

The Chautauquan Daily

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Lost & Found in the Labyrinth



CHANTICLEER

Vocal chamber ensemble Chanticleer returns with eclectic repertoire

KAITLYN FINCHLER
STAFF WRITER

Forty-five years in the making, the sounds of blended voices from a San Francisco-based group will permeate the Amphitheater with an evolution of re-inspired Renaissance pieces and other eclectic tunes.

With a plethora of musical genres in tow, Chanticleer will perform at 8:15 p.m. tonight in the Amp. Made up of 12 “incredibly talented” singers and musicians, the male vocal chamber ensemble will perform a “little bit of everything,” said Tim Keeler, music facilitator for the group.

“This program is called ‘Labyrinth,’” he said. “(The performance) takes us through a bunch of different styles and a bunch of different challenges.”

Keeler said the show starts with earlier music, in-

cluding some Renaissance polyphony – where two or more independent melodic lines create complex harmonic and rhythmic textures – as well as pieces written specifically for the group.

“We have included one of my favorite pieces on the program by American composer Trevor Weston, called ‘O Daedalus, Fly Away Home,’” he said, which is based on a poem by Robert Hayden – the first Black writer to hold the position now known as U.S. Poet Laureate.

The second half of the program includes an arrangement of Joni Mitchell’s “Both Sides Now” and jazz standard “Stormy Weather,” ending with bluegrass spiritual numbers.

The ensemble also has the “privilege” of offering a music education program, Singing in the Schools, where vocalists visit Bay Area schools and “set an example” for singers of all ages, Keeler said.

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GREENE

String theorist Greene to appraise belief within context of universe

ARDEN RYAN
CONTRIBUTING WRITER

Brian Greene was in high school when he realized he had a knack for explaining big ideas.

He was once tasked with lecturing his class on the science of sleep, so he dove into the research to create an engaging presentation that would excite his classmates. The class responded well, and at that moment he realized that breaking down complex concepts may be part of his future.

Greene was right. In his career as a theoretical physicist and professor of physics and mathematics at Columbia University, he has developed a reputation as a preeminent science communicator of the day.

A leading proponent and researcher of string theory – conceptually explaining that infinitesimal strings constitute the universe at its most fundamental level – Greene makes it his daily work to break complicated theories into absorbable thoughts.

At 10:45 a.m. today in Amphitheater, Greene will continue the week’s Chautauqua Lecture Series theme, “The State of Believing,” with an exploration into humanity’s beliefs about science and the universe, bringing big ideas for Chautauquans to ponder.

Greene will share features from a life spent contemplating the cosmos, how humans understand it, and how humans have developed different – but not incompatible – beliefs about the world and its origins.

“As human beings, our sense of where we came from and what matters to us has an impact on everything that we do,” Greene said.

As he will share this morning, humans gravitate toward two innate belief systems: one of scientific facts and one of expressive origin stories. Humans have “a fundamental need to anchor” their perception of the universe and ideas about it “through an understanding of origins.”

Both the factual and the spiritual are valuable pathways to understanding the universe, Greene said, but the pair should not be confused.

See GREENE, Page 4

Singh to discuss Sikh faith, ‘staying optimistic and hopeful amidst darkness’



JAMES BUCKSER
STAFF WRITER

Simran Jeet Singh is working for equality.

Singh will speak on his own journey today at 2 p.m. in the Hall of Philosophy as part of Week Four of the Interfaith Lecture Series theme “Religious Faith and Everything Else We Believe In.”

Singh strives for equal treatment of all people, regardless of race, class or faith, serving in several

roles, including his work as an Atlantic Fellow for Racial Equity with Columbia University and the Nelson Mandela Foundation, a Soros Equality Fellow with the Open Society Foundations, and executive director of the Religion and Society Program at the Aspen Institute.

The institute works to ensure that all people “have the opportunity to thrive,” Singh said, no matter “what they believe,

if they don’t believe, how they look, where they come from.”

“We do that in many different ways,” Singh said, “primarily by working with leaders in different areas who can help ignite change and resolve some of the biggest social issues that we face in our time today, around racial justice, around climate change, and ultimately, about learning the dignity in the people that we meet every day.”

Singh holds graduate degrees from Harvard and Columbia, and is a visiting lecturer at Union Seminary. He writes articles for outlets including *Time* magazine, CNN and Religious News Service. He is the author of a children’s book, *Fauna Singh Keeps Going: The True Story of the Oldest Person To Ever Run a Marathon*, and a nonfiction book, *The Light We Give: How Sikh Wisdom Can Transform Your Life*.

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IN TODAY’S DAILY

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NOT DECLINING; TRANSFORMING
ter Kuile opens week by examining future of community, spirituality within surprising secular spaces.
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‘WE WILL SEE IT EVERYWHERE’
Duke Divinity’s Bowler makes case that faith is still needed — even amid declining religious belief.
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SHARING THEIR JOURNEYS
Opera Conservatory students prepare for mixed-media recital of spoken, sung pieces.
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<p>TODAY'S WEATHER H 77° L 57° Rain: 0% Sunset: 8:50 p.m.</p>	<p>THURSDAY H 80° L 59° Rain: 40% Sunrise: 5:59 a.m. Sunset: 8:49 p.m.</p>	<p>FRIDAY H 72° L 62° Rain: 30% Sunrise: 6:00 a.m. Sunset: 8:48 p.m.</p>
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MUSIC

Piano Program alum Zhu reminisces on years at Chautauqua in advance of recital



BRIEFLY

NEWS FROM THE GROUNDS

Men's Softball League news

Come watch the Arthritics vs. Slugs game at 5 p.m. and the YAC vs. Fish Heads game at 6:30 p.m. tonight at Sharpe Field.

CLSC Class of 2006 Book Discussion

The Chautauqua Literary and Scientific Circle Class of 2006 will have a Brown Bag book discussion from noon to 1 p.m. Thursday in the Kate Kimball Room of the Literary Arts Center at Alumni Hall. Bring your lunch, beverage and a favorite CLSC book to discuss.

Chautauqua Women's Club news

The Flea Boutique is open from noon to 2 p.m. today behind the Colonnade. Artists at the Market will be held from 1 p.m. to 4 p.m. today at the Chautauqua Farmer's Market. The Language Hour is at 1 p.m. today at the CWC House with French, Spanish, German and Swedish. Tonight is Brain Battle Trivia Night at 5:30 p.m. at the CWC House. Tickets available at chautauquawomensclub.org.

Ask the Staff Tent Time

Please stop by the green tent for "Ask the Staff Tent Time" between 3 and 5 p.m. today on Bestor Plaza (Rain location: Colonnade porch). Shannon Rozner, general counsel and senior vice president of community relations, and Deborah Sunya Moore, senior vice president and chief program officer will be there.

Chautauqua Dialogues welcomes new facilitators

Join the Chautauqua Dialogues as a facilitator. Chautauqua Dialogues provides an opportunity for Chautauquans to have meaningful engagement and conversation within the context of the Chautauqua weekly theme in an informal and small group setting led by a trained facilitator. Nineteen sessions will be offered every week this season. For information, contact rogerdoebke@me.com.

Opera Conservatory Master Class

At 10 a.m. today in McKnight Hall, Craig Rutenberg works with the next generation of vocal talent. Rutenberg, who has served as head of music for the Metropolitan Opera and worked with many other companies in North America and Europe, is a guest faculty member for the Chautauqua Opera Conservatory this summer.

Join the Chautauqua Choir

Sing with the Chautauqua Choir this season for performances in the morning and evening Sunday worship services. Anyone interested must attend two out of three weekly rehearsals. Rehearsals are at 6:15 p.m. Thursdays at Smith Wilkes Hall, and Fridays and Saturdays at Elizabeth S. Lenna Hall. New members should arrive for their first rehearsal to register and be assigned a music folder. Email chqchoir@gmail.com or call the choir library at 716-357-6321.

Massey Memorial Organ recital

Joshua Stafford, director of sacred music and Jared Jacobsen Chair for the Organist, will play a recital on the Massey Memorial Organ at 12:15 p.m. Wednesday in the Amphitheater. The program will include "Cortege et Litanie," by Marcel Dupré; and "Scherzetto" and "Sonata Eroica," by Joseph Jongen.

Meet the Filmmaker news

Director Joshua Seftel's Oscar-nominated short documentary film, "Stranger at the Gate," tells the story of Richard (Mac) McKinney, a Marine veteran from Indiana, who served in Iraq and Afghanistan.

Seftel will be on-hand for a Meet the Filmmaker Q-and-A following a screening of the 30-minute documentary at 6 p.m. Wednesday at the Chautauqua Cinema. Free with a gate pass.

ZOE KOLENOVSKY

STAFF WRITER

World-class pianist Alvin Zhu will take the stage to perform a series of pieces dear to his heart at 4 p.m. today in Elizabeth S. Lenna Hall.

Zhu, who is the School of Music Piano Program's featured alumnus this summer, will be joining the Chautauqua community for three days this week, delivering this afternoon's recital and a master class tomorrow for the piano students.

"Having been a student in this program for three years myself, I know just how talented these students can be," he said. "I am more than excited to work with these bright young artists."

Zhu participated in the Piano Program in the summers of 2013, 2014 and 2015, where he stood out as a rising star.

During his first summer, he won the Chautauqua Piano Competition, then returned the next year, having earned his master's degree from Juilliard and acceptance into the Artist Diploma program at the Yale School of Music.

Zhu said he was "blown away by the dazzling practice and performing spaces, the world-class vocal program, and the multitudes of performances and

even lectures given at the Amphitheater" during his first year as a student.

"I had so much fun in the piano program as well, as co-chairs John Milbauer and Nikki Melville created such a dynamic and enriching program that made the five weeks fly by," he said. The sentiment continued for Zhu the following year, as he found himself "connecting more with the lovely community."

"Familiar faces and spaces made me feel like coming home," he said.

His final sojourn in Chautauqua as a student was marked by "an opportunity of a lifetime," as he was about to play a concerto with the Chautauqua Symphony Orchestra in the Amp as part of a "Celebration of Mozart." Zhu recalled the experience as "one of my fondest memories."

"Those summers – those years, in fact – were perhaps some of my most transformative as a student," Zhu said. "Something about it just made me come back year after year. It is truly a treasure."

Now, returning 10 years later, he will begin his recital with Wolfgang Amadeus Mozart's "enigmatic" Fantasy in D Minor, followed by selections from Spanish composer Federi-

co Mompou's "Impresiones Intimas." The afternoon will continue with Frederic Chopin's Nocturne, Op. 62, No. 1 and George Gershwin's Three Preludes, a "quintessential American classic."

Zhu is set to open the second half of the recital with two preludes written in the 1950s by his paternal grandfather, Zhu Gongyi. Gongyi, who served for years as chair of the piano department at the Central Conservatory of Music in Beijing, is recognized with admiration by his grandson as a "master piano pedagogue whose influence in China is still widely felt today."

The performance will continue with Brahms' "delightful" 16 Waltzes, Op. 39, and it concludes with Austrian Alfred Bruckner's "opulent transcriptions" of Johann Strauss' "Die Fledermaus."

"Whenever I create a program, I try to put together some of my favorite works alongside music that I believe that specific audience would enjoy," Zhu said. "With music spanning three continents, six countries, and almost 200 years, I believe there is something for everyone."

He is currently on faculty at The Tianjin Juilliard School in Binhai, China, where he is a teaching fellow for undergraduate music theory and graduate music history.

"Working in China is different than in anywhere else," said Zhu. "It's a place



ZHU

where culture and the arts flourish to unimaginable proportions; millions of children study and idolize piano, while young people flock to attend lectures, master classes and concerts given by Chinese and international artists."

As one of these artists, Zhu said "most of my time is spent teaching, giving master classes and judging competitions all year round."

Zhu has taught master classes at universities including Yale, Soochow, Texas State, Brigham Young and Weber State; at the conservatories of Wuhan, Sichuan, Xinghai and the Liu Shikun Arts School; and for the organizations of Steinway Beijing and Shanghai, the Tianjin Grand Theater and Lang Lang Music World, among others.

In 2021 alone, he served as a judge for the Lang Lang International Music Festival in Ningbo and Shenzhen, the Franz Liszt International Piano Competition, the Paderewski Youth Piano Competition and the Paris Vivace International Piano Competition.

Zhu said the balance between teaching and performing "is quite challenging at times." In addition to his responsibilities at Tianjin Juilliard, he has also guest lectured for the United States Embassy in Beijing, The Juilliard School in New York, the Central Conservatory of Music in Beijing, and Soochow University in Taiwan. Despite these numerous obligations, he still enjoys performing when possible.

"Every now and then, however, I am able to squeeze in a few concerts and tour around China," Zhu said. He said he hopes he will be able to perform more now that there are fewer pandemic-related restrictions in place.

Wednesday at the CINEMA

Wednesday, July 19

THE QUIET GIRL - 3:15
"Extremely lovely, gentle, and rewards your patience." -Christy Lemire, *FilmWeek* (PG-13, 96m)

STRANGER AT THE GATE - 6:00 Meet the Filmmaker Special Event! Free Admission! Director Joshua Seftel's Oscar-nominated short documentary film tells the story of Richard (Mac) McKinney, a Marine veteran from Indiana, who served in Iraq and Afghanistan. Struggling with PTSD and Islamophobia after his military service, he planned a large-scale attack on a local mosque. But things turned out differently when he spent time with the community that welcomed him. Joshua will host discussion after the screening. Sponsored by Carol L. Rizzolo. (NR, 30m)

EVERY BODY - 8:45
"One of the most important documentaries of the year." -Randy Myers, *San Jose Mercury News* "An up-to-date declaration that being intersex is something to be celebrated. In the end, we can't help but share in the enthusiasm." -David Lewis, *San Francisco Chronicle* (R, 92m)

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NEWS



HG BIGGS / STAFF PHOTOGRAPHER

Chautauquans crowd the benches and the surrounding Grove to listen as President Michael E. Hill reports on long-term budgeting at the Institution Leadership Forum Saturday in the Hall of Philosophy.

After news of opera cuts, packed forum dedicated to long-term financials

ALTON NORTHUP
STAFF WRITER

“The Institution is on sound financial footing,” assured Chautauqua Institution President Michael E. Hill at Saturday’s Institution Leadership Forum following the Chautauqua Property Owners Association General Meeting.

The forum, held in the Hall of Philosophy, largely focused on the Institution’s budgeting and financial planning, and came 11 days after announced cuts to Chautauqua Opera Company and Conservatory funding, and five days after a town hall meeting that drew a capacity crowd of Chautauquans, students and faculty July 10 to Elizabeth S. Lenna Hall to express deep concerns and support of the program. Saturday’s forum was likewise heavily attended.

In advance of Saturday’s forum, Hill sent a letter to Chautauquans on Friday detailing the finances and reasoning for the cuts served as a guide to his comments.

In the memo, Hill noted the Institution started the 2023 season with \$10.5 million in cash reserves – which he attributed to strong pre-pandemic years – which is about 20% of the annual operating budget. He called the 2022 season “disappointing” and broke down

a \$6.6 million increase in expenses from 2019 to 2022.

“We’ve been on a three-year journey through this COVID period,” Hill said at the forum. “We had hoped that last year we would be able to emerge fully from our pre-COVID conditions, and certainly that was not the case.”

In response to the deficit, and an unpredictable post-pandemic economy, the Chautauqua Institution Board of Trustees requested the Institution’s leadership team make a three-year budget plan. Immediate changes for the 2023 season were one less mainstage production for theater and opera, a pause on the School of Arts while a new artistic director is brought on board, a hiring freeze for selected positions outside program areas, reduced seasonal staff housing, reduced CHQ Assembly budget, eliminating raises for executive staff and reduced operating expenses across all departments.

The Institution anticipates closing a \$3.54 million gap in 2024, based on estimates, through \$200,000 in new earned revenue, \$1.4 million in new philanthropy, \$1.2 million in reductions outside of programming and \$700,000 in reductions to programming – where the opera reductions fall. Still, projections show

the Institution will need to reconcile an additional \$500,000 in 2025.

The bulk of programming reductions ahead of 2024 come from a 70% cut to Chautauqua Opera Company and Conservatory funding. As part of these cuts, the nation’s fourth-oldest opera company will instead focus on new American workshops, still under the direction of General and Artistic Director Steven Osgood, and will hold no major performances in Norton Hall.

The decision to make cuts to the opera program were based on the financial impact of the highest subsidy programs, Hill and other executive staff shared at the July 10 meeting. In 2019, the best year on record for the Institution, opera brought in \$99,047 in revenue from 2,856 tickets. Those figures – as all attendance figures did – dipped in 2022, with 1,761 tickets bringing in \$77,536. Likewise, the Conservatory saw a decrease of \$388,331 in revenue from 17,241 tickets in 2019 to \$287,307.99 from 9,239 tickets in 2022.

“We’re charged with overseeing the Institution’s strategy and that means ensuring that the choices that are being made are aligned



DAVE MUNCH / PHOTO EDITOR

Chautauqua Opera Company General and Artistic Director Steven Osgood speaks during a public meeting to discuss the future of opera amid budget cuts and a new model for the program on July 10 in Elizabeth S. Lenna Hall.

with our mission and our vision, that the strategies are informed by sound data and information and that our work is shaped and modified in review of both internal forces, but as importantly, external forces,” Candace Maxwell, chair of the board of trustees, said on Saturday.

Those external forces, Hill said, are affecting many cultural institutions. In 2022, the Metropolitan

Opera announced it would withdraw \$30 million from its endowment, give fewer performances and stage more contemporary shows, or new works. On July 13, the Public Theater laid off 19% of its staff amid a 30% decline in attendance, accord-

ing to *The New York Times*. “Chautauqua has always wrestled with change when it bumps up against tradition, but like cultural institutions across the country, we know that we need to continue to adapt for this era of Chautauqua,” he said.

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FROM PAGE ONE

GREENE
FROM PAGE 1

"It's in the place of interface between these two that we find both richness, but also challenges," he said.

He thinks that knowing your past can inform and give purpose to your present.

"We as a species have tried to understand where we collectively come from, where the planet comes from, where the stars come from - ultimately, where the universe comes from," Greene said.

When early humans began to ask those questions, there was no science, no "logically reasoned, coherent set of insights" to provide answers. They then "filled that gap with wonderfully rich and potent stories of creation" to make sense of the world. With scientific advances, more useful stories answered queries about the future, Greene said, but that doesn't mean the old stories should be discounted.

While these stories can't make useful predictions, they are no less significant to humanity, Greene said,

The reverie, the wonder and the respect for life and mind that the cosmological perspective seeds, for me, is the most valuable lesson."

—BRIAN GREENE

String theorist, author,

Until the End of Time: Mind, Matter, and Our Search for Meaning in an Evolving Universe

and there is value in recognizing the questions that each system is able to answer.

"(They) brush up against each other because they're both talking about origins in the largest sense of the term," he said. "There is a place for the stories that emerge, so long as you keep straight what those stories are particularly adept at providing insight into."

The friction between frames of mind can be "destabilizing" when a "false competition arises," Greene said. "If you have an open enough mind to hold these kinds of ideas simultaneously ... then they can co-exist in a harmonious way." That is not an easy task, Greene said - people are

not accustomed to accepting both at once, as distinct and equally important.

Theories about the universe can be taken as controversial by either side, if one doesn't see from the other's perspective. Greene said he believes the problem is less a failure of public education about science than it is a social bifurcation between groups with contrasting perspectives.

People hold close group associations, he said, be it with a religious or scientific community. Individual members often want the views of their group to triumph over their competitors, not taking the others' into consideration, "gravitating toward (their group's) perspective with a

tremendous force."

To find common ground, people need to feel heard and understood, Greene said, and given a fair chance to express their beliefs. He perceives a "deep sense of being dissatisfied and feeling of being ignored," among many, which can drive people away from those who disagree with them and toward a group that can empathize instead.

The pull of people farther to one side "has nothing to do with lack of understanding of science or understanding of science," Greene said. "It's one's feeling of how the world is treating them."

Our current moment in the universe is unlike any other time that came be-

fore or will come after it, Greene said in a 2012 TED Talk. Now is the time to observe and learn everything we can from the universe.

"We are living through a remarkably privileged era when certain deep truths about the cosmos are still within reach of the human spirit of exploration. It appears that it may not always be that way," Greene said in the talk.

That being said, more than 10 years later Greene does recognize that "everything that we value, all life in the cosmos ... is just a snap of the finger" and will be gone in a relative instant. The human timescale for change is vastly different than for the universe. The things that seem so dire

on a human scale are but trivialities in the history of everything, he said, which for him was a life-changing revelation.

Many people will be shocked and react differently to that insight, Greene said. Although the same cannot be said for everyone, in Greene's personal view, the search for meaning and purpose in life should come from an inward search, and not from far out in space.

He said he's inspired by the "wonder that life, that consciousness, can exist," even if it is for a brief time on cosmological scales."

"The reverie, the wonder and the respect for life and mind that the cosmological perspective seeds, for me, is the most valuable lesson," he said.

Greene is most excited when immersing himself in the deep concepts of his area of study, engaging with "the words and conclusions (of) some of the great thinkers of the ages." For him, being a part of the "ongoing human quest to make sense of existence is ... so thrilling that it makes it all worthwhile."

SINGH
FROM PAGE 1

In a recent article for *Time*, Singh wrote about the Sikh idea of seva. According to an article from the BBC, seva or "sewa" involves "acting selflessly and helping others in a variety of ways, without any reward or personal gain," which is important to the Sikh faith.

"It helps us have a sense of perspective about where we sit in the world, how

we relate to other people," Singh said. "It ... helps us to practice humility, and to see that the world is bigger than our individual lives, and that we can find meaning and happiness for serving the people around us."

Singh said while some aspects of American religious inclusion are "getting better," others are "getting worse." What is remaining consistent is that Americans tend to be "unsure" about how to discuss reli-

gion and "uncomfortable" with conversations about it.

"I think that is unfortunate," Singh said. "It leads us to not know important reasons for what makes us tick."

While we're "comfortable" discussing issues like "race and gender and sexual orientation," Singh said religion often gets left behind.

"When we're thinking about creating a culture where people can be their whole selves, but we don't account for religious identity and religious experience," Singh said, "we miss out on an important part of people's lives."

While often under-discussed, Singh said it is "increasingly clear" that re-

ligion plays an "important role in American politics."

"You can look at any major hot-button issue like abortion or immigration, you can look at phenomena and movements like white Christian nationalism," Singh said. "Religion is playing a really important role in our society, and we've gotten to the point now that we can no longer ignore it."

While this is happening here, this is also true outside of "the American context," Singh said, with the rise of right-wing nationalism often using religion as a driving factor.

"If we want to address these issues head on, we have to start taking reli-

gion more seriously and understand better what's happening here so that we can deal with it," Singh said.

Singh said part of the way to do that is to start talking about difficult subjects.

"We really make progress when we actually talk about the issue, even when our conversations are uncomfortable and even when we don't have all the right answers," he said. "I think with regard to religion, step one is really developing a basic comfort around curiosity, being able to ask the right questions and not expecting one another to always have the right answers."

Singh also said a second step is "cultural and reli-

gious literacy" that could help, not "for the sake of having all the information," but to "open our minds and our hearts" to people who are different from us.

Singh will offer his own unique experiences today, hoping to "share a story that people haven't heard before," the story of "a Sikh growing up in America" and share insights he's learned from his tradition that have helped him stay "optimistic and hopeful amidst darkness."

"I'm hopeful that the message will be both grounded in the real challenges of our lives," Singh said, "but also the possibilities of the optimism that comes from it."

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CHANTICLEER
FROM PAGE 1

"(We want) to show them what's possible and to help them out along their journey," Keeler said. "So one day, they could do what we do, or something similar."

Chanticleer is "always trying to push themselves," he said, adding that the group makes an effort to commis-

sion new pieces every year to explore new ways of singing, harmonies and voices.

"While music has changed over the centuries, people are more or less the same," he said. "Five hundred years ago, people still got scared, they still got excited (and) they still fell in love."

Keeler said people feel these things centuries lat-

er because "they're still the same thing." Combining the different styles of repertoire in one program is "less about exploring genres and more about exploring people."

Since its founding in 1978, the ensemble has released 25 albums, including *Our American Journey*, which "celebrates the music of America" with tracks ranging from sacred motets by 17th-century Mexican com-

posers to shape-note hymns and newly commissioned works on American themes.

The 12 singers are: tenors Andy Van Allsburg, Matthew Mazzola and Vineel Garisa Mahal; countertenors Cortez Mitchell, Gerrod Pagenkopf, Kory Reid, Bradley Sharpe, Logain Shields and Adam Ward; bass Andy Berry, baritone Matthew Knickman, and bass and baritone Zachary Burgess.

Keeler said his role is behind the scenes.

"I'm ... choosing repertoire and facilitating the music-making experience," he said, "so when it gets to the stage, those 12 singers can bring everything they've got."

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RELIGION

Barnes: Jesus' mercy is for one person as much as it is for the world

The gospel writer Mark did not spend time on Jesus' back story; he jumped right into Jesus' ministry. "By Chapter One, verse 23, Jesus' fame has spread. He heals the sick, teaches, and the crowds keep getting bigger. They were amazed by what he could do," said the Rev. M. Craig Barnes.

Barnes preached at the 9:15 a.m. Tuesday morning worship service in the Amphitheater. His title was "Healing Doesn't Hurry," and the scripture reading was Mark 5:21-34.

Jesus was on his way to the house of Jairus, the synagogue leader in a small town near a lake. In Jerusalem, the party of the Herodians and the Pharisees had already labeled Jesus a threat and were conspiring against him.

Jairus begged Jesus to come to his home and heal his daughter. "This was not a good career move on Jairus' part if he wanted a larger synagogue. But Jairus was not thinking about his career. He was thinking about his daughter, who was sick to the point of death and he was willing to do anything to heal her," Barnes said.

Jesus agreed to go and the amazed crowd, now a parade, followed along. The disciples, said Barnes, "were excited. They thought their movement would finally get some legitimacy from the synagogue. They wanted Jesus to hurry and heal the little girl."

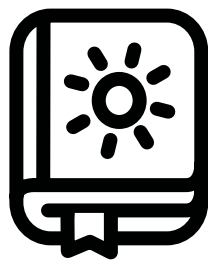
But suddenly in verse 25 the progress stopped. "The parade was going 90 miles an hour and suddenly hit a speed-bump. There was urgency to save the daughter of the town leader," Barnes said.

A woman with a hemorrhage touched Jesus. She had spent all her money on the chronic problem, only to have physicians make it worse – and she stops the whole story. (As an aside, Barnes told the physicians in the congregation to read the account of this story by Luke, himself a physician. Luke left out the part about making the woman's health worse.)

"She is nameless, out of money, health and hope. But the whole story stops and the focus is on her because that is the way the gospel is written," Barnes said. "Have you ever felt anonymous in the gospel, in a crowd, trying to figure out what faith had to do with the issues of the day?"

He continued, "We talk about the big issues of the day, and as a pastor I try to get Jesus in on those issues because the gospel of salvation is critical. Maybe you are wondering if the issues you bring sound petty and full of self-indulgent piety."

The woman in the story just wanted to touch grace as it passed by her. She tried to touch Jesus and stay out of the way. But Jesus would not let her go anonymously. He



MORNING WORSHIP

COLUMN BY MARY LEE TALBOT

stopped the parade.

"He said, 'Power left me,' and I don't know what that means," Barnes said. "Jesus said, 'Who touched me?' and I don't know what that means. The disciples looked around and said 'What do you mean?' There is a difference between someone touching you for a little mercy versus grabbing for what you want."

People can "grab" a "good time," a "lunch," or "power," he told the congregation, but the things that are most important "we don't earn or achieve. We don't earn our health, the people in our life, our service. We reach out gently and receive mercy."

Jairus' head must have been exploding, said Barnes, but Jesus would not hurry. "As with so much in leadership, we are almost always reactive. In the morning, as I was shaving, I prayed for the grace to handle the surprise of the day, and there always was a surprise. Jesus never lived under the tyranny of the urgent."

The woman came forward and told Jesus the whole truth. Jesus was more interested in the whole truth of the tender mercies that heal than partial truths.

As an example of not telling the whole truth, Barnes talked about presiding at weddings. "You don't see the whole truth. You may see the best part of marriage but not the whole truth about marriage."

He said that in every wedding, with the groomsmen and best man on one side, the groom "looks better than he ever will again and appears proud like he is responsible for all the happiness." The parents are seated and then the bridesmaids, who are "in dresses that don't fit," walk down the aisle followed by the bride, "who hovers as she walks."

"I want to have those orange flashlights with cones on them to bring her down the aisle and get her parked," Barnes



We talk about the big issues of the day, and as a pastor I try to get Jesus in on those issues because the gospel of salvation is critical. Maybe you are wondering if the issues you bring sound petty and full of self-indulgent piety."

—THE REV. M. CRAIG BARNES

Chaplain-in-residence, Chautauqua Institution

said. "Then, I steal a glimpse as the bride and groom look into each other's eyes and seem to say, 'So far, this marriage is going great.' But that is not the whole truth."

To find the whole truth at a wedding, look at the parents sitting in the front row – people who have seen hurt, who have lived through "for richer or poorer, in good times and bad, for better or worse, in sickness and in health."

Barnes said, "They still have the faith to be together; that is the whole truth, what the grace of Jesus is all about. The grace of Jesus is not just about global concerns – Jesus is concerned about you. Until you see him as a healer in your own life, you can't see him as healer of the whole world."

He concluded: "At Jairus' house, Jesus got rid of the crowd and healed the little girl. But the big event was that Jesus would not let the woman remain anonymous. Jesus is dying to save the world and also has mercy for you."

The Rev. Mary Lee Talbot, morning worship columnist for The Chautauquan Daily, presided. Roland Bennett, a retired public librarian and long-time Chautauquan, read the scripture. Joshua Stafford, director of sacred music and Jared Jacobsen Chair for the Organist, played "Fantasia in C Minor" by Johann Sebastian Bach for the prelude. For the anthem, the Motet Choir sang "We cannot measure how you heal," music by Malcolm Archer and text by John L. Bell and Graham Maule. The choir was directed by Stafford and accompanied by Nicholas Stigall, organ scholar, on the Massey Memorial Organ. Stigall played "Nun danket alle Gott," by Johan Ernst Rembt for the postlude. Support for this week's chaplaincy and preaching is provided by the Mr. and Mrs. William Uhler Follansbee Memorial Chaplaincy.

Concord Baptist Church's Simpson to give AAHH talk

At 3:30 p.m. today in the Hall of Philosophy, the Rev. Gary V. Simpson will deliver the Week Four installment of the Chautauqua Speaker Series for the African American Heritage House.



SIMPSON

Simpson has served as the senior pastor of Concord Baptist Church of Christ since 1990, and is associate professor of homiletics at Drew Theological Seminary. He has served as Visiting Professor of Preaching, Worship and the Arts at Union Theological Seminary, and has taught at New Brunswick Theological Seminary, Harvard Divinity School, Yale Divinity School, Princeton Theological Seminary and Candler School of Theology.

At Concord Church, Simpson created a formal Pastoral Residency Program in 2002 with the support of the Lilly Endowment; this program has aided a generation of seminary graduates as they transition to congregational ministry. In 2011, again with Lilly Endowment support, that program expanded to three more African American Baptist congregations.

In January 2023, it was announced that the Progressive National Baptist Convention would use a \$1 million grant from the Lilly Endowment to fund a five-year training program for ministers of the historically Black de-

nomination as they adapt their preaching in an age changed by the COVID-19 pandemic. Simpson will lead planning.

"Now that we are at this stage in the pandemic's life with us," Simpson in a CNBC statement, "we are all facing challenges of hybridity, and so the program will also examine questions like, 'What shape and form will our preaching take? How do we employ available technology? Are there emerging models of proclamation worth studying more diligently?'"

Simpson graduated Phi Beta Kappa from Denison University with a Bachelor of Arts in Religion and Black Studies; earned the Master of Divinity from Union Theological Seminary in New York City, and the Doctor of Ministry Degree from United Theological Seminary.

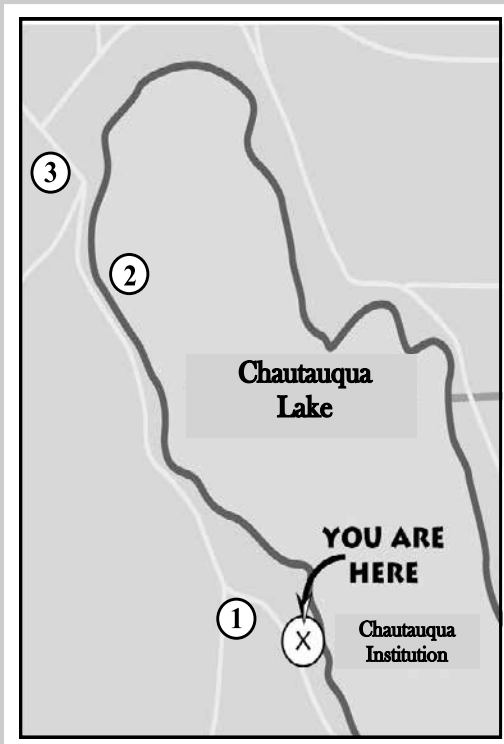
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- Week 5 – July 27th: Midnight Growlers
- Week 6 – August 3rd: Kokomo Time
- Week 7 – August 10th: No Consensus
- Week 8 – August 17th: Pat Cook - Women of Country
- Week 9 – August 24th: 23 Skidoo
- Week 10 – August 31st: OsborneNash

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RELIGION

ter Kuile discusses trends in religious beliefs, urges conversations

MARIIA NOVOSELIA
STAFF WRITER

Author and podcast co-founder Casper ter Kuile told “the story of an institution that is struggling despite much creative, hope-inspiring work.” The ending, he concluded, might not be so disheartening: “Religion is not declining; it’s transforming.”

In Monday’s Interfaith Lecture in the Hall of Philosophy, ter Kuile said he grew up in a community that placed a lot of value on rituals – he would sing to animals, like cows and pigs, on Christmas Eve and make lanterns and walk down streets. Religion, however, was not a big part of his childhood. As a teenager, he said, he often found it to be “cruel or irrelevant.”

His journey in terms of religion, ter Kuile said, took a slight turn when he was pursuing his master’s degree at Harvard Divinity School, where – as an inside joke among “religious folks” suggests – people go to “lose faith.” ter Kuile’s case is different.

“I found myself as a gay atheist at Harvard Divinity School,” he said. “I came out more gay, but less atheist.”

Unlike ter Kuile, who gained faith, statistical research shows “more and more Americans are less and less traditionally religious.” This, he said, is true for each generation.

Right now, he said, for the first time in American recorded history, less than 50% of the population are members of a religious congregation. On top of that, the Southern Baptist Convention has been declining since 2007, he said, and is now down to membership rates it had in the 1970s. Within Judaism, an important factor is intermarriage: 60% of Jewish people now marry outside of their faith, ter Kuile said. These are just some of the examples.

This trend, he said, has been declared “The Rise of the Nones,” referring to surveys where, when asked about their religious affiliation, people choose the “none of the above” option.

“When you look at this cohort of people that are non-religious, it is not the stereotype of an angry atheist or someone (who is) anti-religion; it is more of a ‘meh’ feeling – nothing much in particular,” ter Kuile said. “It’s a rejection of something, but in a sort of lukewarm way.”

Such disaffiliation trends across the country, he said, have “enormous impacts on the institutions themselves,” ter Kuile said scholars now estimate between 3,000 and 4,000 churches close every year.

Several factors can explain these tendencies. Members of the audience suggested three reasons why the shift in religious af-

filiation might be occurring: general tendency, time and bad reputation.

First, it can be argued that the way religious institutions are losing followers is not unique to those institutions.

“We’re seeing it in all sorts of civic organizations, like sports teams – the Elks, the Lions,” ter Kuile said. This is, therefore, a story of “institutional decline.”

Second, people have significantly less time on their hands. This, ter Kuile said, is especially true for middle-class workers, who currently spend more time at work than previous generations did.

Next, people from the audience argued that “the integrity of the institutions (can) no longer uphold.” ter Kuile used the “nasty ‘90s” to illustrate this reason – evangelical Christianity, in some cases, he said, was weaponized, pushing gay people “to the margins.”

“How can you preach love and practice hate at the same time?” ter Kuile said, remarking that this is not true for most Christians he knows.

Another factor that influenced the religious shift, he said, is the internet. If you wanted to buy a lawnmower, he asked, who would you pay attention to first – the expert or a five-star Amazon rating?

“I pay attention to how many stars it has from other users,” ter Kuile said. “Our perception of ... where authority lies has moved from the center – or the individual, or the top of the pyramid – to the wisdom of the crowd.”

Parallel to the religious decline is “an enormous increase” in rates of social isolation and loneliness. Social isolation is about quantity: more people, ter Kuile said, work from home; more are less likely to be married or partnered. Loneliness, on the other hand, is about quality.

“Loneliness is the experience of the quality of relationship that we have with other people. So even if you’re at a busy party, but you’re not vibing with the crowd, you can feel lonely,” he said. One in four Americans say they have nobody to talk to about the most meaningful things in their life, ter Kuile said; one in five only have one person.

The impact of loneliness on human lives, he said, is akin to that of smoking 15 cigarettes per day or being clinically obese.

“We literally need each other to stay alive,” ter Kuile said.

Yet, as affiliation and attendance rates decline, spirituality rates, he said, are still “very, very high.” Instead of feeling sad about the shift, ter Kuile suggested looking into creating something new.

When ter Kuile started



HG BIGGS / STAFF PHOTOGRAPHER

Casper ter Kuile, author of *The Power of Ritual*, co-founder of The Nearness, the Sacred Design Lab and the podcast “Harry Potter and the Sacred Text,” delivers his Interfaith Lecture on the future of community and spirituality Monday in the Hall of Philosophy, opening the Week Four theme on “Religious Faith and Everything Else We Believe In.”

“

If you only look at the white church on the main street on a New England imaginary town square, then yes – there are fewer people there (and) more and more of those buildings will close. But if you widen your aperture and notice where people are gathering and connecting around shared values or a vision of the world as it might be, it is my assumption that good things are happening there.”

—CASPER TER KUILE

Author,

The Power of Ritual: Turning Everyday Activities into Soulful Practices

doing research in this field with his colleagues Angie Thurston and Susie Phillips, he said they saw a lot of “hopeful examples of new ways in which people are building community and finding ways to make meaning.” One of them is CrossFit. ter Kuile described CrossFit as a fitness phenomenon that is also “a social experience.”

“It is an organization that really tries to build a very strong culture of supporting each other to achieve their fitness goals,” he said.

CrossFit uses accountability as its tool – “how you show up to the gym is how you show up in life.” Accountability, he said, is also an expression of care.

“If you’re not showing up and I call you – as they do in these fitness groups – it is because I missed you this morning and I need you to be here for me as much as I’m here to help you,” ter Kuile said.

Within the CrossFit community, people have been known to show up for one another in times of need, from walking each other’s dogs to starting fundraisers or lobbying campaigns.

Skeptical about CrossFit being “anything more than a place for fitness,” ter Kuile

said there is a “deep evangelical culture in the CrossFit model.”

Another example that provides a fine connection between community and religious motives is The Dinner Party. This is an organization that was founded by Lennon Flowers and Carla Fernandez, who both lost a parent at a young age. Both, ter Kuile said, had the experience of feeling that saying that their mothers died was “a conversation killer” when people would ask them about their Mother’s Day or Thanksgiving plans.

The organization, ter Kuile said, hosts dinners to provide people with a space to talk honestly about their experiences. This, he said, included sadness, anger or frustration – “wherever you were at in your grief journey, it was welcome.”

Some elements of such gatherings are reminiscent of the Eucharist ritual.

Other experiments that ter Kuile talked about include Makerspace and Soul Cycle. Makerspace is an organization that originated in the suburbs of Boston as a library that has tools instead of books and now provides a place of refuge and sanctuary. Soul Cycle is a cycling class that,

through the use of music and exercise, ter Kuile said, provides an “emotional cathartic release.”

“After 40 minutes of (cycling in unison), you lose your own sense of consciousness and meld into a greater whole – perhaps not unlike some revival experience,” he said.

Lastly, ter Kuile said during his time at Harvard Divinity School, he and his classmate Vanessa Zoltan teamed up to analyze the Harry Potter book series using techniques fit for religious studies. This led to them creating the “Harry Potter and the Sacred Text” podcast.

“What was so beautiful was that every week we would ask for people to share a blessing for someone in the books – someone whose experience we recognized. ... Each week we would have a listener share something from the text that touched them, and over time, people started to gather in local groups,” ter Kuile said. “For me, it illustrated the potential that is out there of using the tools and containers of commitment ... about where the future of religion might go.”

Religion, ter Kuile concluded, is changing its form. “If you only look at the

white church on the main street on a New England imaginary town square, then yes – there are fewer people there (and) more and more of those buildings will close,” he said. “But if you widen your aperture and notice where people are gathering and connecting around shared values or a vision of the world as it might be, it is my assumption that good things are happening there.”

Currently, ter Kuile said, people are “drowning in wonderful content,” which includes a multitude of books, podcasts, streaming services and more.

“What we need now more than anything are the containers for the connection that we look for,” he said, noting that the scale of these containers is unlikely to remain a congregation. Instead, ter Kuile said it might be a small group of people who gather every once in a while, “probably over a meal, probably with rich conversation, where we are close enough that we don’t need to self-narrate the challenges that we’re experiencing, but where people are close enough to see it for themselves, where we are held in those networks of care.”

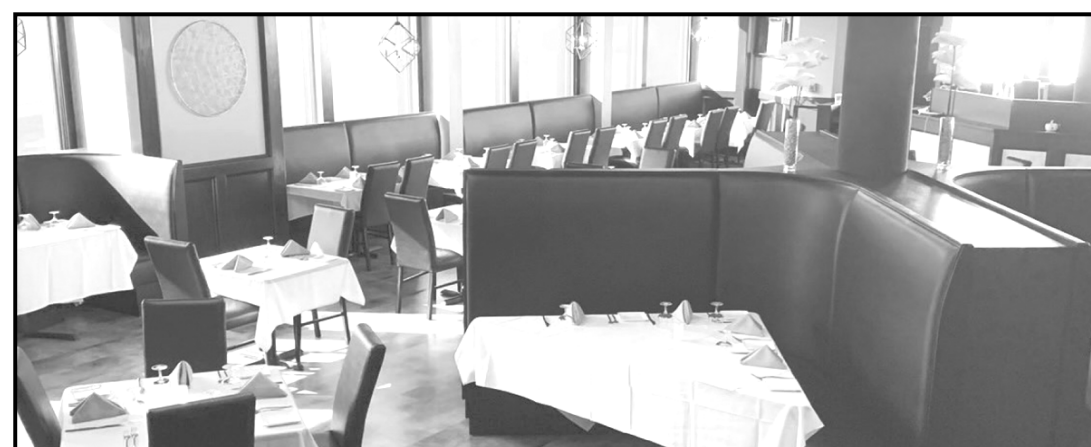


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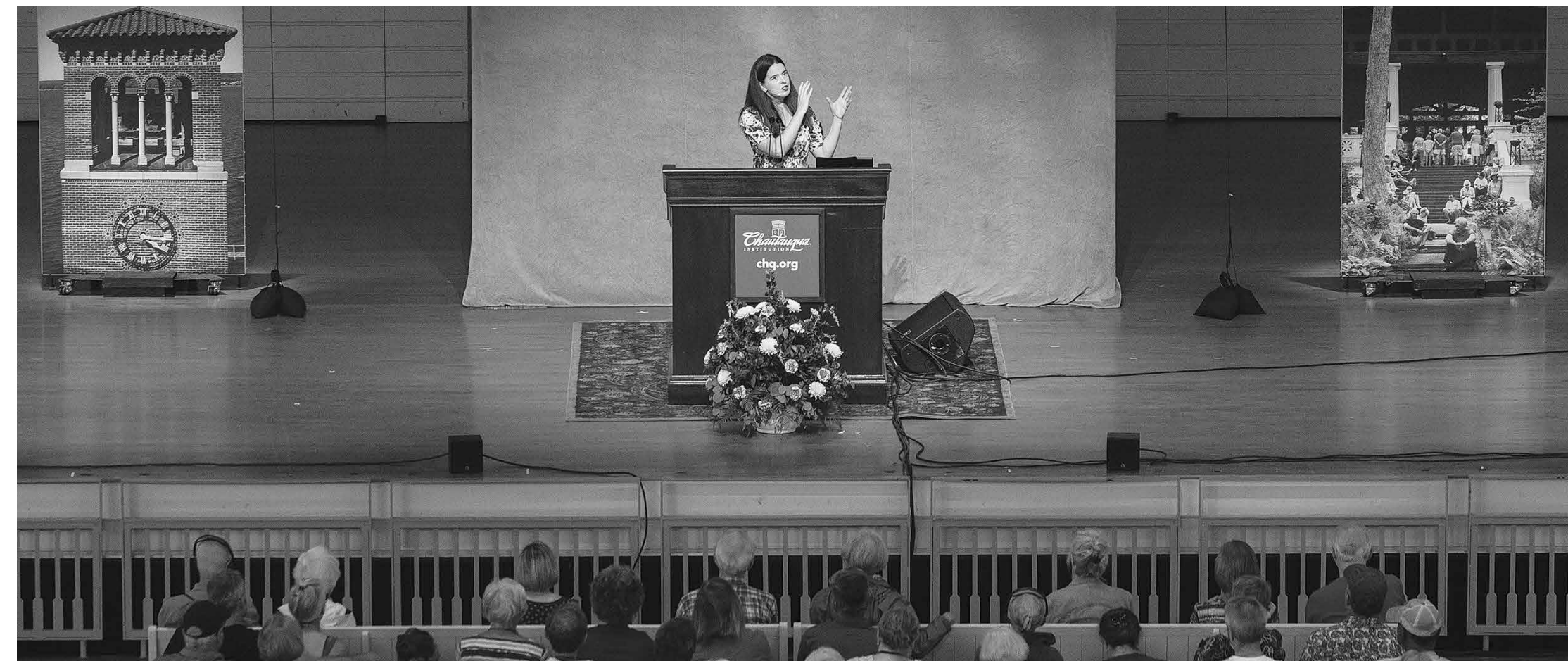
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LECTURE



JESS KSZOS / STAFF PHOTOGRAPHER

Kate Bowler, associate professor of American religious history at Duke Divinity School, gives her lecture Tuesday morning in the Amphitheater.

Faith still needed amid declining religious belief, Bowler says

ALTON NORTHUP
STAFF WRITER

“In its efforts to respond to the failures of institutions, and oh, there have been failures, we have turned to a more exhausting form of individualism,” said Kate Bowler. “We have tempted to do away with the church ... only to reinscribe that meaning onto everything else.”

Bowler, an associate professor of the history of Christianity in North America at Duke Divinity School, spoke about decreasing association with a religion in the United States in favor of commercial individualism at 10:45 a.m. Tuesday in the Amphitheater, continuing the Chautauqua Lecture Series Week Four theme, “The State of Believing.”

For decades, Bowler said, the country has avoided the secular fate of other Western nations. Throughout the wild adolescence of Baby Boomers, the economic turmoil of the 1970s and the “greed is good” era of the 1980s, the United States was “largely defined by the stubborn persistence of spirituality, not its absence.”

But the 1990s proved to be a disruption to that trend — with the number of people who do not ascribe to a religious denomination sitting at 8%. By the 2000s, the “nones,” as Bowler called them, accounted for 18% of the population. In 2023, they make up nearly 25%.

“If you attend a congregation of any kind ... you are now demographically, for the first time in a whole century, the minority,” she said.

How American society got to the point of potentially facing a radical cultural shift is complicated, but Bowler chalked it up to three moments in spiritual history.

At the height of the Cold War, Georgi Arbatov, a top adviser to Soviet President Mikhail Gorbachev, made his country’s goal clear.

“Our major secret weapon is to deprive you of an enemy,” Arbatov said.

That goal would be accomplished with the fall of the Soviet Union just three years later. Without the Cold War juxtaposition of the “God-fearing” Americans against the “Godless” Soviets, the stitchings of America’s spiritual fabric started fraying.

“It was much easier in that framework to define religion with democracy and human rights, and atheism as an ally of the evil empire,” Bowler said. “When the Berlin Wall came down and the Soviet Bloc evaporated, it became easier to say ‘I have no religion’ without sounding inherently un-American.”



We have freighted our hopes and hobbies with the kind of existential weight that only God can bear. So, next time someone says to you that the state of belief in America is no belief at all, I want you to shake your head. Something is carrying the weight of religion around here; look alive. We will see it everywhere.”

—KATE BOWLER

Associate Professor of Christianity in North America, Duke Divinity School

The aftermath of Sept. 11 and the resulting War on Terror brought about a more intense challenge to religious attitudes, as the rising New Atheist movement argued religion itself was hostile to reason, science and progress.

“This protracted geopolitical crisis and the unpopular wars that followed caused many to doubt whether something about religion itself as a force for good was damaged in the process,” she said. “The notion of a Christian nation and its public reputation became more difficult to defend.”

Evangelicals, however, did not have much difficulty defending the concept of a Christian nation. For more than 50 years, Evangelical Christians have been the largest faith tradition in America, creating its own subculture, summer camps, universities and music.

Alarmed by social changes and a growing belief that mainstream culture and Christianity are pulling to the left, Evangelicals have remained steadfast in galvanizing a conservative voter base, Bowler said, resulting in a symbiotic relationship with the Republican Party.

“Wave after wave of Evangelical culture was begun to produce a new generation of ex-Evangelicals,” she said.

Bowler could be considered an expert on Evangelicalism; she has written extensively on the subject since her first encounter with it in her hometown of Winnipeg, Ontario. In immersing herself in the belief, she said she started to notice its influence on growing secular culture in the United States.

After televangelist Joel Olsteen published his book, *Your Best Life Now: 7 Steps to Living at Your Full Potential* in 2004, people were talking about how to “live your best life” almost immediately. The book remained a bestseller for more than two years.

As fewer young people grow up in the church, Bowler argued they are not without religious beliefs. She said the daily devotional has been replaced with self-help books — a \$12 billion industry turning cheap advice into paperbacks hoping to solve the problem of being human.

“The triumph of this paradigm is it neatly processes the American belief,” she said.

From an early age, Americans are told they can always score higher on a test, always lose more weight or always do their hair a little bit better. This new perspective of “living your best life” affirmed that perfection is a conceivable goal.

“It has taken every small hope and made all of us into televangelists in the gospel of good, better, best,” she said.

But this system is not sustainable, Bowler said. Because it portrays perfection as something obtainable, it forces people into hiding their struggles and their suffering. The exhaustion of reality, she said, requires more than self-help books.

“We have freighted our hopes and hobbies with the kind of existential weight that only God can bear,” she said. “So, next time someone says to you that the state of belief in America is no belief at all, I want you to shake your head. Something is carrying the weight of religion around here; look alive. We will see it everywhere.”



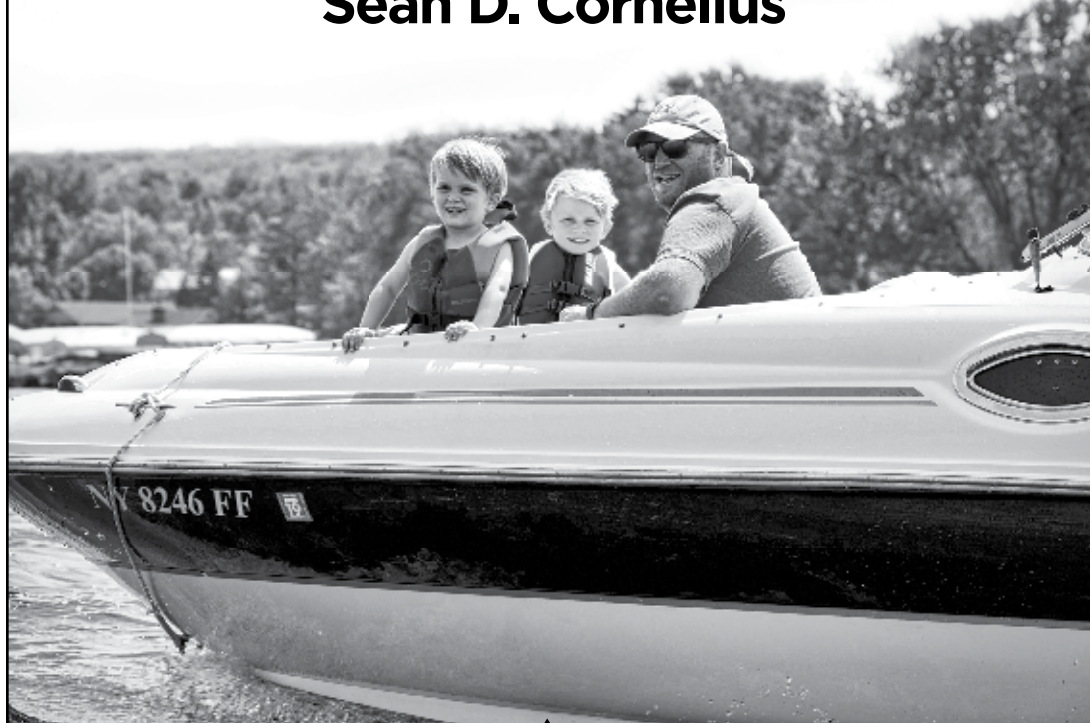
JESS KSZOS / STAFF PHOTOGRAPHER

Bowler, who spoke as part of the Chautauqua Lecture Series theme on “The State of Belief,” approached the topic through the lens of traditional faith traditions, and trends of declining religious affiliation.

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THE CHAUTAUQUAN DAILY

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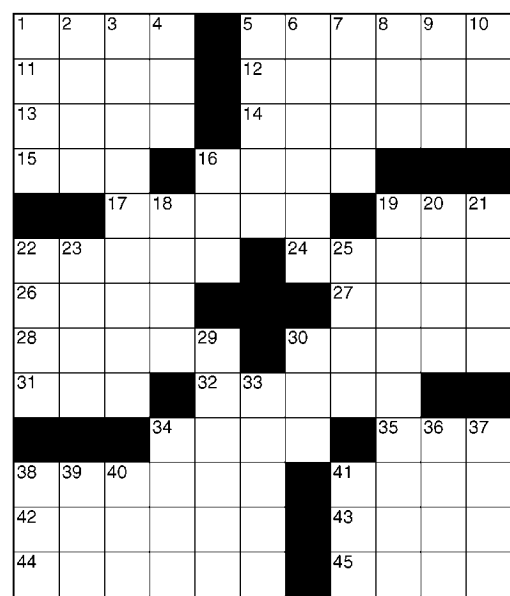
By THOMAS JOSEPH

- ACROSS**
1 Unruly groups
5 Willowy
11 Border on
12 Better ventilated
13 Feel sorry for
14 Blackout robber
15 Ready to go
16 Buddies
17 Wear down
19 Chatter
22 Bitter
24 Steak-house order
26 Somewhat, in music
27 Radius partner
28 Demoted planet
30 Old English forest
31 Maple fluid
32 German river
34 Like some tea
35 Catch some z's
38 Cochise's people
41 Best Picture winner in 2013
42 Lacking
43 Bird on a Canadian dollar
- DOWN**
1 Atlas pages
2 Theater award
3 Yellow flower
4 Sow's place
5 Leafy lunch
6 Small flower
7 Amorous archer
8 Set fire to
9 Casual top
10 Do the wrong thing
16 Okra unit



Yesterday's answer

- 18 Mob action
19 Yellow flower
20 Writer Rice
21 Noggin
22 Phone down-loads
23 Soda choice
25 Over-cook
29 Corsage flower
30 Lend a hand
33 Listens to
34 Clickable picture
36 Wide-eyed
37 Race runner
38 Spots
39 Fido or Fluffy
40 Gardner of movies
41 Bar choice



A X Y D L B A A X R
is LONGFELLOW

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

7-19 CRYPTOQUOTE

X K C R F F Q F A L D F G C A G C F
Y J I F R C G V X M A , V K G C R J M V
X K C R F F Q F A L L C F G A K C F A .
— C G J M F C U G C J G C J Y I F
Yesterday's Cryptoquote: I WOULD LIKE TO PAINT THE WAY A BIRD SINGS. — CLAUDE MONET

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.

King Classic Sudoku

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

Difficulty: ★★★

7/19

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

Difficulty: ★★

7/18



On Instagram: @chqdaily

TO ADVERTISE: 716-357-6206

DeFrees Fund supports Chanticleer

The Barbara Baldwin DeFrees Fund for the Performing Arts provides support for Chanticleer's performance at 8:15 p.m. tonight in the Amphitheater, as well as *La Tragedie de Carmen* at 4 p.m. Thursday in Norton Hall.

Growing up in Jamestown, New York, Barbara Baldwin began visiting Chautauqua as a young child and later studied voice and piano at Chautauqua. In 1945, she married Joseph H. DeFrees and as residents of Warren,

Pennsylvania, became regular visitors to Chautauqua. In the early 1970s, Mrs. DeFrees organized the revival of the Chautauqua Opera Guild. She sponsored the "Stars of Tomorrow" concerts in the Amp. each year to give

Chautauqua Opera Apprentices the opportunity to perform as soloists with the Chautauqua Symphony Orchestra. Mrs. DeFrees, who served as a trustee of the Institution from 1976 to 1984, died in July 1992.

DeFrees, Neubauer, Innes lectureships provide for Greene

The Joseph H. DeFrees Memorial Lecture, Joseph A. Neubauer Lectureship in Science and Sue Hammond Innes Lectureship in Science provide support for the lecture by Brian Greene at 10:45 a.m. today in the Amphitheater.

Valve Company and the Allegheny Coupling Company in the 1950s. He worked actively to preserve historic buildings in Warren and donated considerable land to the community for parks. DeFrees married the former Barbara Baldwin of Jamestown, New York, in 1945. Barbara DeFrees began visiting Chautauqua as a child. She studied voice and piano here and later, as an adult, became an active supporter of opera at Chautauqua. Barbara DeFrees, an Institution trustee from 1976 to 1984, died in July 1992.

Point Park College, a board member of St. Clair Memorial Hospital, and a member of the advisory board of Carnegie Mellon Institute of Research.

definitely wanted to pursue her. They began dating shortly after and married in 1982.

Joseph Neubauer served as both a director of the Chautauqua Foundation and a trustee of Chautauqua Institution. He chaired the trustees' Chautauqua Fund Committee and served on the nominating and development committees. He was vice president of the Chautauqua Foundation.

Marian Neubauer established the lectureship in her husband's memory. She continued her active participation in Chautauqua until her death. The Neubauer children, grandchildren and great-grandchildren are in residence each summer.

After medical school graduation, Sue and Jeff moved to Columbus, Ohio, to begin their professional careers and build a family. Sue spent 25 years as a pediatric pathologist at the Children's Hospital in Columbus, where she served as a faculty member of the Ohio State University Medical School, a department chairperson and the chief of medical staff. She published over 75 research papers focusing on childhood cancer survivors and devoted her career to furthering knowledge of pathology.

Neubauer, born in 1911 to Ferdinand and Mary Neubauer, was a graduate of Case Institute of Technology and of Harvard Business School. He was married in 1935 and resided in Pittsburgh with his wife, Marian. He served as a trustee of

Sue Hammond Innes was born in Willits, California, a small town located three hours north of San Francisco in redwood country. She was the first person in her family to go to college, attending Stanford University. Following college, she spent two years at the Harvard School of Public Health earning a Master of Public Health degree with a focus on microbiology. Returning to California, she added a Doctor of Medicine degree from the University of California at Davis, where she met her husband, Jeff Innes. They met in the surgery department, where Sue decided she did not want to pursue surgery, but Jeff decided he

Sue was soft-spoken, diplomatic and humble, and she was a champion of science and its importance in the world today. She was constantly reading books about science and often emphasized the importance of having science represented in Chautauqua lectures. This lectureship is a small way to celebrate Sue's life, and her lifelong dedication to a career in science.

ADOPT-A-SHELTER-DOG OF THE WEEK

Pepper is a stunning 7-year-old male Husky who was saved from being destroyed after his usefulness as a breeding dog ran out. After having spent his life in a puppy mill, he is still remarkably sweet-natured and friendly with people. He gets along great with other dogs, too! He is learning lots of new things in his foster home and making lots of progress. Pepper is ready for a forever home of his own! Husky lovers can apply online at www.caninerescue.org. Because he is in a foster home, an approved application is required to schedule an appointment to meet Pepper. You can visit the shelter to see the other available dogs at 7540 N. Gale St. in Westfield Monday-Saturday 1 - 3 pm. The 11th annual yard sale, to be held on July 28, 29 and 30 is rapidly approaching! More details can be found online.

PEPPER

THE CHAUTAUQUAN DAILY

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If unable to be on the grounds July 29, sign up for the Virtual Around the World Run.

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MUSIC

Opera Conservatory students share journeys in mixed-media recital

ZOE KOLENOVSKY
STAFF WRITER



We tried to think about every person's perspective individually, why they chose the repertoire that they chose, who they are in their life, and what has brought them to this point."

—MARCUS SHIELDS
Stage Director
Chautauqua Opera Conservatory



BRETT PHELPS / STAFF PHOTOGRAPHER

Opera Conservatory student Austin Means, tenor, rehearses "Aprile," by R. Leoncavallo and A. Vivanti, with Hyerim Song on piano, Tuesday in McKnight Hall. Means and other Voice students in the Opera Conservatory will present a recital at 7 p.m. tonight in McKnight.

Combining pre-recorded interviews with live musical artistry, tonight Chautauqua's most promising young vocalists will use a documentary approach to tell a story of opera and its performers.

Six of the Chautauqua Opera Conservatory's students are set to take the stage at 7 p.m. tonight in McKnight Hall to deliver a series of classic and contemporary pieces through both sung and spoken word.

Marcus Shields, stage director for the show, conceptualized this vision.

"I'm always interested in a series of questions that underpin everything I do," said Shields. "How do you listen to music, and how do you create a recital that is actively thinking about the distance between the audience and the performer in the relationship to music?"

This distance exists in the "varying degree of relationship" Chautauquans have to the repertoire of the opera recitals. In addition to the more famous pieces, Conservatory students often perform more "obscure" and "contemporary" works that are "much less known, and therefore people are encountering it for the first time," he said.

Shields attempts to close the gap between performer and perceiver by incorporating biographical interviews of the vocalists into the recital, interspersing live performances with clips of the students explaining their personal relation to the show's works.

"We sat and talked about their lives, their relationship to music, their connections to Chautauqua, their con-

nection to (Conservatory Director) Marlena Malas and the Conservatory," he said. "We tried to think about every person's perspective individually, why they chose the repertoire that they chose, who they are in their life, and what has brought them to this point."

These interviews were then edited down into shorter clips that will take the place of more traditional program notes.

"There's some kind of topography (to the selected works); it's not explicitly thematic or chronological," said Shields. "The thread being woven is that the audience will get to know each of these singers. ... How does that impact the way you hear the song that comes next?"

Preparations for the show began barely over a week ago, as students met with Shields to select the pieces they would perform and embarked on the journey of self-discovery initiated by these reflective interviews.

"I didn't know their voices, and I didn't really know what each person could do," Shields said. "I wanted to get to know them and hear the music they'd already been singing and already had a connection to, and

from that pick three or four songs each that we would basically pull into a big batch of recital repertoire."

Sopranos Daisy Dalit Sigal, Mary Margaret McNeil and Irene Hyun Young Shin will be joined by mezzo-soprano Hope Nelson and tenors Jackson Allen and Austin Means on stage, with pianists Hyerim Song and Jihee Park.

In addition to the emotionally intense labor of preparing for a recital focused on their personal artistic journeys, the students performing tonight are also busy with other obligations with the Conservatory.

Shields said most, if not all, of the students involved in tonight's recital also had roles in the Monday night performance of *Suor Angelica* and *Gianni Schicchi* in the Amphitheater.

"It's part of the Chautauqua Conservatory mission to surround these students with music and performance and fill their day with the actual craft of music-making and singing," Shields said. The purpose of having "overlapping projects is in an effort to help them get used to that kind of rigor, which is what they would experience out in the professional world."

The ultimate goal of the

Conservatory is to facilitate the artistic development of the students in a way that allows them to achieve personal and professional success.

"I help them make cleaner choices; I help them make more specific and more pow-

erful choices," said Shields.

His goal for the evening is to guide the students in the process of discovering what story they want to tell through their art, and then to teach them how to successfully build that dra-

matically precise connection with their audience.

"Ultimately, it's about ensuring whatever they want to communicate is really effectively getting out of their brain and into the world," he said.

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