



# UNIVERSALIST UNITARIAN CHURCH OF HALIFAX

5500 INGLIS STREET, HALIFAX

SUNDAY SERVICE 10:30AM

429-5500

## WELCOME!

There are seven principles which  
Unitarian Universalist congregations  
affirm and promote:

- \* The inherent worth and dignity of every person;
- \* Justice, equity and compassion in human relations;
- \* Acceptance of one another and encouragement  
to spiritual growth in our congregations;
- \* A free and responsible search for truth and meaning;
- \* The right of conscience and the use of the democratic  
process within our congregations and in society at large;
- \* The goal of world community with  
peace, liberty, and justice for all;
- \* Respect for the interdependent web of all  
existence of which we are a part.

Unitarian Universalism draws from many sources:

- \* Direct experience of that transcending mystery and wonder,  
affirmed in all cultures, which moves us to a renewal of the  
spirit and an openness to the forces which create and uphold life;
- \* Words and deeds of prophetic women and men which  
challenge us to confront powers and structures of evil with  
justice, compassion, and the transforming power of love;
- \* Wisdom from the world's religions which  
inspires us in our ethical and spiritual life;
- \* Jewish and Christian teachings which call us to respond  
to God's love by loving our neighbors as ourselves;
- \* Humanist teachings which counsel us to heed the guidance  
of reason and the results of science, and warn us  
against idolatries of the mind and spirit;
- \* Spiritual teachings of earth-centered traditions which  
celebrate the sacred circle of life and instruct us  
to live in harmony with the rhythms of nature.

These principles and sources of faith  
are the backbone of our religious community.

COMPASSION IS THE DOCTRINE OF OUR CHURCH,  
THE QUEST FOR TRUTH ITS SACRAMENT,  
AND JUSTICE ITS PRAYER.

*Unitu*  
UNIVERSALIST  
UNITARIAN  
CHURCH  
OF HALIFAX

To grow understanding through dialogue and freedom,  
to support each other's dance with life,  
to engage the earth in peace,  
to the end that we speak ourselves into community  
and hear each other into being.

**THUS DO WE COVENANT  
WITH EACH OTHER  
AND WITH THE UNIVERSE**

**Universalist Unitarian Church of Halifax**

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**December 5, 2010**

**Presenter:** Albert Marshall; **Service Leader:** Allyn Clarke

**Quiet Gathering Time:** *Breaths* by Ysaye M. Barnwell

**Welcome and Brief Announcements**

**Prelude:** *Mi'kmaq Honour Song* Andrea Currie

**Lighting the Chalice (unison):** # 455

Each morning we must hold out the chalice of our being to  
receive, to carry, and give back Dag Hammarskjöld

**Opening Hymn:** *Oh Great Spirit* (see insert) Jim Scott

**Story for All Ages:** *How The Cougar Came To Be Called The Ghost Cat*  
by Michael James – read by Alain Godbout

**As children leave** #413 *Go Now in Peace*

**Offertory:** *We Are...* by Ysaye M. Barnwell

**Offertory Response:** #402 From you I receive, to you I give, together  
we share, and from this we live.

**Joys and Sorrows**

**Hymn:** # 391 *Voice Still and Small*

**Introduction:** Andrea Currie

**Presentation:** *Two Eye Seeing* Albert Marshall

**Brief Interlude:** *Blessed Be* by Betsy Pusey

**Sharing**

**Chalice Extinguishing (unison):** #456

We extinguish this flame but not the light of truth,  
the warmth of community, or the fire of commitment.  
These we carry in our hearts until we are together again.

Elizabeth Selle Jones

**Postlude:** *Nanistasin* (Cree Traveling Song) Andrea Currie

Music Director	Deborah Wiggins
Service Leader	Allyn Clarke
Greeters	Sass Minard, Kathy Anthony
Ushering	Judy Read (e), Jim Barker (l)
Kitchen	Henry Lackner (set-up), Sass Minard (clean-up)
Audio	Paul Galbraith
Library	Alison Chipman

**ANNOUNCEMENTS**

Today is the first Sunday of the festive season. Here are some of the upcoming UU festivities. First the **John Carson hike** on December 11<sup>th</sup> with Allyn and then the **Decorating Party** on December 18<sup>th</sup> at 1 pm. Please check out the posters on the Bulletin Board in the Church Lobby. **Rock Island Bistro** and then go to the **Messiah at the Rebecca Cohn**. That will be on the Saturday before the **Candlelight Service**. Please take a look at the posters in the church hallway and sign up if you want to come to the Decorating Party.

**Using the Cold Water Option**—If your washing machine has a cold wash option, try using it for lightly soiled clothing. Most detergents still work extremely well at low temperatures, so you'll save energy as well as money. This tip comes from 'Energy: Use Less, Save More'.  
*Courtesy of the Green Team*

**Food Box**—Please bring a non-perishable item of food with you on Sundays to contribute to our food box. We have weekly visitors who need our help.

## Two-Eyed Seeing at the Universalist Unitarian Church of Halifax

DELIVERY DATE: 5 December 2010

**Allyn Clarke:** The service this morning is part of a Kairos-program called Beat The Drum. This program was initially designed to call attention to the fact that Canada had not yet signed the UN Convention on Indigenous Rights. A couple weeks ago the Government announced that they will sign this Convention. (Prime Minister) Harper's always good at coming in at the last minute. However there still is a role for citizens in this country to be conscious of our Government's policies and actions to ensure that it implements this Convention within Canada in a true spirit of partnership and justice. When western Europeans came to Nova Scotia they were welcomed by the Mi'kmaq people. For the first century the Acadians and the Mi'kmaq shared this land in peace and partnership. This service will be structured to recognize the fact that the Mi'kmaq first named and honoured this land by beginning and ending with songs of the First Nations. Andrea Currie will begin our service by singing and drumming the Mi'kmaq Honour Song which is found on the insert in the Order of Service. Please rise as you are able while this song is being played.

**Andrea Currie:** I am going to be joined by Tom Christmas. It's customary in the traditions of the original peoples of this land to begin every gathering with the Honour Song, and we will sing four rounds, one for each of the four directions.

Kepmite'tmnej ta'n teli-l'nuulti'kw  
*Let us greatly respect our Nativeness*

Nikma'jtut mawita'nej  
*My people let us gather*

Kepmite'tmnej ta'n wetapeksulti'kw  
*Let us greatly respect our historical roots*

Nikma'jtut apoqmatultinej  
*My people, let us help one another*

Apoqmatultinej ta'n Kisu'lkw  
*Let us help one another according to the Creator's*

Tel-ika'luksi'kw ula wskitqamu'k  
*intention for putting us on this planet*

Eia hei yo  
Weio hei hai ya weio heio hei hai ya  
Weio hei hai ya weio hei hai ya  
Weio hei hai ya weio hei hai ya Weio hei hai heio

Ta ho (*affirmative exclamation*)

**Andrea Currie:** Good morning.

Albert Marshall is a well loved and highly esteemed elder of the Mi'kmaq nation. Over the years he has brought his huge heart and remarkable intellect to bear on many issues that concern us all . . . too many to mention . . . always an expression of his passionate love for Mother Earth and his appreciation for all the gifts our Creator has given us in the natural world. In the early 2000s Albert worked with a team of people, including his wife Murdena (who is also a force to be reckoned with and a great teacher) to establish the Integrative Science Program at Cape Breton University based on the concept of Two-Eyed Seeing which he is going to speak about today. Albert has often spoken about the initial response of the Mi'kmaq people, when newcomers first came so many centuries ago, being one of welcome, and the assumption being that the circle would expand and that all included in the Circle of Life would live together in a peaceful way. And I know from hearing Albert speak many times that for him, truth and reconciliation between First nations and all the other peoples now living on this land together is about restoring that possibility of mutually respectful and harmonious relationships between all of us who share life on this planet. Albert is my teacher and mentor, and I have the great good fortune of working with him on a number of initiatives. After hearing Albert speak you will understand how a grown woman can be transformed into a little child who just wants to sit at the feet of her elders and absorb everything they have to say. So it's with such pleasure that I now ask Albert Marshall to come and speak with us. And I understand that Elizabeth (Greenhavens) has an offering of tobacco to present to Albert. It's customary when we go to an elder to seek a teaching that we bring tobacco.

**Albert Marshall:** Thank you very much. I really don't need this speak louder (microphone). I have umpteen grandchildren and great grandchildren. You learn not to rely on electronics!

But first of all I'd like to acknowledge my friends here as well, people that come from the prairie, they live now here in Halifax, that's Richard and Arna Kroker. They've been great friends of ours for a long time.

And, I'd like to take this opportunity really to humbly thank you for giving me the opportunity to share some of our understandings of why we have all been placed here on earth. Our (Mi'kmaq) language is so complete. First of all, it's a verb based language. In our language the word order is not important. It's a language where it does not have 'he' or 'she'. So everything is referred to with some reverence when it's being expressed. For example, when we use our Two-Eyed Seeing it gives us always another perspective. It gently reminds us that we are not the dominant creatures, as we have somehow been led to believe. We do not sit under the Creator in which we can feel that we have a complete dominion over all of creation. But rather, the language teaches us that yes, we have the ability to constantly learn from each other. And to look at that knowledge, and look at it for what it's supposed to do, we know for one thing that knowledge is not static. It's alive. Knowledge also teaches us that we have a great responsibility with that knowledge. That always we have to share. For example, in our culture every word that I utter carries some kind of a message . . . it's not mine! I'm just a connection, or a conduit, of that knowledge. That knowledge has been evolving here, according to some scientific facts, over 13 or 14 thousand years. There is a combination of knowledge that has been used in trying to live in a balance and harmony with your environment.

So if someone was to ask me to define, for example, the buzz words today are 'traditional knowledge', traditional knowledge to me is not something from the past but right at this moment, in the present tense. So I would have to refer to it as how we are now, because the language gently reminds us that we have such a big responsibility to always use this knowledge for the benefit of all. In today's society those challenges are greater. Challenges such as individualism has completely overwhelmed all of us. Through the language we are reminded that we are not the superior being, but rather just a small part and parcel of the whole creation.

We are vital because we have the ability to communicate. We have the ability to decipher knowledge that we get. In our (Mi'kmaq) language we are constantly reinforced [in this understanding]. You've heard the chants this morning. I, for one, do not have that gift to express my appreciation [via music] to the Creator, because the money that my mother gave me [for lessons] I spent [in other ways], so I use the words ... words to express and to gently remind me that I have a big responsibility here. And that I have to constantly remind myself that everything and everyone is very much interconnective and interdependent with each other. And with those kinds of teachings it was easy for us [the Mi'kmaq people] to look at everything from another perspective. Not necessarily from a negative perspective. But for one to know where they come from, they have to occasionally look into the past and see, and look at some of our actions or inactions. And try to draw lessons from those actions or inactions. So that as we are at the moment, today, at this very moment, 2010, we live in such multicultural societies and we use that teaching to constantly look at what we can learn from each other. And once we embrace that very teaching that comes from our language and we tend to live by those [teaching], by constantly reminding people that life was not meant for us to go through with one perspective or one consciousness, but rather look at everything from another perspective. We use this tool today, this teaching tool, to remind our young people that, yes, they can be and they should be who they are – that they have to look at everything that's around them and really appreciate it. So we try to encourage, and we say it this way: you have to look around you and see that the newcomers did bring a lot of good things. So did our forefathers who left us with all these wonderful things. So the question that one has to ask oneself on a daily basis is: wouldn't it then be much more expedient if we could take these two best ways of knowing, or these two best worldviews, and integrate them as one? And the question then becomes wouldn't it be much more expedient if we could move forward together with one Nike sneaker on one foot and a moccasin on the other, and venture forward on this journey?

Two-Eyed Seeing also reminds us on a daily basis that the essence of Life should be love, because in many of our teachings we try to convey to our young people of their great, great responsibility ... and that is to live in a peaceful and harmonious way with our environment. I believe it's becoming quite obvious today when we look around us that we have somehow failed to do that, by looking at some of the weather conditions that we have to endure on a daily basis, whether they're tornados, floods, etc. But the challenges that we have today is of course to somehow empower our young generations because they have been very much disconnected from their culture, from who they are, and most importantly from their natural world, because without that connection one loses the essence of who we are. And that essence of course is that we have a purpose of why we were put here by the Creator. And I believe it certainly makes sense when we look around us. I mean we have people from different backgrounds, different cultures and even different colours. And to us it means that it's impossible for

me to know every aspect of what life is. But I only have been given just a small piece of it. And if we work together in a peaceful and harmonious way and learn from each other then all these things can come about because each and every one of us has been given some special talent or gift. And that talent or gift I have been given is always for the benefit of all.

In today's societies we are struggling with things like materialism. I sometimes wonder why other people cannot for a moment reflect and see why and how things are done on a daily basis without asking themselves: you know, there must be another perspective to this. We have such a tendency to resonate or to imagine other peoples' gifts, whether it's Ghandi, Martin Luther King, Albert Einstein. I believe, in my honest opinion, by referring to them ... they're famous, there's no question about it ... I believe it undermines who we each are, and that we each have such great abilities to become and to be a contributing member of our own families and our own communities. You see, the hardest struggles and challenges that we are trying to convey to our young people today is that you can be a Mi'kmaq person and at the same time be able to excel in any capacity or any discipline without having to compromise who you are as an individual. I believe the way society operates today we tend to believe that we are experts on one subject. But when you have a language that encompasses every aspect of one's life, then there is no need spend too much time in labelling what expertise that one has, because as a community you are very much operating on this collective consciousness. Just think for a moment how effective that can be. We all realize and know how frail life is, but when a community functions on this collective consciousness, then any time that any one of us becomes incapacitated (whether it's physical, emotional, spiritual, or intellectually) there is no need for one to concern one's self with who's going to provide for my family and for my personal needs. Since you are part and parcel of this collective consciousness all you are expected to do here is to expend all the energy you have in making yourself well. Your physical needs, for you and your family, will be taken care of by the community. So I believe there is a great need for us to begin to think in terms of what and how can I help my fellow human beings. How can I use some of the gifts the Creator has given me to help those who are in need? How can I transform the teachings that I have received – that I am not a superior being, that I am very much reliant on not only the goodness that the Creator has given us – by actually doing something to ensure that with those gifts that have been given, and in our daily lives, we're going to use some of that energy to make sure that foremost she (Mother Earth) will be healthy, because if she is healthy then in turn we too will be healthy. This is something I believe that needs to be put into some kind of a perspective, because with Two-Eyed Seeing it encourages you not to look at everything from a negative perspective, but rather how we can improve it, so that while we are here on this earth, we can always leave with this comfort in mind: that the legacy, that my efforts can be looked back upon, and they will say he or she did everything he or she could to, to constantly soften their ecological footprints. And in today's needs, of course, we have to include carbon. So that they too have to do everything in their power to make sure that the kind of a footprint that they're going to be leaving here will be soft in regards the environment. There are no words in which one can express the need for us to look beyond our own lives and start thinking globally. Mr. Clarke mentioned at the beginning why the Aboriginal peoples of the world have been completely shut out and ignored, and now the world is coming together at least to acknowledge, and some countries like Canada it's having a great difficulty in embracing and acknowledging the contributions that were shared by all these Aboriginal peoples of the world without expecting anything in return. And I believe, as a Mi'kmaq person, I humbly say that I do not have all the

answers but I am just hoping that some knowledge that I have been imparted with—someone might be able to take a few strands from that, and apply them to their own understandings, for their own ways of knowing, because inevitably and ultimately we're going to pass on from this plane to the other.

So in conclusion, I would like to gently remind the world that the only thing that we do not get enough of is love. And the only thing that we don't give enough of is love. Because to me the Creator has such an unconditional love for us, and it's up to us to live by the essence of who we are. I believe some scientists have come up with this conclusion that if a child is completely deprived of love, that child cannot survive, because in our understandings for any one of us to be completely whole, four domains of who you are have to be maintained. Physically there's so much technology out there to make us well. There are so many experts out there to make us well. Spiritually ... I don't know. Emotionally, in our days we had no specialists like psychiatrists, medical people with different expertise, but at the same time when you go to a medicine man or a medicine woman the greatest gift that they are using is – yes, they are very, very knowledgeable about the different methodologies, different plants that each one of us needs to make us well, but their greatest gift is always – that we have such a high capacity to heal ourselves. And where does that come from? It comes from the Creator. Because the Creator, in our realm of pain, gave us everything that we may need, not individually but collectively . . . we were given every knowledge, every tool, every way in which we can use not only to enhance our own personal lives but to make sure that gifts that we are employing—everyone is going to benefit from them. And with that I would like to share with you this prayer:

Father God and Mother God  
we say here in your presence  
and before each other  
that we, both individually and collectively,  
have not been good stewards of your earth.  
We have fouled the air, spoiled the waters  
poisoned the land, and by these acts  
have gravely hurt each other.  
We now know that this has, and it will, cost us.  
And for these and all other sins  
we are truly sorry.  
Give us, we pray, the strength  
and the guidance to undo  
what we have done  
and grant us inspiration  
for a new style of living.

Thank you very much.

**Allyn Clarke:** Well you've given us a lot to think about, and I think we have time for a couple responses and questions.

**CA:** Thank you. Thank you very much for that very touching presentation. My question is about the concept of Creator, and the concept of God in the Christian Church, and how they differ, whether you believe that the Creator is always on hand working still through his or her creation, or whether the Creator created and then said 'goodbye, good luck guys'.

**Albert Marshall:** It's not so much which Creator or the name of that Creator, but I think the mysteries that surround us on a daily basis. For example our world, who is behind how this world operates? It operates in cycles, it operates in seasons, and so there has to be some kind of an energy that's behind this great mystery. In our understanding of this connection, we do not spend too much time trying to conceptualize the essence of the Spirit, but rather just humbly acknowledge that I am very much part and parcel of this great mystery and since I have some abilities that my other relatives do not have, or they have but I do not understand it, and that is to be able to conceptualize every provision I have and to use that information so that my actions or inactions do not cause an imbalance. I realize that this is not the kind of an answer maybe that you are looking for, but at the same time, as a Mi'kmaq person we do not put forth too much emphasis on what we can get from the Creator, but rather what we can give back, and how you maintain that essence of why we are here. That is, despite one's differences there's always some good that person may bring forth.

**BH:** Thank you very much for coming here and telling us about your views. I really like them and respect them and I would just like to mention that in my own first language, Hungarian, there is also no difference between 'he' or 'she' and even though I'm very much a Westerner and trained in science and Western culture, I fully agree to being a part of all and taking care of our earth. Thank you.