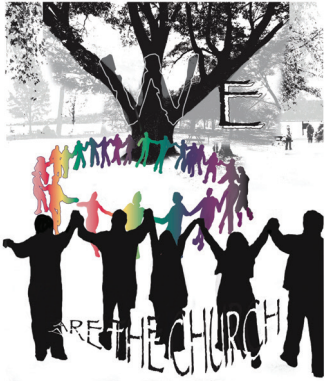


607-273-5800; [www.firstbaptistithaca.org](http://www.firstbaptistithaca.org); email: [fbithaca@gmail.com](mailto:fbithaca@gmail.com)



## Translating Our Core Values into Goals and Actions

The Cabinet has begun a process to set goals for the next 3-5 years based on our Core Values. We need your participation in this! Over the coming weeks, we are going to experiment with different ways to get your ideas. We want to try using Breakout Rooms right after worship, adult education time, and maybe one or more surveys to get your input. Please take some time to reflect on our Core Values statement. What does this say about who we are being called to be and what we are being called to do? How do we embody these values now and how are we being led to act them out in new ways? What have we learned during our COVID shutdown that we want to carry forward with us into the “new normal” when we can be together again in person? What specific goals and concrete actions are we ready to commit to in order to achieve our goals.



*Not only is Zoom worship different for those of us at home who tune in, but also for our pastor preaching to an empty sanctuary, as shown above.*

Photo by Bill Phelan

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What does the Lord require of you?

To do justice,  
Love mercy and  
Walk humbly with our God  
*Micah 6:8*

**First Baptist Church in Ithaca is a nurturing and inclusive community. Guided by Jesus' Teachings, we strive for Social & Ecological Justice; and embrace the Baptist tradition of Bible, Soul, Church and Religious Freedoms.**



*On February 7th, Andrea Staffeld of the Flower committee, lent her artistic eye to create this lovely communion table.*

Photo by Bill Phelan

## Bylaw Committee Meets

Following our Visioning process which resulted in the definition of the Core Values of First Baptist, the Bylaw Committee met recently to begin the process of revising our FBC Bylaws to reflect those values and delineate the actual work, processes, and responsibilities of the various elected officials and ministry teams of the church.

Bill Fry and Alice Grow were chosen to be co-convenors of the committee whose other members are Linda Nicholson, Susan Eymann, and Anne Farrell.

It was decided that before tackling actual work on our own Bylaws, it would be prudent and informative to look at the Bylaws of other churches (Baptist and other) to see how they set forth their work. These documents now are being solicited from several churches and each member of the committee will report on one set of Bylaws at the committee's March meeting.

## Félix Kir - Wartime Priest & Politician:

Born in 1876, Félix Kir entered a small seminary at Plombières-lès-Dijon in 1891 and was ordained a Catholic priest in 1901. He was posted to the small town near Dijon, Burdundy. When World War I broke out, he, along with an estimated 25,000 priests and seminarians, were conscripted into the French army. After the war, he returned with a Croix de guerre medal, to resume his life as a village priest.

In June 1940, when the mayor of Dijon fled ahead of the approaching German army, Kir stood in to reassure the local population and was temporarily appointed to head up the municipal council.

During the German occupation of France, Kir was active in the French Resistance, and helped 5,000 prisoners of war escape from a camp at Longvic. He was arrested and condemned to death, but was released because of his status. Throughout the war, he continued organizing operations, was seriously wounded, but escaped imprisonment.

After the war, Kir was elected mayor of Dijon, and kept that position up to his death in 1968. As mayor, he served his guests an aperitif made by mixing Creme de Cassis de Dijon, a blackcurrant liquor, with the local white wine. The drink, Kir, named after him, is now world famous.

[https://en.wikipedia.org/Félix\\_Kir](https://en.wikipedia.org/Félix_Kir)

## From Your Pastor Debbie Bennett Reynolds

Dear Friends,

*As Lent has arrived. I don't know how many of you grew up observing the season of Lent. I did not, but in my adult life it has become an important time for me in my spiritual journey each year. Lent began in the early church with the time of teaching and preparation for new believers getting ready to be baptized on Easter morning. So, Lent begins on Ash Wednesday and carries us all the way to Holy Week, culminating with Maundy Thursday, Good Friday, and Easter Sunday.*

*Lent is 40 days and 6 Sundays. Traditionally, 40 days of fasting and prayer with each Sunday a "little Easter," although there are no "alleluias" in Lenten worship liturgies. 40 days - because 40 is always a holy number of fullness and completion in our spiritual tradition. And because, 40 days is long enough to change habits and behaviors - letting go of old way of living and developing new ones that are more life giving. Most people associate Lent with giving up something - fasting from a particular food or activity - and that can be meaningful. But the point is for this to be a season of intentional spiritual growth.*

*This Lent our Worship Team has compiled a 40-day journey of suggested activities to draw us closer to God by caring for the earth, caring for each other, and taking good care of ourselves. I hope you will find the suggestions helpful and life-giving.*

*We also are planning some special emphases in worship. February 21 and, especially, February 28 will highlight Black History Month and racial justice. On March 14, we will mark the one-year anniversary of the COVID 19 shutdown. You will be invited to share prayers, poems, stories, music, art, and reflections on that day. On March 21st we will celebrate the Spring Equinox and St. Patrick with an emphasis on Celtic spirituality. On March 28th, we will enter Holy Week with Palm Sunday.*

*As we continue in these cold, snowy days of winter, the Spirit is at work in our lives to nurture growth and new life. We often can't see it - but God is at work. Let us open ourselves to God's Spirit - letting go of whatever holds us back and being willing to embrace and develop new habits that bring life and joy!*

*Blessings to all as we journey through Lent together!*

*Pastor Debbie Bennett Reynolds*



Reverend Debbie Bennett Reynolds

## Worship and Spiritual Life Ministry Team



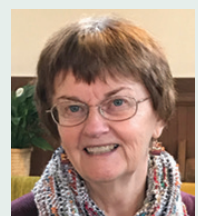
Barb Fry



Amy Chaffee



Bill Abeles



Alice Grow



Edie Reagan



Tony Lister



Kris Scott

*First Baptist's Worship and Spiritual Life Ministry Team is a busy, creative and vibrant group. It seeks to support the congregation and Pastor Debbie in the rituals, traditions, and activities that enhance our worship experience and create a deeper spiritual connection with God, and with one another. The team serves as a liaison between the congregation and staff on worship issues, arranges and sets-up monthly communion services, plans the Maundy Thursday soup/supper, and lifts up and facilitates the prayer life of the church through sponsorship of contemplative prayer services, special church-community healing services, vigils, Covenant groups, book and video discussions, and study groups. It coordinates church celebrations and special events that include Baptisms, ordinations, and funerals, Earth Awareness Sundays, the New Year's Labyrinth, retreats, and artist receptions. It promotes the Dean and Jensen Scholarships. In addition, the Worship team has a prayer shawl-knitting and craft group. The team also attends to the decorating of the church for special holidays (Christmas and Easter) and celebrations. Ever sensitive to the aesthetics of FBC, team members care for plants and hang banners, photos and artwork to ensure that First Baptist offers a beautiful and welcoming environment in which to gather and worship.*

## Honor Our CMC Heroes with a Gift of Appreciation

How can we thank medical personnel who have shared their time and skills so generously during this pandemic? Through Area Congregations Together (ACT), our neighbors at Temple Beth-El have invited us to participate in an effort to show our appreciation.

In their words,  
*"This has been, and continues to be, a stressful time for the people who work at Cayuga Medical Center. They are experiencing fatigue, the pressure of working long hours during the pandemic, compounded by the sadness of caring for patients who are unable to see their families. Some also struggle with work shifts while children are out of school."*

The Caring Committee of Temple Beth-El is spearheading an interfaith drive to show the community's appreciation to all those who work at the hospital: nurses, housekeepers, lab personnel, respiratory therapists—all those whose work lives have been impacted by Covid-19. We consulted with several hospital employees about what would be useful to the staff and achievable from donors. The recommendation was for Gift Cards to the hospital cafeteria, which could be used to take home meals, or have lunches there, or for coffee breaks."

During February, you can participate by sending a check directly to FBC Treasurer Marlene Sack at the church address or her home address: 222 Tareyton Drive, Ithaca NY 14850. Please use the memo line to indicate "CMC Appreciation Gift". To donate online, please visit the FBC website to send a donation via Credit Card or PayPal and indicate that the donation is for "CMC Appreciation Gift."

Thank you.

Your Christian Concern Team



Food Share Sign



Food Share Cabinet at 411 South Plain Street

## Food Share for the Vulnerable Among Us

From the Christian Concerns Team

Leslie and James Schultz have joined the Mutual Aid Tompkins food sharing mission! They had recently moved into the Peter De Mott Catholic Worker House at 411 South Plain Street in Ithaca and were offered the opportunity to host a Mutual Aid Tompkins food sharing cabinet – or in their case, a big cooler – at their new home!

You may have been wondering how to participate in this effort to help your neighbors, and Leslie and James's "Food Share Shed" gives us that opportunity. Their food share site is specifically designed to offer perishable foods (dairy, meat, prepared foods, fresh veggies and fruit) and is one of the few that offers fresh foods.

Leslie and James are asking for help with this effort and invite the FBC community to consider how you might participate. For instance, a number of us could create a routine in our lives that when we make a dinner or two during the week, we can set aside part of the meal, clearly label it with a list of ingredients, put it in our freezers, and take the frozen meals to the cooler at this site (411 South Plain Street) If you visit, you will also find warm winter jackets and socks being offered, the socks being the most popular clothing item so far!

If you would prefer another option to serve, we need look no further than our shopping list. We can add one or more of the items that Leslie reports are very popular at their Food Share: ground meat, sausage, package of bacon, bags of frozen vegetables, eggs or fresh foods that stand up to the cold: kale, apples, oranges. Another favorite are prepared meals/foods from Wegman's or meal items in the frozen foods sections. Drop them on your way home at 411 South Plain Street.

Barbara Fry recently brought some warm clothing and food to the food share. When she arrived there was a young woman who was there. Barbara asked her if she'd like to look at the clothes she'd brought since they looked like they may be the same size. The woman took most of the clothing items that she'd brought and the chili she'd cooked, which the young woman said her boys would love! Barbara said she felt pleased to have been able to connect with the person who was actually benefiting from what she had brought.

As we eventually look towards warmer weather (YES!) we can be thinking of buying some extra seed and planting extra rows in our gardens, and when harvested this summer, bringing down fresh produce along with our frozen meals to the cupboard.

Finally, Leslie's plan is to build a new Food Share Shed when the weather is warmer and it is easier to work together (masked and outside). In the meantime, if you have plywood, 2x4s, leftover roofing material, nails, etc., save them for the "Peter De Mott Catholic Worker House Food Shed Build" coming sometime in the late spring!



# Forty-Day Lenten Journey

The FBC Worship and Spiritual Life Team invites you to join in on a 40-day journey during Lent to explore ways of coming closer to God: through our care of the earth, our care of one another, and taking good care of ourselves. Choose to do some or all of the suggestions below, or create your own.

- Day 1: Reach out to a friend and let them know about this journey you're about to start and ask for their prayers and support.
- Day 2: Donate something(s) to the Re-use Center, Good will or Salvation Army. You may not take your "stuff" there today, as you want to combine trips to conserve gas, but put aside what it is you choose to donate.
- Day 3: Turn the thermostat down 1 degree.
- Day 4: Decide to pay a little extra when you do your grocery shopping and buy the peanut butter, spaghetti sauce or mayo in the glass jar rather than in plastic jars. You may even write an e-mail to your grocery store chain asking them to return to using glass jars for their brand of products.
- Day 5: Take a deep breath. Now take another.
- Day 6: Skip a meal. Globally 690 million people go to bed hungry every night. Since 2014, the number of people affected by hunger has been slowly on the rise. -World Vision
- Day 7: Carve out some quiet time to spend with God." God is still speaking" \*, let's take time just to listen. \*UC
- Day 8: Take out your Bible. Quiet your mind. Close your eyes. Randomly open your Bible and read the page you've opened to. Read it again. What does it mean for you? Give thanks to God for coming to us in mysterious ways, where the answers aren't always clear, but, loving us and respecting us that we can learn and find our way with God's help.
- Day 9: Meditate. Either for 10 minutes, 15, or however long you're able. Clear your mind. The world is a better place when our minds are peaceful and rested.
- Day 10: Switch to bar shampoo. Switch to bar soap. Or just switch to anything that moves away from plastic to more sustainable forms.
- Day 11: Find time today to rest. "Here in the United States, we already work more hours per year than our English- speaking counterparts in Britain, Canada and Australia — not to mention those enviable denizens of European social democracies, who enjoy the kind of leisure time only our highest-paid workers can afford." And then let's spend some time to begin addressing work and leisure inequality in the US "As Stockton, Calif., Mayor Michael Tubbs recently told Politico: "Work does have some value and some dignity, but I don't think working 14 hours and not being able to pay your bills, or working two jobs and not being able — there's nothing inherently dignified about that." -Washington Post
- Day 12: Today you're going to plan to make something that normally you would buy and that has packaging (yogurt, dressings, bread, cookies).
- Day 13: Today is yoga day. Even if it's just 10 or 15 minutes of simple stretching. It will feel good and give us strength and peace of mind for the journey.
- Day 14: Today is a skip a meal day.
- Day 15: Reach out to a friend or family member who you haven't spoke with in a while.
- Day 16: Write a prayer about the Earth. Pray this prayer with God.
- Day 17: Meditation today. Maybe meditate a few minutes longer than before. Gandhi once said "Oh, I have a lot to do. I guess I will need to meditate longer today."
- Day 18: Read a poem. How is it meaningful to you? How do you feel when you read it? Sit with it. How does it feel 5 minutes after?
- Day 19: Do not eat meat today. "The climate impact of meat is enormous – roughly equivalent to all the driving and flying of every car, truck and plane in the world." -Greenpeace.
- Day 20: Half way through this Lenten journey write a letter to God, or to your future self. Say what it is you are trying to reckon with, and what it is you are trying to achieve.
- Day 21: Connect again with someone you have asked for prayers on this journey. Recommit for 20 more days.
- Day 22: Write a note of thanks or encouragement to someone who is on your mind.
- Day 23: Sing or listen to a song that sparks joy in your heart!
- Day 24: Be more consciously aware of the textures experienced by your fingertips today, and marvel at the gift of touch.
- Day 25: Compose a personal prayer of thanks before going to bed, listing at least five things from this day for which you are grateful.
- Day 26: If you use plastic bags for garbage, today is the day to pay five cents for a paper bag and use it in your under-the -sink waste container. No more plastic here.
- Day 27: Take a contemplative walk while repeating the phrase "I see thee God in all names and forms". Notice how you experience the Divine in a new way.
- Day 28: Contemplate what "Our call is at the intersection of the world's great need and our deep gladness". Take one small action that answers your personal call. Feel the joy!
- Day 29: Go to the Internet and read about Mutual Aid of Tompkins County. Understand how the blue food cupboards work. Consider a donation of fresh food to 411 Plain St., Ithaca.
- Day 30: Walk in a natural setting and listen to all the sounds
- Day 31: If you can, cut your screen time to half an hour for one day. If you can't (work, school) find a place to shut it off for a little while, and rest.
- Day 32: Make a plan for composting your food scraps. Here is an easy way to do this: <https://recycletopkins.org/recycling-and-composting/food-scraps-recycling/> If you haven't already switched to using cloth napkins, today is the day to make the plan to do this sustainable practice.
- Day 33: Listen to bird song or nature videos when you are indoors. Here is a beautiful 2 hour one: <https://www.youtube.com/watch?v=XxP8kxUn5bc>
- Day 34: Write down favorite memories of childhood to share with your family. And now, reach out and share this with your family.
- Day 35: Pray for people who are least lovable to you. They need your love and prayers too.
- Day 36: Eat no animal products today.
- Day 37: Write a one breath poem.
- Day 38: Sing a favorite hymn.
- Day 39: Surprise a friend or neighbor with a card or small gift.
- Day 40: Now at the end of this Lenten Journey, spend some time with God contemplating what you would like to hang on to from these past 40 days. What in your life would you like to let go of? Ask God for help...and Let Go...



## Winter's Last Embrace

Photos by Judy Kennison and Tony Lister



## Truths to Live By

We are in good hands.

In gratitude, we should help  
bear each other's burdens and  
take good take of one another  
HUSTON C. SMITH

We are tied together in the single  
garment of destiny, caught  
in an inescapable network of  
mutuality. And whatever affects  
one directly affects all indirectly.  
MARTIN LUTHER KING, JR.

### The Fist

By Mary Oliver

There are days  
when the sun goes down  
like a fist,  
though of course

if you see anything  
in the heavens  
in this way  
you had better get

your eyes checked  
or, better, still,  
your diminished spirit.  
The heavens

have no fist,  
or wouldn't they have been  
shaking it  
for a thousand years now,

and even  
longer than that,  
at the dull, brutish  
ways of mankind—

heaven's own  
creation?  
Instead: such patience!  
Such willingness

to let us continue!  
To hear,  
little by little,  
the voices—

only, so far, in  
pockets of the world—  
suggesting  
the possibilities

of peace?  
Keep looking.  
Behold, how the fist opens  
with invitation.

## Huston C. Smith — Religious Explorer and Teacher

By Susan Eymann

Well into his ninth decade Huston Cummings Smith penned, with Jeffrey Paine, a slim autobiography entitled *Tales of Wonder, Adventures Chasing the Divine*, in which he sketched out his peripatetic life of exploration, practice, and teaching of the various religions of the world.

### Childhood in China & College in Missouri

Born and raised in Dzanok, Suzhou, China to Methodist missionary parents, Huston Smith moved back to the United States when he was 17 to attend Central Methodist College in Fayette, MO. There he was introduced to "naturalistic theism" espoused by Henry Nelson Wieman of the University of Chicago's School of Divinity. Naturalistic theism sought to reconcile Christianity with science and modernity by arguing that all we can know for certain is this world and that religion consists of discovering and dedicating ourselves to doing what is worthwhile in the world. Martin Luther King also was strongly influenced by Wieman's theology and chose Wieman as the subject of his PhD dissertation.

### Fame through Public Radio

Smith went to the University of Chicago for graduate study. There, he met not only Wieman, but also his daughter Kendra whom he married. After graduating with a PhD in philosophy in 1945, Smith first taught at the University of Colorado for a couple of years before moving to Washington University in St. Louis, MO. In St. Louis, Smith gained fame as the host of two public radio programs *The Religions of Man* in which he introduced America to the religions of the world, and *The Search or America* in which he interviewed public figures such as Eleanor Roosevelt. Then, an incredible offer came from Ralston Purina's founder William Danforth. Danforth's offer was to fund a trip around the world for Smith and his wife Kendra so that they could experience in person various religious practices. And that they did.

Influenced by the writings of Gerald Heard and Aldous Huxley, Smith already had begun to study mysticism. It was at Huxley's suggestion that he touched base with Swami Satprakashananda of the Vedanta Society in St. Louis. That encounter began Smith's long active association with the Vedanta Society. His interest in Hinduism became a continuing thread in all his writings. During his life, Smith not only studied and practiced Hinduism intensely, but also Vedanta and Zen Buddhism, and Sufism, each for more than ten years.

In 1958, Smith moved to the Massachusetts Institute of Technology. There he met Timothy Leary and Richard Alpert (Ram Dass) from the Center for

Personality Research and participated in the experiments with psychedelics that they were conducting. Because of his religious bent and involvement, Smith was mistrusted by MIT colleagues, and was prohibited from teaching graduate students.



Huston Smith  
1919-2016

### Encounter with Native American Spirituality

Given an opportunity to teach graduate students at Syracuse University, Smith moved to Syracuse University in 1973 to become the Thomas J. Watson Professor of Religion and Distinguished Adjunct Professor of Philosophy. Just a few miles south of Syracuse he encountered Native American religious practices on the Onondaga Reservation. He was embarrassed that his popular book *The Religions of Man* had omitted the spirituality of Native American and indigenous religions that trace back to the dawn of history. When he revised his book while at Syracuse, he rectified this omission and included a chapter on primitive religions. *The World's Religions* has since sold over three million copies and remains a classic introduction to comparative religious study.

### Religious Advocacy

In 1990, the Supreme Court ruled that the Native American use of peyote as a religious sacrament was not protected under the US Constitution. Smith took up the cause. Assisted by Smith's advocacy, Congress passed the American Indian Religious Freedom Act amendment in 1994 that provides legislative protection to a religious practice that the Supreme Court had decided lacks constitutional protection.

In 1983, Smith retired from Syracuse University as professor emeritus and moved to California where he was a visiting professor at the University of California at Berkeley during his later years. He also participated in the Graduate Theological Union and attended local protestant churches.

### Living in Time & Timelessness Simultaneously

At the beginning of his autobiography Smith writes, "Our lives are wrapped in mystery, and a lifetime is hardly sufficient to begin to fathom it." An image that Smith found useful is an ordinary cross with its horizontal beam standing for the historical, calendar dimensions of one's life and its observable events; the vertical beam, thrusting upward, suggesting the sacred dimension, our lives amid timeless truths. "We live in time and timelessness simultaneously, just as we are simultaneously body, mind and spirit," he wrote.

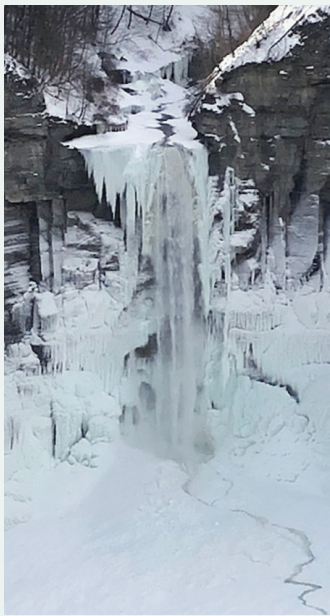
## Robin Wall Kimmerer

Robin Wall Kimmerer is a mother, plant ecologist, writer and SUNY Distinguished Teaching Professor at the SUNY College of Environmental Science and Forestry in Syracuse, New York. She is the founding Director of the Center for Native Peoples and the Environment whose mission is to create programs which draw on the wisdom of both indigenous and scientific knowledge for our shared goals of sustainability.



Dr. Kimmerer has taught courses in botany, ecology, ethnobotany, indigenous environmental issues as well as a seminar in application of traditional ecological knowledge to conservation. She is the co-founder and past president of the Traditional Ecological Knowledge section of the Ecological Society of America, and is a Senior Fellow for the Center for Nature and Humans. Of European and Anishinaabe ancestry, Robin is an enrolled member of the Citizen Potawatomi Nation.

As a writer and a scientist, her interests in restoration include not only restoration of ecological communities, but restoration of our relationships to land. She lives on an old farm in upstate New York, tending gardens both cultivated and wild. She has authored numerous scientific articles, and the books *Gathering Moss: A Natural and Cultural History of Mosses* (2003), and *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* (2013).



Toughanock Falls, Feb. 13, 2021

## Nature Needs a New Pronoun *By Robin Wall Kimmerer*

In *Together With Earth*, YES! Magazine, Spring 2015 (Submitted by Jim Grant)

Singing whales, talking trees, dancing bees, birds who make art, fish who navigate, plants who learn and remember. We are surrounded by intelligences other than our own, by feathered people and people with leaves. But we've forgotten. There are many forces arrayed to help us forget—even the language we speak.

As a beginning student of my native Anishinaabe language, trying to reclaim what was washed from the mouths of children in the Indian Boarding Schools, I'm paying a lot of attention to grammar lately. Grammar is how we chart relationships through language, including our relationship with the Earth.

Imagine your grandmother standing at the stove in her apron and someone says, "Look, it is making soup. It has gray hair." ...In English, we never refer to a person as "it." Such a grammatical error would be disrespectful. "It" robs a person of self hood and kinship, reducing a person to a thing.

And yet in English, we speak of our beloved Grandmother Earth in exactly that way: as "it." The language allows no form of respect for the more-than-human beings with whom we share the Earth. In English, a being is either a human or an "it." Objectification of the natural world reinforces the notion that our species is somehow more deserving of the gifts of the world than the other 8.7 million species with whom we share the planet. Using "it" absolves us of moral responsibility and opens the door to exploitation. When Sugar Maple is an "it" we give ourselves permission to pick up the saw. "It" means it doesn't matter.

But in Anishinaabe and many other indigenous languages, it's impossible to speak of Sugar Maple as "it." We use words to address all living beings as we do our family. Because they are our family.

What would it feel like to be part of a family that includes birches and beavers and butterflies? We'd be less lonely. We feel like we belonged. We'd be smarter.

In indigenous ways of knowing, other species are recognized not only as persons, but also as teachers who can inspire how we might live. We can learn a new solar economy from plants, medicines from mycelia, and architecture from the ants. By learning from other species, we might even learn humility.

Colonization, we know, attempts to replace indigenous cultures with the culture of the settler. One of its tools is linguistic imperialism, or the overwriting of language and names. Among the many examples of linguistic imperialism, perhaps none is more pernicious than the replacement of the language

of nature as subject with the language of nature as object. We can see the consequences all around us as we enter an age of extinction precipitated by how we think and how we live

Let me make here a modest proposal for the transformation of the English language, a kind of reverse linguistic imperialism, a shift in world view through the humble work of the pronoun. Might the path to sustainability be marked by grammar?

Language has always been changeable and adaptive. ...We don't need a world view of Earth beings as objects anymore. That thinking has led us to the precipice of climate chaos and mass extinction. We need a new language that reflects the life-affirming world we want. A new language, with its roots in an ancient way of thinking.

If sharing is to happen, it has to be done right, with mutual respect. So, I talked to my elders. Language is sacred, a gift to the People to care for one another and for the Creation. It grows and adapts too, but through a careful protocol that respects the sanctity of the language.

He suggested that the proper Anishinaabe word for beings of the living Earth would be Bemaadiziiaaki. I wanted to run through the woods calling it out, so grateful that this word exists. But I also recognized that this beautiful word would not easily find its way to take the place of "it." We need a simple new English word to carry the meaning offered by the indigenous one. Inspired by the grammar of animacy and with full recognition of its Anishinaabe roots, might we hear the new pronoun at the end of Bemaadiziiaaki, nestled in the part of the word that means land?

"Ki" to signify a being of the living Earth. Not "he" or "she," but "ki." So that when we speak of Sugar Maple, we say, "Oh that beautiful tree, ki is giving us sap again this spring." And we'll need a plural pronoun, too, for those Earth beings. Let's make that new pronoun "kin." So we can now refer to birds and trees not as things, but as our earthly relatives. On a crisp October morning we can look up at the geese and say, "Look, kin are flying south for the winter. Come back soon."

Language can be a tool for cultural transformation. Make no mistake: "Ki" and "kin" are revolutionary pronouns. Words have power to shape our thoughts and our actions. On behalf of the living world, let us learn the grammar of animacy. We can keep "it" to speak of bulldozers and paper clips, but every time we say "ki," let our words reaffirm our respect and kinship with the more-than-human world. Let us speak of the beings of Earth as the "kin" they are.



Please keep in your prayers:

- John Gross
- Suzanne Kilgore
- Naomi Hollister
- Laurel Lawshae
- Joan Yarborough
- Pastor André Thera & family
- Ron Drummond
- Barbie Lister
- Cristian Pia-Miller
- Abraham Phelan
- Anthony Halman & family

Love recognizes no barriers. It jumps hurdles, leaps fences, penetrates walls to arrive at its destination full of hope.

MAYA ANGELOU

Compassion is an action word with no boundaries.

PRINCE

"Having scrutinized this variety of manifestation, I realize that it does not really exist, in and of itself, and that everything is the undifferentiated Absolute Supreme Being, which is not different from the Self or myself.

RIBHU GITA 26:3

### The Visitor - February, 2021

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Photos: Bill Phelan, Tony Lister, Judy Kennison



A lone tree in the middle of a snowy field"

Photo: Courtesy of Judy Kennison

## Time and Talent Ministries

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Pastor: Rev. Debbie Bennett-Reynolds  
Secretary: Shella Chace  
Organist: Christopher Morgan Loy  
Choir Director: Belinda Adams  
Youth and Children's Ministries Coordinator: Laura Ward  
Nursery Caregiver: Carol Fleming  
Sunday School Aide: Sarah Zipfel  
Custodian: David Hopkins

### Elected Leaders

Moderator: Judy Kennison  
Vice Moderator: Mark Lawrence  
Membership Clerk: Tina Hilsdorf  
Recording Clerks: Rich Barron/Susan Eymann  
Treasurer: David Caughey  
Assistant Treasurer: Bill Fry  
Financial Secretary: Marlene Sack

### Board of Trustees

Josie Zanfordino, Baruch Whitehead Bill Phelan (2023); Anne Farrell, Kris Scott, Rich Barron (2022); Hans Bump, Elizabeth Pia-Miller (2021), Bill Fry (2021); David Caughey (ex officio)

### Trustees' Subgroups Finance & Endowment

David Caughey, chair, Marlene Sack, Janet Cotraccia, Andrea Mooney, Curt Ufford

**Interior Decoration:** Barbara Fry, Julie Dean, Tina Hilsdorf, Bill Abeles, Anne Farrell, Andrea Staffeld, Susan Eymann

**Church Archivist:** Linda Caughey

### Lay Delegates: Affiliate Organizations

Two Delegates each for Rochester Genesee Region & ABC-USA Rich and

Lil Barron, Co-chairs; Anne & Steve Farrell, Bill Reynolds  
**AWAB:** Josie Zanfordino, Shella Chace  
**Baptist Peace Fellowship:** Meg Gillard,  
**Cornell Campus Ministry:** Julia Dean, Linda Nicholson, Anne Farrell  
**Kitchen Cupboard:** Amanda Ufford, Sue Hemsath  
**Tompkins County Workers Center:** Bill Abeles  
**Sanctuary Alliance:** Leslie Schultz, Bill Abeles, Bill Fry

### Pastoral Relations

Tony Lister, Regi Carpenter (2023); Barbara Fry, Bronwyn Evans (2022); Bill Abeles, Lou Carlucci 2021)

### Nominating Committee

Josie Zanfordino, Adrienne McNair, Linda Caughey, Marge Hansel

### Personnel Committee

Beth Wolfer, chair, Julia Dean

### Constitution/By-Law Committee

Bill Fry, Alice Grow, Linda Nicholson, Susan Eymann, Anne Farrell

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### Ministry Teams

#### Worship & Spiritual Life:

Barbara Fry, Amy Chaffee, Co-chairs; Bill Abeles, Tony Lister, Kris Scott, Edie Reagan, Alice Grow

#### Worship/Spiritual Life Subgroups

**Flower Committee:** Barbara Fry, Mariana Morse, Tina Hilsdorf, Andrea Staffeld

**Myra's Ministry:** Tina Hilsdorf, Lou Carlucci, Bill Reynolds

**Labyrinth:** Kris Scott, Liz Wilkinson

**Sound/Audio Ministry:** David Caughey, Curt Ufford, Bill Fry, Bill Phelan

### Education

#### Children's and Youth:

Carol Fleming, Tim Dean, Leslie Schultz  
**Christian Ed Teachers:** Baruch Whitehead, Lou Carlucci, Sarah Zipfel, Lil Barron

### Christian Concern

Steve Farrell, Bill Phelan, Co-chairs;

### Christian Concern Subgroups

**Circle of Care:** Coordinators: Amanda Ufford, Sue Hemsath, Linda Caughey

### Hospitality Ministry:

Anne Farrell: chair; Shella Chace, Meg Gillard, Tina Hilsdorf, Adrienne McNair, Andrea Staffeld, Greta Cotraccia, Ella Dean, Bay Ward/Aittama, Alice Grow

### Communications Ministry

Shella Chace (convener), David Caughey, Mark Lawrence, Craig Riecke, Susan Eymann, Amy Bean, Lisa Kilgore

### Green Team

Louise Mudrak, Lisa Kilgore (Co-conveners), Lynn Glase, Tony Lister, and others

### Ad Hoc Reopening Committee

Pastor Debbie Bennett Reynolds, David Caughey, Craig Reike, Amy Chaffee, Ann Farrell, Judy Kennison, Josie Zanfordino.