

ENVISIONING A NEW



ESLAH ATTAR / DAILY FILE PHOTO

Tad Emptage performs with the Acrobats of Cirque-Tacular on July 13, 2016, in the Amphitheater. The Acrobats return to the Amp with a new show at 8:15 p.m. tonight.

ACROBATS OF CIRQUE-TACULAR RETURN TO AMP STAGE TO FLY, TWIST AND CONTORT FOR CHAUTAUQUA

ANNALEE HUBBS
COPY & DIGITAL EDITOR

The Acrobats of Cirque-tacular are among the last remaining American circuses, and they're coming to Chautauqua Institution this week by way of aerial tricks and contortion.

At 7:30 p.m. tonight in the Amphitheater, the Acrobats will be performing a variety show for the third time at Chautauqua, and the first time since 2016.

Tad Emptage, producer and director of the company, said along with aerial acrobatics and contortion, the audience can expect to

see ground acrobatics and a variety of circus specialty skills.

"We're very much looking forward to having live people in the audience," Emptage said. "It is the thing that performers miss the most. It's not just a job – it's most assuredly a passion and a calling to share these moments in time with people."

Founded in 2007, the company has multiple touring stage productions – including an all-purpose variety show that is scalable in size and content that does most of the touring to accommodate different venues. They have performed in all

50 states and in over 70 countries.

All but two of the cast members are new to Chautauqua, so there will be plenty of surprises, high energy and new things to see for those who came to the 2016 show, Emptage said.

"The beautiful thing about the circus is that it's something that appeals to all age groups and all interests, because it's visual and fast-paced," he said.

Each act tends to be three to four minutes long. If one act isn't appealing, Emptage said, there will be something new to experience in no time.

See **ACROBATS**, Page 4

NBC News NOW's Boyce to deliver virtual CIF

Simone Boyce, Emmy-nominated news reporter, anchor and producer will deliver a virtual Contemporary Issues Forum for the Chautauqua Women's Club at 1 p.m. today on the CHQ Assembly Online Platform.

Boyce, currently an NBC News NOW correspondent, will discuss "My Ancestors' Wildest Dreams: Tracing My Roots All the Way to the Chautauqua Institution."

Last October, in a series of MSNBC segments, Boyce began unearthing her genealogy, and traced her family history to Chautauqua through the story of her great-great-grandmother Adelaide Ruth Holman, whose



BOYCE

career as an educator led her to Institution in the late 1880s.

Boyce joins the CWC to explore the intersection of identity and purpose, and how our past informs our present.

Charo explores history, misconceptions, future, ethics of genome editing

NICK DANLAG
STAFF WRITER

Is there a difference between genetically modifying a fish or a rabbit to glow in the dark and breeding dogs for a preferred look?

As technologies that can change parts of the DNA of animals – and humans – expand, R. Alta Charo, the Warren P. Knowles Professor Emerita of Law and Bioethics at the University of Wisconsin at Madison, said humans will have to reckon with these kinds of questions.

Altering DNA has a lot of uses, from eliminating genetic diseases and making animals more resistant to

changing climates. The application most in the spotlight, though, is potential changes to humans.

"Are we really upset about the technology, about the underlying thing it accomplishes, or simply about the fact that it's now easier to do it and maybe more people will try?" Charo asked.

Charo, who spoke at 10:30 a.m. Wednesday in the Amphitheater, is a member of the American Academy of Arts and Sciences and the National Academy of Medicine, and the inaugural David A. Hamburg Distinguished Fellow at the Nuclear Threat Initiative.

See **CHARO**, Page 3

'Living' space as the newest frontier: MIT's Ekblaw to focus on self-assembling space architecture, habitats

ANNALEE HUBBS
COPY & DIGITAL EDITOR

Ariel Ekblaw doesn't know yet if space is the final frontier – there's still much unknown about the universe. But she does know that at this time, space is one absolutely compelling and captivating frontier to explore ... and inhabit.

Ekblaw is the director of the MIT Space Exploration Initiative, a research group of 10 people that serves a community of 50-plus graduate students, faculty and staff. Founded in 2016, the Initiative works on prototyping the artifacts for the future of life in space: architecture, food, health, wearables (space suits) – all things for the interior life of a future space tourist or astronaut.

Ekblaw's research focuses on space architecture and designing habitats (closed volumes that people live in) that self-assemble in space. Her doctoral degree at MIT focused on that self-assembling space architecture, called TESSERAE, which can be thought of as Legos that snap themselves together in orbit.

Currently, the modules astronauts live in are aluminum shells that are prefabricated on the ground, like the International Space Station currently in orbit.

At 10:30 a.m. today in the Amphitheater, Ekblaw will delve into Week Two's theme "New Frontiers: Exploring Today's Unknowns" with a lecture on the future of space habitation and the ethical questions that arise from these processes.

"By designing space habitats that can keep humans alive in one really extreme environment, against the vacuum, in extreme temperatures in space – we learn a lot about how to help human life adapt on the surface of the earth," Ekblaw said.

Ekblaw grew up reading a lot of science fiction. She loves books that paint an imaginary, or sometimes a very realistic, vision of what life in space is like.

Ekblaw's parents are both Air Force pilots, and there's a long tradition of Air Force pilots becoming astronauts. Her parents didn't choose that path, but the importance of exploration and serving her country always lived large in Ekblaw's childhood – in addition to her deep and profound love of space.

Ekblaw and her team are currently working on the next space flight test mission for TESSERAE (Tessellated Electromagnetic Space Structures for the Exploration of Reconfigurable, Adaptive Environments). In March 2020, they prepared and deployed a 30-day experiment mission on the ISS, launching miniature tiles to space to test



EKBLAW

the self-assembling concept – they launched on SpaceX CRS-20. The test flight was successful, so now they're working on building the first large-scale, human-sized tiles to launch.

The team tests both the self-assembly and self-disassembly of tiles. The miniature ones came together and apart on their own. Ekblaw said there's sensing intelligence in each tile, so there is no human controlling the process – something they call a quasi-stochastic, or somewhat randomly determined, process.

"There are ways that they want to come together," she said. "There are magnets on their edges that are drawing them together to bond on their own. Via their onboard sensing system, the tiles determine whether they did a good job – whether they came together correctly or need to try again."

One of the aspects Ekblaw thinks is most timely for society, and why she's interested in space, is that there are extreme environments on the surface of the earth, but that space is also an extreme environment itself. She hopes that the systems they design for life in space could be robust enough that they can learn from them and apply them to earth-based populations as well.

One technology she thinks might be transferable is "environmental control and life support systems." The TESSERAE platform is the exoshell, the self-assembling architecture, but this system is the engineering that would go on the inside for the environmental control.

"There's a lot of different environmental controls they can design for the inside of space structures that might also come back down to benefit life on earth," Ekblaw said.

Ekblaw is looking forward to sharing the best-in-class new technical ideas for making life in space a reality, and she is looking forward to asking if it sounds appealing to people. She said pretty soon "everyday people" will be wanting to go to space, not just astronauts.

See **EKBLAW**, Page 4

IN TODAY'S DAILY



SHIFT, CHANGE, EMERGE, GROW

Jacque continues series of morning worship sermons by drawing on Biblical pairs – Ruth, Naomi; Sarah, Hagar; Hannah, Peninah – reminding congregation that all pairings leave seeds that bear fruit.

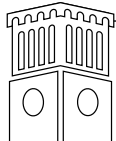
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AN EVER-EXPANDING FRONTIER

Boston University professor Guillory tracks trail of American religion through history of frontiers, culminating in new, digital religions – not where the internet is a place to discuss God, but is God.

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TODAY'S
WEATHER



H 74° L 64°
Rain: 85%
Sunset: 8:55 p.m.

FRIDAY



H 69° L 59°
Rain: 47%
Sunrise: 5:50 a.m. Sunset: 8:55 p.m.

SATURDAY



H 74° L 60°
Rain: 24%
Sunrise: 5:51 a.m. Sunset: 8:55 p.m.

LECTURE



DAVE MUNCH / PHOTO EDITOR

R. Alto Charo, Warren P. Knowles Professor Emerita of Law and Bioethics at the University of Wisconsin at Madison, delivers her lecture, “Now I Am Become Life, Creator or Worlds: The Era of Biotechnology,” Wednesday in the Amphitheater.

CHARO

FROM PAGE 1

Wednesday morning, she explored society's attitude toward genome editing, different current practices and how the advancing field has raised questions about what it even means to be human. Her lecture, titled “Now I Am Become Life, Creator of Worlds: The Era of Biotechnology,” was the third part of Chautauqua Lecture Series' Week Two theme, “New Frontiers: Exploring Today's Unknowns.”

Scientists weren't always conscious of how far their work could expand. In the 19th century, many were simply enamored with the inventive power of science. But, as more and more catastrophic weapons were conceived and deployed in the 20th century, this captivation turned to terror.

J. Robert Oppenheimer, the father of the atomic bomb, was eerily conscious

of the power his work created. While testing the Manhattan Project during World War II, he witnessed the first detonation of a nuclear weapon, and quoted Hindu scripture: “Now I am become Death, the destroyer of worlds.”

In the late 20th century, fear rose around the environmental impacts of genome editing. One experiment with genome editing attempted to protect strawberries from frost using a commercial product called Frostban; the woman spraying the strawberries wore a full hazmat suit.

“That image of having to wear a hazmat suit while spraying the field – something incredibly innocuous as genetic changes go – is probably what helped to lead to things like the fear of genetically engineered food that we now see,” Charo said.

Then public attitudes transformed again, this time

with growing fear about reproduction. Instances of cloning, such as Dolly the sheep, Charo said, caused a media frenzy; some states even issued bans on cloning.

Charo gave two examples of more recent genome editing: the first was mammoths and another was tomatoes.

The first revolves around some scientists claiming reintroducing the mammoth would be beneficial to the ecosystem. Critics say that there is no way to measure the impact of reintroducing the species to an environment that has changed over thousands of years.

“It was really driven by this magical idea of bringing back extinct species,” Charo said. “There's something really very romantic about that.”

The second revolves around hybrid tomatoes. The tomato was bred over the years in order to last longer and travel better, though this made it less flavorful. Now, there is an effort to create a tomato that is flavorful and able to grow in more places, so that the produce does not have to travel as far.

“If it was exactly the same, every base pair, every last one was identical between the one that we created, and the one that you picked off the vine originally – they're literally identical in every possible chemical way

– would it bother you that one of them has been engineered?” Charo asked.

Beyond extinct mammoths and everyday produce, the main focus within the field of DNA manipulation is combating genetic diseases, such as some forms of blindness and sickle cell.

Charo said the two forms of manipulation are treatments that change the genes of a single person, with the changes essentially lasting one lifetime; and changing the genes of embryos, with the changes able to be passed down.

One scientist focused on changing embryos in order to give children more immunity to HIV. His work caused controversy, Charo said, because of the touchy subject of the work; critics also said his work was completely unnecessary, considering that none of the mothers participating in the trial had HIV, and that medicine was already advancing to treat HIV.

“We have absolutely nothing near the level of basic science research that you need to even think you have a good way to predict how well this is going to work, and what level of risks you're facing,” Charo said.

All of these are examples of how far humans have progressed, and Charo said humanity has more power than

ever before. This change in humanity's power has made people ask what being human even means and what it means to “play god.”

Charo's final example was *Mendel's Dwarf*, a novel about a geneticist with dwarfism. In one scene, he is looking at embryos in a dish and realizes he can choose which one to “bring to birth,” whether it be one with his genetic disease or not.

“He has this revelation that, for him, the deity actually is the one who just rolls the dice. The deity is the one who sets up a system,” Charo said. “He says, ‘If I choose, that is not being God, that is being human,’ a complete reversal of the way that phrase, playing God, is understood.”

Amy Gardner, vice president of advancement and campaign director, asked as part of the Q-and-A session international review boards exist for genome editing.

Charo said that she is on one of these boards, but enforcing and practicing policies mostly comes down to individual countries. An individual country's policies around genome editing often come down to how they govern themselves, and the country's primary religion. Majority Christian, Jewish or Muslim countries often hold different views on this topic.

In some countries, like the United States, everything is essentially allowed until the government says

otherwise; in other countries, if the government doesn't explicitly state that the practice is allowed, then it is not.

Gardner then asked what can be done to help societies adapt to the incredible rate of change of gene-editing technologies.

“Often the change does not happen across all segments of society. It doesn't happen in a very big way,” Charo said. “There are technologies that people worry about because they think everyone is going to use it, but they won't. So we don't have to worry about (an) enormous societal impact.”

In terms of sperm donations, many thought, and still believe, that people would choose the donors who are taller and more conventionally attractive. One business used a model that almost guaranteed that the child would be tall, blonde and strong. Charo said this organization failed quickly because the business model counted on its customers prioritizing conventional beauty.

“You don't get people doing it because they want to see if they can have a kid that's going to be more athletic or not,” Charo said. “They do it because they don't want a kid who is going to have cystic fibrosis and is going to be in the doctor's office, day after day, month after month, trying to breathe.”

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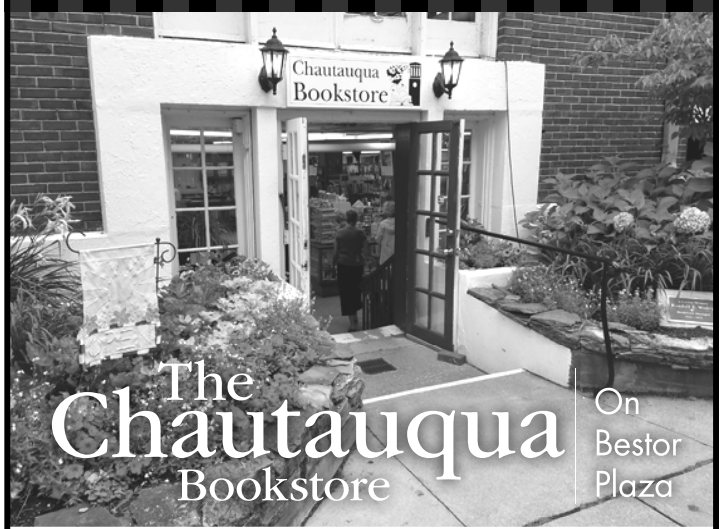
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FROM PAGE ONE



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ACROBATS
FROM PAGE 1

Emptage has always been a performer. Growing up in rural Ohio and Michigan, he found an interest in musical theater. Around 15 years ago, he befriended a few circus performers in New York City. His time to hang out was their training time, so pretty soon he was learning tricks just for fun.

“Well, after a couple years touring with them I had learned enough tricks that I was a bona fide circus performer myself,” he said.

Emptage eventually decided that circus performing was more fun than musical theater, so from that point forward he changed his path.

It was never his intention to start a company – that sort of happened on a whim.

“Once I decided to be in the circus, I started combining the streets of New York looking for venues that had enough ceiling height to be able to accommodate us,”

The unemployment was a lifesaver. Emptage said the Acrobats make 100% of their living from touring and performing live, which they could no longer do. A year and a half of shows were canceled within the span of six weeks.

The company has been open for a few months now, slowly coming back to life.

The biggest challenge has been that most of the circus training facilities in the New York area did not survive the economic challenges of COVID-19, so the Acrobats haven’t had a place to train. The few shows they’ve had in the past couple of months have allowed enough opportunities that the performers are getting back into physical shape.

“But we’re happy and optimistic that this is going to be a good rest of the year, and a great performance at Chautauqua,” Emptage said.

When the company came to Chautauqua Institution for the first time in

2011, they were in development for a show called “Art of Circus,” and they used Chautauqua to do a soft premiere at the end of their original variety show.

“People stayed,” Emptage said. “They were our first audience and our first feedback as we were in development. That was really special.”

The Acrobats plan to do the same thing this year, performing a three-act sneak peak of an entirely new show called “Vivaldi and Vaudeville” at the end of their variety show tonight. The new show follows the theme of envisioning a new future that’s connected to the past.

“The show is about rethinking what was common knowledge in the past in a way that pertains to today and tomorrow,” Emptage said. “Rethinking things that are both familiar and not familiar. It’s about collapsing time and allowing contemporary minds to merge with minds of the past.”

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FROM PAGE 1

“Part of our mission as designers and engineers for space is to make that an appealing future, so that more people see themselves in the future of space exploration,” Ekblaw said.

Space is a profound common environment (shared areas that require humans to have good behavior and to treat the environment well), Ekblaw said. So, there is a huge ethical question in space exploration that humanity needs to address: How can we respect the space commons and take care of it as a domain?

Space debris is just one issue Ekblaw plans to discuss in her lecture today. She said

there is a lot of debris in orbit around the earth from our early spacefaring activities as a species (Apollo Era to present day) and that it’s posing a significant challenge. Space debris can be a serious danger to spacecraft orbiting in the same area as the debris, as the spacecraft can be punctured or damaged. More space debris can cause more collisions, which cause more space debris – an effect called the Kessler syndrome.

Ekblaw thinks the “New Frontiers” theme for Week Two is an interesting topic because it’s important to share the advanced progress in space exploration and pose these ethical questions with a broader

swath of people, she said.

“Earth citizens, U.S. citizens, frequenters of Chautauqua should get to have a say in the future of things that might affect their lives, and these are technologies that could come to affect millions, eventually billions of people’s lives,” she said.

Ekblaw said it’s important for people to learn about the science behind such advancements, but it’s also important for them to question it – it’s about dialogue.

The reason space fits as a new frontier right now, Ekblaw said, is because there is currently a surge of activity in the space industry, something that hasn’t been seen to this degree since the Apollo Era.

The U.S. is planning for the first woman to go to the surface of the moon (Artemis mission) and looking ahead to possible human missions to Mars; there’s also potential for commercial space habitats in low Earth orbit – not just the government-funded ISS that’s already out there, but companies having space habitats that could someday be space hotels.

“All these big developments – moon, mars and low Earth orbit – are coming in this next decade, and maybe into the 2030s for a human Mars mission, and this is a really big, literal frontier,” Ekblaw said. “It is exploring the ‘final frontier’ for humanity.”

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RELIGION

Jacque: Jesus pairs us with people who will help us shift, change, emerge, grow

Jesus was in the middle of his own emergence when he sent the 70 disciples out two by two. “He was moving from safety to danger,” said the Rev. Zina Jacque. “He set his face toward Jerusalem, where he was going to anger the authorities, upset the laws and then would head to the old rugged cross.” Jacque preached at the 9 a.m. Wednesday worship service in the Amphitheater. Her sermon title was “Emerging with a Little Help from my Friends.” The Scripture texts were Ecclesiastes 4:9-12 and Luke 10:1.

“I see Jesus standing with a clipboard with these disciples all lined up,” Jacque said. “He is getting them ready to emerge, from being a receiver to a giver, from a follower to a leader, from a student to a teacher. He is sending them out to set the table.”

She continued: “The 70 were elated until they were deflated. Jesus sent them out with no money, no provisions and told them not to make friends. He was sending them out like lambs with pork chops in the midst of wolves. He sent them out with nothing.”

Or did he?

“He chose those 70; they were no pickup team,” Jacque said. “There was a purpose in their pairings.”

The writer of Ecclesiastes said that two people are better than one. Two people can share work, help each other up if one falls – they can keep each other warm on a cold night, and together they can prevail against a bully.

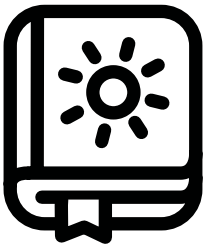
“Jesus knew that he was making Ecclesiastes’ words manifest in the lives of the disciples. He knew that he was doubling their gifts to go into the world and they would hold each other up,” she said.

The problem with pairings, Jacque said, is that they don’t always work out. “Moses had a lot of trouble with his sister and brother. Joseph’s brothers threw him in a pit. The 12 disciples quarreled about who was the greatest. Paul, the apostle, kicked a lot of people to the curb.”

Sarah and Hagar did not get along. Hannah and Peninah could not live in the same house.

“One pairing that did work was Naomi and Ruth,” Jacque said. “It worked because Ruth was committed and determined. She took one for the team by going out to glean so they could eat. Naomi was willing to be honest and vulnerable. She was an advocate for Ruth with Boaz.”

Jacque continued, “Naomi told Ruth to get all ‘Jean Naté’d’ and go sleep at Boaz’s feet. She set Ruth up for success and when Ruth’s child, Obed, was born, she placed him on Naomi’s knee to show that they would raise the child together.”



MORNING WORSHIP

COLUMN BY MARY LEE TALBOT



Even pairs that did not work out in the Bible left seeds that bore fruit somewhere.”

—THE REV. ZINA JACQUE

Lead Pastor,
Community Church of Barrington, Illinois

At the beginning of her sermon, Jacque had asked the congregation to think of someone they worked or volunteered with and to hold that person in thought.

“As we emerge from Chautauqua and get ready to return home, we find ourselves paired with that person I asked you to think about. Is this someone you can be open and vulnerable with? Can you say, ‘Your people are my people?’ Can you find a partner to join and speak peace together, secured by the love that came wrapped in flesh?” she asked.

Jacque continued, “The truth is that pairs like Naomi and Ruth are rare. Pairs are more like Paul and Silas or Joseph and his brothers. We have bought into rugged individualism and believe that to show frailty is a mistake. These pairings happen in falsehood.”

When we see the world, we know the gifts that the world needs, Jacque said, and “when we partner like Ecclesiastes, we can do more than when alone.”

Jacque showed a slide based on Unitarian minister Robert Fulghum’s book *All I Really Need to Know I Learned in Kindergarten*.

“Think about the person you work with. What would you bless this person with: the need to play fair, say sorry, be aware of wonder, dance?” Jacque said.

If God has paired you with someone, what do you need to pray for this person?

“Pray until you see a response,” Jacque said. “Don’t tell the person you are praying for them. Invite the Spirit to pray with you and you will see the person’s heart change. You will move together differently.”

She continued, “And what from Fulghum’s list should that person pray for you? Change is never all on one person. Both parts of a pair need to shift, change, emerge and grow.”

Fulghum’s list has stood the test of time, Jacque said. “If we are paired well, we will emerge out of stuckness. But we have to be as serious about ourselves as our partner needs to be about themselves.”

She told the congregation, “We need an adaptable spirit. We can’t do things like we did in 2001 or 1991. We are not paired for ease. Even pairs that did not work out in the Bible left seeds that bore fruit somewhere.”

Jacque warned the congregation that she was not talking about staying in toxic or dangerous relationships. “If you are in one of those, you need to get somewhere safe. But if you feel the tug that there is something more you can do with the person you thought about, then try.”

She asked, “Who is your Ruth with whom you can share body heat? Who is your Naomi, pouring life into you? Hold them in your heart as you emerge in obedience to Luke 10. You were chosen to go out two by two with God’s help because it is not easy.”

The Rev. Mary Lee Talbot presided. Macy Veto, a *Learn and Discern* intern with the International Order of the King’s Daughters and Sons, read the Scripture. The prelude was “Psalm 23,” by Emma Lou Diemer. Joshua Stafford, Jared Jacobsen Chair for the Organist and director of sacred music, directed members of the Motet Choir in “How Lovely are the Messengers,” by Felix Mendelssohn. The postlude was “Psalm 75,” by Emma Lou Diemer. The Samuel M. and Mary E. Hazlett Memorial Fund provides support for this week’s services and chaplain.

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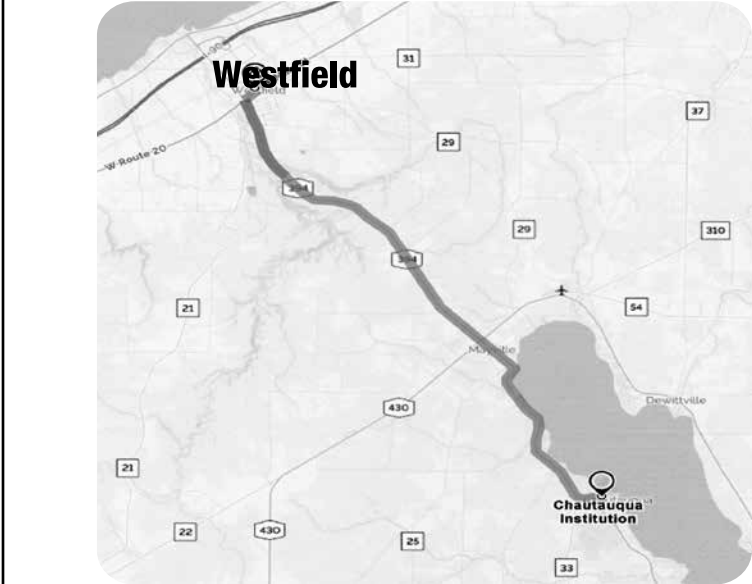
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Faust, Keogh funds provide support for Ekblaw

The H. David Faust Leadership Fund and The Kevin and Joan Keogh Family Fund, endowments in the Chautauqua Foundation, provide support for today's 10:30 a.m. lecture by Ariel Ekblaw. David Faust's wife of 27 years, Sylvia, and his children, John and Susan, established the H. David Faust Leadership Fund in his memory with the help of Faust's law firm, Steel, Hector & Davis, and numerous friends. Since 1988, the Faust Leadership Fund has been used annually to promote a scholarship, program or project which best reflects Faust's qualities of leadership, vision, integrity and commitment to Chautauqua. Throughout Faust's short life, Chautauqua played a major role in his develop-

ment as a person. He first visited as a child in the 1940s, and he returned each summer, except during his college years. Even after he obtained his law degree from the University of Florida and established his permanent residence in West Palm Beach, Florida, he habitually retreated to Chautauqua to recharge his mind and body. Faust loved Chautauqua. He continuously volunteered his time and talents in a variety of capacities. In 1983, he was elected to the board of trustees. One year later, he became chair of the Religion Committee. In 1985, he became chairman of the Task Force on Architectural and Land Use Regulations, helping to draft guidelines that are still used today to main-

tain historic preservation on the grounds. The same year, he was elected to the first of two terms as chairman of the board of trustees. Sadly, he died of liver cancer at the age of 48, just one week before the opening of the 1988 season. Kevin Keogh, who passed away in 2003, was a partner in the venture capital firm of Horsley, Keogh Associates in San Francisco. His wife Joan and three children Sean, Maura and Kyle, survive him. Sean, his wife Kim, and their three boys live in Massachusetts. Maura and their three boys live in Wisconsin and Kyle and his wife, Liz, and their three children, live in New Canaan, Connecticut. They all return to Chautauqua each summer extending the Chautauqua family to an-

other generation. Kyle currently serves as a trustee of the Institution. The Keoghs heard about Chautauqua through an acquaintance in late 1974. Believing they would enjoy the lectures and music, and anticipating that their children, ages 3, 5 and 7 would enjoy Children's School and Club, they rented an apartment sight unseen for a week in 1975. Their family has been back every year since, purchasing their home on the grounds in 1983. Joan served on Chautauqua's board of trustees from 1990 to 1998, was director emeritus of the Chautauqua Women's Club, served on the board of the Chautauqua Catholic Community and was a member of the Planned Giving Committee.

CROSSWORD

By THOMAS JOSEPH

ACROSS

45 Is

1 Restaurant star

5 Set off

10 Intensify

12 Chair repairer

13 Start of the Spanish year

14 Battery part

15 Blunder

16 Set down

18 Siamese baby

20 Owned

21 River of Russia

23 Golfer Ernie

24 Jason's ship

26 Affectation

28 Ga. neighbor

29 D.C. team, familiarly

31 Hackneyed

32 Like vampire's victims

36 In love

39 François's friend

40 Pageant crown

41 Patriot Ethan

43 Door sign

44 Paris divider

DOWN

1 River feeder

2 Painter Rousseau

3 Tennis star Chris

4 Cat coat

5 Superfruit berry

6 Gasp for air

7 One more

8 Gives out new hands

9 Directions

11 Boot, say

17 Vaccine basis

19 Gentle pull

22 Selena and J.Lo, for two

24 Cackle from a greedy person

25 Glow

27 Follower's suffix

28 Encourage

30 Penny prez

33 Shire of "Rocky"

34 Correct, as text

35 Low cards in pinochle

37 Hard trip

38 Sea dogs

42 Went first

A	T	C	O	S	T		C	A	S	T
C	O	U	N	T	Y		A	N	K	A
T	A	R	T	A	R		S	T	Y	X
			A	G	A	S	S	I		
	S	N	A	P		P	I	Q	U	E
T	E	N		A	G	R	O	U	N	D
R	A	T		R	E	A		A	I	D
U	T	I	L	I	T	Y		R	O	I
T	O	Q	U	E			D	Y	N	E
		U	N	S	U	R	E			
C	R	A	G		S	U	B	P	A	R
H	A	R	E		E	N	T	I	C	E
I	N	K	S		R	E	S	T	E	D

Yesterday's answer

17 Vaccine basis	28 Encourage
19 Gentle pull	30 Penny prez
22 Selena and J.Lo, for two	33 Shire of "Rocky"
24 Cackle from a greedy person	34 Correct, as text
25 Glow	35 Low cards in pinochle
27 Follower's suffix	37 Hard trip
	38 Sea dogs
	42 Went first

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.

7-8

CRYPTOQUOTE

UFHZKFZ BLU KZNZC RCTXXZR

TD OTHPZ LU ZIIZFPNZ L

PCLKOTHGHHQHKJ LJZKP LU

L UTKKS UDCHKJ RLS.

— E. ZLCG BLGG

Yesterday's Cryptoquote: ALWAYS DO YOUR BEST. WHAT YOU PLANT NOW, YOU WILL HARVEST LATER. — OG MANDINO

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

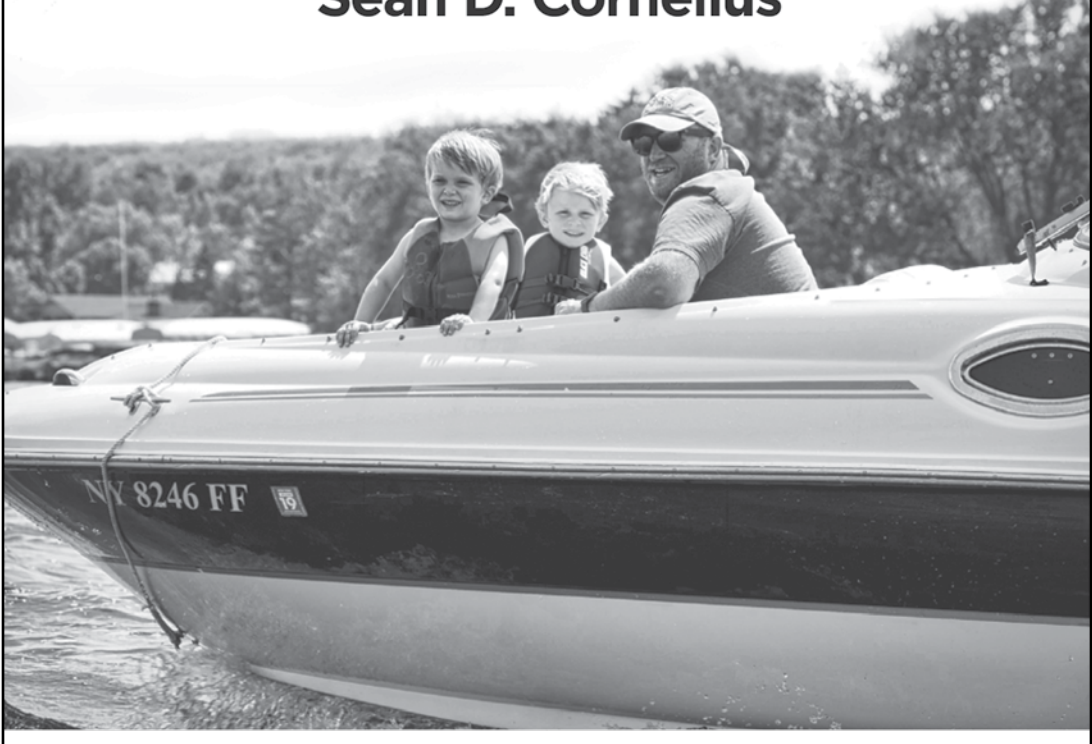
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7/08

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12:20 pm 4:45 pm

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RELIGION

An ever-expanding frontier: Guillory explores digital religions

MAX ZAMBRANO
STAFF WRITER

Americans are fascinated by frontier narratives, and the United States has always pursued the newest frontier, whatever that may be, said Margarita Simon Guillory.

Guillory, associate professor of religion and African American studies at Boston University, sees religion in digital technology as the latest frontier.

Among this new frontier are truly digital religions – where the internet is not simply a place to talk about God, but where the Internet is God.

At 1 p.m. Tuesday in the Amphitheater, Guillory presented her lecture, “To Boldly Go: Technological Frontiers and the Changing Landscape of American Religion,” the second of three Interfaith Series Lectures on “New Frontiers: Exploring the Future of Religion in America.”

“Frontier” does not have a rigid meaning, Guillory said. Rather, the meaning shifts based on geographical expansion. From the 18th to 19th century, the U.S. expanded from the Allegheny Mountains to the Mississippi River, then from the Missouri River to the Rocky Mountains and finally the Pacific Ocean. Each geographical feature served as a boundary, and beyond it lay the newest frontier, Guillory said.

After there was no geographical land to continue U.S. expansion, the country needed a new frontier.

“Indeed, science was the new frontier to be explored and conquered,” Guillory said.

She referenced two of President John F. Kennedy’s speeches – his Democratic nominee acceptance speech and 1962 “moon shot” speech – in which he acknowledged science and space aviation were new frontiers that should be pioneered by the U.S.

“Scientists themselves began to employ frontier language, using it as a device to discuss scientific innovations and secure government funding and to garner interest from the American public,” Guillory said.

At a White House ceremony in 2000, President Bill Clinton celebrated the Human Genome Project’s success in creating a map showing 85% of the human genome, Guillory said. He compared this map to one from two centuries prior, one that President Thomas Jefferson applauded, which showed U.S. expansion to the Pacific Ocean.

Guillory said Clinton called the genome map the “most important, most wondrous map produced by mankind.”

She then explained how this exploration impacted American religious history.

“At the turn of the 19th century, the backwoods, the very spaces that characterized the western frontier, burst into spiritual flame,” Guillory said. “This fire came in the form of frontier revivalism.”

That flame was kindled in 1801 after 20,000 people attended a revivalist meeting in Cane Ridge, Kentucky, part of the country’s first great religious awakening where people



DAVE MUNCH / PHOTO EDITOR

Margarita Simon Guillory, associate professor of religion and African American studies at Boston University, delivers her lecture “To Boldly Go: Technological Frontiers and the Changing Landscape of American Religion” Tuesday in the Amphitheater.

would come from far and wide, on horseback and on foot, from different ethnicities and economic backgrounds, for social and spiritual connection.

“Frontier camp meetings became outlets of spiritual instruction, entertainment, leisure and social interaction,” she said. “Large gatherings like this became the driving force of frontier revivalism. Smaller scale activities were equally vital.”

One small-scale example Guillory gave was in Chautauqua County, where the pastor John Spencer gave short, practical sermons to people here between 1810 and 1820. She said this, along with other examples throughout the region, inflamed the frontiers of Western New York.

“As the American frontier spread westward, so did flames of revivalism,” Guillory said.

The Cane Ridge event gave birth to frontier Protestantism, but other diverse religious traditions emerged and spread across the country during this expansion period, Guillory said. She cited the birth of movements like the Shakers, Spiritualists and the Church of Jesus Christ of Latter-day Saints.

“These examples capture intricate interconnections between western migration and the development of religious traditions considered outside the canon of Protestant revivalism and New England evangelicalism,” she said.

Between 1910 and 1940, over 2 million people of African descent moved from the South to northern cities, which Guillory presented as a 20th century example of religious frontiers and migration.

She said these migrants saw the North as a promised land. At one point in the southside of Chicago, one could be within a stone’s throw of a syna-

gogue, a St. John’s spiritual church, mosques and several other religious venues, Guillory said.

Between the end of World War II and the 1980s, Guillory said, changes in social, political and economic fabrics of the nation occurred. There was new technology, changing international relations, demographic shifts in the population, growth in higher education and new policies and administrations.

“Because religion is a sociocultural institution, and for the most part exposed to large social and cultural environments of this country, it could not help but be impacted by these changes,” she said. “These changes included denominational switching and cross-attendance, denominational schisms, interdenominational cooperation and rising tensions between religious conservatives and religious liberals – which, by the way, mirrors tensions between frontier revivalism and national evangelicalism in the early 1800s.”

Religion became a personal choice for Americans in this period, Guillory said, a trend that continues to this day.

The General Social Survey began surveying how often American adults would go to religious services, she said. In 1972, the first year of the survey, 41.2% of respondents said they went nearly every week, a number that deflated to 28.5% by 2014, the survey’s most recent results.

“It is clear that the traditional representation of American religiosity is experiencing a decline,” she said. “However, other forms of religion, particularly those characterized under the umbrella of new religious movements, are growing.”

These new religions do not congregate in brick and mortar buildings, she said, but rather online. To Guil-

lory, digital religions are the newest frontier in American religious history.

Not only do these religions exist in the digital world, but they use technological aspects as part of the religion, she said.

One example Guillory gave was the Church of Google. In this religion, beliefs center around Google being omnipresent, immortal, infinite and omnibenevolent.

“In other words, Google is God,” Guillory said.

Googlists, as members are called, also discuss existential topics like existence and death, she said. Google, unlike Christianity, Islam or Judaism, for example, is not an imaginative God.

“It is a scientifically viable entity that answers prayers through searchable questions, and it offers endless opportunities for interactions,” Guillory said.

Googlists also believe that individuals exist in the afterlife by sharing personal content on the internet, Guillory said. In addition, she said, a quick look at the church’s website for prayers and comments will show that it has helped people grapple with death. They find comfort in believing their presence will continue to exist online.

Guillory hopes more research will be done on the Church of Google to answer questions about its authenticity – whether or not it is just a spoof of monotheistic religions, for example.

Another digital religion Guillory discussed was the Church of Artificial Intelligence. In this religion, people try to understand artificial intelligence as a godhead. Members of this church believe there is a super-intelligent supreme being they will meet after death.

“Faith in this artificial intelligence godhead provides (members) with a degree of certainty against the back-

drop of an uncertain future,” Guillory said.

This church, also called Way of the Future, officially closed earlier this year after its founder, Anthony Levandowski, was pardoned by President Donald Trump from an 18-month prison sentence based on a number of legal disputes. The church’s funds were donated to the NAACP Legal Defense and Education Fund in June 2020, according to a Feb. 18 *TechCrunch* article.

These digital religions are just as valid as the fact of American religion’s definition being based on Protestant roots, Guillory said.


“From articulating mysti-

cal experiences in the world of podcasting, to utilizing mobile phone applications as conjuring tools to access dimensions of sacredness, to employing avatars and multiplayer online role-playing games to reconstruct the souls of loved ones,” Guillory said, “all of these are bold ways in which certain demographics of Americans are expressing their religious and spiritual identities.”

Digital religions represent the growing frontier, which will only continue to shift and expand as it always has, Guillory said.

“In the words of my mom,” she said, “it just won’t be still.”

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- 7:00 (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 **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](https://us02.zoom.us/j/9804123456))
- 12:30 **Twelve Step Meeting.** Marion Lawrance Room, Hurlbut Church
- 1:00 **Virtual Contemporary Issues Forum.** (Programmed by the Chautauqua Women’s Club.) “My Ancestors’ Wildest Dreams: Tracing My Roots All the Way to the Chautauqua Institution.” **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



MEREDITH WILCOX / STAFF PHOTOGRAPHER

World-renowned pianist and School of Music Piano Program faculty member Alexander Kobrin performs Tuesday in the Amphitheater.

- Gate Welcome Center
- 2:00 **Chautauqua School of Music Piano Competition Finals.** (Programmed by the School of Music.) Virtual event only. Email music@chq.org for access. Zoom
- 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

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CINEMA

Hurst & Wythe just past Norton Hall

Thursday 7/8 - 3:30 6:15

A FILM BY MIRANDA JULY

KAJILLIONAIRE

EVAN RACHEL WOOD
DEBRA WINGER RICHARD JENKINS

R 104m

Thursday 7/8 - 9:00

Narrated by Brie Larson

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NR 81m

(716) 357-2352 chautauquacinema.com

- F
- FRIDAY
JULY 9
- 6:00 **Sunrise Kayak & Paddleboard.** Sign up with payment one to two days before event at 716-357-6281 or sportsclub@chq.org. Sports Club
- 7:00 (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 **ECUMENICAL WORSHIP.** “Choice, In an Emergent Moment.” **The Rev. Zina Jacque**, lead pastor, Community Church of Barrington,

THE CHQ DAILY

Follow the 2021 *Daily* staff as we document our season on Instagram: [@chqdaily](https://www.instagram.com/chqdaily)

- Illinois. Amphitheater
- 9:15 **Jewish Discussions.** (Programmed by Zigdon Chabad Jewish House.) “Kabalah and Meditation.” **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 (10:30–11:30) **Chautauqua Lecture Series Master Class.** **Ariel Ekblaw**, founder and director, MIT Space Exploration Initiative. Fee. Register at learn.chq.org. Smith Wilkes Hall
- 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
- 10:30 **Nature Walk.** (Programmed by the Bird, Tree & Garden Club.) **Jack Gulvin**. Meet at the lake side (back) of Smith Wilkes Hall
- 12:00 **Catholic Mass.** Episcopal Chapel of the Good Shepherd
- 12:00 **Strategic Plan Update Community Webinar.** “Optimize the Summer Season on the Grounds and Cross Cutting Initiative: Inclusion, Diversity, Equality and Accessibility.” **Candace L. Maxwell**, chair, Chautauqua Institution Board of Trustees. **Michael E. Hill**, president, Chautauqua Institution. CHQ Assembly Virtual Porch (porch.chq.org)
- 12:00 (12–2) **Flea Boutique.** (Programmed by the Chautauqua Women’s Club.) Shoppers limited to 12 at a time in 15-minute increments. Behind Colonnade
- 12:00 (12–5) **Gallery Exhibitions Open.** Fowler-Kellogg Art Center and Strohl Art Center
- 12:00 **Twelve Step Meeting.** Marion Lawrance Room, Hurlbut Church
- 12:15 **Prose Writer-in-Residence Brown Bag Lecture.** (Programmed by the Chautauqua Writers’ Center.) **Zelda Lockhart**. CHQ Assembly Virtual Porch (porch.chq.org)
- 12:15 **Challah Baking.** (Programmed by Zigdon Chabad Jewish House.)
- Zigdon Chabad Jewish House and Zoom (cocweb.org)
- 1:00 **Chautauqua Speaker Series.** (Programmed by the African American Heritage House.) **The Rev. Heber Brown III**, senior pastor, Pleasant Hope Baptist Church, Baltimore; founder, Black Church Food Security Network. CHQ Assembly (assembly.chq.org)
- 1:00 **Catholic Seminar Speaker Series.** Methodist House Chapel
- 1:30 **English Lawn Bowling.** Bowling green
- 1:30 **Public Shuttle Tour of Grounds.** Fee. (Purchase tickets at Main Gate Welcome Center.)
- 2:00 **Guided Group Kayak Tour.** Learn about Chautauqua Lake and Institution grounds while kayaking along the shore. Fee. Sports Club
- 2:00 **CPOA Information Session.** The lower level of St Elmo
- 2:30 (2:30–5) **Mah Jongg.** (Programmed by the Chautauqua Women’s Club.) Memberships available at the door. CWC House
- 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 **OPERA. *Scalia/Ginsburg, An Opera By Derrick Wang.*** (Reserved seating; purchase Preferred tickets or reserve 6-person lawn pods at tickets.chq.org, or by visiting Ticket Office.) Performance Pavilion on Pratt
- 4:00 **CLSC Young Readers Author Presentation.** **Traci Sorell**, author, *Indian No More*. CHQ Assembly Virtual Porch (porch.chq.org)
- 4:30 **Takeout Chiavetta’s BBQ and Portage Pies.** (Programmed by the Chautauqua Women’s Club.) CWC Tent
- 4:30 **Play CHQ.** (Programmed by Youth and Family Programs.) Lawn Game Rally. Heinz Beach
- 5:00 **Hebrew Congregation Evening Service.** “Kabbalat Shabbat: Welcoming the Sabbath.” Miller Park (if rain, Smith Wilkes Hall)
- 5:00 (5–6) **Kids Clinic.** (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center
- 8:15 **SPECIAL. The Hot Sardines.** Amphitheater

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord.

Romans 8: 38-39

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