

The Chautauquan Daily

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75¢
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Darkness



THE WOOD BROTHERS

& Light

*Touring again, Wood Brothers make stop at Chautauqua’s
Amp with blend of folk, Americana*

SARA TOTH
EDITOR

On Jan. 24, 2020, The Wood Brothers released their latest studio album, *Kingdom In My Mind*. They started to tour — an entire year of shows lined up — and then, while on the West Coast stint of their tour, showcasing the 11-song collection examining circumstance, mortality and human nature, well, circumstance intervened. The band flew home, and “that was it,” Oliver Wood told Lauren LaRoc-

ca of *The Frederick News-Post* earlier this summer. The songs on *Kingdom In My Mind* — the band’s seventh studio release — grapple with the power of external forces to shape internal worlds, or, as Chris Wood said with the release of the album, the “little kingdoms” in our minds. “The songs on this album all explore the ways we find peace in (the little kingdoms),” Chris Wood said. “They look at how we deal with our dreams and our regrets and our fears and our

loves. They look at the stories we tell ourselves and the ways we balance the darkness and the light.” In a time admittedly filled with both darkness and light, The Wood Brothers will perform an evening of music for Chautauqua at 8:15 p.m. tonight in the Amphitheater. The Grammy-nominated band is made up of brothers bassist Chris and guitarist Oliver, and multi-instrumentalist Jano Rix; they have been dubbed “masters of soulful folk” by *Paste* magazine.

See **WOOD BROTHERS**, Page 4

Duke’s Farahany explores dangers, promise of brain monitoring tech

NICK DANLAG
STAFF WRITER

Nita Farahany started her Chautauqua lecture with an old adage: Don’t ever put anything in writing you don’t want to see on the front page of *The New York Times*. She said, however, this is outdated, and soon people should not even think — let alone write — about anything they don’t want to be broadcasted.

Humans have thousands of thoughts a day, she said, with specific neurons firing depending on what part of the brain the mind uses. “As a thought takes form, like a math calculation or a number or words, neurons are interacting in the brain, creating minuscule electrical discharges,” Farahany said. “When you’re in a dominant men-

tal state like relaxation, hundreds of thousands of neurons are firing in the brain, creating concurrent electrical discharges and characteristic patterns that can be measured.” At 10:30 a.m. on Thursday, Farahany’s pre-recorded lecture was streamed into the Amphitheater, concluding the Chautauqua Lecture Series’ Week Eight theme, “The Human Brain:

Our Greatest Mystery.” It was the first Amp lecture of the season delivered virtually due to the speaker’s health concerns. Farahany, a professor of law and philosophy at Duke University and the founding director of The Duke Initiative for Science & Society and chair of the Duke master’s program in bioethics and science policy, discussed potential

uses of brain monitoring, the ethical debates around companies and governments using it, and her own opinion that society should strive to protect self-determination of individual citizens around the technology — while also limiting the ability for organizations to take away people’s rights to their own thoughts.

See **FARAHANY**, Page 5

In his book, and cited in a review by NPR’s Nicholas Cannariato, Hart wrote that after the Civil War, some white employers encouraged Black day laborers to use cocaine because it increased productivity. He also cited a 1914 *New York Times* article, one of many, that began connecting Black cocaine use and criminality.

See **HART**, Page 4

MAX ZAMBRANO
STAFF WRITER

Forget drug use. Let’s look at other problems. That’s the perspective of Carl L. Hart, the Ziff Professor of Psychology at Columbia University. He will present an African American Heritage House Lecture based on this idea at 1 p.m. today on the CHQ Assembly Video Platform.

Hart has published over 100 scientific articles on neuropsychopharmacology and multiple books, including his most recent *Drug Use for Grown-ups: Chasing Liberty in the Land of Fear*, published in January. “I wrote this book to present a more realistic image of the typical drug user: a responsible professional who happens to use drugs in his pursuit of happiness,” Hart wrote on his website. “Also, I wanted to remind the public that no benevolent government should forbid autonomous adults from altering their consciousness, as long as it does not infringe on the rights of others.” Drug use often has a negative connotation, but Hart said a major reason for that is racism.

In his book, and cited in a review by NPR’s Nicholas Cannariato, Hart wrote that after the Civil War, some white employers encouraged Black day laborers to use cocaine because it increased productivity. He also cited a 1914 *New York Times* article, one of many, that began connecting Black cocaine use and criminality.

IN TODAY’S DAILY



‘ARE WE OUR SOULS?’

Fuller Theological Seminary’s senior professor of Christian philosophy Murphy closes out Interfaith Lecture Series examining the ineffable mystery of the human soul.

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‘GARY K. ONE STEP AT A TIME’

Cram to hold Meet the Filmmaker event for documentary on Twelve-Step Journey.

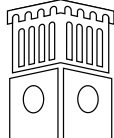
Page 4



‘MAKING THE MOST OF TIME’

Guest preacher Harper, drawing on Ephesians, reminds congregation that time is God’s holy gift to use wisely, share with others. ‘Timefulness,’ she said, ‘is about quality, not quantity.’

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TODAY’S
WEATHER



H **82°** L **63°**
Rain: **10%**
Sunset: **8:10 p.m.**

SATURDAY



H **83°** L **64°**
Rain: **38%**
Sunrise: **6:31 a.m.** Sunset: **8:08 p.m.**

SUNDAY



H **83°** L **67°**
Rain: **19%**
Sunrise: **6:32 a.m.** Sunset: **8:07 p.m.**

LITERARY ARTS



BRIEFLY

NEWS FROM THE GROUNDS

Special time for Saturday’s evening performance

Please note that The Roots and Trombone Shorty and Orleans Avenue’s weekend performance is at 7:30 p.m. Saturday in the Amphitheater.

Community Drop-ins

Shannon Rozner, senior vice president of community relations and general counsel, will hold a Community Relations Drop-In from 2 to 4 p.m. today under the blue tent on Bestor Plaza (by Smith Memorial Library). Drop by to ask questions and offer feedback on any aspect of Chautauqua Institution programming or operations. Questions and comments received on a first-come basis.

Nonperishable Food Drive

Chautauquans can dispose of sealed, nonperishable foods, such as boxed and canned items, in the gold-papered cartons on the floor inside the north entrance of the Post Office Building. Mayville Food Pantry makes the food available to needy families in Chautauqua Lake Central School District. For more information, contact James Kullberg at 716-753-5201.

Chautauqua Women’s Club news

The Flea Boutique will be open from noon to 2 p.m. today behind the Colonnade. Shoppers are limited to 12 at a time in 15-minute increments. Mah Jongg is at 2:30 p.m. today on the CWC Porch.

Bird, Tree & Garden Club news

Chautauqua Institution Supervisor of Gardens and Landscape Betsy Burgeson leads a BTG Garden Tour at 10:30 a.m. today. Meet at the Bishop’s Garden for a tour of gardens on the way to Miller Park.

Stories for People Who Like Stories

In this gathering at 2 p.m. today at the Quaker House at 28 Ames, you’ll hear stories (true life stories, history stories, folk tales and fiction) that are fun in themselves but also prompt conversations within the group.

Smith Memorial Library news

Financial adviser Alan Greenberg will be leading a free discussion “Investing Today: How to Navigate Disruptive Technologies” at noon today on the front porch of the Smith Memorial Library. This event is weather permitting. Capacity is limited and on a first-come basis.

Friends of Chautauqua Theater news

Come learn about and discuss Chautauqua Theater Company’s production of *Thurgood* at 2 p.m. Sunday at the Jessica Trapasso Memorial Pavilion at Children’s School. The discussion will be led by Mark Altschuler, with special guests from the Robert H. Jackson Center.

Thursday Morning Brass’ Final 2021 Concert

Join Thursday Morning Brass at 3:30 p.m. today at the Hall of Philosophy for a lively performance of brass music from this Chautauqua ensemble consisting of musicians from on the grounds and the surrounding area. The program will include marches, Broadway tunes, original compositions by band members and more.

BULLETIN BOARD					
The Bulletin Board is available to volunteer organizations who are at or around Chautauqua but are not one of the Institution's official organizations and do not have access to the Institution's usual promotional vehicles. Listing in the community Bulletin Board is limited to event (speaker), date, time, location, sponsor and cost, if there is one. The Bulletin Board will be published whenever there is a listing. The cost for each listing is \$5, or three listings for \$10. Submissions to the Bulletin Board should go to the Daily Business Office in Logan Hall on Bestor Plaza.					
EVENT	TITLE / SPEAKER	DATE	TIME	LOCATION	SPONSOR
Native Plant Buffer Bonanza: a Benefit for Chautauqua Watershed Conservancy and Chautauqua Lake	<i>Native Plant Sale and Free Buffer Walks</i>	Saturday, Aug. 21	10 a.m. - 2 p.m.	Chautauqua Marina Lawn and Waterfront at 104 West Lake Road, Mayville, N.Y. 14722	Chautauqua Watershed Conservancy, Royal Fern Nursery, Turnbull Nursery Inc. & Garden Center, Amanda's Garden and Hickory Hurst Farm; hosted by Chautauqua Marina.

Prose writer-in-residence Coffin to cover relationship between time, memory in Writers’ Center Brown Bag

SARAH VEST
STAFF WRITER

The relationship between time and memory is critically important to consider when writing memoirs, according to Week Eight prose writer-in-residence Jaed Coffin.

Coffin is the author of *Roughhouse Friday* and *A Chant to Soothe Wild Elephants*. He is a regular contributor to *Down East* magazine and his work has appeared in *The New York Times*, *Nautilus* and *The Sun*, as well as “The Moth Radio Hour” and TED Channel. He has served as a fellow at the Bread Loaf Writers’ Conference and currently teaches at the University of New Hampshire.

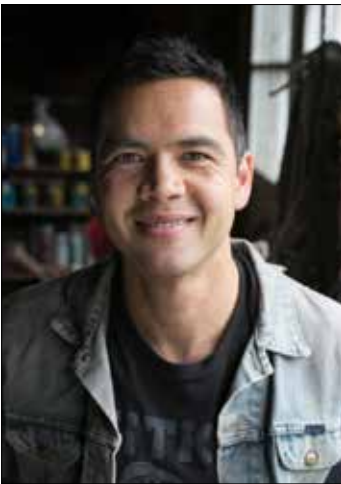
He will host a Brown Bag on the relationship between time and memory, and the place this relationship holds in memoir writing, at 12:15 p.m. EDT today on the CHQ Assembly Virtual Porch.

Coffin said he spent a number of years writing fiction. However, no mat-



I don’t believe that I am me in my memoir; I am a version of me that I created. ... Truth is always stranger than fiction, and I always felt like fiction was secondary.”

—JAED COFFIN
Prose writer-in-residence



COFFIN

ter how many short stories or other works of fiction he generated, he felt that he was never able to create a protagonist that accurately represented himself. As a result, he turned to memoir writing, and produced *Roughhouse Friday*.

“I don’t believe that I am me in my memoir; I am a version of me that I created,” Coffin said. “... Truth is always stranger than fiction, and I always felt like fiction was secondary.”

For Coffin, time is what changes and influences everything in a narrative, and is the most important thing to understand the relation-

ship between himself and his material. Thinking critically about the reflective voice and how much it is used, as well as the difference between past and present tense, are two examples of how time influences his writing.

“It takes six or seven years for me to be able to look over my shoulder in a way that will help me understand what I’m trying to say about my material,” Coffin said. “It allows me to be more sympathetic to the person I was, more sympathetic to people who might have otherwise been villains in my story, or allows me to see with more complexity the people who I thought were heroes, or maybe irrelevant characters in my story who I realized that they’re more important than I thought they were. Introducing time, and degrees of time, into that relationship between you and your material is what opens up layers of story.”

When Coffin was on vacation recently, he visited

a bookstore where he had done a number of readings. He recalls being disappointed to find that they were not carrying copies of his books because they didn’t usually care about sports books. Although *Roughhouse Friday* is technically about the year he spent boxing on a barroom floor in Alaska, according to Coffin it is really about cultural inheritance and identity.

When Coffin thinks about writing memoirs, he doesn’t think that what the writer is writing about on the surface is very important. A writer could be writing about their shoes on the surface, but have deeper threads running underneath. What is important in memoir writing is the story behind the story and how the author can bring their creative worldview to the surface with their voice.

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Friday 8/20 at the
CINEMA

GARY K: ONE STEP AT A TIME - 10:00AM (NR, 59m)
Meet the Filmmaker Special Event! FREE ADMISSION! This documentary from Bestor Cram tells the story of actor Gary K, who plays the role of Alcoholics Anonymous Founder, Bill W., at the same time as he struggles on his own personal journey of recovery.

SUMMER OF SOUL - 6:00
In his acclaimed debut as a filmmaker, Ahmir "Questlove" Thompson presents this powerful and transporting documentary which is part music film and part historical record created around the Harlem Cultural Festival, an epic event that celebrated Black history, culture and fashion over the course of six weeks in the summer of 1969.

THE TRUFFLE HUNTERS - 9:00 (PG-13, In Italian with subtitles. 84m) Townspeople and their dogs search for rare, expensive and delicious white Alba truffle deep in the forests of Piedmont, Italy in this charming documentary. "This endearing, thoroughly entertaining movie might be what we all need right now." --Ann Hornaday, Washington Post

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The *Chautauquan Daily* welcomes letters to the editor. Letters should be submitted electronically, no more than 350 words and are subject to editing. Letters must include the writer’s signature including name, address and telephone number for verification. Works containing demeaning, accusatory or libelous statements will not be published.

Submit letters to:

Sara Toth, editor
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LECTURE

To close series, Fuller Theological’s Murphy attempts to answer ‘Are we our souls?’

MAX ZAMBRANO

STAFF WRITER

Words from different times and places can mean something entirely different, and the word “soul” varies more than most, said Nancey Murphy at the top of her Interfaith Lecture on Wednesday in the Amphitheater.

Closing Week Eight’s theme, “The Human Soul: Our Ineffable Mystery,” Murphy also opened with an edit to her title in order not to sound too self-assured, she said. She instead called her lecture “Are We Our Souls?: Multi-Aspect Monism in Christian Thought.”

Murphy, a senior professor of Christian philosophy at Fuller Theological Seminary in Pasadena, California, wanted to focus on the ideas of the soul and Spirit — this word is capitalized when Christians make a distinction of the third person of the holy trinity.

In the first section of her lecture, Murphy wanted to focus on radically different conceptual schemes, she said.

She began with philosopher Paul Feyerabend’s examination of Greek art in the Homeric period, which she said was called Archaic.

“If you’ve seen Archaic Greek or Egyptian or other ancient pottery artworks and so forth, you’re liable to see a profile with the nose sticking out to one side ... but the eyes have been moved around to the side of the face,” she said.

With Homeric literature, Feyerabend summarized Greeks as having lived in a world of paratactic aggregates, which Murphy said is when the elements of such an aggregate are all given equal importance.

“There is no hierarchy,” she said. “No part is presented as benign, subordinate to or determined by others.”

A list of Homeric dialogue defined the word *psuche*, or soul, she said.

“It’s used to speak of what is risked in battle or what is lost in death,” she said. “This hardly fits with the description of the session of being of another dimension beyond the physical plane.”

She then turned to classic Greek scholarship, which she described as far removed from the Archaic period as possible.

“For Plato, there is another dimension or realm above this physical one, the realm of Forms,” she said, emphasizing the capitalization of Form to indicate it shouldn’t be taken in a contemporary sense. “Forms were of a much higher degree of reality than earthly things.”

Murphy described earthly things as imperfect copies of transcendent Forms, and the soul is held captive within the body.

When analyzing between the classical and Archaic worldview, she said it was

important to remember to combine such ideas in the same framework, and her accounts of these two world views was too short.

She then turned to the question: Are we souls?

“My main aim is to present an alternative to Christian theology to body-soul dualism,” she said.

Although she said new findings and neuroscience provided motivation for studying monism versus dualism, she wanted to give evidence that the Christian Bible does not teach dualism.

“Those who think Christians are only questioning dualism now because of neuroscience are unaware of the fact that the dualism physicalism issue is already more than a century old in Christian Biblical studies and church history,” she said.

The 1997 book *Death of Death (Resurrection and immortality in Jewish Thought)*, by Neil Gillman, argues the only part of human nature which fits the Jewish understanding of life and relationship to God is a physicalist account, Murphy said.

This account is aligned with an emphasis on bodily resurrection in the afterlife, not immortality of the soul, Murphy said.

“He points out that the ancient concept of the soul was not a concept of an immaterial thing,” she said.

Nephesh, the Hebrew word for soul, is not restricted to the physical space one’s body fills, she said.

“When God is effectively speaking through a prophet, God is literally present through that prophet,” she said.

She said human souls can be similarly present in others when they are having an effect.

“I am who I am because of my relationships to others,” she said.

Until recently, Murphy believed humans were complex bodies that developed capacities over time, such as language, abstract concepts, reasoning techniques, emotion and so on.

But, the Apostle Paul notes that it is only one aspect of our being, she said.

Nearly all translations of Genesis 2:7, which Ori Soltes highlighted in Monday’s Interfaith Lecture, say that God formed man from the dust of the earth and breathed into his nostrils, and several interpretations are that God breathed in his immortal form, she said.

The word *soma*, or body, she identified as one aspect of us and that it might be better understood as an embodiment. Humans see it as a physical embodiment because our environment is physical, she said.

“What embodiment in the next eon after the resurrection is the truly ineffable issue we’re dealing



DAVE MUNCH / PHOTO EDITOR

Nancey Murphy, senior professor of Christian philosophy at Fuller Theological Seminary, speaks Wednesday in the Amphitheater to close the Week Eight Interfaith Lecture Series theme of “The Human Soul: Our Ineffable Mystery.”

with in this series,” she said.

Early Christians had two options of what happens at death, she said. The Hebrew book of Daniel made body resurrection a possibility and several centuries of Greek influences made an immortal soul leaving the body another, she said.

Murphy contended that embodiment might be whatever form fits the new character of the new eon.

“One of my favorite images of the next life is that of a wedding banquet,” she said. “We can imagine the reunion of extended families and friends conversing over a meal, but we can’t get into the biology of how the food is processed after it’s eaten.”

The accounts of the resurrected Jesus are full of inconsistencies. Paul spoke of an appearance of light and a voice, while the Gospel said Jesus was identifiable and appeared like a normal body, she said.

“I believe that a description of the resurrected person is not literally possible,” she said. “Our language is all built on and meant for describing this physical eon.”

Although what happens in another eon is indescribable, she said we can know resurrection is about moral character.

“We are not saved out of

this world, but as a part of it,” she said. “That is, it leads us to expect the entire cosmos will be transformed or recreated in the same way we expect humans to be.”

Using Bruce Greyson’s Interfaith Lecture on Tuesday, Murphy wanted to see if descriptions of near-death experiences provided a glimpse of a resurrection.

One aspect was faster thinking, which she said might be a sample of the human brain working faster in a new dimension, while it works slowly in this one.

Another was a life review where one can see all the good they did in the world, she said. Perhaps one could see a good thing they did for someone led that person to do good for five more people, something they couldn’t know before death, she said.

There’s the common element of time not existing, and Murphy said earthly time can’t be coordinated with eternal or godly time.

Emotional changes regarding peace and concern for others sounds like words from the prophet Isaiah, she said.

Murphy wondered if scenes of people meeting in beautiful meadows during near-death experiences mean the whole cosmos was not trans-

“

We are not saved out of this world, but as a part of it. That is, it leads us to expect the entire cosmos will be transformed or recreated in the same way we expect humans to be.”

—NANCEY MURPHY

Senior professor of Christian philosophy, Fuller Theological Seminary

formed. Greyson did note in his lecture, though, that a problem with researching near-death experiences is people often speak in metaphors because what they saw and experienced is indescribable and are often flattened memories.

She also raised the question of a waiting period between the time each person dies and the end of the world, noting it was a highly contentious issue during the Protestant Reformation.

Martin Luther originated the idea of a soul sleep, where people would be unconscious between death and the resurrection, eliminating the idea of a

cruel purgatory, she said. Calvinists and the Catholic Church discussed a conscious wakefulness between death and the general resurrection, she said.

Another tradition that Murphy aligns with is the radical reformation, or anabaptist. She said they had an aspective account of how Biblical anthropological terms would be used, sufficient arguments against the New Testament teaching body-soul dualism, and beliefs in a concept of soul sleep.

“It felt as though I had started on a journey, made my long way around, then finally came home,” she said.

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FROM PAGE ONE

HART

FROM PAGE 1

Hart also wrote that only 10% to 30% of drug users, even of heroin and meth-amphetamine, met the criteria for addiction according to the *Diagnostic and Statistical Manual of Mental Disorders 5th Edition* (DSM-5).

He did not expect this when he first started studying drugs.

“I started studying drugs because I thought drug addiction was the major cause of problems that plagued communities like the one from which I came,” he told the *Daily*. “The simple logic was that if I could cure drug addiction, then I could help solve high rates of unemployment, poor education, etc.”

When people do get addicted, there should be the right resources to help those people, he said. He described one in his book about a Swiss clinic that gave daily doses to heroin addicts.

“Patients were required to show up at scheduled times twice a day. ... As a result of being in the program, their health improved; they were happy and living responsible lives,” he said.

He emphasized this was a treatment, not a cure, but that there are only treatments and no cures for other psychiatric disorders like depression, schizophrenia or anxiety.

Hart argues that drugs don't lead to poverty and crime for individuals and entire neighborhoods and regions, but rather, several complex factors contribute.

“Lack of economic opportunities, social exclusion and other problems are far more important,” he said.



I started studying drugs because I thought drug addiction was the major cause of problems that plagued communities like the one from which I came. The simple logic was that if I could cure drug addiction, then I could help solve high rates of unemployment, poor education, etc.”

—CARL L. HART

Ziff Professor of Psychology,
Columbia University

Myths about drugs are more damaging than drugs themselves, Hart said in a *BookPage* interview.

“They have led to countless preventable drug-related deaths and disproportionately high incarceration rates among Black Americans, and they have prevented us from exploring new treatments and healthier, more humane policies,” he said.

Hart, who is a drug user, said his family understood his coming out, and other challenges could come once he was honest.

“I chose to come out of the closet as an act of civil disobedience on behalf of those unjustly persecuted simply because of what they put in their own bodies,” he said.

In his lecture today, he will focus on the importance of caring for basic needs like jobs and education, he said.

“Then, communities will be much more healthy,” he said.

WOOD BROTHERS

FROM PAGE 1



Both Chris and Oliver Wood had separate, successful musical careers before joining forces with Rix – Chris Wood was one-third of jazz-funk veterans Medeski Martin & Wood, and Oliver Wood toured with Tinsley Ellis before forming his own blues-rock outfit, King Johnson. The Wood Brothers would typically perform 130 shows a year, Oliver Wood told LaRocca, and have just started to tour again this summer as a band.

Their very first stop was the renowned Spoleto Festival USA, on June 8, where Don Whitley of *The Post and Courier* noted how ready both the band and audience were for a live music experience.

“The Wood Brothers have mixed together many genres of music, but the main flavors that night were folksy and funky. One might think that these couldn't, or shouldn't, mix. The band

Not only during the pandemic did we have this quarantine experience, but we also had a lot of social upheaval and liberation, to some degree. When you live through those things, they soak into everyday stuff, and they seep into your subconscious, and they certainly come out in art and writing and music.”

—OLIVER WOOD

The Wood Brothers

showed that such a mixture could be more than just the sum of its parts,” Whitley wrote. “These master alchemists are able to handle these subtle ambrosias, not diluting the funk, and not losing the camaraderie that is the essence of folk.”

During the time spent in COVID-19 lockdown, The Wood Brothers reissued and performed their 2013 album *The Muse*, and Oliver Wood spent time making a solo album. LaRocca asked if listeners would pick up on the fact that some of the songs on that solo album were written during the pandemic.

“There's a few hints in

there, absolutely. There are clues,” he said. “ ... I think there is a thread there. Not only during the pandemic did we have this quarantine experience, but we also had a lot of social upheaval and liberation, to some degree. When you live through those things, they soak into everyday stuff, and they seep into your subconscious, and they certainly come out in art and writing and music.”

Ultimately, Oliver Wood told *The Frederick News-Post*, “the whole music for the screen thing is limiting, and doesn't give you that connection that we're

talking about,” so the band is grateful to be performing live again.

And if The Wood Brothers' Spoleto performance is any indication, the band's Amp performance will be one of both celebration and catharsis.

“Even though the concert crowd broke into a dancing crowd near the end of the show, overall the outburst of joy was flavored with a little wisp of world-weary blues,” Whitley wrote. “We have survived. We all know what Oliver Wood meant when he asked, ‘Does anyone feel just a little bit broken from this last year?’”

Cram to hold filmmaker event for Northern Lights-produced ‘Gary K. One Step at a Time’

SARA TOTH

EDITOR

The Twelfth Tradition of Alcoholics Anonymous is, as the name suggests, anonymity. It's a tradition that holds deep significance, and it is for this reason that the co-founder of AA – an international fellowship of about 2 million, spread across about 10,000 various groups and organizations – is often simply known as “Bill,” or “Bill W.” It's been more than 80 years since AA was founded by Bill W. and Bob Smith, a doctor out of Akron, Ohio. A group of members published *Alcoholics Anonymous: The Story of How More Than One Hundred Men Have Recovered from Alcoholism* (more commonly known as “The Big Book”) in 1939.

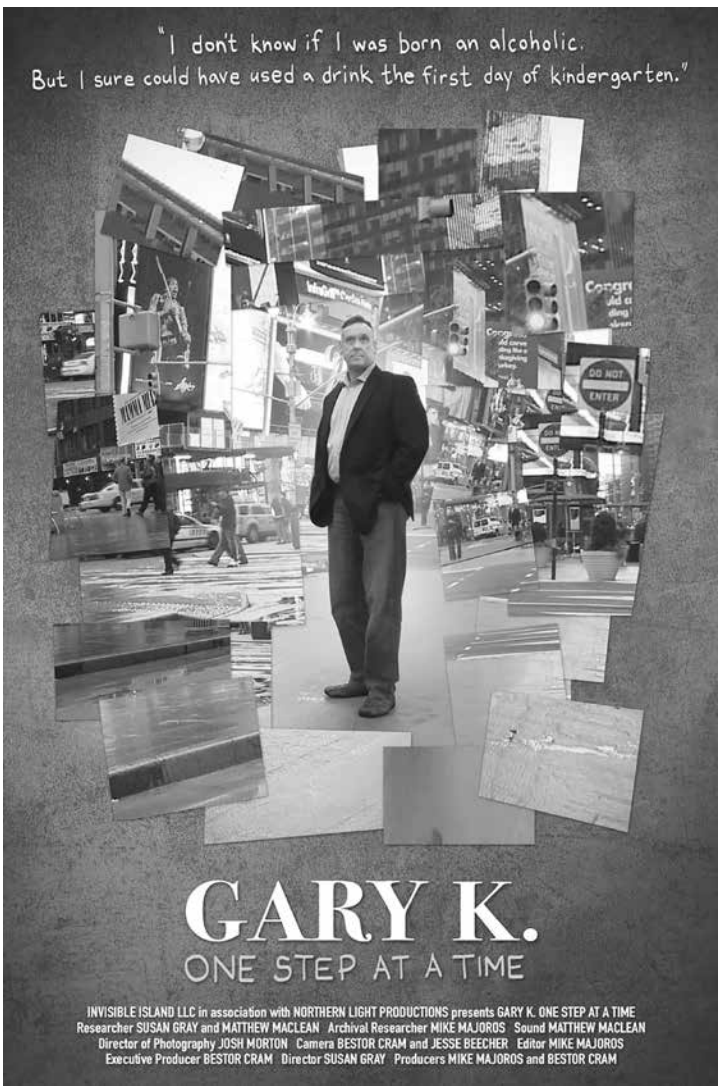
Their work inspired a play, *Dr. Bob and Bill W.*, written by Janet Surrey and Samuel Shem, published in 1990 – that play then led, in a number of ways, to “Gary K. One Step at a Time,” a 59-minute-long documentary film that will be screened – at no charge – at 10 a.m. today at Chautauqua Cinema as a Meet the Filmmaker event with Bestor Cram, who will host a Q-and-A after the screening.

“Gary K. One Step at a Time” is the result of 10 years of work, as filmmakers from Invisible Island and Northern

Lights Productions (Cram's production company) tried to find ways to uncover the experiences of the recovery process laid out in “The Big Book.” Their work led them to *Dr. Bob and Bill W.*, and the actor portraying Bill W. – Gary K. – who was struggling on his own journey of recovery. The film was a 2020 Official Selection of the Virtual Reel Recovery Film Festival.

As the actors – Gary K. and Richard Springle, as Dr. Bob – immersed themselves in their work, filmmakers bore witness to both their own lives and the lives of their “stage” characters. The film ends in Florida, where Gary K. is director of recovery education at Comprehensive Wellness Centers, a member of the Southeast Florida Recovery Advocacy Coalition and the Palm Beach County Substance Awareness Coalition Drug Task Force.

“Addiction is a performance; the real question for how this tragicomedy resolves is found in one's commitment to developing a script,” Susan Gray wrote in her director's statement for the film she helmed. “Gary K.'s struggles to fulfill that commitment become a reflection of how important purpose and guidance are in leading one on a pathway for stepping forward.”



GARY K. ONE STEP AT A TIME

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Advertising telephone 716-357-6206
Business telephone 716-357-6235
Circulation telephone 716-357-6235
Editorial telephone 716-357-6205
Email address daily@chq.org
Fax number 716-357-9694

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LECTURE



KRISTEN TRIPLETT / STAFF PHOTOGRAPHER

Nita Farahany, the founding director of The Duke Initiative for Science & Society, gives a remote morning lecture on the ethical implications of neurotech developments Thursday in the Amphitheater.

FARAHANY

FROM PAGE 1

Farahany showed the audience a recording of her own brain activity, which was an array of different colors constantly changing shades. “What’s really interesting isn’t just how pretty my brain is. I do think I have a lovely brain,” Farahany said. “Actually, the fact is that those characteristic patterns can be decoded and parsed in great detail.” Companies are heavily investing in brain monitoring technologies, such as video games where the controller is a person’s mind, cars that alert people when they are drowsy, robotic limbs that move from signals from the brain, swarms of military drones controlled by thoughts, and visible feedback to show people when they are focusing or in a state of mediation. “This can be really powerful for things like ADHD. Training with a video game using one of these headsets, trying to get a golf ball into a hole, it turns out, can be more powerful if you’re able to complete about 20 hours of one of these games than even being on some ADHD drugs,” Farahany said. Jack Gallant, one of her favorite neuroscientists, published a study in 2011 in which people lay in a fMRI machine and watched a series of YouTube videos. The machine recorded the brain activity of the subjects, and Gallant was able to “decode,” Farahany said, their thoughts to recreate a rough image of what they were viewing. “He essentially built a dictionary, a library, an algorithm that can start to pre-

dict if you see this type of blood-oxygenation level, this is what it means in the brain. This is where the images are that you see,” Farahany said. “He then reconstructed, just based on brain activity alone, what the images were. They are a little bit blurry. It’s not a perfect representation, but it’s pretty remarkable.” Previously, only doctors had the technology to see into the brain’s inner workings, but now, and more so in the future, everyday citizens will have access. “Which raises the question: Should you have direct access to this information? Should it go through an intermediary, somebody who can interpret it for you?” Farahany said. “Is there a right to self-access? If there is, is there a corollary right to be able to do more than just access your brain? Can you change it as well?” In sports, any physical enhancements, such as performance-enhancing drugs, are considered to give the athlete an unfair advantage. Common belief is that competitions should be won through innate physical gifts and hard work. “Is this just what we are doing in society, or what we’re doing in humanity?” Farahany said. “Aren’t we always trying to enhance our own brains? Is that just part of what it means to flourish as a human being?” International chess competitions, Farahany said, have banned the use of memory-enhancing pills, because they give advantages to the user, and chess players are required to take drug tests before playing. And she said sports industries are not the only ones

interested in brain-monitoring technologies. She said many tech companies like Facebook are “all-in.” The social media giant recently released an update on their computer-brain interface. In the study, they researched people who already had a brain chip to control epilepsy, and they were able to correctly predict what a person was going to say before they said it, which could be used for people with debilitating paralysis. Facebook has already bought Control Labs, a leading company in the field, and is working on actual reality games, which are video games that interact with real life – such as Pokémon GO – and virtual reality games that use only the players’ thoughts to play, as well as computers that do not use a keyboard or a mouse. Elon Musk is another figure in the brain monitoring industry. Recently, Musk released a video of a chimp playing a simple video game through a brain-monitoring headset. Some of the efforts have been noticeably well-intentioned, Farahany said. IKEA, for example, wanted to create affordable artsy rugs for art lovers, but when they released the products, lines turned into brawls and the products were immediately sold online for thousands of dollars, which is called scalping. So, IKEA used a technology that tracked a person’s mental reaction to art, and customers could only buy pieces that they had a noticeable mental engagement with. The process worked, Farahany said, and no fights occurred and none of the art was scalped later. Though IKEA and its customers had a good experience with the application of the technology, Farahany said neurological surveillance needs to be limited. “I, for one, am not ready to hand over the keys to my brain to be part of the greater surveillance economy that has been expanding so rapidly in recent years,” Farahany said. “Especially since it isn’t just corporations, but also governments, (which) are all in when it comes to investments in the human brain.” Every brain is unique, and Farahany said each person has a “biometric identity”



that could be used in the future to unlock a laptop, or for government identification purposes. Some governments are already implementing the technology. In a class in China, students wore headsets that had different lights that would shine based on how focused they were. Not only would it shine on their head, but they were connected to a console in front of the teacher so they could easily be monitored. The data was shared with the school and parents. The government of China also had access to the data, but Farahany said it was unclear what they were using the information for.

“How does that affect human development? How does it quell the possibility of any dissidents or resistance, the ability to fantasize?” Farahany said. “How would that impact your ability to truly flourish, to grow, to think something novel and different?” She said this will likely have a deep impact on children’s creativity and imaginations, and that most innovators have had their greatest ideas while their minds were wandering. “I worry that we may have a slight increase in productivity; that is, the efficiency of the number of hours a person spends paying attention, and a plummeting result of the quality of their output as creativity starts to decline,” Farahany said. Society, Farahany said, needs more protection around brain monitoring. Currently, there are no ex-

“

The time has come to recognize cognitive liberty so that we can embrace the promise of neurotechnology, while safeguarding human flourishing.”

—NITA FARAHANY
Founding Director,
The Duke Initiative for Science & Society

PLICIT protections around neurological surveillance in the U.S. Constitution. But she also stressed the right for people to choose what kind of technology they would like for themselves, such as the keyboard-less computer or more effective ADHD treatment. “The time has come to recognize cognitive liberty so that we can embrace the promise of neurotechnology, while safeguarding human flourishing,” Farahany said. As part of the Q-and-A session, which Farahany conducted live from her home in North Carolina, Matt Ewalt, vice president and Emily and Richard Smucker Chair for Education, asked Farahany to talk more about IKEA using brain monitoring to sell art. When she discussed IKEA earlier in the lecture, as the audience reacted, an alarm went off in the distance. “I also feel like,” Ewalt said, “that was Chautauqua just raising an alarm because of our love for the arts, as well as the implications of what that means, and measuring what loving art means, and who gets to define that.” Farahany said the technology was first developed for museums, and scientists tracked the brain patterns of people viewing different works of art and asked them later how they felt about each. They noticed an innate reaction within the brain for pieces that the person likes. The technology was also used to recommend similar works of art. Farahany said it brings up the interesting question of what is defined as love. “What does that do to how we think about our own appreciation of art, that you have to have an objective measure in your brain that somebody can visualize, and that that’s the true mark of what counts as appreciation?” Farahany said. “Our experience of appreciating art will start to be narrowed. It’s only if you love it that it counts. Well, actually, if I’m disgusted by it, then the artist has achieved something that they were trying to achieve as well, potentially.”

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ANNOUNCEMENTS

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CROSSWORD

By **THOMAS JOSEPH**

ACROSS

1 Appear unexpectedly

6 Israel's Meir

11 Plain silly

12 Top players

13 Time being

14 Mailing need

15 Make well

17 Lofty poems

18 Coup d'—

20 Long ride

22 Shaggy ox

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26 Kagan of the Supreme Court

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32 Prayer ender

33 Train units

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36 Blowgun ammo

38 Words to live by

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43 Tatum of "Paper Moon"

44 Sung story

DOWN

1 Wrestling win

2 Lennon's love

3 Breakfast mix

4 Free of censorship

5 Jury member

6 Empty talk

7 Padded footstool

8 First at the plate

9 Titled woman

10 Band boosters

16 Yale rooter

18 Took in

19 Account

21 Crocus cousin

23 Airport area

24 Dread

25 Goes astray

27 Convention ID

Yesterday's answer

16 Yale rooter	30 Conclude kin
33 Pancake's	34 Novelist Oz
35 Less than any	37 Oodles
39 Flamenco cry	41 Bruins legend
42 Dissenter's vote	





8-20

CHAUTAUQUA WOMEN'S CLUB TUESDAY AFTERNOON BRIDGE SCORES AUGUST 17, 2021					
SECTION A					
North/South			East/West		
1st	Shirley Irish and Frank Grzegorzewski	71.18%	1st	Barbara Grzegorzewski and Sol Messinger	57.56%
2nd	Bill Blackburn and Margaret Blackburn	64.90%	2nd	Herbert Keyser and Mary Khosh	55.54%
3rd	Nancy Theado and Paul Theado	50.61%	3rd	Michael Beldon and Louise Beldon	54.87%

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12:45 p.m. Tuesdays at the Chautauqua Women's Club. Participants must be vaccinated and wear a mask.



VISHAKHA GUPTA / DAILY FILE PHOTO

Chautauqua Music Camp Concert Band Director Terry Bacon leads a rehearsal on Aug. 13, 2019, in McKnight Hall. The Music Camps returned to the grounds during Week Eight, with restricted enrollment and a virtual event to culminate the week.

Dibert Foundation continues support of annual Music Camps

For more than two decades, the Winifred Crawford Dibert Foundation has sponsored the Chautauqua Music Camps that take place on the grounds throughout Week Eight. Winnie Dibert of Jamestown created the foundation to accomplish her goals of supporting youth programming, education and the arts. The camps pride themselves in providing children a combination of experience in each of these areas. Unable to congregate in

2020, Chautauqua Institution Arts Education was thrilled to be able to host students (in sixth through 12th grades) this year for three Music Camp programs. Students were given the opportunity to improve their musical skills while being immersed in the ample culture that flourishes on the grounds. The three Music Camp programs offered this year were the String Ensemble, Middle School Band and Jazz Combos.

Due to COVID-19 limitations and safety concerns, the Music Camps have had to restrict enrollment this summer. The students have been rehearsing in the mornings, with private lesson opportunities available in the afternoons. "Given the limitations imposed during the COVID pandemic, the Winifred Crawford Dibert Foundation board is very pleased that Chautauqua Institution and the band camp staff are

able to continue the camps this year," said Jane Becker, board member of the Dibert Foundation. "We hope each of the band campers have a great opportunity to learn and share at Chautauqua." In a normal year, Chautauqua Music Camp students perform in various concerts around the grounds at the conclusion of their training week. This year, a culminating musical event will be held virtually for the students' families.

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Conceptis Sudoku

By Dave Green

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

Difficulty Level ★★★★★ 8/20

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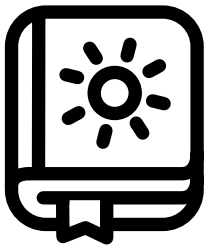
7	4	5	3	8	9	2	6	1
6	2	8	5	4	1	7	3	9
1	3	9	2	7	6	5	8	4
3	7	4	8	6	5	9	1	2
5	9	1	7	3	2	8	4	6
2	8	6	9	1	4	3	5	7
9	1	3	4	2	8	6	7	5
8	6	2	1	5	7	4	9	3
4	5	7	6	9	3	1	2	8

Difficulty Level ★★★ 8/19

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RELIGION

Harper: Time is God’s holy gift to use wisely, share with others



MORNING WORSHIP

COLUMN BY MARY LEE TALBOT

“After many weeks at home during the pandemic – like you, I suspect – I finally got around to doing some delayed tasks,” said the Rev. Lynn Casteel Harper. “I read my church’s bylaws from end to end.” Harper preached at the 9 a.m. Thursday morning worship service in the Amphitheater. Her sermon title was “Making the Most of Time,” and the Scripture reading was Ephesians 5: 15-20.

The bylaws, she said, contain dry procedural language, “a remedy for insomnia. They include items like maintenance of membership rolls, revenue controls and building maintenance. Buried on Page 19 of 26 was a ‘Committee of Elders,’ designed to resolve disputes among members and provide counsel to church leaders. They are to be wise people who give advice and spiritual counsel.”

This practice had fallen by the wayside in the church, but Harper would like to revive it.

“It sounds like a wise idea, to put wisdom and wise ones at the center of our activity,” she said.

Paul, in writing to the Ephesians, urged them to live as wise ones as part of his larger emphasis on maturing in faith. In Ephesians 4: 14-15, Paul wrote, “We must no longer be children ... but speaking the truth in love, we must grow up in every way into him who is the head, into Christ.”

“To live as wise, discerning people is essential to the life of faith,” Harper said. “The writer of Ephesians urged them to make the most of their time, to live in right relationship, to live intentionally in relationship with Christ.”

She told the congregation, “So often we talk about killing time or wasting time as if time is the enemy rather than a friend. We have a ‘to do list’ and a ‘bucket list’ and on the internet is a carefully curated YOLO list.”

She continued, “YOLO: You Only Live Once. These are people who are risk takers, who throw caution to the winds because – YOLO. This means cliff-face camping, volcano surfing and swimming with crocodiles in a cage of death. You know – YOLO.”

This self-indulgent attitude is not what Paul recommended, she said. There was less focus on the self and on adrenaline highs.

“The risk Paul wrote about was a life committed to faith, that the last shall be first, to the least of these, to understand the Lord’s will,” Harper said.

Scottish theologian John Swinton, whom Harper called the theologian of dementia, Alzheimer’s disease and cognitive disability, writes about time in light of faith, what he calls timefulness. Time is a gift from God



DAVE MUNCH / PHOTO EDITOR

The Rev. Lynn Casteel Harper, minister of older adults at the Riverside Church in the City of New York, delivers her sermon “The Gift of Wisdom” Sunday in the Amphitheater.

for us to give to each other, Harper told the congregation, and through Jesus to give time to those in need.

Timefulness is an unrushed, attentive presence. “Timefulness honors being, not doing,” Harper said. “It honors the worth of self and others that is given, not earned.”

Harper asked the congregation, “Have you ever been sick or in a crisis and what you needed was people who offered timefulness, presence, not flowers or casseroles? These are people who will be there with you and for you. It is the greatest gift you can offer.”

A daughter, visiting her dying mother, told Harper that they sat together in “companionable silence.”

“Timefulness is about quality, not quantity,” Harper said. “Isn’t five minutes of being fully present worth more than 50 distracted minutes?”


During the pandemic, people found many ways to be present: Zoom, Facetime, phone calls, letters. The time of 625,000 vulnerable people was cut short, Harper said. “Clearly, we see the preciousness of time, and we need to reclaim time as a gift to use wisely and share with others.”

Harper turned to the members of the Motet Choir and

told the congregation, “Singing is part of living wisely. To offer a song has nothing to do with productivity, it nourishes the soul; it is a sermon in song.”

She continued, “As long as we have breath, we can offer timefulness, God with us, Emmanuel. This is the holy presence in time that has nothing to do with things. We are called to a greater risk as we attempt to live as wise people with God’s help. And with God’s help, we can reclaim the holy gift of time.”

The Rev. Mary Lee Talbot presided. Bill Schweinfurth, president of the Lutheran Association of Chautauqua, read the Scripture. For the prelude, members of the Motet Consort, Barbara Hois, flute and Joseph Musser, piano, played “Largo e dolce” and “Presto,” from Sonata 1 for Flute and Keyboard, by Johann Sebastian Bach. Members of the Motet Choir sang “With A Voice For Singing,” by Martin Shaw. Joshua Stafford, who holds the Jared Jacobsen Chair for the Organist and is director of sacred music, played the postlude. The Edmund R. Robb-Walter C. Shaw Endowment and the Randell-Hall Memorial Chaplaincy provide support for this week’s services and chaplain.



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