me to be, and the gift that God had placed in me as a Mohawk was unrealized until I accepted my Mohawk heritage again. The other one is; *beloved let*

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us love one another for love is of God and everyone who loves is born of God and knows God.

And I don't think there's a stronger message to be able to walk in love, loving your enemies, loving those who despitely use you and being able to have the humility to forgive what's been done to our people. My father gave me two mandates before he died, two weeks before he died. He said, son, there's two things you have to do.

You have to go to our people and tell them that Jesus died for them, that He was a tribal man and He understood our people. The representation that we received from the Western church was that we had to be like them before we could have Jesus. He said, but then you've got to go to the non-native people, and you've got to tell them that they need to come to our people, and they need to ask for forgiveness for what they've done to our people.

He said, because in his heart, he started to cry uncontrollably. He said, because I fear for the white man's soul for what he's done to our people and to indigenous people. And so, he birthed that apostolic decree over me and I haven't been able to escape it. Even if I wanted to, I can't escape it.

Lorna Dueck: As you stood in this stage of seeing the global Bible Societies gather, the languages, the indigenous languages they're bringing to every tribe, every tongue, what did you think?

Jonathan Maracle: I think that the most beautiful part of it is the innocence that I feel. It's crazy, but I felt such a beautiful presence of innocence. I have a desire to let the Bible do its work and to have a servant's heart of humility. It was so easy for me to present here as compared to many other places, because all the people want the same thing. They want healing for their people.

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And yeah, how can we not have that love when we have the Bible and all these different languages? And everybody I've met; everybody wants to move forward in a good way. And the Word is such a wonderful way. I mean, the messages that we heard have basically been directly reading from the Scripture, almost, you know, in their entirety with a little bit of storytelling, which is probably the other best way that we can carry the message of the gospel without it being religious.

Lorna Dueck: I want to close with your advice for Bible reading. Now you've got this new Mohawk Bible.

Jonathan Maracle: I've got to learn how to learn now.

Lorna Dueck: And it is going to help you with your Mohawk language for sure. But for those of us who are listening, how would you recommend we tackle our personal Bible reading? What's a good way?

Jonathan Maracle: Well, for me, I read the book of John. It seems like it's such a great place to be because it just walks you through Jesus and it gets you prepared for all the other great things.

And I go through the New Testament as well. I like the different parts where I'm hearing about what Paul did, you know, and how he suffered and how he went through those things. And it prepares me for what I know I have to do. And I feel as though God is lifting me up in a way like I've never understood before. There's now a place where I'm feeling more comfortable in doing what I'm doing. And I guess I don't know if that's a good thing or a bad thing, but I'm able to do it with less fear and more reliance on the Holy Spirit.

And, you know, the time that I spend in the Word, I want it to be more and more and more. I want to grow in it. And to read it from my Mohawk language, I'm going to

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have to have another Bible beside me and I'm going to have to read and I'm going to have to go back and forth and really start to really start to digest it from that perspective.

And I want to be able to get to the place where I can have the joy that my father had in the language. So, I love the Psalms. The Psalms have played a big role, the Proverbs.

I love the Scripture, Proverbs 6 too, where it says you're snared by the words of your mouth. And how many of us don't realize that God gave us in that terminology because the snare is an invisible trap. And he says you are snared by the words of your mouth.

You are taken by the words of your mouth. And it seems to me that so many times we as Christians, we limit our ability to move forward because we say things that defeat what we're trying to actually do so many times, you know. So, one of my favorite Scriptures is to just be careful with the words that we speak.

Lorna Dueck: Let's close with your family. How's your family doing? How are you? How are you doing as husband and dad?

Jonathan Maracle: Well, you know, we have our joys and we have our struggles. I have a beautiful wife of 38 years.

Her name is Linda. And she is one of the reasons that I am the man I am today. She doesn't let me get by being proud of anything.

She calls me if I'm acting odd here, she just calls me on it, you know, and it's beautiful because the recognition of what she's doing really makes a difference because she doesn't let me get away with the foolishness.

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Lorna Dueck: And you live there where you grew up.

Jonathan Maracle: I live in Tyendinaga.

It's my home, the land of the peacemaker. Hundreds of years ago, we had a man come to our community. His name was the Dekanawida.

They called him the peacemaker because he came with a message of peace to a people who are angry, fighting and in battle all the time. And he came and he said, I'm bringing you a message of peace. And he was Huron.

And so that's why our community Tyendinaga is called the land of the peacemakers where the birthing of the great law of peace came from. And the beautiful thing is the Bible Society had a white pine tree set up out there in the main lobby area. And it was all about the Haudenosaunee discovery of the great law of peace that the Dekanawida, brought to our people.

So, my big thing lately is I've been reading the Bible in context with the book of life of the Haudenosaunee people. It's called the *White Roots of Peace*. And it's amazing how beautiful it's like Old Testament.

It's like they're talking about how the search was to be people of the good mind. The search was to always walk with love. The search was to seek to be with the Creator someday in your life and to conduct yourself in a manner that was good for your family and for your community.

And so. As I've gone back further into studying my native culture to in history, I'm so much more encouraged that God loved us. He loved us before the white man came, you know, and that when He put us here in North America, He didn't go, and desert

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us and leave us in complete darkness and debauchery until the white guys came across and brought us Christianity. We already had a sense of who God was like, really quickly, on the East Coast. The Mi'kmaq called God, Nisi Gisam, means the unmade maker.

The Ojibwe or the Anishinaabe call him Keeshay Manitou, or Manoshin Keeshay Manitou, the beautiful, great one. Our Haudenosaunee or Mohawk people call him Shonkwaiatishon, means he who holds the heavens. The Lakota call him Wakantonka, Big Holy.

I mean, our people understood who God was, and yet we were accused of being heathens. And our greeting is "She'kon Skanakhowa". That's our greeting from the Mohawk people for years.

I greet you today. How is your spirit?

Lorna Dueck: You've been a great education for us today. This has been fabulous.

We're going to follow the work of Broken Walls. I know it goes far beyond Canada's own borders. Thank you for blessing the Bible Society with your ministry.

Jonathan Maracle: Thank you for welcoming me, Lorna. Really appreciate it.