

# Harvard professor Henderson to examine roles that businesses can play in stability of democratic institutions

SARAH VEST  
STAFF WRITER

Do businesses have a responsibility to help maintain the stability of democratic institutions? Rebecca M. Henderson will try to answer this question during her lecture at 10:30 a.m. today in the Amphitheater, closing the Week Seven theme, “The State of the Economy: Where Do We Go From Here?”

Henderson is one of 25 University Professors at Harvard and holds the John and Natty McArthur University Professorship on the faculty of Harvard Business School. She serves as a research fellow at the National Bureau of Economic Research and a fellow of both the British Academy and the American Academy of Arts and Sciences. She is a Research Fellow at the National Bureau for Economic Research, a sustainability adviser to several of the world’s largest companies, and a board member at Amgen and IDEXX Laboratories, which are both S&P 500 Companies.

Henderson said her early academic research was all about change in large organizations. At the time she was the Eastman Kodak Professor of Management at MIT – Eastman Kodak was one of the most successful businesses in the world at the time. However, they failed to respond to the advent of digital cameras. Henderson saw the same thing when she was working with Nokia, which at its peak was selling a million cellphones a week but failed to respond to the advent of the smartphone.

Then she saw former Vice President Al Gore’s movie “An Inconvenient Truth.” That, coupled with what she was hearing from her brother – who is an environmental journalist – about the state of the planet, she was met with the overwhelming feeling that she had to do something.

Her first thought was that she should stop teaching master of business administration students and become an activist. Henderson felt that all she was doing was oiling the wheels of corporate capitalism, but her friends who were activists convinced her to combine her research on change in large corporations with her desire to work on decarbonizing the world’s energy systems.

“It rapidly became more than just climate change,” Henderson said.

See **HENDERSON**, Page 4



HENDERSON



DAVE MUNCH / PHOTO EDITOR

The Chautauqua Symphony Orchestra performs under the baton of music director and conductor Rossen Milanov last Thursday in the Amphitheater.

## CSO TO TAKE STAGE WITH SIMON’S ‘ELEGY,’ ‘CARMEN’ SUITE, FOR MILANOV’S LAST CONCERT OF SEASON

NICHOLE JIANG  
STAFF WRITER

As the Chautauqua Symphony Orchestra takes the stage for one of their last concerts of the season and the last concert under the baton of conductor Rossen Milanov, the audience will get to experience a program that will leave a lasting impact at 8:15 p.m. tonight in the Amphitheater.

Composer Carlos Simon said he was driven to write his piece, “An Elegy: A Cry From the Grave,” by the feelings of hatred, discrimina-

tion and racism in today’s society. Opening up tonight’s concert, this piece “speaks to current events and events that need to be spoken about, acknowledged and recognized,” said concertmaster Vahn Armstrong.

Music has always been a part of Simon’s life, and at a young age he realized the ability that music had to not only express emotions, but to connect people.

“I started writing music in my father’s church. I started playing the organ, and I would just improvise

while my dad was preaching at services,” Simon said. “I just really saw the power of music, and how it connected people, and how it tapped into emotions in the church and congregation. I wanted to take that a little further and write music of my own, and write for the orchestra. It’s been a lifelong journey just to understand the orchestra and how to write for it, because it’s a very complex organism.”

See **CSO**, Page 4

# In Week 7 CLSC presentation, Tankersley to discuss economic struggles of middle-class Americans, where to go from here

SARAH VEST  
STAFF WRITER

Currently, there is a cacophony of voices in the media giving different answers to the complicated question: “What is going on with the economy and the American middle class?”

Week Seven’s Chautauqua Literary and Scientific Circle author is Jim Tankersley, a White House correspondent for *The New York Times* focusing on economic policy. Previously, he was a policy and politics editor at Vox and an economics reporter for *The Washington Post*.

His book, *The Riches of This Land: The Untold, True Story of America’s Middle Class*, is about the people who built the American middle class who are not often talked about in conjunction with building up the economy. He focuses on people like women, men of color and immigrants, and the ways in which their success has lifted everyone across the economy up, including white men. He

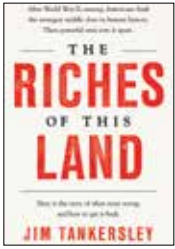


TANKERSLEY

will be giving a lecture on his book at 3:30 p.m. EDT today on the CHQ Assembly Video Platform.

Tankersley grew up in McMinnville, Oregon, and was standing in his parents’ kitchen at the time of his *Daily* interview, something he described as “fitting.” He said growing up in that community, which used to be a timber town, is what got him “fascinated by this question of who gets ahead of the economy, and who doesn’t.”

According to Tankersley, McMinnville was the kind of place where kids could graduate with a high school diploma and then get a good-paying job right away



in the timber mills or cutting trees in the woods. As a result, the town had a lot of middle class people who did not attend college. Then, in the late ‘80s and early ‘90s, when Tankersley was growing up, the timber industry cratered when jobs started being outsourced overseas or became automated.

“I just remember spending a lot of time thinking about this question of, ‘What’s going to happen to these guys that I went to high school with, who were really good with their hands, who could fix an engine?’” Tankersley said. “(They) would have been middle class, blue-collar workers in a different economy, but were being totally left behind by the economic changes of the ‘80s and the ‘90s and then, particularly the early 2000s.”

Over time, as he worked as a reporter, Tankersley began to realize that the narrative he first recognized in his high school classmates was one that spanned the entirety of the economy, and that it affect-

ed many people before it began to affect white kids in rural Oregon.

“It was affecting huge swaths of people, who a lot of folks weren’t even thinking, or talking or writing, about as being victims of the pretty lame economy of the early 2000s,” Tankersley said. “So I got really interested in writing their stories and trying to build a theory of what went wrong and how do we get it back?”

During his lecture, Tankersley will focus on what is happening currently in the wake of the COVID-19 recession and just how brutal the pandemic was for the people the economy depends on most. He points to how when people think of American capitalism working well, what comes to mind is the prosperity boom of the post-World War II era.

Tankersley thinks that it is possible to repeat that boom, and we are seeing its beginning right now with how quickly the economy is growing this year.

See **TANKERSLEY**, Page 4

### IN TODAY’S DAILY



#### RELIGION & THE RISE OF CAPITALISM

Harvard political economist Friedman traces history of modern economics, role religion plays.

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#### AN ECONOMY THAT WORKS

Atlanta Federal Reserve President Bostic discusses work being done to create just economy for all.

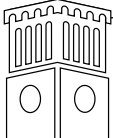
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#### ‘POUR, SPILL, DRIP, STAIN’

Six artists highlighted in Strohl Art Center exhibition with focus on surface, fluidity.

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TODAY’S  
WEATHER



H **86°** L **71°**  
Rain: **58%**  
Sunset: **8:22 p.m.**

FRIDAY



H **81°** L **60°**  
Rain: **48%**  
Sunrise: **6:23 a.m.** Sunset: **8:20 p.m.**

SATURDAY



H **73°** L **56°**  
Rain: **23%**  
Sunrise: **6:24 a.m.** Sunset: **8:19 p.m.**



# MUSIC



BRIEFLY

NEWS FROM THE GROUNDS

### Question and Solution Storming

Using a process of Question and Solution Storming to explore real-world insights and actions, join sessions today focused around themes of Chautauqua's 2021 season, including "Trust, Society and Democracy," "Building a Culture of Empathy" and "The State of the Economy: Where Do We Go From Here?" For information on this Education Department program, visit [learn.chq.org](http://learn.chq.org).

### Community Drop-ins

Amit Taneja, senior vice president and chief Inclusion, Diversity, Equity and Accessibility (IDEA) officer, will hold a Community Relations Drop-In from 2 to 3 p.m. today under the blue tent on Bestor Plaza (corner of Pratt and Miller by Smith Memorial Library). All Chautauquans are invited to drop by to ask questions and offer feedback. Questions and comments will be received on a first-come basis.

### Chautauqua Property Owners' Association news

At 9 a.m. Saturday in the Hall of Philosophy, the CPOA holds its annual meeting, followed immediately by the Chautauqua Institution Corporation Meeting and Class B Trustee election.

### Worship Sharing at Quaker House

Quaker Worship Sharing is an opportunity for participants to articulate what is rising in their hearts at 5 p.m. today at Quaker House, 28 Ames. Listen to one another's reflections on the week's experiences and how these are impacting us spiritually and emotionally.

### Chautauqua Women's Club news

Artists at the Market is happening from 1 to 4 p.m. today at the Farmers Market. Join the Chautauqua Women's Club for a takeout Farmer Brown's BBQ Pulled Pork Dinner from 4:30 to 6 p.m. Friday. Visit [chautauquawomens-club.org](http://chautauquawomens-club.org) today to pre-order.

### Bird, Tree & Garden Club Nature Walk

Join Jack Gulvin at 1:30 p.m. today starting at the lakeside terrace of Smith Wilkes Hall for a BTG Nature Walk. Off-trail walking is included in this walk.

### Friends of the Chautauqua Writers' Center news

At 12:15 p.m. today on Zoom, Henry Danielson (*Island People* series) and Lara Lillibridge (*Girlish: Growing Up in a Lesbian Home*) will read from their work for Week Seven's Authors' Hour. For more information, visit [chq.org/fcwc](http://chq.org/fcwc).

### Softball league news

At 5 p.m. today at Sharpe Field, there will be a kids' softball game. Bring a glove if you have one. Extra equipment available. Contact Carrie Zachry at 512-507-4232 or [carriezachry@gmail.com](mailto:carriezachry@gmail.com) for details.

### CLSC Class of 2006

The CLSC Class of 2006 will hold an informal social hour and light breakfast from 9:30 to 10:30 a.m. Friday in the empty lot at 11 Ames. Bring your own beverage; donuts and muffins will be provided. If you have any books for the Little Free Library, bring those too. For more information, contact Sandi Stupiansky at 716-269-2003.

### Foundation Open House/Daugherty Drop-In

At 3 p.m. today on the Athenaeum Hotel Porch, the Eleanor B. Daugherty Society partners with the Chautauqua Foundation for an opportunity to learn more about the Foundation, the planned giving program, and the role endowments play at Chautauqua. Foundation directors and Advancement Department leadership will be on hand.

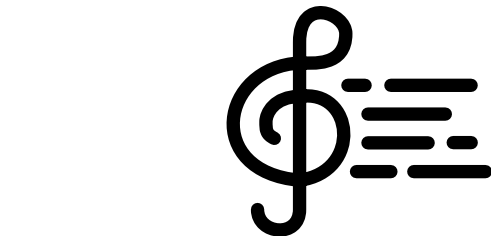
### “An Elegy: A Cry from the Grave”

Carlos Simon

American composer Carlos Simon was born in Washington, D.C. in 1986 and has emerged as a leading voice among contemporary Black musicians. A faculty member of Georgetown University, Simon has also taught at Spelman and Morehouse Colleges in Atlanta. He is a recipient of the 2021 Sphinx Medal of Excellence, the highest honor sponsored by the Sphinx Organization which supports gifted young Black and Latinx musicians. His album *My Ancestor's Gift* was released in 2018 on the Navona label. Trained at Morehouse College, Georgia State, New York University and the University of Michigan, Simon has received numerous commissions from prestigious institutions, including the New York and Los Angeles Philharmonics and the Philadelphia Orchestra, to name but a few. He has composed music in a wide variety of genres, including “An Elegy: A Cry from the Grave” (2015), originally composed for string quartet, but also adapted for string orchestra or saxophone quartet.

The composer wrote the following program note regarding “An Elegy: A Cry from the Grave:”

This piece is an artistic reflection dedicated to those who have been murdered wrongfully by an oppressive power; namely,



## SYMPHONY NOTES

BY DAVID LEVY

Trayvon Martin, Eric Garner and Michael Brown. The stimulus for composing the piece came as a result of prosecuting attorney Robert McCulloch announcing that a selected jury had decided not to indict police officer Darren Wilson after fatally shooting an unarmed teenager, Michael Brown, in Ferguson, Missouri.

The evocative nature of the piece draws on strong lyricism and a lush harmonic charter. A melodic idea is played in all the voices of the ensemble at some point of the piece either whole or fragmented. The recurring ominous motif represents the cry of those struck down unjustly in this country. While the predominant essence of the piece is sorrowful and contemplative, there are moments of extreme hope represented by bright consonant harmonies.

There is no doubt that Simon would include many additional names, including George Floyd, given the tragic events that have transpired since the work's composition.

### “Carmen Suite” for strings and percussion

Georges Bizet/Rodion Shchedrin

French composer Georges Bizet was born in Paris on Oct. 25, 1838, and died in Bougival (near Paris) on June 3, 1875. Although his compositional output was wide ranging, he is best known and loved for the opera, *Carmen*, which stands as one of the most popular and frequently performed works in the repertoire. In 1967, the Russian composer Rodion Shchedrin (b. 1932) created a reimagined “Carmen Suite” as music for a one-act ballet at the request of his wife, the dancer Maya Plisetskaya. The ballet premiered on April 20 of that year at the Bolshoi Theater in Moscow. The “Carmen Suite” is scored for string orchestra and percussion, including timpani and a large assortment of instruments.

Bizet's 1874 opera, *Carmen*, is, beyond a shadow of doubt, one of the most tuneful works of its kind ever composed, making it also one of the most popular of all operas. Symphony concertgoers have enjoyed its music primarily through the two suites arranged in the 1880s by Ernst Guiraud. Many of its arias have been the basis for innumerable arrangements and sets of virtuoso variations for a variety of instruments. Even those listeners unfamiliar with the opera know much of its music as it has become a mainstay of popular culture.

Due to the music's popularity, there have been countless adaptations of arias and instrumental passages from Bizet's colorful opera – a work awash in Spanish idioms. Among the adaptations is the one made by Russian composer Rodion Shchedrin resulting in an iconoclastic reinterpretation of *Carmen*

to fit the ideas of the Cuban choreographer Alberto Alonso. The piquancy of its instrumentation – at times quirky and witty – offers listeners “old wine in a new bottle.” The “Carmen Suite” has taken on a life of its own in the concert hall, separate from the ballet stage.

Curiously, Shchedrin was not the first composer Plisetskaya turned to in order to “compose” or reinterpret Bizet's music to fit Alonso's scenario. Dmitri Shostakovich was offered first dibs on the project, but declined, feeling that those who loved Bizet's original would be offended and disappointed. Aram Khachaturian, when approached by the Plisetskaya, suggested that he was not needed given that the ballerina had, after all, a composer living at home. Shchedrin held Bizet's opera in high esteem, realizing that he needed to come up with something new, making it, in his words, “a totally modern combination.” He felt that his task was to make “himself ... not an equal partner (with Bizet, but) at least something above the level of arranger.” Shchedrin, as a result, felt at liberty to play with Bizet's music, not only with fresh colors (strings and percussion), but also reinterpreting and modernizing the familiar music itself.

The result was a set of 13 dance episodes that follow the basic plot of Bizet's music based upon the libretto of Henri Meilhac and Ludovic Halévy, which itself was based on Prosper Mérimée's novella. Not surprisingly, many critics have considered Alonso's balletic reinterpretation of *Carmen*, along with Shchedrin's score, to border on the sacrilegious. The best advice one can give to an audience today is to keep one's ears and minds open to enjoy Shchedrin's “totally modern combination.”

Musicologist David B. Levy is a professor of music at Wake Forest University in Winston-Salem, North Carolina. The founder of the New Beethoven Research Group, he will give a Pre-Concert Lecture at 6:45 p.m. tonight in Hultquist 101. The Pre-Concert Lectures and Program Notes are made possible thanks to the Carl and Lee Chaverin Fund.

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See The Roots and Trombone Shorty, two of the most acclaimed acts in jazz and hip-hop, in a one-of-a-kind double-bill performance at the Chautauqua Institution Amphitheater.

Saturday, August 21 • 7:30 p.m.

Note: Double-bill show includes intermission. The Roots' post-intermission performance will include adult language.

As announced in June, these concerts require a separate ticket purchase by all attendees, including Traditional Gate Pass (TGP) holders.

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or call the Ticket Office at 716.357.6250


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Thursday 8/12 at the CINEMA

NOBODY - 3:30 & 8:30 (R, 92m) Emmy winner Bob Odenkirk (*Better Call Saul*) stars as Hutch Mansell, an underestimated and overlooked dad and husband who takes life's indignities on the chin and never pushes back. A nobody. But when thieves break into his home and his family is disappointed in his reticence, long-simmering rage and dormant instincts emerge, propelling him on a path that will surface dark secrets and lethal skills. "A symphony of slapstick violence composed in brilliant clarity." -*Robert Daniels, Los Angeles Times*

AILEY - 6:00 (PG-13, 82m) Alvin Ailey was a trailblazing pioneer who found salvation through dance. This documentary traces the full contours of this brilliant and enigmatic man, whose search for the truth in movement created enduring choreography that centers on the Black American experience, with grace, strength, and unparalleled beauty. Director Jamila Wignot "layers images, video and - most important - voice-overs from Ailey to create a portrait that feels as poetic and nuanced as choreography itself." -*Gia Kourlas, New York Times*

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RELIGION

Harper: Those who work for structural change are ‘The Just Ones’

“I am curious about words. You know, the New Testament was written in Greek, so I am curious about this word ‘nations,’” said Lisa Sharon Harper at the 9 a.m. Wednesday worship service in the Amphitheater. Her sermon title was “The Just Ones,” and the Scripture reading was Matthew 25:31-46.

Harper acknowledged the Seneca and Erie nations and their elders “past, present and emerging,” as she has done every morning before her sermon. She then led the congregation in a word study of the Scripture reading sometimes called “The Last Judgment.”

The setting for this story is outside the temple. Jesus had been in the temple and had disagreements with the elders, calling them white-washed tombs and vipers. He then tells the story of all nations coming before the king for final judgment.

“I have a master’s degree in human rights, and I know that ‘all nations’ means peoples, ethnic groups – not nation-states,” she said. “The Son of Man (Jesus) is not going to separate Bosnia from the United States or the Fulani from the Tutsi. It is not clear what the picture is here.”

Harper referred to the prophet Micah and the vision of all nations going up to a high mountain to come closer and have intimacy with the king who is God. “God, the arbiter (of justice) is inviting the people on the right hand to come closer, to have intimacy with the king. I picture crawling up into Daddy’s lap.”

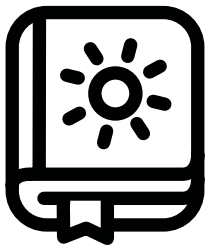
Those on the right hand of the king are called blessed. “To be blessed means to be well spoken of. Have you ever thought about being well spoken of by God?” she said. “The word ‘for’ is a logical connector.” In this passage it connects blessed with the reasons these groups are blessed.

Hunger in this story means famished, she said. “It means bloated bellies and widened eyes. Thirsty, well that is just thirsty. Stranger means immigrant. Naked means stripped involuntarily, to have everything suddenly taken. Sick means diseased, not just a cold, but COVID or heart disease. And prison is just prison.”

The judge called these people righteous. “When you first see this word, what do you think?” Harper asked the congregation. “At first I thought it meant holy or pure. But the Greek word means the just ones, the ones of equitable character and action. What is equity? If I have 1,000 gold coins in one bucket and 1,000 copper pennies in another, are they an equal amount? Yes. Is it an equitable distribution? No.”

As an example, Harper cited the 2019 Federal Reserve study of the wealth gap in the United States.

“The median net worth of people of European descent, the middle class, is \$188,000,” she said. “For people of African heritage, the middle class has wealth of



MORNING WORSHIP

COLUMN BY MARY LEE TALBOT

\$24,000. Why? Historic inequity goes back to the 1930s when land for FHA loans was valued lower if it had more Black people on it.”

In another example, she said, “Imagine a soccer field with a 45-degree slope in it, and one team had to play uphill all the time. Would they ever win the World Cup? I asked a group of chaplains at a retreat what would be a good way to restructure. One person said level the field either by taking out dirt or adding more. A Croatian participant said to put jet packs on the team that had to play uphill. Another one said to turn the field so everyone had a disadvantage. All of these ideas are structural change.”

Harper said, “Ones of equitable character and action are never satisfied with a world where one team would never win. They would do everything to level the field, to make structural change.”

Jesus tells those on the right hand of the judge will go to the Father, while those on the left will go to hell. Why, she asked. “Psalm 146 tells of the God of Jacob who executes justice, sets prisoners free, who loves the righteous – but the ways of the wicked lead to ruin. The wicked are those who oppose what God wants done. As Mother Theresa said, we are the hands and feet of God



How can we not love the least of these? How can we oppose what God wants and still say we love Jesus? Jesus will separate individuals from the people groups in the world and create a new group — The Just Ones. How I long to be in that number.”

—LISA SHARON HARPER

Founder,  
Freedom Road

and do God’s work in the world.”

Harper continued, “How can we not love the least of these? How can we oppose what God wants and still say we love Jesus? Jesus will separate individuals from the people groups in the world and create a new group – The Just Ones. How I long to be in that number.”

Then she sang the line, “When the saints go marching in.” The Rev. Paul Womack presided. Ray Defendorf, a retired permanent deacon in the Roman Catholic Church and co-host with his wife Patt at the Catholic House in Chautauqua, read the Scripture. The prelude was “Fidelis,” by Percy Whitlock, played by Joshua Stafford, who holds the Jared Jacobsen Chair for the Organist and is director of sacred music. Members of the Motet Choir sang “Beati quorum via,” with music by Charles Villiers Stafford and words from Psalm 119:1. The postlude was an improvisation by Stafford. The Alison and Craig Marthinsen Endowment for the Department of Religion provides support for this week’s services and chaplain.



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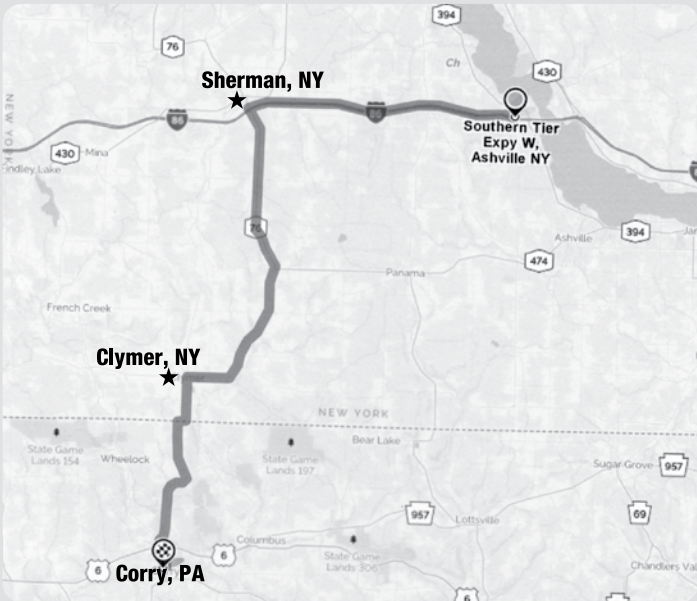
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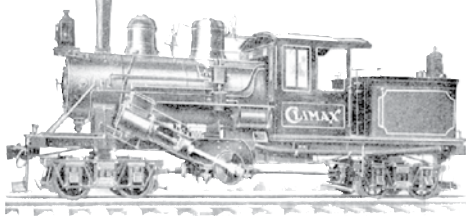


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# FROM PAGE ONE

## CSO

FROM PAGE 1

Simon was named one of the 2021 recipients for the Sphinx Medal of Excellence. “I wrote the piece in 2014, and this was around the same time that it just seems like so many Black men and Black women were being murdered by police,” Simon said. “I remember vividly seeing the protests, and when the verdict came down, particularly Freddie Gray, then Trayvon Martin, I had so many mixed feelings, and I didn’t know what to do. ... I was angry, frustrated and even confused, and so I went to music. This was the only thing that I knew would give me some sense of an outlet and release. That’s how I wrote the piece in 2014, and then here we are in 2021, and the same things are happening. And it really saddens my heart to see these things happen, but it’s

why music is there – to have these conversations.” The title itself represents the lives that were taken too early as a result of hate. “These were young men and young women who had their whole lives ahead of them. And so I just imagined them crying; I was crying,” Simon said. “I imagined crying from the grave and having so much life to live. ... Racism and white supremacy and these elements are very much embedded in our culture and our society, and lives are lost because of it.” Simon wrote the piece not only for victims of racism, but for himself as well. He is heartened by the discussions that the music has sparked. “The very fact that people are talking about these issues and wanting to make change in the policing systems, it means a great deal,” Simon said. “The issues are still present, but there’s

some progress happening, and I think one takeaway that I’d like listeners to engage in is to listen to the piece, but also think about the impact, and how we can change our society. That’s the whole point of why I write music. I want to see a better place. I want to leave this place better than I found it.” The musicians of the CSO are looking forward to performing Simon’s composition in the Amp. “It’s beautifully written, and it’s very tonal and melodic,” said violinist Ming Gao. “This piece is for the people that were wrongfully murdered, and as a human and as a musician myself, I can feel the expression and emotion. It has such great depth, and you can immediately sense the pain and emotion.” The concert will then end with a performance of Rodion Shchedrin’s “Carmen Suite” for strings and

percussion, a ballet arrangement of Georges Bizet’s opera *Carmen*. Considered by many as one of the greatest operas, *Carmen* is set in Southern Spain and tells the story of a soldier, Don José, who falls in love with the titular Carmen. The pair run away, but just two months later, Carmen grows tired of the young soldier and turns her attention to a bullfighter named Escamillo. In a fit of jealousy and rage, Don José ends up stabbing Carmen. She dies in the arms of Escamillo. “People know the story, and you can imagine exactly what’s happening with the music,” Gao said. Many of the musicians have played the original score of *Carmen*, if not Shchedrin’s suite. “It’s very likely that we played *Carmen* in the youth orchestra,” Armstrong said. “It’s what you do, and so there are these licks that we’ve re-

ally been playing all our lives. ... In this arrangement, they just get kicked up a notch or two, and just upping the ante on all of these tunes, so I am really looking forward to it.” This arrangement is not only unique because of its merging of Shchedrin’s style with the classic Bizet opera, but because of the pairing of the string section and spotlight on percussion. “I’m very excited to get to play this one,” said percussionist Pedro Fernandez. “I’ve known about this for many, many years, and it just hasn’t come up in the places where I have worked before. This one is very percussion heavy, and has all the main things of the opera *Carmen*. It’s very difficult, it’s very involved and requires a lot of individual practice.” The instrumentation includes a huge variety of percussion instruments that result in textures, colors and sounds that the audience has

never heard before. Fernandez himself is playing several different instruments, including the marimba, cymbals, tambourine, vibraphone and wood blocks. “They’re not the sounds that you associate with a standard symphony orchestra, so it’s very exciting. A lot of Russian composers write excellently for the percussion section, so I’m not surprised that this arrangement is also spectacular in that way,” Fernandez said. This piece is fitting for the CSO’s last week on the Amp stage. Looking back on this condensed season, the musicians are happy to have had the opportunity to perform onstage together again. “I think we had a wonderful series of concerts this summer,” Armstrong said. “My colleagues and the Chautauqua Symphony remain an inspiration. They’re tremendous musicians from all around the world.”

## HENDERSON

FROM PAGE 1

“If you think about it, what we have with climate change is a public goods failure. We are too focused on ‘me,’ and right now, and making money, and we’re not thinking about the long term and the broader system which we’re in bed with. For me, climate change was like the canary in the coal mine.” Her book, *Reimagining Capitalism in a World on Fire*, is the product of these catalysts and a class that she was

teaching at Harvard Business School called “Reimagining Capitalism: Business and the Big Problems,” which became the most successful new elective in the last 10 years. The book focuses on what stands between businesses and change and why it is essential that they do. “One way I talk about it is we’ve been strip mining the planet, and we’ve also been strip mining our societies,” Henderson said. She also finds herself having to navigate the dichotomy

of 50-plus white businessmen who don’t believe there is a problem with the way capitalism is structured and people under the age of 35 who want to throw capitalism out the window. For her lecture, Henderson wants to focus on the midpoint between these two extremes. She thinks that we have to stick with capitalism, but that it has to be radically reimagined, and that while it is tempting to vilify businesses, it is intellectually lazy. While there are businesses that Henderson thinks are undoubtedly evil – like fossil fuel companies – she still likes having a house, lights that work, cars and food. “So capitalism is the best mechanism we found of providing broad-based prosperity, and the alternatives we’ve explored have really not worked out at all,” Henderson said. Despite capitalism’s drawbacks, Henderson thinks that throwing out the entire system would be a serious mistake, which is why she has been preaching the need to overhaul the system in a way that is more restrictive. “We need rules that con-

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We have enormous power as citizens first and foremost, but also as employees and customers and as neighbors. We’ve gotten used to thinking, ‘Well, the whole system just kind of runs on its own, I can just put my head down and take care of myself,’ but that view is going to take us over the edge. We have to find a way to work together.”

—REBECCA M. HENDERSON


John and Natty McArthur University Professor, Harvard Business School

WEEK SEVEN

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## TANKERSLEY

FROM PAGE 1

It is possible for everyone to benefit – not just a few rich people at the top or stockholders – in a way that is tangible, he said. For example, people would be able to buy, be able to save to send their children to college and craft a stable middle class life that is associated with the American dream. “So the bad news about the pandemic recession is it was like a heat-seeking missile to the people we need most to build that kind of economy,” Tankersley said. “It disproportionately hurt – both in terms of health outcomes and in terms of economic outcomes – women, and in particular women of color, who are this bellwether (for the economy).” Despite his book’s focus on economics, Tankersley does not rely on charts and numbers in order to convey his message. Instead, he chose to tell stories about people. He feels that doing so helps to drive home what might be seen as a complicated topic in a way that is easy to understand and relate to. “At the heart of great journalism is human storytelling,” Tankersley said. “That’s true whether you’re writing about wars or city councils or just the people in your neighborhood, but it’s particularly true about economic policy. If you’re trying to push back against decades or centuries of a narrative that’s wrong, the sort of things people learn are incomplete and don’t show them the full story of how our country works. I think you need to

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tell human stories, and it gets easier to persuade by giving people characters they can relate to than by just shouting at them.” Tankersley said when he talks about his book, he consistently has to push back against the dangerous narrative that has been pushed by white men in power that one group of people getting ahead comes at the expense of other groups. This same narrative was pushed when women first entered the labor force, again during large waves of immigration, and again during the civil rights movement. According to Tankersley, the idea that white working-class men have something to fear from the empowerment of Black women is not true. He said the insight that his research has given him is that our economy is not zero-sum. “The best way to generate an economy that lifts wages for everyone and creates better jobs, is just to have very fast economic growth with low unemployment, and the best way to get there is to have a lot of people working and doing what they’re best at – high productivity work,” Tankersley said. “The more skilled every worker is in the economy and the better fit their job is for them, the more productive we’re going to be.” His book was published in 2020, and the themes in it that he touched on have continued to evolve since its release. As a result, for his lecture, he wants to extend the book forward into the current moment. He said America is in a pivotal moment for race relations; in some

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At the heart of great journalism is human storytelling. That’s true whether you’re writing about wars or city councils or just the people in your neighborhood, but it’s particularly true about economic policy.”

— JIM TANKERSLEY

Author, *The Riches of This Land: The Untold, True Story of America’s Middle Class*

ways this moment has been productive, but has also generated some damaging backlash that threatens the progress of those who have been striving for civil rights for generations – and for the people who are scared that if the truth about those struggles comes out, it will make everything worse for the country as a whole. This struggle, according to Tankersley, is related to how successful the American economy is going to be and how crucial it is to make

the correct changes. There are people who profit from stoking division that comes from something like a racial reckoning, but there are economic incentives to coming together and hashing out the messiness into something that benefits everyone. “We really could have this phenomenal economy again, and we could do it in a way that is really great for everybody,” Tankersley said. “It sounds very idealistic to say that, but I have a lot of numbers to back me up.”



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# RELIGION



## INTERFAITH NEWS

COMPILED BY MEG VIEHE

### Baptist House

Please refer to the Facebook page, “Chautauqua Baptist House,” for information about the Baptist House.

### Blessing and Healing Daily Service

A service of Blessing and Healing will be held at 10 a.m. weekdays in Smith Wilkes Hall. This service provides a few quiet minutes in a very busy schedule. Consider joining to pray for yourself, for a friend or just to spend some quiet time. COVID-19 protocols will be observed.

### Catholic Community

Masses are held at 8 a.m. and noon weekdays in the Episcopal Chapel of the Good Shepherd.

Msstr. Michael Busch speaks on “Benedictine Spirituality” at 1 p.m. today in the Methodist House Chapel at 14 Pratt on the Brick Walk.

Fr. Edward Palumbos will discuss “The Challenges and Blessing of the Clergy Crisis” at 12:45 p.m. Friday in the Methodist House Chapel.

### Chabad Jewish House

Rabbi Zalman Vilenkin presents a class, Jewish Psychology, from 9:15 to 10 a.m. today at the Zigdon Chabad Jewish House and also via Zoom. Come and study the Jewish model of human psychology and how to apply it when facing irritations, frustrations and loss. Visit [www.cocweb.org](http://www.cocweb.org) to log in to classes.

Vilenkin will present a lecture on Kabbalah and Meditation from 9:15 to 10 a.m. Friday in the ZCJH and via Zoom. This class will delve into the actual steps in the process of “hitbonenut” meditation, in the Jewish mystical tradition. The class will retrace the steps of Jewish meditation beginning with the biblical prophets through the ages to the Talmudic sages and Jewish mystics.

The Miriam Gurary Chal-

lah Baking Series will run from 12:15 to 1 p.m. Friday at ZCJH and via Zoom. Discover the meaning of Shabbat foods and rituals while making and braiding challah.

All Chautauquans are welcome to these free activities. Shabbat candle lighting is at 8:03 p.m. Friday.

### Chautauqua Dialogues

The Dialogues will resume in the 2022 season.

### Chautauqua Prays for Peace through Compassion

Chautauqua Prays for Peace through Compassion takes place from 8:30 to 8:35 a.m. weekdays around the Peace Pole in the Hall of Missions Grove. All are welcome.

### Christian Science House

The Reading Room is open 24/7 for reflection and prayer. The Bible lesson, “Soul,” may be read along with current and archived copies of Christian Science periodicals, including the *Christian Science Monitor* and access to church-based resources on the computer. All are welcome.

### Episcopal Chapel of the Good Shepherd

The chapel is open from 9 a.m. to 5 p.m. weekdays for prayer and meditation. Anyone wishing to visit Jared Jacobsen’s final resting place in the columbarium is welcome to stop by the chapel during these hours.

### Everett Jewish Life Center in Chautauqua

“Fiddler: Miracle of Miracles” (2019; 90 minutes) is a documentary is filled with anecdotes, interviews and archival footage about the making of “Fiddler on the Roof.” View the film online through 5 p.m. Friday on [assembly.chq.org](http://assembly.chq.org).

### Food Pantry Donations

Hurlbut Church is accepting nonperishable food items

for the Ashville Food Pantry. Donations may be dropped off at any time at the Scott entrance of Hurlbut Church, where the door will be unlocked all season.

### Hebrew Congregation

Rabbi Frank Muller, the emeritus rabbi at Congregation Rodef Sholom in Youngstown, Ohio, leads a Kabbalat Shabbat service, to welcome the Sabbath from 5 to 6 p.m. Friday in Miller Park. Smith Wilkes Hall is the rain venue.

Muller leads the Hebrew Congregation Sabbath morning service from 9:30 to 11:30 a.m. Saturday in the Hurlbut Sanctuary. Andrew Symonds from Tonawanda, New York, is the cantorial soloist. A Kid-dush lunch follows.

A Shabbat dinner will be held at 6:15 p.m. Friday in the Parlor Room at the Athenaeum Hotel. Prepaid tickets are required. For reservations, call Laura Arnold at 412-401-9016.

### Hurlbut Church Meal Ministry

The church serves lunch from 11:45 a.m. to 1:15 p.m.

weekdays at the church. The cost is \$9. Members of Hurlbut Church will serve a turkey dinner from 5 to 7 p.m. tonight in the Hurlbut dining room. The cost is \$13 for adults and \$8 for children.

All proceeds benefit the mission and ministries of the Hurlbut Church. Meals are eat-in or takeout.

### International Order of the King’s Daughters and Sons

The Ida A. Vanderbeck Chapel on Pratt is open to all for prayer and meditation from 9 a.m. to 5 p.m. daily.

### Islamic Community

Jum’ah, the Friday Muslim communal prayer, resumes in the 2022 season.

### Labyrinth

Chautauquans can walk the Labyrinth, located next to Turner Community Center just north of the parking lot. The Labyrinth is always open for quiet meditation. Bring your gate pass.

### Lutheran House

The Rev. Phil Roushey presides at the Evening Vespers at 7 p.m. tonight in the Lu-

theran House. All are welcome, but unvaccinated guests must be masked.

### Mystic Heart Meditation

Kainat Norton and Muinuddin Smith lead sessions on Sufism from 7:30 to 8:30 a.m. weekdays in the Marion Lawrence Room in Hurlbut Church, second floor. Enter via the side door on Scott Avenue. An elevator is available. Consult <http://themysticheart.org/index.html> for more information.

Carol McKiernan leads Centering Prayer from 7:30 to 8:30 a.m. Saturday in the Marion Lawrence Room in Hurlbut Church.

### Presbyterian

Presbyterian House invites all Chautauquans for coffee on the porch following the weekday morning worship and preceding the 10:30 a.m. lecture. Persons ages 12 and older who have not been fully vaccinated against COVID-19 must wear a mask at all times at porch events.

### Religious Society of Friends (Quakers)

Worship Sharing takes place at 5 p.m. today at Quaker House. This is an opportunity for participants to articulate what is rising in their hearts. Movement Meditation is held at 10:30 a.m. Friday at Quaker

House, weather permitting. Stories for People Who Like Stories is held at 2 p.m. Friday at Quaker House. In this gathering, true life stories, history stories, folktales and fiction stories are told that are fun in themselves but also prompt conversations within the group.

### United Church of Christ

The Rev. Quinn G. Caldwell leads a prayerful reflection of this week’s topic and our experiences of the week at Vespers at 7 p.m. tonight in the UCC Society Headquarters.

### United Methodist

All are welcome to stop for coffee between morning worship and the 10:30 a.m. lecture on the United Methodist House porch.

Richard Heitzenrater, the William Kellon Quick Professor Emeritus of church history and Wesley studies at Duke University Divinity School, continues the summer-long series “Eminent Chautauquans” at 7 p.m. tonight in the United Methodist chapel. Come and learn about early Chautauquans George H. Ryder and Emily H. Miller.

### Unity of Chautauqua

Unity holds Daily Word meditation from 8 to 8:30 a.m. weekdays in the lower level of Hurlbut Church.



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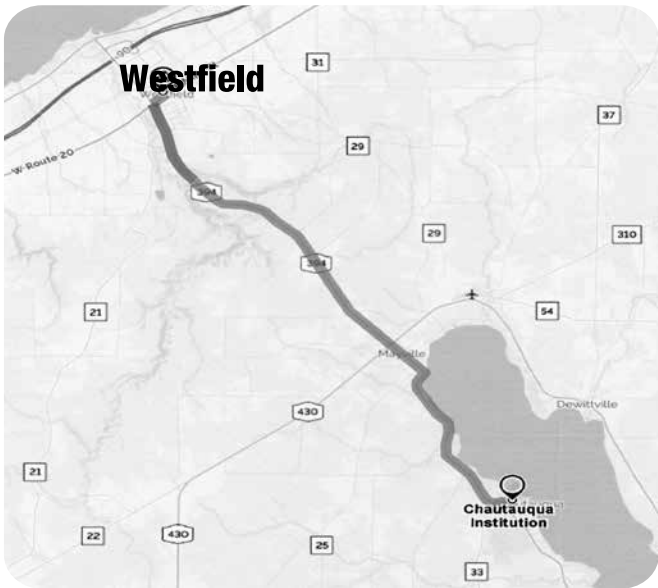
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# LECTURE

## Harvard’s Friedman traces history of modern economics, role religion plays

MAX ZAMBRANO  
STAFF WRITER

As it turns out, Chautauqua has a connection to an important part of economic history. The textbook *Outlines of Economics*, the bestselling economics textbook in the early 20th century, was originally published in 1889 as part of the Chautauqua Literary and Scientific Circle.

Benjamin M. Friedman wanted people to realize this connection to set the basis of looking back in time. In his Interfaith Lecture on Tuesday in the Amphitheater, Friedman explored a couple questions: Where did modern Western economics come from, and why did it emerge when, and where, it did?

His lecture, “Religion and the Rise of Capitalism,” was the second of three Week Seven lectures themed “Creating an Economy that Works for All.”

Friedman knows a thing or two about the economy. He’s spent his entire career at Harvard University, entering his 50th year as a professor there this fall as the William Joseph Maier Professor of Political Economy. He also earned his bachelor’s, master’s and doctoral degrees at Harvard.

For Tuesday’s lecture, he drew from ideas in his latest book, also named *Religion and the Rise of Capitalism*.

To begin to answer his questions, Friedman looked at the first fundamental welfare theorem, which is the idea that individuals acting in their own self-interest in a competitive market will better the lives of both themselves and others.

“If you pause to think about it, this is a very fundamental and important insight into not just human behavior, but consequences of human behavior as organized by society,” Friedman said.

There are two presumptions about this theorem’s origin, he said, first pointing to Adam Smith’s 1776 book *The Wealth of Nations*. The second presumption is that Smith, David Hume and other figures of that era in economics, who essentially founded modern economics, were products of the Enlightenment.

Friedman said the Enlightenment is often viewed as a movement away from a God-centered universe to secular humanism, and that none of this economic thinking had anything to do with religion.

He does accept the first presumption, but rejects the second.

“The entire path of modern economics, ever since Smith, has been powerfully influenced by trends of modern religious thinking,” Friedman said. “The originating impulse was a movement away from predestination Calvinism, which I will argue opened up the way for benign and optimistic views of human character and, importantly, a more expansive view of the possibilities of human agency.”

He noted, however, that Smith and Hume were not religious figures, or even proponents for religion. Friedman suspects, as it’s not confirmed, that Hume was an atheist, and there is no evidence that Smith was a religious believer but perhaps more aligned with 18th century Deism, like Founding Fathers Benjamin Franklin and Thomas Jefferson.

Instead, Friedman subscribes to Albert Einstein’s concept of a worldview, or that people’s time and place influences the way they think, he said. This concept simplifies the task of analyzing the world, he said. Einstein developed this concept with regard not just to physicists, but painters, poets and philosophers, for example.

Friedman highlighted



DAVE MUNCH / PHOTO EDITOR

Benjamin M. Friedman, William Joseph Maier Professor of Political Economy at Harvard and author of *Religion and the Rise of Capitalism*, speaks Tuesday in the Amphitheater.

philosophers because that is how Smith viewed himself – the word “economist” wasn’t yet created.

He also noted economist Joseph Schumpeter’s term “pre-analytic Vision.”

The movement away from predestination Calvinism largely defined the time and place of Smith and Hume, Friedman said.

This transition was stark. At the beginning of the 1700s, individuals were not trusted to correctly perceive their economic self-interest. If they did correctly perceive it, there was no option for acting on it and benefiting others, Friedman said. Therefore, acting in self-interest was seen as vicious, he said.

By 1790, the year Smith died, it was assumed that individuals could correctly perceive self-interest when they were producers of goods or services, Friedman said. The same wasn’t quite true for consumers. Instead, Smith described their actions as “frivolous” and “stupid.”

When people did correctly perceive their self-interest in the economic sphere, under the right conditions like a competitive market, they would make decisions that benefited others. As a result, it was no longer seen as vicious to act on one’s own self-interest.

Smith’s perspective was based on several predecessors, but Friedman argued Smith should still be the one getting the most credit because others had no awareness of the role of markets or competitive mechanism.

The desire to improve oneself is inborn, Friedman said about Smith’s thought. Smith also wrote about the system of competitive markets generating prices and wages, and these set wages and prices are the product of bargaining so both the buyer and seller can achieve the best price.

“Our actions make others better off even though we don’t intend it,” Friedman said.

This notion is behind the phrase the “invisible hand,” he said.

Smith has received tough treatment from economic conservatives since 1776, Friedman said.

“Smith did not think of the competitive market mechanism as some kind of fragile hothouse flower that needed to be protected and defended from any threat whatsoever,” he said. “Instead, what impressed him was the incredible robust-

ness and power of implication and of the combination of human drive and the way society is organized.”

For example, Smith was in favor of progressive income taxes and luxury taxes, Friedman said.

“He wrote that people who rode around in luxury carriages ought to pay a special tax on them,” he said.

He thought the revenue should help the poor, and was also in favor of taxes on whiskey, distilleries and tighter regulations on banks and banking, Friedman said.

Smith was enabled to come to these conclusions for several reasons. First, he was trained in an era of Newtonian ideas of systems and mechanism, Friedman said. Second, he was educated in stoic philosophy, or the natural harmony of the universe. Third, he lived in an increasingly commercialized society, and fourth, he was observant.

But a key factor, Friedman said, was that Smith lived at the height of this transition away from predestination-oriented Calvinism.

There were many elements in this transition, he said, but focused on three for the purpose of economics.

One was human nature, he said. John Calvin wrote that humans are unable to tell between good and evil, while post-Calvinists believe everyone is born with some inherent goodness, Friedman said.

Another was human destiny. Calvin believed humans had no ability to save themselves because their life and afterlife was determined before the world was created. During and after this transition, people began to believe humans’ choices and actions could save them.

Third was human purpose, which Calvin believed was in the glory of God. Later, people instead put more emphasis on human happiness.

“If it was not only possible that we could tell good from wrong and we could take actions that would matter in the spiritual realm, why couldn’t we take actions that make people better off in the earthly realm, as well?” Friedman said. “If the divine purpose for our being here is to make us happy, then why wouldn’t human institutions like markets and commerce be designed for that end?”

Religion played a much more important and central role in society in the days of Smith than now, Friedman said, such as all education

institutions being tied to religious foundations.

In addition, intellectual life was more integrated then versus now, he said. At Harvard and Yale, for instance, theologians and church historians are segregated from the main campus, he said. When Smith was professor at the University of Glasgow, everything was together.

Also, religious debate was deadly during Smith’s lifetime. Several wars and conflicts, like the Thirty Years’ War, English Civil War and Highland Rebellion were extremely bloody, Friedman said.

“For all of these reasons, you could not help but pay attention to religious debate if you were living then,” he said.

Religiously motivated economic thinking is still a part of the economy, he said.

“Today, economics is still about human choices and their possibilities,” he said. “The first fundamental welfare theorem is still at the heart of our analytical apparatus. Smith’s and Hume’s more expansive and optimistic view of human agency remains ours, as well.”

This remains true despite less debate between people about the merits of predestination or non-predestination thinking, he said. He looked at this through a political lens.

“In states like Kentucky or Mississippi, the fraction of the population that relies on programs like food stamps, subsidized housing and supplemental income is much, much higher than other parts of the country,” he said. “Yet, these states also have populations that systematically vote for candidates that want to shrink or dismantle these programs.”

Political scientists solve this puzzle with two factors of democracy. One, the United States has an indirect representative democracy where people vote for candidates, not policies. Two, there are not enough political parties to give people choices from all the relevant policy combinations, Friedman said.

Friedman decided to look at how people align politically. If an individual favors economic policies that favor high-income people and support socially conservative policies, they would fit into the Republican Party, he said.

Conversely, those who favored policies that benefit low-income citizens and are in favor of socially liberal policies will fit in with the Democratic Party, he said.

“What about people who would benefit from policies like food stamps, supplemental income and subsidized housing, but nonetheless don’t like abortion or same-sex marriage?” he said.

Political scientists would answer that they care more about socially conservative policies, therefore falling in the Republican Party, he said. Friedman found in the 2016 election about one-third of the electorate was in this category.

He decided to look at opinion surveys to see religion’s role.

In a poll that determined the share of the population preferring a smaller government providing fewer services, 51% of all Americans were in favor. Fifty-nine percent of mainline Protestants were in support, 64% of evangelical Protestants, too, as were 69% of traditionalist evangelicals.

Friedman said political scientists had no answer to that, but he thinks understanding the role of economics and religious thinking helps understand these origins.

In another poll stating, “Government aid to the poor does more good than harm because people can’t get out of poverty until their basic needs are met,” 50% of Americans agreed. Of mainline Protestants,

46%; evangelical Protestants, 38%; and traditionalist evangelicals, 33%.

In one more, he looked at support for estate taxes. Forty-four percent of Americans would prefer to abolish it, he said. This time, he compared the average income for various groups of Americans to their view on the estate tax.

Republicans have higher incomes, on average, and are more likely to oppose an estate tax. Democrats have slightly lower incomes, on average, and are less likely to be opposed to an estate tax. Mainline Protestants have slightly higher-than-average incomes and are more opposed to an estate tax.

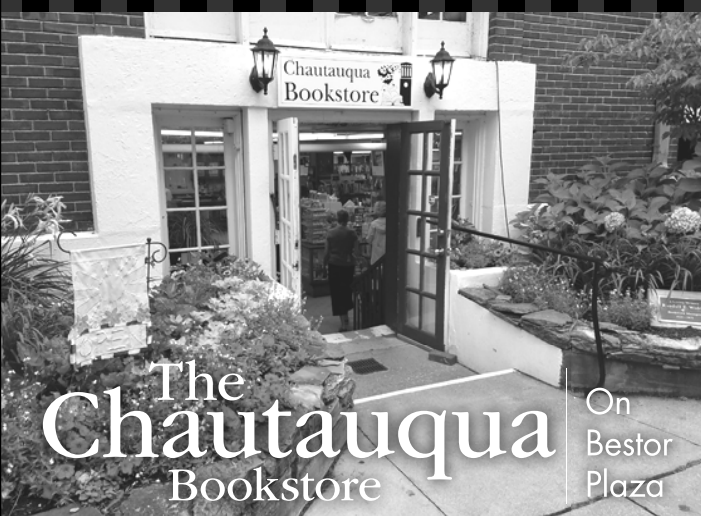
Evangelicals, however, have slightly lower average incomes but are more likely to oppose an estate tax.

“My view is we simply cannot understand the current level of political impasse in the United States by ignoring the role of religious thinking,” he said.

Economics was a product of the Enlightenment, he said, but religious thinking is still central to its story.

“The role of religious thinking continues to be at work today, especially in America in our ongoing debate over economic policy,” he said.


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# LECTURE



DAVE MUNCH / PHOTO EDITOR

Raphael W. Bostic, president and chief executive officer of the Federal Reserve Bank of Atlanta, delivers his lecture “An Economy that Works for All” Wednesday in the Amphitheater.

## Atlanta Federal Reserve’s Bostic shares need to create economy that serves all

NICK DANLAG  
STAFF WRITER

Maximum employment is not straightforward, and it is not helpful that Merriam-Webster has three definitions for maximum: the greatest quantity or value attainable or attained; an upper limit allowed (as by a legal authority) or allowable (as by the circumstances of a particular case); and the largest of a set of numbers.

“All three of these definitions,” said Raphael W. Bostic, president of the Federal Reserve of Atlanta, “make clear that setting a benchmark for the successful attainment of maximum employment requires figuring out what that greatest quantity or largest number is.”

In the short and medium term, maximum employment can be achieved when everyone who wants a job gets one.

“Now this, obviously, can’t be true at every moment in time,” Bostic said. “In a dynamic economy like the United States, hundreds of thousands of jobs are created and lost every month.”

Because finding a new job takes time, the unemployment rates will never truly be zero, even when the economy is at its strongest.

In the longer term, Bostic said, maximum employment will look different.

“The shorter route, opportunities, tend to be constrained by a person’s training, experience, the availability of jobs, and so on,” Bostic said. “But over time, these things will change in positive ways so that economic potential can increase. If we realize these changes in the longer run, then maximum employment means everyone has the opportunity for gainful employment, not just in any job but, rather, in work that is consistent with their full potential.”

And this is integral to the Federal Reserve of Atlanta’s “more colloquial tagline,” he said: An economy that works for everyone.

“This has required us to examine a basic question: For whom is the economy not working? To put it another way: Who is being held back from fully participating in the economy?” Bostic said. “If we are truly going to make meaningful progress toward our maximum employment goal, the people and communities who are the answers to these questions need attention.”

At 10:30 a.m. on Wednesday in the Amphitheater, Bostic presented his lecture, titled “An Economy that Works for All,” for the Chautauqua Lecture Series in partnership with the African American Heritage House as part of Week Seven’s theme of “The State of the Economy: Where Do We Go From Here?” Bostic discussed what demographics are held back from fully participating in the economy, actions the Federal Reserve and other groups are taking and the roles every person plays in creating a financial system that serves everyone.

Early in his career, Bostic sat on a jury. There was little doubt the defendant was guilty of shooting three, all nonfatal. As the trial went on, it became clear to Bostic and the other jurors that the man could barely read or write. He got 20 years in prison without parole, and he was happy because he thought he got off easy.

“As a research economist, I’m trained not to lean too heavily on anecdotes like this. But for me, the case was emblematic of the way our entrenched structures have left too many of our fellow citizens from being well served,” Bostic said. “The point is, you don’t need to feel sorry for this man to grasp the reality, a greater reality, that he was one more case of someone who was not well-served by our society.”

Stories like these are backed up by data. The U.S. Bureau of Labor Statistics has found that, since 1972, the average rate of unemployment for Black men 20 years and older is twice the rate for white men in the same age group.

“These gaps are simply too persistent and too wide, really, to explain away as individual differences in motivation, or innate skills, or talent,” Bostic said. “No, these differences are the bitter fruit of flaws in the system that underlie our employment market.”

These differences in employment, Bostic said, are also reflected in access to education and job training, as well as getting loans to start small businesses.

But, things were looking up, at least before COVID-19. Bostic said Black workers were just beginning “to make material headway in the labor market, late into their recovery from the Great Recession.”

“If you think it’s burdensome to provide better workforce development, craft policies to dismantle benefit cliffs and the like, remember that the social and financial costs of sitting still are substantial, and, in some cases, they’re higher.”

—RAPHAEL W. BOSTIC  
President,  
Federal Reserve of Atlanta

Atlanta Federal Reserve economists took a look at the data, and found that COVID-19 largely reversed that progress. Similarly, they discovered, the lack of progress over the last few decades was due to structural inequalities – not the cyclical punches of economic downturns, but consistent lack of opportunity. These trends are more than just data, Bostic said, and are “insidious” in the ways they affect individuals and families. The median Black household receives 60 cents, and Hispanic households 74 cents, per dollar that a white household receives. These figures have not changed much in the past 55 years.

The average white family has eight times the wealth of the average Black family and five times the wealth of the average Hispanic family.

Geography and gender also play a large part in how the economy impacts a person. Rural areas have half the employment growth compared to cities. With older populations having fewer children and younger residents leaving to find work elsewhere, many rural economies are struggling.

“I will note that this reality also exists just a stone’s throw from where we stand, or where I stand and you sit today. Jamestown, just down the road, is a classic example of this unfortunate dynamic,” Bostic said.

Rural communities are also disadvantaged online. Seventeen percent of people in rural communities do not have access to broadband internet, compared to 1% of people in urban communities. And women still receive less pay and experience less upward mobility.

“The COVID pandemic, unfortunately, has exacerbated (these inequalities as) pre-existing weaknesses in our economy,” Bostic said,

“just as it exploited pre-existing conditions in individual human bodies.”

Bostic said women work in more fields that require on-site involvement and direct contact with people, so COVID-19’s shutdowns disproportionately affected them. Women are also expected to raise children, so when schools closed down, many mothers left their jobs to take care of their young children.

To help address these inequalities, the Federal Reserve has deepened its efforts on many fronts.

In terms of research, the Federal Reserve created webinars where experts in different fields discuss structural racism. One of the most interesting pieces of history Bostic has learned from these webinars was regarding the GI Bill after WWII, where Black men received few benefits. Of the 3,200 houses created under the bill in 13 Mississippi counties, two went to Black men. The counties’ collective Black population came to 40%.

“The GI Bill’s approach to implementation locked African American veterans from this path to affordable homeownership,” Bostic said, “and in turn, and importantly, from the seeds of intergenerational wealth.”

And, Bostic said, each person has a role to play in creating a more equitable economy. He said people often have big, far-reaching plans to solve all the nation’s problems, and when those plans do not pan out, they give up.

He shared a story of one of his employees as an example of playing a unique role. This employee was not high up on the leadership ladder, but planned and implemented an internship program where students from a local high school would come to work at the Fed.

Bostic also said sharing

information is integral.

“Just learning about opportunities and knowing the general rules of the game can help someone immensely,” he said. “As studies tell us, low-income high school students and rural students face these kinds of information gaps that often keep them from applying for scholarships and avenues to more selective colleges.”

Bostic ended his lecture by stressing the importance of action.

“If you think it’s burdensome to provide better workforce development, craft policies to dismantle benefit cliffs and the like,” Bostic said, “remember that the social and financial costs of sitting still are substantial, and, in some cases, they’re higher.”

As part of the Q-and-A session, Chautauqua Institution President Michael E. Hill asked Bostic what his opinion was of American Enterprise Institute President Robert Doar’s claim on Tuesday that poverty, especially child poverty, has dramatically reduced since the 1960s and

increasing minimum wage would hurt the economy.

When it comes to poverty, “I think that is right,” Bostic said. “Poverty has declined since the worst (point) of the situation in this country. The question that I always ask myself is: What’s the level of poverty we should be OK with?”

Bostic also said increasing the minimum wage does put more financial strain on employers, but it also gives more money to workers. There’s no obvious answer.

“Every community has got to weigh these two, and have a conversation about what value we’d rather place on solving one problem versus the other,” Bostic said. “Reasonable people can come out on both sides, depending on where they think more value will arise. I know that’s probably not what you guys want to hear, but I think that’s the right answer. These are hard questions, and what we need is thoughtful people to come together with goodness in their hearts to try to reach a conclusion.”

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## Boyle, Heitzenrater, Chalfant funds provide for tonight’s CSO performance under Milanov’s baton

The Boyle Family Fund for the Chautauqua Symphony Orchestra, the Heitzenrater Family Symphony Orchestra Fund, and the Mary Peterson Chalfant Fund for the Chautauqua Symphony Orchestra provide funding for tonight’s CSO performance of “A Cry from the Grave” with Rossen Milanov conducting.

The Boyle Family Fund for the Chautauqua Symphony Orchestra was established through gifts to the Chautauqua Foundation by Edward and Helen Boyle. Ed Boyle was president and publisher of the *Oil City Derrick* and well known in the oil and gas industry. In 1942, he became a director of First Seneca Bank & Trust Company in Oil City and later chaired the executive committee.

The Boyle family has actively participated at Chautauqua for many years. Mr. Boyle served as an Institution trustee from 1976 to 1984 and

as a director of the Chautauqua Foundation from 1984 to 1994. From 1980 to 1983, he chaired the Chautauqua Fund. He passed away in December 2000. Throughout the years Mrs. Boyle was involved in the Opera Guild Board; Bird, Tree & Garden Club; Chautauqua Society for Peace, and provided primary funding for the Abrahamic Community Program. She died in 2008.

The Boyles have six children: Patrick, Mig, Michael, John, Peter and Mary (Ted Arnn); and many grandchildren, including Molly and Anna Arnn; and great-grandchildren, who continue to enjoy Chautauqua.

The Heitzenrater Family Symphony Orchestra Fund was created by Richard and Karen Heitzenrater in 2014 along with contributions from Richard’s siblings and their children, as well. The Heitzenrater family

first came to Chautauqua around 1947 from Little Valley and then purchased a cottage in Chedwel (across the lake) in about 1950 when they lived in Westfield and then Jamestown.

Richard’s father, H. Clair, and his wife, Ruth, were a Methodist clergy couple and he spoke in the Methodist House on occasion. One son, Trall, married his wife, Bev (from Florida), after they both worked at Chautauqua during the season in the early 1950s. Richard and Karen both graduated from Jamestown High School that same decade.

Three of the four Heitzenrater siblings now own property in Chautauqua or around the Lake. Richard and Karen live less than a block from the United Methodist House, in which they used to stay and for which he has served as chaplain on more than one

occasion. Drew and his wife, Susan, are in Dewittville (and their children in the cottage at Chedwel), and Betty Lou Cheney and her late husband, John, halfway down the lake on that side. Most of the children and grandchildren have visited Chautauqua over the years, from Georgia, Florida, Tennessee and North Carolina, as well as New York.

The Mary Peterson Chalfant Fund for the Chautauqua Symphony Orchestra was established in 2003 by her son R. Peterson Chalfant on behalf of her estate when she passed away. The Chalfant Fund is a permanent endowment fund held within the Chautauqua Foundation for the benefit and support of the CSO. Mary was a noted pianist and was married to Clyde Chalfant. They are survived by their children R. Peterson Chalfant and Caroline Chalfant Owen.

## Morrison Fund provides for Tankersley’s CLSC presentation

The Bess Sheppard Morrison CLSC Fund of the Chautauqua Foundation provides funding for today’s Chautauqua Literary and Scientific Circle Author Presentation by Jim Tankersley.

The Bess Sheppard Morrison CLSC Fund is a permanent endowment fund held within the Chautauqua Foundation. The fund was established through a gift to Chautauqua’s pooled life in-

come fund by Mrs. W.A. Morrison (Bess Sheppard) who passed away April 28, 2003, in Austin, Texas. Mrs. Morrison was the only child of John Levi Sheppard and Bess Clifton of Pilot Point, Texas.

Mrs. Morrison was a member of the Chautauqua Opera Association and the Chautauqua Women’s Club. She was also a member of the Society of Woman Geographers, the Daughters of the Republic of

Texas, and President John F. Kennedy’s Committee of 100 on Juvenile Delinquency and Youth Crime. Mrs. Morrison also attended the United Nations meeting for the Prevention of Crime and Treatment of Offenders in Osaka, Japan. She graduated from the University of Maryland and served in the U.S. Army during World War II. She enlisted as a private in 1943 and left as a captain in 1946.

Widow of William B. Clayton, who was vice president of the General Electric Company in Dallas, she later married Judge William Arthur Morrison, presiding judge of the Court of Criminal Appeals of Texas. Preceded in death by Mr. Morrison, Bess is survived by her stepdaughter, Marcia Tinker Morrison, wife of Dr. Anthony Horan, and their son, Francis Harding Horan.

## Kahlenberg Lectureship Fund underwrites Henderson

The Richard W. and Jeannette D. Kahlenberg Lectureship Fund underwrites today’s 10:30 a.m. lecture featuring Rebecca M. Henderson.

The Richard W. and Jeannette D. Kahlenberg Lectureship Fund was established in 2012 by the Kahlenbergs who have been coming to Chautauqua for over 57 years. The family now includes three children and their spouses, eight grand-

children and their spouses, and three great-grandchildren. All of them have been at Chautauqua this summer, returning from many different parts of the country.

The family is particularly pleased to be sponsoring Harvard professor Henderson this year because of her exploration of our economic system and focus on climate change, inequality and exclusion, and political dysfunction, as well as public policy

issues to which the family has long been devoted. The family is also well aware of the significance of her holding a University Professorship, a prestigious honor awarded to only a tiny percentage of the Harvard faculty.

Richard W. Kahlenberg, for whom the lectureship is named, graduated from Harvard in 1952. He went on

to become a Presbyterian minister, serving pastorates in New Jersey, Maryland and Minnesota, before turning to teaching and writing. He died in 2004. Jeannette Kahlenberg resides off-season in Seattle.

The family is grateful for this opportunity to help support the lecture platform at Chautauqua.

## CROSSWORD

By THOMAS JOSEPH

- ACROSS

1 Man of steel

6 Decrees

11 Home

12 Pester

13 Ford’s predecessor

14 Subordinate to

15 News channel features

17 Clerk on “The Simpsons”

19 Stake

20 Catch some z’s

23 Shared, as an old story

25 Lot buy

26 Where a dirty mind may be

28 Goblet part

29 Shortly

30 Cochlea setting

31 CEO’s perk

32 First número

33 Volcanic rock

35 Billiards shot

38 Photo finish

41 Blow away

42 Makes smooth
- 43 Printing goofs

44 Pub pastime

DOWN

1 Operated

2 Kimono sash

3 Utility knife

4 Skunk’s defense

5 Easily defended

6 Quake locale

7 Travel stops

8 Further-more

9 Low digit

10 Leb. neighbor

16 Pranks involving yanks

17 Stand

18 Half of deca-

20 Almond spread, e.g.

21 Dined at home

22 — -Novo (Benin’s capital)

24 Unit of resistance

25 — loss (confused)

27 Wild

31 Madison or Monroe

33 Doofus

34 Volcanic flow

35 Purr producer

36 Writer Tan

37 Drake’s music

39 Blasting stuff

40 Slalom maneuver

S	A	V	O	R		B	A	G	S
E	L	E	N	A		L	A	B	E
E	G	R	E	T		A	R	E	N
M	E	D	S		W	Y	N	T	O
E	R	A		A	H	A		S	A
D	I	N	G		D	O	N	G	
	A	T	O	M		E	A	S	E
		P	I	N	G	P	O	N	G
F	A	M		R	A	G		M	A
I	N	A	W	A	Y		B	A	B
F	I	N	A	L			P	O	L
E	M	I	T	S		A	R	I	E
S	E	A	T			R	E	A	D

Yesterday’s answer

1	2	3	4	5		6	7	8	9	10
11						12				
13						14				
			15			16				
17	18			19				20	21	22
23			24				25			
26						27				
28					29					
30				31				32		
			33				34			
35	36	37				38		39	40	
41						42				
43						44				

8-12

A X Y D L B A A X R  
is L O N G F E L L O W

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.

8-12 CRYPTOQUOTE

E H L E X X E W K U O

W E Q W K I C O N H W S C , N U V N B C

N W O Z H X E Q C O E I A Q S C C E Z H C .

— U S Z O Z U C O Z B  
Yesterday’s Cryptoquote: WE MUST NOT ALLOW OTHER PEOPLE’S LIMITED PERCEPTIONS TO DEFINE US. — VIRGINIA SATIR

## 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

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

Difficulty Level ★★

8/12

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

Difficulty Level ★★

8/11

Chautauqua Institution

Corporation Meeting Set For August 14, 2021

The annual meeting of the members of the Chautauqua Corporation will be held Saturday, August 14, 2021, beginning at 10:00 a.m., at the Hall of Philosophy, Chautauqua Institution, Chautauqua, New York. At that time, the Corporation will review the Institution’s financial statements and elect an individual to serve as a Class B Trustee on the Board of Trustees pursuant to the Institution’s by-laws. Chautauqua Institution’s audited financial statements may be found at <https://chq.org/about/board-of-trustees/>

2021 Class B Trustee Nominee: George (Rick) Evans  
Nominee Statement made be found at: <https://chq.org/about/board-of-trustees/annual-corporation-meeting/>



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VISUAL ARTS



DAVE MUNCH / PHOTO EDITOR

Pieces are displayed in the “Pour, Spill, Drip, Stain” exhibition in the Main Gallery of the Strohl Art Center.

‘Pour, Spill, Drip, Stain’ highlights surface, fluidity

JORDYN RUSSELL  
STAFF WRITER

“Pour, Spill, Drip, Stain” will be displayed in the Main Gallery of the Strohl Art Center through Aug. 27 – highlighting surface and fluidity as both technique and inspiration. The exhibition features six nationally recognized contemporary artists and their respective mediums, showcasing multicolored paintings, encaustics, works on papers and ceramics.

One of the artists in the exhibition is Josette Urso, a painter governed by intuitive leaps of scale, color and wayward geometry.

“I love the title ‘Pour, Spill, Drip Stain.’ It is a great theme, and I am so happy to be a part of it,” Urso said. “My two largest pieces in the exhibition were painted outdoors onsite in the rugged, west coast of Ireland, right by the sea.”

Urso chose to use watercolor for her pieces in this exhibition, making exploratory and playful choices with her works of art.

“It was windy, rainy and sunny,” Urso said. “It is a great challenge putting yourself in a situation where there is a sense of chance, where something that may happen that I cannot quite predict, like a surprise.”

Urso says viewers often tell her that her work “reminds them of a dream they had as a child.” She encourages this type of response, using her works of art to discover “worlds within worlds within worlds” through her paintings. Urso deliberately creates open-ended art through her practice, allowing room for discovery and connection with the viewer.

“(The chance) makes me feel present, playful and in the moment,” Urso said. “I thrive on not knowing and figuring it out along the way. If I understand too much, I’m not as interested in the journey.”

Tony Landolina, an abstract artist, paints with beeswax, a propane torch and razor blades, utilizing an ancient technique that dates back to the 5th century B.C.

“I wanted to do a very drippy, painterly show,” said Judy Barie, the Susan and John Turben Director of Chautauqua Visual Arts Galleries, acting as curator. “It ended up having this gorgeous, prominent blue theme.”

To create his art, Landolina fuses together layers of beeswax, tree resin and pigments, using a blowtorch to combine them. He then scrapes patterns into the surface.

“Beeswax is not a common medium that people typically work with,” Landolina said. “... It has a transparency to it that differs from oil and acrylic – oftentimes, the light will bounce off the painting in a different way, with a more vibrant feel to it than traditional painting mediums.”

Shiyuan Xu is a sculptural ceramic artist highlighted in the exhibition who demonstrates focus on nature, emphasizing her curiosity surrounding the micro world through her artwork.

“For my recent body of work, I am focusing on the growth of microorganisms, but in a very abstract way, focusing on rhythm and energy of how things grow,” Xu said. “The structures, for me, are the traces of how they grow and respond to movement, time and space.”

Xu is fascinated by the shapes, patterns, structures and textures involved with these microorganisms, working to reinterpret these elements into sculptural forms.

“My process is a very tedious and slow one, kind of like building a three-dimensional puzzle, always slowly moving outwards to get bigger forms,” Xu said. “I think people will see the movement within the piece,

but I am open and excited about everyone having a different interpretation.”

Ashanté Kindle is a current master of fine arts degree candidate at the University of Connecticut, having received her bachelor of fine arts degree from Austin Peay State University. In her artist statement, Kindle said being an artist has significantly helped her improve with the development of her voice.

“The presence of wave forms found in hair, nature and handwriting allow (me) to find connections with a focus on placing Black hair into the conversation of art as a form of expression,” Kindle said. “Physically, emotionally and metaphorically.”

Kindle is currently focusing on repetition as a form of personal recovery, reflection, remembering and reclamation. She works to underscore the creative process, stressing the importance of appreciating the journey as an artist.

“The process of creating becomes as important as the final piece as transformation begins to occur,” Kindle said. “Each repeated mark begins to represent the echo of a soft whisper or a frenzied scream of emotion.”

Ceramic artist A.J. Collins creates his one-of-a-kind works of art at his studio in Pittsburgh, specializing in handcrafted pieces.

Collins uses “porcelain and an original palette of matte glazes to handcraft his ceramics, ranging from marbled bowls to mid-century urns,” according to his artist statement. His artwork explores a tension between line and form, as well as art and function.

Additionally, Collins oversees his own ceramics practice, Jowdy Studio. The studio is celebrated for providing modern ceramics and tableware, featuring bold and striking colors.



DAVE MUNCH / PHOTO EDITOR

Zoë Welsh’s “Prospects (Blue) 1-24” is displayed in “Pour, Spill, Drip, Stain” in Strohl Art Center.

Pittsburgh-based artist Zoë Welsh received her bachelor of fine arts degree from Tyler School of Art and Architecture in Philadelphia in 2016, currently working out of her studio at Radiant Hall Studios.

Welsh creates “mixed media paintings based on her interest of translating mental space into symbolic landscape,” according to her artist statement.

Throughout her artistic process, Welsh explores personal narrative as it represents journey, obstacle, time and experience. She utilizes her inspiration drawn from the natural world to develop symbolic forms within her works of art.

“Through a process of pasting strips of paper underneath layers of transparent color, the architecture of an intuitive image emerges,” Welsh said. “Transforming the surface into a figurative and at times literal window, giving way to an environment that is felt beyond the edges of the canvas.”



DAVE MUNCH / PHOTO EDITOR

A.J. Collins’ ‘Io Series: Barrel, Bullet, Totem’ is displayed as part of “Pour, Spill, Drip, Stain.”

[chqdaily.com](http://chqdaily.com)



DAVE MUNCH / PHOTO EDITOR

Shiyuan Xu’s “Vena #3” is displayed in Strohl.

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PROGRAM

<div>Th</div> <div>THURSDAY AUGUST 12</div>			9:00 <b>ECUMENICAL WORSHIP.</b> “The Call to Repair What Race Broke in the World.” <b>Lisa Sharon Harper</b> , founder, president, Freedom Road. Amphitheater	12:00 (12–2) <b>Play CHQ.</b> (Youth and Family Programs.) DIY Ice Cream with Cornell Cooperative Extension. Bestor Plaza	5:00 (5–6) <b>Kids Clinic.</b> (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center	8:30 (8:30–8:35) <b>Chautauqua Prays For Peace Through Compassion.</b> Hall of Missions Grove	10:30 <b>Garden Tour.</b> (Programmed by the Bird, Tree & Garden Club.) <b>Betsy Burgeson</b> , supervisor of grounds and landscapes, Chautauqua Institution. Meet at Miller Park Rain Garden
			9:00 (9–3) <b>Vaccination Verification Station Hours.</b> 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 Visitors Center	12:15 <b>Authors’ Hour.</b> (Programmed by the Friends of the Chautauqua Writers’ Center.) <b>Judith Bowles</b> , author, <i>Unlocatable Source</i> . <b>Jason Irwin</b> , author, <i>The History of Our Vagrancies</i> . <a href="http://chq.org/fcwc">chq.org/fcwc</a> . Zoom	6:45 <b>Pre-Chautauqua Symphony Orchestra Concert Lecture.</b> <b>David Levy</b> . Hultquist 101	9:00 <b>ECUMENICAL WORSHIP.</b> “The Call to Beloved Community.” <b>Lisa Sharon Harper</b> , founder and president, <a href="http://FreedomRoad.us">FreedomRoad.us</a> . Amphitheater	12:00 (12–5) <b>Gallery Exhibitions Open.</b> Fowler-Kellogg Art Center and Strohl Art Center
7:00 (7–11) <b>Farmers Market</b>			9:00 (9–11) <b>Vaccination Verification Station Hours.</b> For admittance to Amphitheater and Performance Pavilion on Pratt vaccinated seating. Bring gate pass, photo ID and vaccination card or photo of vaccination card. Amphitheater Screen House	1:00 (1–4) <b>CWC Artists at the Market.</b> Farmers Market	8:15 <b>CHAUTAUQUA SYMPHONY ORCHESTRA.</b> “A Cry from the Grave.” <b>Rossen Milanov</b> , conductor. Amphitheater	9:00 (9–3) <b>Vaccination Verification Station Hours.</b> 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 Visitors Center	12:00 <b>Catholic Mass.</b> Episcopal Chapel of the Good Shepherd
7:00 (7–9) <b>“Dawn Patrol” Round Robin Doubles.</b> (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center			9:15 <b>Jewish Discussions.</b> (Programmed by Zigdon Chabad Jewish House.) “Jewish Psychology.” <b>Rabbi Zalman Vilenkin</b> . Zigdon Chabad Jewish House and Zoom ( <a href="http://cocweb.org">cocweb.org</a> )	1:00 <b>Duplicate Bridge.</b> Fee. Sports Club	• Carlos Simon: Elegy: A cry from the grave (5’)	9:00 (9–11) <b>Vaccination Verification Station Hours.</b> For admittance to Amphitheater and Performance Pavilion on Pratt vaccinated seating. Bring gate pass, photo ID and vaccination card or photo of vaccination card. Amphitheater Screen House	12:00 <b>Twelve Step Meeting.</b> Marion Lawrance Room, Hurlbut Church
7:30 (7:30–8:30) <b>Mystic Heart Meditation: Spiritual Practices of World Religions.</b> Leaders: <b>Kainat Norton</b> and <b>Muinuddin Smith</b> (Sufism.) Donation. Marion Lawrance Room, 2nd floor, Hurlbut Church			10:00 <b>Service of Blessing and Healing.</b> UCC Randell Chapel	1:30 <b>English Lawn Bowling.</b> Bowling green	• Bizet/Shchedrin: Carmen Suite for Strings and Percussion (45’)	9:15 <b>Jewish Discussions.</b> (Programmed by Zigdon Chabad Jewish House.) “Kabalah and Meditation.” <b>Rabbi Zalman Vilenkin</b> . Zigdon Chabad Jewish House and Zoom ( <a href="http://cocweb.org">cocweb.org</a> )	12:00 <b>Prose Writer-In-Residence Brown Bag Lecture.</b> (Programmed by the Chautauqua Writers’ Center.) <b>T. Geronimo Johnson</b> . CHQ Assembly Virtual Porch ( <a href="http://porch.chq.org">porch.chq.org</a> )
8:00 <b>Daily Word Meditation.</b> (Programmed by Unity of Chautauqua.) Hurlbut Church			10:30 (10:30–12) <b>Morning Doubles.</b> (Programmed by Chautauqua Tennis Center.) Email <a href="mailto:tennis@chq.org">tennis@chq.org</a> the day before. Chautauqua Tennis Center	2:00 (2-3) <b>Community Relations Drop-In.</b> Amit Taneja, senior vice president, Chief Inclusion, Diversity, Equity and Accessibility Officer. Blue tent on Bestor Plaza	6:00 <b>Sunrise Kayak &amp; Paddleboard.</b> Sign up with payment one to two days before event at 716-357-6281 or <a href="mailto:sportsclub@chq.org">sportsclub@chq.org</a> . Sports Club	10:00 <b>Films for Change: Partnership with Planet in Focus Film Festival.</b> Meet the Filmmaker Event. “Climate Emergency: Feedback Loops.” <b>Bestor Cram</b> . Chautauqua Cinema	1:00 <b>African American Heritage House Lecture Series.</b> <b>Andre Perry</b> , Sr. fellow, Metropolitan Policy Program, Brookings Institution. CHQ Assembly ( <a href="http://assembly.chq.org">assembly.chq.org</a> )
8:00 <b>Catholic Mass.</b> Episcopal Chapel of the Good Shepherd			10:30 <b>CHAUTAUQUA LECTURE SERIES.</b> <b>Rebecca M. Henderson</b> , author, <i>Reimagining Capitalism in a World on Fire</i> . Amphitheater	2:30 (2:30–4:30) <b>Afternoon Doubles.</b> (Programmed by Chautauqua Tennis Center.) Email <a href="mailto:tennis@chq.org">tennis@chq.org</a> the day before. Chautauqua Tennis Center	7:00 (7–11) <b>Farmers Market</b>	10:00 (10–11) <b>Chautauqua Lecture Series Master Class.</b> <b>Rebecca M. Henderson</b> , author, <i>Reimagining Capitalism in a World on Fire</i> . Fee. Register at <a href="http://learn.chq.org">learn.chq.org</a> . Smith Wilkes Hall	1:30 <b>English Lawn Bowling.</b> Bowling green
8:00 (8–8) <b>Vaccination Verification Station Hours.</b> For admittance to Amphitheater and Performance Pavilion on Pratt vaccinated seating. Bring gate pass, photo ID and vaccination card or photo of vaccination card. Main Gate Welcome Center			12:00 (12–5) <b>Gallery Exhibitions Open.</b> Fowler-Kellogg and Strohl art centers	3:00 <b>Chautauqua Foundation Open House/Daugherty Society Drop-In.</b> Athenaeum Hotel Porch	7:00 (7–9) <b>“Dawn Patrol” Round Robin Doubles.</b> (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center	10:00 <b>Service of Blessing and Healing.</b> UCC Randell Chapel	2:00 <b>Guided Group Kayak Tour.</b> Learn about Chautauqua Lake and Institution grounds while kayaking along the shore. Fee. Sports Club
8:30 (8:30–8:35) <b>Chautauqua Prays For Peace Through Compassion.</b> Hall of Missions Grove			12:00 <b>Catholic Mass.</b> Episcopal Chapel of the Good Shepherd	3:30 <b>CLSC AUTHOR PRESENTATION.</b> <b>Jim Tankersley</b> , author, <i>The Riches of this Land</i> . CHQ Assembly ( <a href="http://assembly.chq.org">assembly.chq.org</a> )	7:30 (7:30–8:30) <b>Mystic Heart Meditation: Spiritual Practices of World Religions.</b> Leaders: <b>Kainat Norton</b> and <b>Muinuddin Smith</b> (Sufism.) Donation. Marion Lawrance Room, 2nd floor, Hurlbut Church	10:30 (10:30–12) <b>Morning Doubles.</b> (Programmed by the Chautauqua Tennis Center.) Email <a href="mailto:tennis@chq.org">tennis@chq.org</a> the day before to secure your spot. Chautauqua Tennis Center	2:30 <b>Stories for People Who Love Stories.</b> Quaker House, 28 Ames
9:00 (9–10) <b>Morning Clinic.</b> (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center				4:00 <b>Reading to Lola.</b> Children 5 and up invited to read to Lola the library dog. (Weather permitting.) Smith Memorial Library	8:00 <b>Daily Word Meditation.</b> (Programmed by Unity of Chautauqua.) Hurlbut Church	10:30 <b>Listening Session for Chautauquans with Special Needs.</b> (Programmed by the Youth and Family Programs Advisory Group.) Hall of Philosophy	2:30 <b>Guided Group Kayak Tour.</b> Learn about Chautauqua Lake and Institution grounds while kayaking along the shore. Fee. Sports Club
				4:00 <b>Play CHQ.</b> (Youth and Family Programs.) Kickball. Sharpe Field	8:00 <b>Catholic Mass.</b> Episcopal Chapel of the Good Shepherd	10:30 <b>Moving Meditation.</b> (Weather permitting.) Quaker House. 28 Ames	2:30 (2:30–5) <b>Mah Jongg.</b> (Programmed by the Chautauqua Women’s Club.) Memberships available at the door. CWC House
				5:00 <b>Worship Sharing.</b> Quaker House	8:00 (8–8) <b>Vaccination Verification Station Hours.</b> For admittance to Amphitheater and Performance Pavilion on Pratt vaccinated seating. Bring gate pass, photo ID and vaccination card or photo of vaccination card. Main Gate Welcome Center		2:30 (2:30–4:30) <b>Afternoon Doubles.</b> (Programmed by the Chautauqua Tennis Center.) Email <a href="mailto:tennis@chq.org">tennis@chq.org</a> the day before to secure your spot. Chautauqua Tennis Center



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