

Take Root, Bloom & Blossom



ILLUSTRATION BY OLIVIA DUTKEWYCH / DESIGN EDITOR

ALICIA OLATUJA

OLATUJA TAKES AMP STAGE TO UPLIFT WOMEN'S EXPERIENCES THROUGH MUSIC

ANNALEE HUBBS
COPY & DIGITAL EDITOR

Alicia Olatuja grew up singing in the church, listening to the jazz stylings of Ella Fitzgerald, Dianne Reeves and the like. She's always loved gospel and R&B, but her sound now is a combination of all the musical experiences she's been able to absorb as a woman in the industry.

At 8:15 p.m. tonight in the Amphitheater, Olatuja will perform, for the first time at Chautauqua, songs from her newest album, *Intuition – Songs from the Minds of Women*.

"There are many ways in which you can show up and support the movement of female empowerment, and as a woman, just using your voice and being present is its own political statement," Olatuja said.

Intuition is an album full of reimagined compositions, originally done by legendary female composers, as well as more obscure works, Olatuja said. During

her performance tonight, the audience will hear tunes they might recognize from composers like Joni Mitchell, Tracey Chapman and Linda Creed – but some will be less recognizable.

The album touches on powerful issues such as love, friendship, self-love and "rising up from the society that will cram beauty ideals down our throat at any given moment," she said. But it will also touch on deeper issues, such as the loss of relationships and the #MeToo movement.

"It's a huge rainbow of the female experience – it's so complicated and nuanced that, obviously, just one album couldn't possibly do it all, but I just didn't want an album that was one note of what a woman's experience is," Olatuja said.

A St. Louis native, Olatuja got her bachelor's degree at the University of Missouri and her master's degree at the Manhattan School of Music. She didn't choose to study music originally, though.

"I was too scared to say 'I'm gonna do music,'" Olatuja said.

Many of her friends as a kid were great singers, but they sang so much that they all experienced degrees of vocal damage. Olatuja went to school for veterinary medicine instead, trying not to go down the same path.

The idea of seriously exploring her voice was always there, though. So, Olatuja eventually decided to give it a shot and train classically.

"I switched my major on a whim and as a self-bet," she said. "I gave myself two years for anything positive to come about, and if it didn't, then I would act like it never happened."

Opportunities began to come her way, and she stuck with music through two degrees. She graduated in 2007, and in 2013 she performed with the Brooklyn Tabernacle Choir at President Barack Obama's second inauguration.

See **OLATUJA**, Page 4

Bioethics expert Charo to explore ramifications of genome editing technology

SARAH VEST
STAFF WRITER

"Gattaca," the 1997 movie that tells the story of a future society where people are able to design and optimize their children by editing their genes, is what many people think of when they hear the words "genetic engineering." At least, that's what R. Alta Charo thinks.

Charo is the Warren P. Knowles Professor Emerita of Law and Bioethics at the University of Wisconsin at Madison, where she has taught in biotechnology law and ethics at the law school, medical school and biotechnology studies program. Currently, she is serving as the inaugural David A. Hamburg Distinguished Fellow at the Nuclear Threat Initiative, focusing on biosafety and biosecurity.

She will be giving her lecture on genome editing and the ethics surrounding the use of the technology as a part of the Chautauqua Lecture Series at 10:30 a.m. today in the Amphitheater.

What is important to understand about genetic engineering is that there are two kinds, Charo said. The first is somatic, which only affects the person who receives the therapy. The second is germline editing, which is when scientists edit gametes or embryos in order to make changes that the children of



CHARO

those who receive the therapy would experience.

"We've already had incredibly exciting results in a variety of diseases," Charo said.

The kinds of diseases that Charo is referencing are ones that cause blindness due to genetic retinopathy and sickle cell disease. However, there are still challenges to making gene therapies for those diseases available to a broad part of the population that might need them.

According to Charo, germline editing – like that seen in "Gattaca" – is "far less likely to be used in the future." Even if this kind of editing were legal, there is not as great a need for it, as there is for somatic editing.

See **CHARO**, Page 4

Death, religion, drugs: Emory's Laderman to draw connections between faith life, consumption of drugs

MAX ZAMBRANO
STAFF WRITER

When it comes to death, religion and drugs, Gary Laderman is the man with the answers.

"Laderman has become the foremost 'death expert' in American life," according to a Dec. 14, 2020, *Religion News Service* article, after describing an 8-year-old Laderman's dismissal of a rabbi's advice to not think about death, which he was told after his grandfather died.

At 1 p.m. today in the Amphitheater, Laderman will present his lecture, "Faith in Drugs: America's Religious Future," the closing Interfaith Lecture for Week Two's theme, "New Frontiers: Exploring the Future of Religion in America."

Laderman is the Goodrich C. White Professor of American Religious History and Cultures at Emory University in Atlanta. He has always been interested in death, which led to his fascination with religion, but his journey researching and learning about drugs is more recent.

"My scholarly interests in writing a book about religion and drugs emerged later in my career, after I had written a



LADERMAN

bit on topics like the history of death and funerals in America, religion and popular culture, and religious diversity, and certainly well after I received my tenure," Laderman said.

He began teaching a class called "Sacred Drugs" at Emory a few years ago – one of the key points of his journey, he said. The others were an essay on LSD and American spirituality, and the chapter "Medicine" in his book *Sacred Matters: Celebrity Worship, Sexual Ecstasies, the Living Dead, and Other Signs of Religious Life in the United States*.

See **LADERMAN**, Page 4

IN TODAY'S DAILY



BETWEEN PROMISE & PRECARIETY

Auburn President Henderson urges audience to turn polarization into possibility.

Page 2



WHAT IT TAKES TO EMERGE

Like the transformation of caterpillars to butterflies, Jacque says, we must wait in darkness.

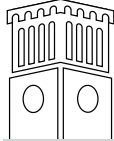
Page 3



CONTROLLING NATURE

With 'solutions' creating more environmental problems, Kolbert cautions against over-engineering.

Page 5



TODAY'S WEATHER



H 83° L 65°
Rain: 58%
Sunset: 8:56 p.m.

THURSDAY



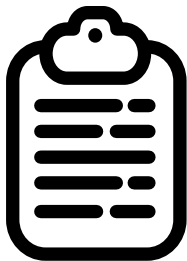
H 75° L 64°
Rain: 90%
Sunrise: 5:50 a.m. Sunset: 8:55 p.m.

FRIDAY



H 71° L 59°
Rain: 35%
Sunrise: 5:50 a.m. Sunset: 8:55 p.m.

RELIGION



BRIEFLY

NEWS FROM THE GROUNDS

Bird, Tree & Garden Club talk

Join Jack Gulvin at 4 p.m. today at the purple martin houses next to the Sports Club for a BTG Purple Martin Talk.

CPOA information session

At 2 p.m. Friday in the lower level of the St. Elmo, in the Intermezzo Social Club (formerly La Familia Restaurant), board members will discuss current opportunities for active participation in the Chautauqua Property Owners Association, as a board member or a contributor on one of their many committees. These presentations will be followed by Q-and-A and discussion during light refreshments.

Softball league news

At 5 p.m. today at Sharpe Field, Team Slugs will play YAC PAC, and at 6:30 p.m. the Fish Heads will play the Arthritics. At 6:30 p.m. Thursday the YAC PAC will play the Arthritics.

Post-lecture discussion

Join Karthik Vishwanath, physics professor at Miami University of Ohio, for conversation this week following the Chautauqua Lecture Series programs. Vishwanath will host his second post-lecture discussion of the week at 3 p.m. EDT Thursday on the CHQ Assembly Virtual Porch with a brief presentation followed by facilitated community discussion. Register for the Virtual Porch and join the discussion at porch.chq.org.

Master class offered

Ariel Ekblaw, founder and director of the MIT Space Exploration Initiative and Thursday's Chautauqua Lecture Series speaker, will lead a master class at 10:30 a.m. Friday at Smith Wilkes Hall. The class is part of Chautauqua's 2021 Special Studies offerings; registration is required through learn.chq.org or in-person at Hultquist Center. There is a fee for this event.

Chautauqua Foundation Board of Directors open house

The community is invited to a presentation about the Foundation. Join Foundation directors at 9 a.m. today on the Athenaeum Hotel Porch for light refreshments.

CLSC Class of 2021 news

The application deadline for both the Chautauqua Literary and Scientific Circle Class of 2021 and the Guild of the Seven Seals graduate levels has been extended until Friday. Find an application for the CLSC Class of 2021 at www.chq.org/clsc. Learn how we'll celebrate you this season via a Zoom class meetings at 9:30 a.m. Wednesday.

Properties for rent open house

Stop by the Visitors Center (Post Office Building) to pick up the list of properties for rent that are hosting an Open House today.

CLSC Science Circle presentations

CLSC Science Circle presentations are at 9 a.m. each Wednesday in the Hurlbut Church Sanctuary and on Zoom. Today's presentation is by Paul Nordine on "how atmospheric CO2 impacts our climate." To register, send an email request to ScienceTalksCHQ@gmail.com.

Wednesday at the CINEMA

Wednesday, July 7

FANTASTIC FUNGI - 3:40 (NR, 81m) **Louie Schwartzberg's** documentary is a descriptive time-lapse journey into the magical, mysterious and medicinal world of fungi and their power to heal, sustain and contribute to the regeneration of life on Earth. Narrated by **Brie Larson**. "Mind-blowing, soul-cleansing and yes, immensely entertaining!" -*Matt Fagerholm, rogerebert.com*

THE LADY EVE - 6:00 (NR, 97m) **Classic Film Series!** Writer/director **Preston Sturges** screwball comedy from 1941 stars **Barbara Stanwyck** and **Henry Fonda** as a mismatched pair who meet on board an ocean liner. "Laugh entertainment of top proportions." -*Variety*

KAJILLIONAIRE - 8:30 (R, 104m) Robert (**Richard Jenkins**) and Theresa (**Debra Winger**) are con artists who have spent 26 years training their only daughter (**Evan Rachel Wood**), to swindle, scam and steal at every turn. Directed by **Miranda July**. "Funny, poignant and ultimately triumphant." -*Ann Hornaday, Washington Post*

THE CHQ DAILY

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DAVE MUNCH / PHOTO EDITOR

The Rev. Katharine Rhodes Henderson, president of Auburn Theological Seminary, delivers her lecture “Living Between Precarity and the Promise” Monday on the Amphitheater stage as part of the Week Two Interfaith Lecture Series.

Auburn President Henderson discusses Christian nationalism, climate change, race with regard to future of religion

MAX ZAMBRANO

STAFF WRITER

You can't know what lies beneath something until it is uncovered, the Rev. Katharine Rhodes Henderson explained by describing a home renovation. She didn't know there was a squirrel living within her walls, but discovered the truth when the wall was knocked down and the squirrel rushed out.

She used this analogy to demonstrate the uncovering of inequities and challenges in both the United States and world — particularly white Christian nationalism, race and climate change.

At 1 p.m. Monday in the Amphitheater, Henderson presented her lecture, “Living Between Precarity and Promise,” part of Week Two's Interfaith Lecture Series themed “New Frontiers: Exploring the Future of Religion in America.”

Henderson has been president of Auburn Theological Seminary, a 203-year-old multifaith, multirace leadership development and research institute in New York, for more than a decade.

She began by looking



Whose voices are you listening to? Who is most impacted? Who is missing? What can you learn? What can we learn? Talk to people, have those hard conversations. Bring it to your religious communities. Give money. Vote. Find the partners who are doing the work and go to work there.”

—THE REV. KATHARINE RHODES HENDERSON

President,
Auburn Theological Seminary

forward to five years from now, when the U.S. will celebrate its 250th anniversary, and asking what the world should look like then. First, she described issues posed by white Christian nationalism, noting the Jan. 6 insurrection of the U.S. Capitol.

People participating in the insurrection believed they were waging a holy war, using that to justify their actions, Henderson said.

“In the eyes of many, including young people leaving organized religion, there is no distinction between Christianity and nationalism, because of what they see,” she said.

Henderson argued that there is a distinction — Christian nationalism represents more than religion by including assumptions of nativism, white supremacy, patriarchy and heteronormativity. It asks the question of who an American is, a worthy question following the July 4 weekend, she said.

Christian nationalists believe white, native-born Christians are Americans, and exclude racial minorities and other religions, like Islam, she said.

“They are defining who we are as Americans by defining who we are not,” she said.

Henderson said the narrative of Christianity in the U.S. needs to be disrupted

because its foundation lies in slavery, and that people justified the practice using Christianity. Wise teachers of different religions who have a shared vision of justice, equity and love and are committed to those who are vulnerable can help change this narrative, she said.

She also noted the underlying question of what it means to be an American.

“We can't assume there are shared understandings,” she said.

At a time when Christian nationalism is shaping policies and has increased media attention, she said it is important that answers to that underlying question shape responses and actions, and that we shouldn't work toward a future constructed by Christian nationalists.

The answer, to Henderson, lies in reclaiming the principle of religious freedom granted in the First Amendment. She said implementation of freedom in the U.S. has been contradictory from its beginning, noting that only white men were allowed to vote.

“There is a certain irony to it, because the principle has been, and continues to be, abused and misinterpreted from all sides,” she said.

Henderson has hope. She mentioned a nondiscrimination bill in Mesa, Arizona, aimed at accommodating transgender people in hotels. The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon church, wrote in support of this bill, she said.

Family is at the center of Mormonism, she said, and as people (particularly young, LGBTQ+) leave due to not feeling represented or accepted, the Mormon church wants to broaden its circle of acceptance.

“I was amazed,” she said.

“This defied my presuppositions about Mormonism.”

Henderson then turned to race, saying the U.S. was founded on white supremacy.

“It was and continues to be an organizing principle and part of our DNA,” she said.

Henderson acknowledged economic disparities, heightened by COVID-19, as Jeff Bezos made billions from midnight spending on Amazon.com while others couldn't eat, lost homes or became sick, she said.

She gave an example of racism in local communities, too. In West Point, Mississippi, two women of color were named valedictorian and salutatorian in the class of 2021. Instead of celebrating, they ended up sharing the titles with white classmates after white parents protested the school, and the principal gave in.

Across the country, Henderson said 400 bills have been introduced to make voting harder for minorities and consolidate partisan power over an election. She said people only know George Floyd's name because somebody filmed his death and published it to the internet, while there are too many names to remember of people killed by police.

Henderson said that Auburn Seminary leaders have spent time looking at the history of their institution. They've learned that it was built on stolen land from the Iroquois people, she said. Moreover, a textbook described that place and period in time as a wild and godless region, words she herself used early on in her presidency.

“We need to contemplate acts of repair and redemption,” she said. “Reparations was one of those words you couldn't even say a couple years ago without invoking defensiveness. But it's much more common as we move forward.”

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RELIGION

To emerge requires transformation in darkness, waiting, struggle, Jacque says

“I am a National Public Radio junkie,” said the Rev. Zina Jacque. “I have 91.5 WBEZ on all my devices. I am moving to D.C. and there are three public radio stations. I once got to interview Krista Tippett, my hero.”

Jacque preached at the 9 a.m. Tuesday worship service in the Amphitheater. Her sermon title was “Destined to Emerge.” The Scripture text was 1 John 3:2.

“Radiolab” is one of Jacque’s favorite NPR shows. “It is theater for the ears. Several years ago I heard a program called ‘Goo and You.’ You can find it online,” she said.

The show described the transformation of a caterpillar into a butterfly. Unlike a moth, which spins its cocoon, a caterpillar is born with the chrysalis as its innermost layer of skin. “The chrysalis is already there, and when the caterpillar sheds its last layer of skin, the chrysalis hardens,” she said.

“The chrysalis is nature’s best black box,” said Jacque. “When we think of transformation, we think of being able to see a tadpole as it grows legs and loses its tail. You cannot see the transformation in the chrysalis as the caterpillar disintegrates into a white, milky goo.”

It is not a mistake that the butterfly is an ancient Christian symbol. “The butterfly/caterpillar has a destiny to emerge. It is an important teacher for us,” she told the congregation.

“In order for it to be a butterfly, the caterpillar has to go away to a dark and solitary place,” Jacque said.

Second, the caterpillar has to yield to its deepest truth: It is destined to be a butterfly. The caterpillar carries imaginal cells that know it will become a butterfly.

“The butterfly will not be constrained to the ground,” Jacque said. “It will not eat leaves, but nectar. The caterpillar is cute, but it is not the end. The current shape is not the future goal.”

The butterfly must wait to emerge. If the climate is not right, it will stay in the chrysalis until the world is ready. “This is Kairos, God’s time, and we have to wait for God before we can emerge,” she said.

Nobody can help the butterfly emerge. “If you ever watch a butterfly struggle to get out, don’t help it,” Jacque said. “The struggle helps push the water from its wings into its body so it is ready to fly. If you try to help, the butterfly will die.”

Like the butterfly and daffodil, ancient symbols of faith, Jacque said, Jesus went to the tomb to yield to his deepest truth, that he was the son of God, the great high priest, the servant of all.

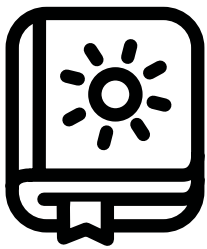
“His life was the greatest gift to us, and he paid the highest price for us,” she told the congregation.

“Jesus could have transformed in the twinkling of an eye, but the Kairos lasted three days,” she said. “There was no one to roll away the stone, no one to fold the clothes, no one there who could help.”

Jacque told the congregation, “Our role is to emerge from the fires of hate, racism, economic injustice and climate change. It is in our DNA to emerge. Like the butterfly, effort is required for us to emerge.”

“When we do emerge,” Jacque said, “we will be like Jesus – bringers of truth, walking humbly and loving mercy. We will have a relationship with the divine and we will share that love with all those we meet. We will stand in the gap for those in need and we will be willing to be put outside to bring others in.”

Our journey, Jacque said, is to go to the solitary dark place, quiet our own soul and confess. “To confess means



MORNING WORSHIP

COLUMN BY MARY LEE TALBOT

to agree with God on the ways of God. We tell God how we have sinned, which means to miss the mark of the high calling of the one who designed you.”

In the Bible, God says that if we confess, he will forgive, Jacque said to the congregation. “If we say we have no sin, we make God a liar.”

If we yield to our deepest truth, she continued, we understand that we are “fearfully and wonderfully made,” she said. “The thing we are called to be is in our hands and we are God’s body on earth. That is the deepest truth in our hearts: God’s truth.”

Like the butterfly, humans need to be patient and wait for the Spirit in order to find the deepest truth, Jacque said.

“When you start seeing movements and activities everywhere, it is time to look for the places where your

gifts and strengths can be used,” she said. “Ask God where your voice will be most effective, where you will fit into the plan God has for you.”

“We will emerge with a struggle” like the butterfly, she said. “Maybe Chautauqua is your chrysalis. You have felt a shift inside yourself as you become a butterfly, but the people at home still want you to be a caterpillar.”

She continued, “If the change is too easy, it will not work. You have to get the water out of your wings. It is not necessarily fun or safe. All the disciples were martyred, and as the milkweed disappears, so do the butterflies.”

By faith we choose to emerge, because we are destined to. “God asks us politely, ‘Will you come? Will you let me melt you down, let me transform you, make you what you know you are?’” she said. She closed in prayer for the transformation of the congregation.

The Rev. Mary Lee Talbot, the author of this week’s daily liturgies, presided. Emily Provance, the Friend-in-Residence at the new Quaker House and a traveling Friend who has worked all over the world, read the Scripture. Joshua Stafford, Jared Jacobsen Organist Chair and director of sacred music, played “Prelude on ‘Open My Eyes, That I May See,’” by Emma Lou Diemer. The postlude was an improvisation by Stafford. For the anthem, members of the Motet Choir sang “Thou Shalt Know Him When He Comes,” by Hal Hopson. The Samuel M. and Mary E. Hazlett Memorial Fund supports this week’s services and chaplain.

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July 8, 2021 - August 26, 2021.

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6:30 pm - 8:30 pm at Lakeside Park, Mayville, N. Y. Fun for the whole family with a new designated children's area with games and crafts, food by the Maple Springs Volunteer Fire Department and 50/50 drawings.

Concert Dates

Thu. July 8th: Derek Davis Duo

Thu. July 15th: The Probables

Thu. July 22nd: Alex Kates

*Wed. July 28th: The Chautauqua Theater Company

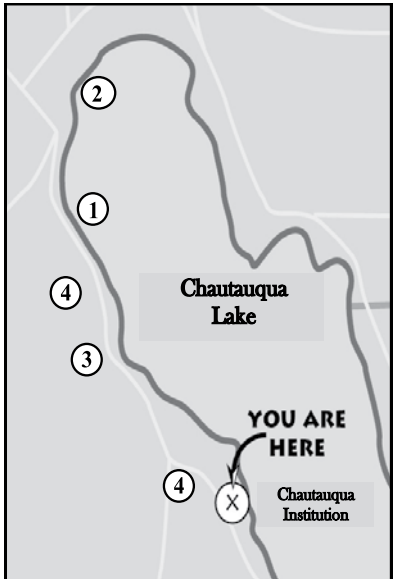
Thu. Aug. 5th: The Rustic Ramblers

Thu. Aug. 12th: Bill Ward & Guests

Thu. Aug. 19: Some Kinda Trouble (Pat Cook & Band)

Thu. Aug. 26th: No Consensus

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LECTURE

Pulitzer winner Kolbert examines humanity’s desire to control nature

NICK DANLAG
STAFF WRITER

In the early 1900s, the Chicago River was so overrun with sewage that people said a chicken could walk across without getting its feet wet. The river connected to Lake Michigan, where the city got most of its drinking water. So the city’s leaders decided to reverse the flow of the river so that the water went back into the Mississippi River.

A massive construction project was undertaken, said Elizabeth Kolbert, an award-winning reporter and author, and 43 million cubic yards of dirt were moved.

“The project did succeed in achieving its primary aim to preserve the city’s drinking water, which of course is tremendously important. Chicago probably would not be the major city that it is today without that,” Kolbert said. “But it created a new problem, which no one was really thinking about at the time.”

Namely, after the construction project, aquatic animals and plants were able to invade other ecosystems. Especially carp.

Grass carp were brought into the Mississippi to eat invasive aquatic plant species, stopping their spread without the use of herbicides – only the animals escaped their small enclosures, and now, they make up 75% of the biomass of the Mississippi. They are one of the many invasive species wreaking havoc on the ecosystems of the Great Lakes.

People are trying to solve this problem, caused by human engineering, with more of the same engineering. To deter carp from coming up the Mississippi, engineers added electrified sections, with warnings not to dive, swim or even touch the water. Kolbert said the next plan is to build what one researcher called the “Disco Barrier” that would have water jets and blasting sounds.

“The response to the problem of control or, if you prefer, control gone awry, is to try to layer on new forms of control. We act as if we believe that if engineering got us into this mess, more engineering will get us out,” Kolbert said. “The projects become more baroque, but we keep at it, either because we don’t see any other options, or because we reject the other options.”

Kolbert is the author of *The Sixth Extinction*, an influential nonfiction book that won a Pulitzer Prize, and has worked as a staff writer at *The New Yorker* since 1999. At 10:30 a.m. on Tuesday in the Amphitheater, she presented her lecture “Under a White Sky,” taken from the name of her

new book *Under a White Sky: The Nature of the Future*, as part of Week Two of the Chautauqua Lecture Series’ theme of “New Frontiers: Exploring Today’s Unknowns.” She discussed humanity’s continued desire to control nature and the lack of will to decrease carbon emissions despite growing concerns and proven evidence.

Throughout the lecture, Kolbert explored a phrase etched on a pillar outside one of University of Wyoming’s buildings built in the 1920s: “Strive on – the control of nature is won. Not given.”

“There was a great deal of faith in the idea that nature could and should be harnessed for human ends,” Kolbert said. “This was at the very heart of what it meant to be an engineer.”

The University of Wyoming quote struck many engineers and scientists and, in particular, authors Rachel Carson and John McPhee.

Carson, in her landmark book *Silent Spring*, didn’t see humanity’s control of nature as triumphant. Instead, she explored it in a darker key, Kolbert said. Carson wrote about how humanity had visibly changed the environment, through roads and buildings, and also invisibly, through pesticides that indiscriminately killed the creatures it was designed for, but also bugs beneficial for farming, fish, birds and – in some cases – people.

She then read from the final pages of *Silent Spring*: “The control of nature is a phrase conceived in arrogance, born of the Neanderthal age of biology and philosophy when it was supposed that nature exists for the convenience of man.”

Decades after Carson, McPhee wrote his book *The Control of Nature*. Whereas Carson struck a dark note of people’s impact on nature, Kolbert said McPhee’s tone was “bemused and skeptical.” In his book, he explored a volcanic eruption in Iceland, where people used around 8 million cubic yards of water to hose down the magma. They claimed that this effort helped save half the island from destruction. McPhee was less sure, to say the least.

“But, as McPhee then notes,” Kolbert said, “the truth of this will never be known, the role of luck being unassessable, the effects of intervention being ultimately incalculable and the assertion that people can stop a volcano being hubris enough to provoke a new eruption.”

Kolbert herself was inspired by the University of Wyoming phrase, and it became a central subject of *Under a White Sky*.

“Now in 2021, the issue is not so much that we are trying to control nature, either arrogantly per Carson, or ineffectively per McPhee,” Kolbert said. “It is that without even seeking to, we do control nature, and what I mean here by ‘controlling nature’ is that we dominate it, both by design and in many ways, completely inadvertently.”

She described the scale of humanity’s impact. People have directly transformed roughly half of the earth’s ice-free land and indirectly changed the other half. Most of the world’s major rivers are dammed or diverted; the only remaining ones with natural courses are in remote parts of the Arctic, the Amazon and parts of Congo, though Kolbert said that more dams are planned. Humans also cause 100 times more carbon emissions annually than volcanoes, which used to be the world’s main source of emissions.

Ninety-six percent of mammals are either humans or livestock; the total weight of human-made objects is roughly the same as the weight of everything else; the biomass of every animal on earth is 4 gigatons whereas plastics are 8 gigatons; and the world is on track to have more plastic than fish in the oceans in 2050.

Though one solution with much support is to reduce carbon emissions, Kolbert said that there is little evidence that people are changing their ways.

“I, myself, am not an advocate,” Kolbert said. “I’m a journalist, and I see my role not as looking at what we should be doing, but more looking at what we are doing. I just don’t see much in the way of evidence that we are scaling back. Or, to put things more starkly, that we have the will to scale back.”

So what are people doing? As Kolbert said, humanity is “basically betting the future



KRISTEN TRIPLETT / STAFF PHOTOGRAPHER
Pulitzer Prize-winning writer Elizabeth Kolbert gives her morning lecture Tuesday in the Amphitheater.

of the planet on more engineering. We are hoping that a new round of engineering can fix the problems created by the old engineering.”

One example is a project in Iceland with large “air conditioners.” These machines take the CO2 out of the air, store it until there is a significant amount and pump it deep underground, where it turns the surrounding rocks into, essentially, chalk, or calcium bicarbonate.

Another more controversial example is solar geoengineering, also called solar radiation management. The concept is that if a large aircraft flew into the stratosphere and released a large number of reflective chemicals, it would lessen the amount of heat Earth would receive from the sun, thus causing global cooling.

“If your reaction to this is, ‘Well, that sounds pretty scary,’ you are not alone,” Kolbert said. “Solar geoengineering has been described as dangerous beyond belief, as a broad highway to hell and it’s unimaginably drastic. The possible side effects are manifold.”

The negative risks would be disrupting ecosystems even further by suddenly changing their temperatures, damaging the ozone layer and even changing the sky to a whiter color. This

prospect of a whiter sky is where Kolbert got her book’s title *Under a White Sky*.

“I also think it’s important to consider geoengineering, and other world-altering technologies against the alternatives. In the case of geoengineering, the alternative is not going back to the climate that we had before we embarked on the world-altering project that is extracting fossil fuels and burning them,” Kolbert said. “That climate is gone. And it is not coming back in any foreseeable future.”

As part of the Q-and-A session, Mark Wenzler, director of the Chautauqua Climate Change Initiative, asked what can people expect from literary arts in helping explore these issues.

Kolbert said that the proof was in the pudding; while many, including her, have tried, there hasn’t been a transformational text covering climate change – yet.

“To be honest,” Kolbert said, “the book of the future may be a miniseries. It may be a tweet. I don’t know what it is going to be. Maybe an Instagram feed. So I don’t know if a book can galvanize public opinion the way that

Silent Spring did.”

After the release of *Silent Spring*, Congress called Carson to testify on the use of pesticides.

“It’s since terribly dated and terribly sexist,” Kolbert said. “But JFK says to her, ‘You’re the little lady who started this all,’ which is a reference to Harriet Beecher Stowe and *Uncle Tom’s Cabin*, which had an enormous galvanizing effect for the abolitionist movement.”

Wenzler asked what the older generation can say and do for the younger generation so that they have hope and can take action.

“The simplest answer I could give is: There’s no choice but to face these issues. We’re not being given a choice,” Kolbert said.

Kolbert talked about her children, one of whom is going to graduate school for climate science.

“He knows the science better than I do. It’s not a pretty picture. I don’t have to tell anyone here that,” Kolbert said. “If you want to do meaningful work, there’s going to be a lot of meaningful work to be done in the climate sphere. So let’s go out and do it.”

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Foorman, Lincoln endowments provide for Charo’s morning lecture

The Barbara R. Foorman Science Literacy Endowment and the David and Joan Lincoln Family Fund for Applied Ethics, endowments in the Chautauqua Foundation, provide funding for today's 10:30 a.m. lecture featuring R. Alta Charo.

Barbara Foorman is a long-time Chautauquan. Her great-grandmother, Florence A. Roblee, graduated from the Chautauqua Literary and Scientific Circle in 1892 and brought her mother to Chautauqua after that. Barbara's grandparents, Louise and Eugene McCarthy, came to Chautauqua their entire

lives, as did their daughters, Marjorie Robins and Carol Duhme and Carol Duhme's husband, Dick Duhme.

Barbara and her husband Justin Leiber and their daughter KC Leiber have come to Chautauqua every year for the past 30 years. In 2016, Barbara bought a house at 8 Haven so her daughter, son-in-law, two granddaughters and two grandsons could visit. Barbara completed her undergraduate degree in English at Stanford University in 1970, her master's of arts in teaching degree at Harvard in 1972, and her doc-

toral degree in education at the University of California, Berkeley, in 1977. She is currently the Francis Eppes Professor of Education at Florida State University, the director emeritus of the Florida Center for Reading Research and the current director of the Regional Educational Laboratory Southeast at FSU.

The David and Joan Lincoln Family Fund for Applied Ethics was established through a gift of David Lincoln in 2018 immediately prior to his death to allow the Institution to continue its programming in applied ethics. From 1997 until their deaths, David and

Joan Lincoln annually funded programs that sought to contribute to the understanding of personal ethical issues through morning and afternoon lectures, Special Studies classes, the CLSC, and specifically designed programs. A goal of the program is that Chautauquans can encourage application of the knowledge gained during the week in their local communities, nationally and worldwide. The Lincoln family remains engaged at Chautauqua through Joan and David's daughter Katie and their grandchildren Morgan and Harper.

Schroeder, Mackenzie funds support Laderman’s interfaith talk

The Gertrude Elser Schroeder Fund and the Mackenzie Fund for Chautauqua, endowments held in the Chautauqua Foundation, provide funding for today's Interfaith Lecture by Gary Laderman.

Gertrude Schroeder was a native of Milwaukee, Wisconsin, and a member of the Uihlein family, who controlled Joseph Schlitz Brewing Company. She graduated from the Emma Willard School and married John Schroeder, president of John Schroeder Lumber Company. Mrs. Schroeder was a very active and prominent philanthropist in the cultural life of the Milwaukee community. While she never attended Chautauqua in her lifetime, she was aware of its cultural and religious programming; she found support of the Institution to be thoroughly consistent with her own val-

ue orientations and appreciated the potential of its impact on a broad national and international audience.

The Mackenzie Fund was established upon the retirement of Ross Mackenzie as Chautauqua's director of the Department of Religion to honor his and his wife Flora's service to the Institution. Mackenzie served as director of the Department from 1989 to 1999 and subsequently served as the Institution's historian until 2002. He is the author of the book *When Stars and Stripes Met Hammer and Sickle*, describing the Chautauqua Conferences on U.S.-Soviet relations.

Prior to his appointment at Chautauqua, Mackenzie was a professor of church history at the Union Theological Seminary in Richmond, Virginia for 20 years. A native of Scotland, Mack-

enzie was educated at the University of Edinburgh. He immigrated to the United States in 1959 after being invited to become a pastor in Richmond through a church exchange program. Flora Mackenzie served as a constant and positive presence throughout her husband's

career and the raising of their family. While at Chautauqua, Flora oversaw the Hall of Missions with graciousness and warmth. She was an Elder of the First Presbyterian Church in Jamestown and active on behalf of numerous organizations throughout Chautauqua County.

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For the complete listing of the sale and pictures go to estatesales.net

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CROSSWORD

By THOMAS JOSEPH

ACROSS

1 With no markup

7 Play group

11 State division

12 “Lonely Boy” singer

13 Toothbrush target

14 River of Hades

15 Tennis star Andre

17 Ginger cookie

20 Annoyed state

23 Wallet bill

24 Dragging on the shore

26 Mob pariah

27 Stephen of “The Crying Game”

28 Lend a hand

29 Electric company, e.g.

31 King of France

32 Brimless hat

33 Unit of force

34 Hesitant

37 Rugged rock

39 Inferior

43 Fast runner

DOWN

1 Do something

2 Grind — halt

3 Nasty dog

4 Like bar beer

5 Doe's mate

6 Model Banks

7 “Othello” character

8 Expert in old objects

9 Sun setting

10 Price addition

16 Aerosol output

17 Walk with pride

18 “Keen!”

19 Subatomic particle

21 Labor group

22 Jockey Arcaro

24 Spring sign

25 Attain

30 Fencing moves

33 Owed amounts

35 Manual reader

36 Celtic letter

37 Greek X

38 Campaigned

40 Peach part

41 Poker card

42 Wine choice



WASTE CRAFT
EXCON HELLO
PLAYTHEFOOL
TEN ROW TED
MATES
ZIPUP DECAF
ACES TOGA
PERIL VIGOR
CABIN
SPA SAP TSA
WORKTHEROOM
ARIEL RANUP
MEANY STEPS

Yesterday's answer

| | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | | | | | | | 12 | | |
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| 17 | 18 | 19 | | | 20 | | | 21 | 22 |
| 23 | | | | 24 | 25 | | | | |
| 26 | | | | 27 | | | | 28 | |
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| | | 34 | | | 35 | 36 | | | |
| 37 | 38 | | | | 39 | | | 40 | 41 |
| 43 | | | | | 44 | | | | |
| 45 | | | | | 46 | | | | |

7-7

AXYDLBAAXR
is LONGFELLOW

One letter stands for another. In this sample, A is used for the three L's, X for the two O's, etc. Single letters, apostrophes, the length and formation of the words are all hints. Each day the code letters are different.

7-7 CRYPTOQUOTE

D G U D A P N V A V F Y K B P L .

U Q D L A V F W G D S L S V U , A V F

U X G G Q D Y R B P L G D L B Y . — V M

J D S N X S V

Yesterday's Cryptoquote: A CREATIVE MAN IS MOTIVATED BY THE DESIRE TO ACHIEVE, NOT BY THE DESIRE TO BEAT OTHERS. — AYN RAND

SUDOKU

Sudoku is a number-placing puzzle based on a 9x9 grid with several given numbers. The object is to place the numbers 1 to 9 in the empty squares so that each row, each column and each 3x3 box contains the same number only once. The difficulty level of the Conceptis Sudoku increases from Monday to Sunday.

Conceptis Sudoku By Dave Green

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 7 | 8 | 5 | | | | 1 | 6 |
| | | 4 | 9 | 7 | | 3 | 5 | |
| | | | | 8 | | 9 | | |
| | | | 3 | 2 | 7 | | | |
| | | 1 | | | | 8 | | |
| 7 | 4 | | 1 | | | | 9 | |
| 2 | | | | | | | 6 | |
| | 1 | 9 | 8 | | | | 3 | |
| | | | 6 | 1 | | | 8 | |

Difficulty Level ★★★

7/07

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 2 | 8 | 5 | 6 | 1 | 4 | 7 | 9 | 3 |
| 6 | 3 | 9 | 2 | 5 | 7 | 4 | 8 | 1 |
| 7 | 4 | 1 | 8 | 3 | 9 | 5 | 2 | 6 |
| 8 | 6 | 7 | 3 | 2 | 5 | 1 | 4 | 9 |
| 4 | 1 | 3 | 7 | 9 | 8 | 2 | 6 | 5 |
| 9 | 5 | 2 | 4 | 6 | 1 | 8 | 3 | 7 |
| 3 | 9 | 4 | 1 | 7 | 2 | 6 | 5 | 8 |
| 1 | 2 | 6 | 5 | 8 | 3 | 9 | 7 | 4 |
| 5 | 7 | 8 | 9 | 4 | 6 | 3 | 1 | 2 |

Difficulty Level ★★

7/06

RELIGION

HENDERSON

FROM PAGE 2

Henderson gave a few more examples of reparations by institutions and people.

She said she was encouraged by the story of Virginia Gov. Ralph Northam, who was found to have worn blackface alongside another person in a Ku Klux Klan costume in his Eastern Virginia Medical School yearbook. When that transpired, she thought he should have resigned, she said. But then, Northam began working with Black mayors and leaders across Virginia and changed his administration's direction. Northam's administration banned the death penalty, allocated funds to historically Black colleges, implemented police reform measures and removed Confederate monuments.

A cynical perspective would have one assume he did this for political purposes, Henderson said, but she takes him at his word.

"It's a story laced with all those theological words like redemption and forgiveness, learning and repayment of a debt," she said.

Good intentions are no longer sufficient, Henderson said, and to grow a circle of belonging, people must have difficult conversations. She advised people to pick one issue that is most heart-breaking to them and learn and engage with it as much as they can.

"Whose voices are you listening to?" she said. "Who is most impacted? Who is missing? What can you learn? What can we learn? Talk to people, have those hard conversations. Bring it to your religious communities. Give money. Vote. Find the part-

ners who are doing the work and go to work there."

Henderson then turned to climate change, comparing lessons there to those from the COVID-19 pandemic.

"It laid us low and humbled us," she said. "It reminded us we are all intimately connected."

She said environmental and racial justice are linked, in that our relationship with the environment has been tainted by colonization and theological rationalization.

She said humans see themselves as stewards of the environment, which puts people in the place of God.

During Henderson's home remodel, she found snake skins in her new pantry. Days later, she found another in the same spot.

Before COVID-19, Henderson said, she would have rushed to pour cement over every hole in the house to

prevent the snake from returning. Instead, she admired the snake's patterns and body memory, always returning to its favorite spot to shed, and was grateful it didn't reveal itself while she was around. She said she wouldn't have been able to form this perspective without the pandemic.

With regard to climate change, Henderson said people aren't persuaded by facts or data, but rather by feeling a sense of belonging and connection. She said having conversations with one another is more persuasive.

One way Henderson feels connected is through the tattoo of a mandala on her forearm, with a circle in which there's a tree of life, she said. The tattoo has roots in a red thread, which she said symbolizes humans' lifeblood is connected with nature.

This meaning has changed for her over time. When



It laid us low and humbled us. It reminded us we are all intimately connected."

—THE REV. KATHARINE RHODES HENDERSON

President,
Auburn Theological Seminary

she went to a memorial for Black people lynched in this country, in Montgomery, Alabama, she realized her tattoo represented not only her original intent, but also the lynching tree and the blood of ancestors.

She realized her tattoo represents her expanding circle of belonging and connection.

"We carry each other," she said. "We're all accountable to one another. We have to hold

each other tight."

As she leaves Auburn Seminary later this year, Henderson said she is looking forward to seeing and working with people marching in streets, online or singing at Chautauqua.

"I look forward to working with you as people of faith and moral courage, spread out all over the country to turn precarity into promise and polarization into possibility," she said.



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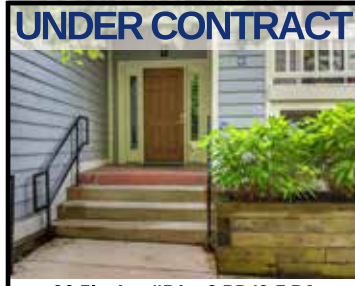
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(7–11) Farmers Market

7:00

(7–9) “Dawn Patrol” Round Robin Doubles. (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center

7:30

(7:30–8:30) Mystic Heart Meditation: Spiritual Practices of World Religions. Leader: **Subagh Singh Khalsa** (Sikh Dharma Meditation). Donation. Marion Lawrance Room, 2nd floor, Hurlbut Church

8:00

Daily Word Meditation. (Programmed by Unity of Chautauqua.) Hurlbut Church

8:00

Catholic Mass. Episcopal Chapel of the Good Shepherd

8:30

(8:30–8:35) Chautauqua Prays For Peace Through Compassion. Hall of Missions Grove

9:00

Chautauqua Foundation Board of Directors Open House. Athenaeum Hotel Porch

9:00

ECUMENICAL WORSHIP. “Emerging with a Little Help from My Friends.” **The Rev. Zina Jacque**, lead pastor, Community Church of Barrington, Illinois. Amphitheater

9:00

Science Group Presentation. (Programmed by the CLSC Science Circle.) “How Atmospheric Co2 Impacts our Climate.” **Paul Nordine**. Hurlbut Sanctuary and Zoom (chautauquascience.com)

9:15

Jewish Discussions. (Programmed by Zigdon Chabad Jewish House.) “Historical Sketches.” **Esther Vilenkin**. Zigdon Chabad Jewish House and Zoom (cocweb.org)

10:00

Service of Blessing and Healing. UCC Randall Chapel

10:00

(10–5) Vaccination Verification Station Hours. For admittance to Amphitheater and Performance Pavilion on Pratt vaccinated seating. Bring gate pass, photo ID and vaccination card or photo of vaccination card. Bestor Plaza

10:30

CHAUTAUQUA LECTURE SERIES. “Genome Editing.” **R. Alta Charo**, Warren P. Knowles Professor Emerita of Law and Bioethics, University of Wisconsin at Madison. Amphitheater

10:30

(10:30–12) Morning Doubles. (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center

12:00

Brown Bag. (Programmed by Quaker House.) “Quaker Perspectives on the Future of Faith.” **Gretchen Castle**, Friends World Committee for Consultation. Quaker House, 28 Ames and Zoom (email friend@quakerschq.org)

12:00

Catholic Mass. Episcopal Chapel of the Good Shepherd

12:00

(12–5) Gallery Exhibitions Open. Fowler-Kellogg Art Center and Strohl Art Center

12:00

Women in Ministry. UCC Randall Chapel

12:00

(12–2) Flea Boutique. (Programmed by Chautauqua Women’s Club.) Shoppers limited to 12 at a time in 15-minute increments. Behind Colonnade

12:00

Twelve Step Meeting. Marion Lawrance Room, Hurlbut Church

1:00

INTERFAITH LECTURE SERIES. “Faith in Drugs: America’s Religious Future.” **Gary Laderman**, Goodrich C. White

1:00

(1–4) CWC Artists at the Market. Farmers Market

1:00

Docent Tours. Meet at Fowler-Kellogg Art Center

1:00

Language Hour. CWC House

1:30

English Lawn Bowling. Bowling green

1:30

Public Shuttle Tour of Grounds. Fee. (Purchase tickets at Main Gate Welcome Center.) Leave from Main Gate Welcome Center

2:30

Mah Jongg. Sports Club

2:30

(2:30–4:30) Afternoon Doubles. (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center

4:00

Purple Martin Talk. (Programmed by the Bird, Tree & Garden Club.) **Jack Gulvin**. Rain or shine. Meet at the purple martin houses next to the Sports Club

4:00

(4–6) Play CHQ. (Programmed by Youth and Family Programs.) Tie Dying. All ages. Bestor Plaza

4:30

Season’s Greetings. (Programmed by the Chautauqua Women’s Club.) Fee. CWC House

5:00

(5–6) Kids Clinic. (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center

6:30

Positive Path for Spiritual Living. (Programmed by Unity of Chautauqua.) On Facebook and Zoom. (unitychq.org)

7:00

Christian Science Service. Christian Science Chapel

8:15

SPECIAL. **Alicia Olatuja.** “Intuition — Songs from the Minds of Women.” Amphitheater

Th

THURSDAY
JULY 8

7:00

(7–11) Farmers Market

7:00

(7–9) “Dawn Patrol” Round Robin Doubles. (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center

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Daily Word Meditation. (Programmed by Unity of Chautauqua.) Hurlbut Church

8:00

Catholic Mass. Episcopal Chapel of the Good Shepherd

8:30

(8:30–8:35) Chautauqua Prays For Peace Through Compassion. Hall of Missions Grove

9:00

ECUMENICAL WORSHIP. “Even If No One Knows, Emerge.” **The Rev. Zina Jacque**, lead pastor, Community Church of Barrington, Illinois. Amphitheater

9:00

(9–10) Morning Clinic. (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center

9:15

Jewish Discussions. (Programmed by Zigdon Chabad Jewish House.) “Jewish Psychology.” **Rabbi Zalman Vilenkin**. Zigdon Chabad Jewish House and Zoom (cocweb.org)

10:00

Service of Blessing and Healing. UCC Randall Chapel

10:00

(10–5) Vaccination Verification Station Hours. For admittance to Amphitheater and Performance Pavilion on Pratt vaccinated seating. Bring gate pass, photo ID and vaccination card or photo of vaccination card. Bestor Plaza

10:30

CHAUTAUQUA LECTURE SERIES. **Ariel Ekblaw**, founder and director, MIT Space Exploration Initiative. Amphitheater

10:30

(10:30–12) Morning Doubles. (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center

12:00

Catholic Mass. Episcopal Chapel of the Good Shepherd

12:00

(12–2) Play CHQ. (Programmed by Youth and Family Programs.) DIY Ice Cream with Cornell Cooperative Extension. Bestor Plaza

12:00

(12–5) Gallery Exhibitions Open. Fowler-Kellogg Art Center and Strohl Art Center

12:15

Authors’ Hour. (Programmed by the Friends of the Chautauqua Writers’ Center.) **Pat Averbach**, author, *Resurrecting Rain*. **Estelle Rauch**, author, *Sally’s Dreams*. Zoom (visitchq.org/fcwc)

12:30

Twelve Step Meeting. Marion Lawrance Room, Hurlbut Church

1:00

Virtual Contemporary Issues Forum. (Programmed by the Chautauqua Women’s Club.) **Simone Boyce**, Emmy-nominated news reporter, anchor, producer and host. CHQ Assembly (assembly.chq.org)

1:00

Duplicate Bridge. Fee. Sports Club

1:30

Nature Walk. (Programmed by the Bird, Tree & Garden Club.) **Jack Gulvin**. Rain or shine. Meet at the lake side (back) of Smith Wilkes Hall

1:00

Catholic Seminar Speaker Series. Methodist House Chapel

1:00

(1–4) CWC Artists at the Market. Farmers Market

1:30

English Lawn Bowling. Bowling green

1:30

Public Shuttle Tour of Grounds. Fee. (Purchase tickets at Main Gate Welcome Center.) Leave from Main Gate Welcome Center

2:30

(2:30–4:30) Afternoon Doubles. (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center

3:00

Post-Lecture Discussion. **Karthik Vishwanath**, associate professor, Department of Physics, Miami University of Ohio. CHQ Assembly Virtual Porch (porch.chq.org)

4:00

Film Screening. “Bagels over Berlin.” (Sponsored by Chabad Jewish House.) Followed by Q-and-A with producer **Alan Feinberg**. Zigdon Jewish House.

4:30

Play CHQ. (Programmed by Youth and Family Programs.) Ultimate Frisbee. Boys’ and Girls’ Club playground

5:00

Worship Sharing. Quaker House

5:00

(5–6) Kids Clinic. (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center

7:30

SPECIAL. The Acrobats of Cirque-tacular. Amphitheater

For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on.

Is life not more than food, and the body more than clothing?

Look at the birds of the sky, that they do not sow, nor reap, nor gather crops into barns, and yet your heavenly Father feeds them. Are you not much more important than they?

But seek first His kingdom and His righteousness, and all these things will be provided to you.

Matthew 6: 25-26, 33

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