

ἄνθρωπος ἰσχυρὸς ὡς ἄστρον

# The Mustard Seed.

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## Blessing Animals: Commemorating St. Francis of Assisi

*photos by Janet English  
Parish Secretary, St. George's, Brandon*

On October 4, 2020, St. George's, Brandon had it's annual pet blessing service in honour of St. Francis of Assisi (who was said to love animals), and blessed all sorts of animals! Cats, dogs, horses and even sheep showed up for a blessing (with their human owners in tow, of course!) Check out these photos for a glimpse of what the day was like!



Cali English holds her family's dog, Mazey.



The Rev'd Jonathan Hoskin blesses one of the horses.



Karla Turnbull poses with her cat, Danu.



Deanna Sobry (with Holly) and Cali English (with Mazey) pose for the camera.



Alexander Arthur sits with his bunny, Bugsy while the two horses (Bob and Charlie) look on.



Karen Otto waits inside with her cat, Remus.



The Rev'd Jonathan Hoskin blesses Martha the sheep!



The Rev'd Jonathan Hoskin blesses another horse (held by the Rev'd Chris Arthur.)

## A Word From Our Bishop



The Rt. Rev'd William G. Cliff  
Bishop of Brandon

*Grief is like the sky,  
it covers everything.*  
- C.S. Lewis

My father used to call the grey clouds of November, with their heavy silver bottoms shaded with darker colors a "Mackerel Sky". I assume because the silver grey of the clouds looked a lot like the belly of a fish. Papa was a sailor so I always listened to him about weather, even when later in life, a single snowflake signaled "high winds and mountainous seas" in his opinion. We have been talking a lot about grief in this year 2020. Loss of the life we had due to COVID, loss of community, loss of normality and even the losses from the deaths that occurred in our different communities. Death has been stalking us through the pandemic, through the suicide epidemic striking the Indigenous communities and the ordinary costs to our own health and well being. Like the mackerel skies of November, heavy with the promise of snow - grief hangs over young lives and covers everything.

Its not just the change in season.

We are also mindful of the commemoration of Remembrance Day, which for a new generation cuts deeply as veterans of a dusty war in Afghanistan or as witnesses to the suffering and death of terrorism. Grief is a companion to the all generations who, having been insulated from trauma or immersed in trauma are still coming to grips with the effect it has on their lives.

Grief and trauma shatters life at whatever stage. I remember telling others what this was like for young people at the University I used to work at and some would exclaim "No one in their twenties should be grieving!" Would that it were true. Every community I have dealt with has had grief and trauma to face. Loss of family, loss of relationship, loss of identity....all pile up and then if, as has happened before, a friend dies or is diagnosed with a terminal disease; grief compounds grief and makes its overshadowing presence known.

We are a people of hope in the midst of that grief. In fact, we are the people who rejoice and proclaim in Jesus the exact healing and transformation that can transform grief to hope. Living in the gospel message is the choice to have faith in an empty tomb when you are faced with a cross. It is not that God will magically make things better, but that in Christ we are being made new in such a way that we can see beyond the veil that grief casts over us and pierce through the gloom.

As for the clouds of a mackerel sky, I remind you that the sun is still there, above the silver and white clouds that fill the sky, hidden by the cover from horizon to horizon. I also point out that it is that sunlight diffused through the cloud which lights our way. The sun still shines, but it is muted. In the grief we suffer, God's presence may be muted, the light and love which we knew in a brighter radiance is still there. Jesus loves us no less, but rather loves us through the dull film which darkens our view. The trouble is that when we have been taught to expect instant relief, instant change, instant gratification, grief will not bend. It will not go away. It will not be ignored and it will not be hurried. It covers everything.

November is the month in which we sense the death of what was in the coming of the snows, but also in the remembrance of All Saints and All Souls. It is the time when we pause to acknowledge those who made the supreme sacrifice and it is the time when we may notice the pangs of grief as a long time companion. Jesus loves us through the lament, but also through the long slow process of accepting and adjusting to the new normal that grief announces. Grief may cover everything, but that covering is not permanent. Like the hymn we will sing this month reads: "But lo, there breaks a yet more glorious day the saints triumphant rise in bright array; the King of glory passes on his way. Alleluia!" Grief is not permanent, but the love of Christ is, and it will break through the mackerel sky which covers our sight.

### The Mustard Seed

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The Mustard Seed is circulated ten times a year (from September to June), as a section of the Anglican Journal, to all supporting households in the Diocese of Brandon.

Contributions to the expense of the paper are normally requested each March but donations are accepted anytime. Changes of address can be made through your parish or directly with the Anglican Journal. Opinions expressed in this publication are not necessarily those of the Bishop or of the editor.

**Deadline for submissions:** the first of the month. *Please note:* All submissions are subject to editing for clarity, timeliness, appropriateness, or length. Submit writing to the Editor in Microsoft Word file format or in the body of an email. Photographs must be large, high resolution jpg files. Please ensure you have permission from parents or guardians of all minors who have their photos or names published in The Mustard Seed. If including a photo, please send a name of who took the photo along with it, so the Editor can give proper credit!

Don't forget to check out our Facebook page! Search "The Diocese of Brandon" on Facebook, or go to <http://www.facebook.com/brandonanglicans>

You can find an electronic copy of the Mustard Seed there each month, as well as photos from recent events in the diocese.

## Acts of the Executive Committee 2018-2020

*Editor's Note: We publish the acts of the Executive Committee in the convening circular for each Synod. We thought that it would be a good idea to publish them in the Mustard Seed as well. For more information about what you see, please contact the Editor.*

### MARCH 21, 2018: ST. MATTHEW'S CATHEDRAL

- That the minutes of the Executive Meeting of October 19th, 2017 be accepted.
- That Murray Cook, Remi Rheault, Leon Morehouse and Shelley Andres be appointed to the Finance and Property Committee for this triennium.
- That the Vice-Chancellor (Karen Webb), the Rev'd Jonathan Hoskin, the Very Rev'd Don Bernhardt, and the Ven. Lydia Constant be appointed to the Canons and Constitution Committee for this triennium.
- That the signing officers for the triennium (or until a change is needed) be Bishop William

Cliff, Dean Donald Bernhardt, Greig Scott, Karen Webb-Johnston, the Rev'd Cheryl Kukurudz, and Teresa Longworth.

- That St. Agnes', Carberry's, St. George's, Brandon, St. Andrew's Deloraine, and St. James', Swan River fair share request reductions be accepted.
- That Executive establish a task force to look at how to spend the proceeds from the sale of the former Synod Office.
- That Executive wholeheartedly endorse Church of the Messiah, Opaskwayak Cree Nation's proposal to the Anglican Foundation grants for the year.
- That Executive accept this proposal for the Northern Episcopal Area as presented, using monies from the IRS fund.
- That Executive approve the financial statements ending 12/31/2017, and approve ex-

pendures made during that period.

- That Executive accept the report of Henry Budd College.
- That Executive endorse the Brandon Deanery proposal for a ministry festival.
- That the Diocese reimburse the parishioner of St. Andrew's, Wabowden, who paid an overdue electricity bill of \$1,280.88.

### JUNE 21ST, 2018: ST. JAMES', SWAN RIVER

- To accept the minutes of the Executive meeting of March 21, 2018.
- To accept the recommendation of the Finance and Property Committee, which was to delay our response to St. Matthew's, Boissevain until more information is received (preferably by the October meeting of the Executive Committee.)

*continued on next page*

# Acts of the Executive Committee 2018-2020

(from page 2)

- To accept the recommendation of the Finance and Property Committee, that we defer Christ Church, the Pas' request until the Executive Committee receives more information.
- To provide St. Alban's, Easterville with \$6,000 from the Tess Meadows estate for their Gospel Jamboree, along with our prayers and best wishes.
- That Executive Committee offer a loan of \$2,600 from Diocesan funds rather than make an application to the Anglican Foundation.
- That Executive approve the financial statements ending 05/31/2018.
- That Executive approve expenditures from 02/28/2018 – 06/13/2018.
- To accept the auditor's report as presented.
- To put the proceeds from Christ Church, Cartwright into the Diocesan Endowment Fund.

## **OCT. 24, 2018: ST. MATTHEW'S CATHEDRAL**

- To accept the minutes of the Executive meeting of March 21st, 2018 with amendments.
- To endorse St. Mary's, Brandon's application to the Anglican Foundation.
- That the executive committee increases the DCAAF grant to \$1,500 twice a year.
- That deanery councils send written financial reports to the Executive Committee in March, June and October each year.
- That Executive Committee approves the 2019 budget of the Henry Budd College for Ministry, contingent on their board meeting on November 3rd.
- That Executive approve the financial statements ending 09/30/2018.
- That Executive approve expenditures from 06/01/2018 – 09/30/2018.
- That Executive approve the budget for 2019 as presented, subject to possible adjustment due to professional fees.

## **MARCH 14, 2019: ST. GEORGE'S, BRANDON**

- to move in and out of camera.
- To accept the minutes of the Executive meeting of October 24th, 2018 with amendments.
- That the grant for the Pas Deanery travel be increased to \$1,400 twice a year.
- That Executive grants St. Agnes', Carberry's request for a Fair Share reduction to \$3,000.
- That Executive declines Christ Church, the Pas' request for a Fair Share reduction to \$3,000, with a view to a conversation with somebody in Diocesan leadership about how Fair Share works.
- That Executive applies the Fair Share request of St. Luke's Cormorant for 2019 to 2020, and reduce St. Luke, Comorant's 2020 Fair Share request to \$0.
- That Executive accepts the report of the camp.
- That Executive approve the financial statements ending 12/31/2018, including the following expenditures from 10/01/2018 to 12/31/2018.
- That Executive approve the financial statements ending 02/28/2019, including the expenditures from 01/01/2019 to 02/28/2019.
- That Executive approve the budget for the

- Anglican Memorial Camp.
- That Executive approve Sharpe and Co. as our auditors for the 2018 fiscal year.
- That Executive instructs the Fair Share Committee to complete the final proposal for presentation to Executive Committee in June.
- To endorse the Anglican Memorial Camp's application to the Anglican Foundation.

## **JUNE 12, 2019: CHURCH OF THE REDEEMER, OPASKWAYAK CREE NATION**

- To accept the minutes of the Executive meeting of March 14th, 2019 with amendments.
- To decline Christ Church, The Pas' request for a Fair Share reduction, with a view to a conversation between the parish and diocesan leadership.
- That Executive Committee endorses St. Paul's, Dauphin's application to the Anglican Foundation for the 2020 grant cycle.
- That Executive Committee adopts the social media policy.
- That we proceed with this new Fair Share plan for the 2020 year, knowing that we may have to make adjustments as time progresses.
- That Executive Committee receives the financial reports.
- That Executive Committee authorizes Greig Scott to pay bills using online banking, with the proviso that two people authorized to sign cheques on behalf of the diocese sign on the bill or receipt.
- That Executive Committee approve the financial statements ending 05/31/2019.
- That Executive Committee approve the diocesan financial expenditures from 03/01/2019 through 05/31/2019.

## **OCTOBER 16, 2019:**

### **ST. MATTHEW'S CATHEDRAL**

- To accept the minutes of the Executive meeting of June 12th, 2019.
- To enact the policy on Diocesan Occasional Services Fees and Travel.
- To ask St. James', Swan River to withdraw their request for a Fair Share reduction.
- To approve the Henry Budd College for Ministry Budget for 2020.
- To accept the 2018 audit.
- To accept the diocesan financial reports, as well as the 2019 budget.
- To adopt the 2020 budget and accept the financial reports ending 09/30/2019.
- That Executive Committee approve the diocesan financial expenditures from 06/01/2019 through 09/30/2019.
- To purchase five (5) double kayaks and ten (10) paddles from Stream and Wood for the camp at a cost of up to \$5,000.
- To approve the camp budget as presented.
- To endorse the camp's application to the Anglican Foundation for the 2020 grant cycle.

## **MARCH 11, 2020: ST. MATTHEW'S CATHEDRAL**

- To accept the minutes of the Executive meeting of October 16th, 2019.
- To grant a Fair Share reduction to St. Paul's, Churchill, pending a conversation with the parish as to a more suitable contribution to Fair Share.
- To grant a Fair Share reduction to St. Agnes, Carberry from \$3,576.36 to \$3,000.

- To accept the reports (activity and financial) of the Henry Budd College for Ministry.
- To receive the fair share numbers.
- To receive the camp report.
- That Executive Committee approve the diocesan financial expenditures from 10/01/2019 through 12/31/2019.
- That Executive Committee approve the diocesan financial expenditures from 01/01/2020 through 02/29/2020.
- To receive the PWRDF report.
- That this Executive Committee:
  1. Encourage parishes to curtail their purchase of single-use plastic products with the intention to end their use by 2023, taking into consideration the accessibility needs of their communities;
  2. Encourage individual Anglicans to reduce their reliance on single-use plastic products;
  3. Encourage the Anglican Church of Canada to develop and promote resources aimed at supporting local efforts toward plastics reduction.

## **JUNE 11, 2020: THE BISHOP'S OFFICE, ST. MATTHEW'S CATHEDRAL (& VIA E-MAIL)**

- That Executive Committee approve the diocesan financial expenditures from 03/01/2020 through 05/31/2019.
- That Executive Committee approve the diocesan financial statements, ending 05/31/2020.
- That the votes for these motions be counted through email by email, and that only those votes received prior to the reconvening of this executive committee meeting at 1pm on June 12th be counted.
- That Executive Committee ratify the Diocese's application for the Canada Emergency Business Account.

## Synod 2020 Update

*We were scheduled to hold a form of electronic synod in order to vote for delegates to various Synods and committees for the next triennium (three years) on October 22, 2020.*

*A series of events, not limited to medical leaves, a flood at the cathedral, the collapse of the boiler at the cathedral, ongoing work to repair the executive finance officer's office as well as the bishop's office have left us behind our schedule again. The canons require that the synod be called by the bishop with the concurrence of the executive committee. As such, we will delay this electronic synod a further 30 days to be convened by telephone and/or Zoom to **Monday, November 23, 2020.***

*We will be emailing or mailing nomination processes and instructions for balloting to Synod delegates in due course, to give time for people to consider their choices and give time for mail-in ballots to appear.*

**For more information, contact the Secretary of Synod.**

## The History of a Hymn: Many and Great, O God, Are Thy Works

as written by Dr. Lynn Whitten

Member of St. Matthew's Cathedral (and Professor Emerita, Brandon University)

The hymn, *Many and Great, O God, Are Thy Works* (Common Praise #407 [1998]) is sung by many Christians across North America. This hymn that has deep roots in North American history encompassing Dakota song, the fur trade, European hymnody, and one of the great clashes between Indigenous and non-Indigenous peoples.

The hymn reflects the mixed origins of its composer, Joseph R. Renville. I have found no evidence that he encountered contemporary mapmaker David Thompson but if he had, I can imagine a congenial meeting; for they shared a similar ethical stance regarding the treatment of America's Indigenous peoples. Renville was born in 1779, the son of a French father and a Dakota mother. For the first decade of his life, he was raised along the Mississippi with his Siouan speaking family. It is likely that Renville heard Dakota songs, and they have retained the Dakota sound ideal despite generations of exposure to non-indigenous music.

When Renville was ten years old, his French father sent him off to live with a Roman Catholic priest, a common practice. After his father died, he lived with a British trader, Colonel Dickson, who noted Renville's energy, intelligence and honesty. Renville was entrusted to purchase Indian furs and worked as a trader for the Hudson's Bay Company in Rupert's Land. In 1819, he joined three other traders to form the Columbia Fur Company, which was soon bought out by the American Fur Company. During this time, he and his Dakota wife built a house near Lac Qui Parle, Minnesota, described by explorer and scientist, Joseph Nicolle:

*I may stop a while to say, that the residence of the Renville family, for a number of years back, has afforded the only retreat to travelers to be found between St. Peter's and the British posts, a distance of 700 miles. The liberal and untiring hospitality dispensed by this respectable family, the great influence exercised by it over the Indians of the country in the maintenance of peace and the protection of travelers, would demand, besides our gratitude, some especial acknowledgment of the United States, and also from the Hudson Bay Company." (In Edward D. Neill, "A Sketch of Joseph Renville: A Bois Brule and Early Trader of Minnesota," in Collections of the Minnesota Historical Society, Vol.1. St. Paul, MN: 1872, 198).*

Neill also writes of Renville that "He was instrumental in having the first seed corn planted on the Upper Minnesota" (Neill 201). Corn was an alternative source of food that saved lives when the hunt failed and the old songs for planting continue to be sung. Renville also shared his knowledge of Dakota stories and beliefs with Professor William H. Keating and thus was involved in one of the most detailed early written accounts of the Dakota people. Keating wrote of Renville, "...we have met with few men that appeared to us to be gifted with a more inquiring and discerning mind or with more force and penetration than Renville. (In "Narrative of an Expedition to the Source of St. Peter's River, Lake Winnepeck, Lake of the Woods, &c. performed in the year 1823, 198).

Other extant correspondence shows Renville writing to Governor George Simpson claiming remuneration for past services. When Renville showed up with forty Sioux as an escort, the Hudson Bay Company governor settled! By 1834, Renville had become a Protestant in the reform tradition with little opportunity to attend services in his own Siouan language. He journeyed with his family five hundred miles to Prairie du Chien so that his children could be baptized and he and his wife officially married.

Through Renville's efforts a mission was established for the Dakotas and he assisted with the instruction. In 1841 he was ordained a church elder.

Why did Renville abandon his Catholic upbringing? Perhaps part of the answer may be found in the lively Protestant hymn singing of the time. Despite the relative isolation of life at Fort Renville, by the 1840s he may have experienced the engaging nature of hymn singing. By the second half of the eighteenth century, an array of devout farmers, artisans and tradesmen were not just singing, but were composing hymns: it was a time of musical (and political) independence and enthusiasm. For example, a tavern keeper named Supply Belcher; a horse breeder, Justin Morgan; and a tanner, William Billings were all writing hymns. Renville himself helped to compose forty to fifty hymns.

Renville's compositions were in keeping with the musical temper of the times. While there is musical evidence that *Many and Great* may have been based upon a popular tune of the day, there are indications that it is strongly influenced by a person of Siouan origin and upbringing. The notation of the hymn above shows large ascending intervals such as the opening fifth and the following upward octave leap. The melodic descent downwards following a large leap is the typical contour of Dakota melody: this contour can be heard in the powwow tunes of today. Moreover, the hymn is written using the melodic minor scale (c, d, e flat, f, g, a flat, b flat, c), chosen by many music transcribers to capture the flavor of an Indigenous melody. In similar fashion, a stereotypical Native drum rhythm is included and we have no evidence that drumming was in his original composition.

Still Renville grew up with the sound of the drum and *Many and Great* does lend itself to drum accompaniment. And the words, based upon Jeremiah 10:12-13, would speak to the Dakota as to non-Indigenous. The wording may have been influenced by Revelation 1:16: "in his right hand he held seven stars" and especially Psalm 8:3-4 "When I look at your heavens, the work of your fingers, the moon and the stars...". When he wrote, your fingers spread the mountains and plains. Lo, at your Word the waters were formed; deep seas obey your voice, Renville may also have had in mind Skan the Sky God who created the stars and actively related to all the heavenly bodies: Your hands have set the heavens with stars.

In 1846, Renville contracted influenza. As he lay dying, he asked that the scriptures be read to him and that Psalm 146 be sung for him in the Siouan language. It begins: "Praise ye the Lord. Praise the Lord, O my soul."

When the scripture was finished, he said, "You have made me glad" which is Dakota for "I thank you" and passed away. One can speculate that Renville considered Psalm 146 as his death song: seeking a song to be sung at one's death is a practice continued to this day by traditional Dakota men.

**To follow: *Many and Great* and 38 executions; *Many and Great* is printed; the Renvilles become the musical Ranvilles.**



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## St. George's, Brandon Fundraiser



Karla Turnbull jokingly poses with St. George's, Brandon's haul for a Value Village fundraiser held on September 19, which raised \$325.51.  
Photo Credit: Karla Turnbull