Martin presents CLSC book of poetry on war, humanity

KELSEY BURRITT Staff Writer

There are holes in Iraqi cars — holes left in Iraqi civilization. There are holes in Iraqi dreams. There are holes left in Iraqi soldiers.

“When I wasn’t engaged with a war or a bomb goes off, there’s always going to be a hole,” said Martin. “That’s what Stedman fights against. ‘One of the things I want people to come close in terms of the kind of generational challenge that we have.’

Hayes points to meritocracy as cause of ‘fail decade’

In Chris Hayes’s latest book, Twilight of the elites: America’s leaders and the衰落 of the American republic, Hayes details the collapse of American institutions, which he attributes to meritocracy. Hayes will present his theory at 8:45 a.m. today in the Amphitheater.

Under meritocracy, social advancement is based on merit, which is typically earned through education, competence and credentials. But, Hayes argues, what sounds like a reasonable test for leadership may have outlived its source. The system ignores those who may be qualified for leadership but have not had the same resources as the elite. Thus, many leaders are selected from an upper class and may be out of touch with the values and situations of the day.

Through Twilight of the Elites, Hayes points to meritocracy as the force behind the world crises of the last decade — what he refers to as the ‘fail decade.’ He explains that the public has observed these crises unfold for some time, waiting for the government to step in and implement change.

Hayes will also discuss Edward Snowden and the reactions he has heard from key government leaders.

“Some of the one percent are upset with me, but they are upset about the wrong thing. They think the benefit of a more equal society, the value of equality is, what are the benefits of a more equal society? — not just morally, but practically,” he said. “Also for them to think that the meritocracy in a much more critical light than I think it tends to be presented.”

Hayes is the host of the new MSNBC primetime show “All In with Chris Hayes” and a frequent commentator on the news network. He previously hosted the weekend show “Up with Chris Hayes.”

When it comes to the Week Two theme, “The Next Greatest Generation,” Hayes said the next generation should focus on climate.

“The choir winner is climate,” Hayes said. “Nothing else really comes close in terms of the kind of generational challenge that we have.”
The Daily to Gavin Higbie in the Daily’s editorial office. Please provide a brief story, it should not be repeated in Briefly. Deadline is 5 p.m. four days before publication.

Artists at the Market
Artists at the Market are open from 1-4 p.m. on Wednesdays and Thursdays at the Farmers Market. Artists and vendors bring a variety of unique items. Artists change daily, so visit often.

Chautauqua Women’s Club news
Deb Pines, an award-winning headline writer for the New York Post, will discuss her debut mystery novel, In the Shadows of Death: A Chautauqua Murder Mystery. This week Gigi Pomerantz, at a Brown Bag Lecture Series. This week Gigi Pomerantz, author of You've Always Been the One, will present her new book. The next lecture will be on May 21st.

Children’s School
Children’s School students march through Chautauqua streets during 2012’s Fourth of July parade.

The Next Greatest Generation celebrates the Fourth

\[ \text{Chad m. weisman} \]

Thursday, at the Movies

\[ \text{CINEMA AND ROXY} \]

**Ginger and Rosa: 1:00 & 8:00 (PG-13, 106 mins), Lea Seydoux, Domhnall Gleeson, Paula Malcomson, directed by Sally Potter. Of love, friendship, and personal change. Then at the Thursday Morning Brass, which is scheduled to perform shortly after the parade. A chorus of tender voices, led by music teacher Laura Giberson, will hail the anniversity of the American Revolution to the tune of such classics as “Yankee Doodle Dandy.” “This Land is Your Land.” “Our Flag is Red.” and, of course, “The Children’s School Song.” The 6- and 9-year-old campers from Boys’ and Girls’ Club will join in with their “Club Song.” The Children’s School Fourth of July parade has taken place every year since its inception in 1975. It is a celebration of the youth, pride and patriotism that has breathed life into Chautauqua Institution throughout its most impassioned decades. This year will be no exception.

In the past, up to 1,000 community members have attended the event, which marks the beginning of the season’s full swing.

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**MUSIC**

**Community Band to provide midday Fourth of July fireworks**

*By Kaitrin McCoy*  
Staff Writer

Before the night’s fire-works and festivities start, Weintrath invites all Chau-tauqua to join him at the Chautauqua Community Band for their 23rd annual Independence Day Concert. The band performs at 12:15 p.m. today on Bestor Plaza. Weintrath calls it “a very patriotic concert,” feat-uring three pieces by Amer-i-can composer John Philip Sousa, who is best known for his march music.

Students from the Music School Festival Orchestra, the Chautauqua Sym-phony Orches-tra, Chautauqua commu-nity musicians and the grounds musi-cians all make up the Community Band. They rehearsed only once before putting together their concert.

The evening’s collection, set to “Fall in Love,” is no-where near as formal as one might expect. “The idea is to pull people into their work. It has been titled ‘very patriotic concert,’” said Weintrath of the concert. “The July Fourth week at Chautauqua has always been an important family time, and I am very happy that the Chautauqua Community Band is a part of it.”

Although there is an open seating area, “Vista Plaza,” Chautauquans will want to arrive early to grab the best patch of grass. If it looks like rain, the concert will be moved to the Amphitheater.

**Art songs recital to relate tales of ‘Young and the Restless’**

Chad M. Weisman  
Staff Writer

The Hall of Chautauqua will host a recital which is the beginning of their recital weekend at 4 p.m. today, the American version of the first of their two Saturday night recitals. The concert will feature five choral works which will be sung by students from the Music School Festival Orchestra.

The final four works of the concert will be sung by an ensemble of five students. The recital will feature a variety of works, including “The Vagabond,” the song cycle by composer Richard Strauss, “The Miller’s Daughter,” the song cycle by composer Carl Bohm, and “The Young and the Restless,” a song by composer Richard Strauss.

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The recital will be held at the Hall of Chautauqua, and the concert will feature a variety of works, including “The Vagabond,” the song cycle by composer Richard Strauss, “The Miller’s Daughter,” the song cycle by composer Carl Bohm, and “The Young and the Restless,” a song by composer Richard Strauss.

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"I am not convinced that there are any degrees of super-human forces in the world," he said. "We have often used the term 'god' in the context of human beings, but it is a term that we have failed to understand the problems that we face." So instead of arguing, he posed.

"I think that it's up to human beings..." DeMead said.

"Perhaps she had expected a..." Martin said. "I think that the problems that we face..."
KELSEY BURRITT  
Staff Writer

Food has been the topic of countless books and writing workshops — Kevin Yang’s upcoming Week Three Writers’ Center workshop on food writing is just one example — but food-inspired by writing is more unusual.

The Chautauqua Prize will be presented at a special award dinner at 6 p.m. on July 9 in the Athenaeum Hotel.

The five-course, farm-to- table dinner at the Gourmet Room, cooked by Chef Russ Vanelli — will be inspired by the 2013 Chautauqua Prize-winning book.

“The book is this man’s obsession with trying to capture the photographs of the last remaining Native American lifestyle,” Warhol said. “It’s obsession in the kitchen that has created menus inspired by visual art, this will be his first time designing a menu based on a literary work. He said the goal is to evoke the mood of the novel through the meal’s courses.”

“We had the meeting to plan the dinner. Rose said, ‘I can’t wait to read this book,’ and so he went off with it.”

Sherr Babcock, Chautauqua Institution vice president and Emily and Richard Smucker Chair for Education, “I am always excited when we start writing a menu because it’s just interesting and delicious.”

One of the challenges of the menu, Warhol said, “is to recreate the classic sm’ore.”

“That’s going to be the most delicious sm’ore you’re ever going to have in your life,” Warhol said. “It’s an intimate setting; it’s an escape for people to relax and unwind.”

The dinner costs $109, or $129 with wine pairings. The dinner is limited to 75 participants.

“It’s an intimate setting; it’s fabulous food,” Babcock said, “and there is not one person that’s so especially created for the evening, to me, in the culmination of everything we’ve done that we’re truly honoring the winner of the prize.”

BUCKLEY

THE LOST HUNGER FOR STORY PHOTOGRAPHY

Candy Buckley, pictured here with Harris Yulin as Big Daddy, plays Big Mama in Chautauqua Theater Company’s Cat on a Hot Tin Roof, which plays through July 15 at Bratton Theater.

“The callback process is really dragged out: you either get a role or you didn’t, and that’s the way it went,” Buckley said. “You either choose to teach, or whatever it is you’re doing, and we do.”

For Buckley, who will be teaching the Patron Saint of Shorts Nights of the Chautauqua Prize later this week, she is excited to give students behind the scenes insight into the life of a working actor and how, even for a seasoned performer, their lifestyle doesn’t always come easily.

“I’m always surprised,” she said. “You can do anything else, you don’t become an actor. You can do a lot of things, and it never comes easy, and it can be really dragged out; you either get a role or you don’t. Just because they don’t have it right away, they don’t get frustrated — they just keep chipping away.”

For Buckley, who will be heading to Playwrights Horizon in New York City to tackle a new role in the world premiere of The Patron Saint of Sinners, all the frustrations have been worth it. 

“You have to love what you’re doing, and we do,” she said. “That’s the perk of it.”
Price recalls a century of family involvement with Institution

COMMUNITY

Chautauqua Conversations

COLUMN BY JOHN FORD

War and Education

I went to college at Amherst [College], class of ’43. Just attended my 70th reunion. When the war started, they speeded up the process so I actually graduated in December 1942. I tried to get into the Navy V-12 program, but I had the physical because I had a bad protein content of scarlet fever, so I had to wait for the draft. My mother was a nurse and she prescribed a diet so I could pass the physical exam.

I then in the meantime takes a special course at Amherst in cryptology. I had puzzles, and I got a good grade in the course. When I was drafted, I was held for special orders separate from the Navy. I was a cryptography I. I had puzzles, and I got a good grade in the course.

I worked on the USS Ancon, which was the headquarters ship for the U.S. top brass during the invasion. The people in charge had to have communications before they went ashore. So I was bound up being off-limits during the Normandy invasion. And Sicily. And Italy. And Okinawa. It was a bit unusual to have been at all four. We weren’t all that busy during the invasion, so I wrote lots of letters home. We collected and published them later on.

But the war was not the central event of my life. The things that were scary and exciting were very, very few. In Italy, for example, the Germans knew about our ship and wanted to single us out and get us. At night, our ship with a destroyer escort would change our position. The Stukas dropped flares with parachutes that didn’t light up at the deck. The Stukas dropped flares with parachutes that didn’t light up at the deck. The Stukas dropped flares with parachutes that didn’t light up at the deck.

Then came college and the war and more school, and I guess we didn’t really notice the connection with the Institution. We bought the cottage in 1939. It cost us $23,000, totally tumbling.

A Chautauquan sketches the Hall of Philosophy during the Peace. Eugene Taylor Sutton’s Interfaith Lecture Monday afternoon.

INTERFAITH LECTURES, notable hostility for differing viewpoints

FRED VILLAESPES

Staff Writer

It’s been twice so far that I’ve seen people overtly ridicule the views of others during the Q-and-A session of the Interfaith Lecture Series. I’m worried that this is keeping the series from accomplishing what it has set out to do to foster understanding and relationship-building between people of different backgrounds and beliefs.

Following last Tuesday’s lecture, a man implied in his question that it’s the sin of homosexuals that is indicative of the problem. Collective soothing, grunting and chuckling from the audience made it clear that this wasn’t something of which the audience approved. I’m not sure why — perhaps he mistook the karatza for a sign of the audience’s solidarity, or perhaps the smile was an earnest, forlorn gesture towards those who, like him, had to wait for the draft.

And I also thought about the importance of his famous speech, and also Alfred Landon [Roosevelt’s 1936 presidential election opponent] that same year. It was 15 and 16 — we could get jobs at that age. The biggest thing that was 15 and 16 — we could get jobs at that age. The biggest thing.

Then came college and the war and more school, and I guess we didn’t really notice the connection with the Institution. We bought the cottage in 1939. It cost us $23,000, totally tumbling.

But then I remember what I had seen earlier that week and I began to wonder: Does she feel welcome here? I’ve heard people describe Chautauqua as a community that’s inclusive, a place for people open to learning from other perspectives. What’s the point of interfaith dialogue if people with differing views are not welcomed to participate in that dialogue? When someone comes out as having views very different from the rest, that can be a learning opportunity for both parties. But as soon as one party can’t take the other seriously, that learning opportunity — and maybe even future ones — vanish.

The Interfaith Lecture Series can and should be a model of respect, goodwill and patience. Disagreement is still possible in this mindset — and there still should be disagreement. The only difference is that it leaves room for people to have positive relationships with each other. It’s my hope that Chautauqua can be a welcoming place, even for those we may think are wrong or misguided.

DIEGO KISTLER / CHAUTAUQUA PHOTOGRAPHY

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JIM AND MARY LOUISE WELCOME YOU
T

hree days after the Sept. 11 attacks in 2001, Dalia Mogahed said she had decided to wear the hijab to show her support for the United States. She had always been a feminist and a socialist, she said. “And that's when I put conscience over conformity.”

Two years later, in 2011, the Arab Spring changed the face of Middle Eastern politics. Protesters rose up against leaders such as Hosni Mubarak and inspired a new generation of activists who refused to let fear be used against them.

Protests in Cairo’s Tahrir Square remained peaceful at first but turned violent as police clashed with demonstrators, and again when the government cut the government’s Internet connection. After nearly a month of continuous protests and hundreds of deaths, Hosni Mubarak stepped down from the presidency.

Mogahed said that for the Egyptian people to protest on such a massive scale meant that there was a fundamental difference between how things were and how Egyptians expected them to be. “Ordinary people set aside fear,” she said. “They believed they had a right to talk and to demand a better future.”

Even though Egypt’s GDP had risen drastically over the previous year, polling showed that most Egyptians felt worse about their lives than they had in the last decade. As GDP was rising, the unemployment rate was rising as well, Mogahed said. Spending on education and other social services fell. The extra wealth “was not being invested back in the people,” Mogahed said. “It was also people’s deep longing for freedom,” Mogahed said.

As recently as Tuesday, the people of Egypt have risen up yet again, this time in protest of a democratically elected leader, President Mohammed Morsi. One year after Morsi was elected, opposition parties are rallying to protest the president’s legitimacy, making Egypt’s future uncertain. But Mogahed is convinced of the country’s ability to fight tyranny. “A new generation has been empowered and will never be controlled by fear again.”

Mogahed first addressed the United States when she was 4. Mogahed said the decision to wear the garment was based on her own “feminist principles” but she worried that others would judge her appearance. “By covering my young self, I was saying, ‘Hey, judge me on my mind, not my body.’”

Mogahed said, “It was a decision each day for me to put conscience over conformity.”

After the 9/11 attacks, Mogahed and other Muslims across the U.S. worried about the possibility of hate crimes and discrimination. Americans, Muslim Americans, and others went out way to their communities. “Don’t go out alone, don’t go to mosques, be aware, be alert and be careful.”

The first week was a dark bloom of emotions,” Mogahed said. “We were Americans. Those who attacked our country attacked us as well.”

But after the outpouring of support from non-Muslim Americans who showed up at the mosque that Friday, Mogahed was tremendously encouraged. “I saw the essence of America: one of inclusion, community and courage,” she said. “And that’s when really learned that courage is not the absence of fear but about recognizing that change is more important than fear.”

Q: You mentioned that freedom of speech was high on the list of values in the surveys of Muslim countries. Does this freedom include the freedom to criticize Islamic institutions or Islam itself?

A: Well, that’s a really good question and one that I get a lot. I think it depends on who you ask — what they mean by freedom of speech — and it will differ from country to country. In some places, yes, criticizing everyone and anything will be part of that. In some countries it can’t be done. Those aren’t perfect similarities, but I think the more one starts to recognize that really in all societies there are red lines for freedom of speech — even here in the United States, there are broad and open definitions of freedom of speech in the world. And I mean, I compare that to Europe, where the slight majority favor the right to burn the Qur’an and to ban flag burning. That’s just one example. My point is there is no society with no red lines, and those red lines will definitely differ from place to place. But there is no absolute freedom of speech in the world. And yet, in Muslim societies, freedom of speech is often framed by religious symbols and concepts. Freedom anywhere. And yes, definitely differ from country to country. And yes, they differ, but it’s really learned that courage isn’t the absence of fear, but about recognizing that really in all societies there are red lines for freedom of speech — even here in the United States, there are broad and open definitions of freedom of speech in the world. And I mean, I compare that to Europe, where the slight majority favor the right to burn the Qur’an and to ban flag burning. That’s just one example. My point is there is no society with no red lines, and those red lines will definitely differ from place to place. But there is no absolute freedom of speech in the world. And yet, in Muslim societies, freedom of speech is often framed by religious symbols and concepts. Freedom anywhere. And yes, definitely differ from country to country. And yes, they differ, but it’s really learned that courage isn’t the absence of fear, but about recognizing that really in all societies there are red lines for freedom of speech— even here in the United States, there are broad and open definitions of freedom of speech in the world. And I mean, I compare that to Europe, where the slight majority favor the right to burn the Qur’an and to ban flag burning. That’s just one example. My point is there is no society with no red lines, and those red lines will definitely differ from place to place. But there is no absolute freedom of speech in the world. And yet, in Muslim societies, freedom of speech is often framed by religious symbols and concepts. Freedom anywhere. And yes, definitely differ from country to country. And yes, they differ, but it’s really learned that courage isn’t the absence of fear, but about recognizing that really in all societies there are red lines for freedom of speech— even here in the United States, there are broad and open definitions of freedom of speech in the world. And I mean, I compare that to Europe, where the slight majority favor the right to burn the Qur’an and to ban flag burning. That’s just one example. My point is there is no society with no red lines, and those red lines will definitely differ from place to place. But there is no absolute freedom of speech in the world. And yet, in Muslim societies, freedom of speech is often framed by religious symbols and concepts. Freedom anywhere. And yes, definitely differ from country to country. And yes, they differ, but it’s really learned that courage isn’t the absence of fear, but about recognizing that really in all societies there are red lines for freedom of speech— even here in the United States, there are broad and open definitions of freedom of speech in the world. And I mean, I compare that to Europe, where the slight majority favor the right to burn the Qur’an and to ban flag burning. That’s just one example. My point is there is no society with no red lines, and those red lines will definitely differ from place to place. But there is no absolute freedom of speech in the world. And yet, in Muslim societies, freedom of speech is often framed by religious symbols and concepts. Freedom anywhere.
**Religion**

**Be your own co-liberator of your limitations**

**N**

**ighbor, Oh neighbor. Jesus liberates us from our limitations**, said the Rev. Otto Moss III, minister and the only successful rebel against Rome was by the Maccabees. Rome tried to take over the synagogues. Rome tried to co-opt the religious leadership, but not everyone was allowed in church. Some people spoke against having a stove in church since it would become “too hot.” The church voted not to have any of those holes left to a church that did have a stove. “You know how cold it is in the winter in Connecticut,” Moss said. “You have to have some perspective. But people get upset because of it.”

Moss asked the congregation how many remembered 78 rpm records, 33 rpm records, 45s, 78 records and 8-track tapes, then moved on to cassettes, CDs and DVDs. “You can play ‘Amazing Grace’ on all of them,” he said. “The message in the song is like ‘You can’t be on a crack church in an MP3 world. You deviate the method when you focus on the message.”

Theologian Howard Thurman once described a person visiting hell, where there were many trees. The people there were digging holes, and the visitor asked if they were planting more trees. No, he said, they are planting holes, the people are digging holes so that others will fall into them. They believed that if another falls, they will rise. “One bipartisan Congress and bicameral Senate believes that if one party fails, the other will rise, and they don’t communicate,” Moss said. “Jesus asks the man with the diminished capacity to stretch out his hand, to move out of his comfort zone, to take action and be an instigator in his own liberation.”

Moss called upon the congregation to take action, to be instigators and co-emancipators. “We are called to be troublemakers, not to destroy but to build up!” he said. Sometimes we are afraid to stretch out our hands because we might not be healed. “We ask, as if we saw it fall!” Moss continued. “If we see we are still in a different place. I would rather die in the sunlight than in the clouds.”

Minister Benjamin Mays, he noted, said that the tragedy of life is not in not reaching your goal, but in not having a goal to reach. “It is not a disgrace not to reach the stars,” Moss continued. “But it is a disgrace to have no stars to reach. If you reach for the streetlight, you are still on the same street. If you reach for the stars and fail, at least you are out of the clouds.”

Moss urged the congregation members to stretch beyond where they think they can stretch. He said that in working with his personal trainer after an injury, the trainer kept telling him to stretch it to make it stronger, power and speed.

“Then he told me to stop holding my breath but to breathe,” Moss said. “I realized then that was where theolog- y was happening. The only way to have power is to learn to breathe.”

On one of the church stretches and breathing classes it became a place of strength and compassion.

“Breathe and stretch, Chautauquan,” he said. “My daughter and I play every game day. She says, ‘I love you. I love you. I love you. I love you. I love you. I love you. Google’ Russia has come to mean infinity. Chautauqua, I love you Google.”

**The Rev. George Whittie asked the Rev. William Jackson to stand and receive the Benjamin Cragg program for the William Jackson Religious Initiative Fund. Jackson served as director of the Department of Religion at Chautauqua Institution from 1984 to 1995. He continues to sing in the church every week.**

The Rev. Whittie presided. Julia Bradley from Hattiesburg, Miss., a member of the International Order of the King’s Daughters and Sons, read the scripture. She just graduated from the University of Southern Mississippi, where she majored in philosophy, are prohibited fromVENICE BUSINESS TIMES| Thursday, July 4, 2013

** Colonial Interfaith News**

**COMPILED BY MEG VIEHE**

**Episcopal Chapel of the Good Shepherd**

**Holy Eucharist is celebrated 8:45 a.m., Wednesday and Sunday at the Episcopal chapel of the Good Shepherd.**

**Chautauqua Dialogues**

Chautauqua Dialogues are facilitator-led group discussions. The Rev. Geoge Whittie presided. Julia Bradley from Hattiesburg, Miss., a member of the International Order of the King’s Daughters and Sons, read the scripture. She just graduated from the University of Southern Mississippi, where she majored in philosophy, are prohibited from attending. She is the second annual Fourth of July picnic is at 5 p.m. at the United Methodist Church. Coffee is available to all morning worshipers and preachers. The United Methodist Church welcomes all Chautauquans to our church for coffee, chocolate and lemonade each day follow the weekly theme. The morning breakfast and presiding morning. The Rev. Rev. George Whittie asked the Rev. William Jackson to stand and receive the Benjamin Cragg program for the William Jackson Religious Initiative Fund. Jackson served as director of the Department of Religion at Chautauqua Institution from 1984 to 1995. He continues to sing in the church every week.**

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When someone in the British Parliament’s House of Lords asked Aminého Hoti what she does for a living, she replied, “Bridge building.”

Hoti, co-founder and director of the Cambridge University-based Centre for the Study of Muslim-Jewish Relations, delivered a lecture Tuesday titled “Healing a World of Terror by Valuing Diversity: Cultivating Interfaith Understanding in Our Next Generations.”

With people who are both South Asian and Muslim, and growing up reading the words of God in the Quran and other sacred texts, Hoti is troubled by the way Muslims and Pakistanis are depicted in the media. “After 9/11, there’s been much widespread confusion about ‘the other,’” she said.

The term “the other,” Hoti explained, denotes someone who is outside the realm of in its opposition to the self. This divide, created between religious groups in the media, has resulted in a spike in terrorism and extremist violence in Pakistan and across the world.

Development measures alone are not enough to prevent Pakistan from falling deeper into violence and destabilization, Hoti said. “What is ultimately required is nothing short of a change in mindset amongst the Pakistani public and the change of perception toward the Pakistani and Muslim ‘other’ across the globe,” she said.

A concerted effort must be made by educational systems to underline how everyone stands to gain from peaceful coexistence, Hoti said. People need to be taught to value diversity and to see the dignity of people different from them.

Hoti’s current plan is to build the world’s first-ever interfaith university in Lahore, open to students from local schools and even adults, such as policymakers, police and those working in the media. The university will offer courses on topics ranging from women’s roles in the Abrahamic traditions to depictions of religious groups in the media.

“People can [be taught] new curriculum in schools and universities around the world, one which will include building blocks for interfaith and intercultural dialogue and critical analysis of what students see and hear around them, whether in their home life or in their communities,” Hoti said.

Governments should also be encouraged to play a role in promoting peace between different cultural and religious groups, Hoti added. She even had a recommendation for the U.S. government in particular. “What I would like the U.S. to learn from the U.K. is that, in the U.K., social cohesion has become a primary focus of the government, so everybody ideally is engaged or trying to understand ‘the other,’” she said.

Hoti believes that a positive relationship between the world’s peoples can only be developed if stereotypes are confronted and critical analysis result in understanding and misrepresentation. “Pakistanis society needs a renaissance; we need to look within,” she said. “And also, you as learned American citizens can help increase understanding through such modes of education. Help Pakistan revitalize its education, because — don’t forget — Pakistan and America are allies in the war on terror, although uneven allies.”
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The exhibition features gravity cities: buildings hang from the ceiling with a near-Newtonian feel, psuedo-architectural. Henry makes his buildings out of cardboard because it’s as cheap and readily available.

He often tries to leverage stories in Pittsburgh to collect discarded boxes, noting that the cardboard dividers in six-pack carbon boxes work best.

Two pieces—a miniature replica of the Fowler-Kellogg building and a white, free-standing building—spin on a small hunk of earth—sold even before the opening reception, said Judy Buturek, director of galleries at Chautauqua Institute.

She first saw Henry’s work at Three Rivers Arts Festival in Pittsburgh those many years ago. She bought one of his pieces because he was taken with the intricate work. She notices Henry’s work again when Barbara Ludwinski, a prominent Pittsburgh curator, highlighted it in a curator’s choice exhibition.

With other shows Barie has curated, she has visited an artist’s studio and picked out certain pieces that she wanted to purchase. This is her favorite exhibition.

"I wasn’t really sure what I was getting," said Henry. "But I think it’s incredible.

Henry’s work demonstrates an understanding that there is no guarantee of a successful relationship in the real world. It is her presence that helps Jeffrey feel at home. It is her presence that allows Jeffrey to float through their world of disabilities. They know him, have related to him, and shop at Boys’ Club today. It is also about the relationships that have bloomed with the whole community.

When Henry was a kid, he decorated James Blish’s City in Space, which details the demise of Earth. Blish’s book influenced his work, the author of the Cityscapes series, which details the construction of new planets. Blish even met his wife, Maya, at an event hosted by Barie.

"I mean, we’re sitting here on Earth, but we’re flying, too."
**THURSDAY JULY 4**

### INDEPENDENCE DAY

- **7:30 – 7:15 AM Farmers Market**
- **7:15 – 9 AM Farmers Market: Spiritual Practices of World Religions: London, Rabbi Susannah Khoury, Orthodox Union of Canada and Multifaith Elders.** Bring goods pass, Main Gate Civic Center Conference Room
- **7:45 AM Episcopal Holy Eucharist: Chapel of the Good Shepherd.**

### MORNING MEDITATION

- **8:00 AM** Meditation led by Rev. David Kallman, author of Faithful. All young adults (ages 18-29) invited to on-site meditation.

### 12:00 NOON LECTURE SERIES


### AFTERNOON EVENTS

- **2:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### EVENING EVENTS

- **7:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.
- **9:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### O’ER THE LAND OF THE FREE

An American flag hangs above Coleman Avenue adjacent to the Hall of Philosophy.

**FRIDAY JULY 5**

### CHAUTAUQUA CATHOLIC COMMUNITY SERVICES

- **8:00 AM** Catholic Holy Eucharist: Chapel of the Good Shepherd.
- **10:00 AM** Morning Meditation. (Programmed by the CLSC Alumni Office.) Sickhhism/Kundalini Yoga. Leader: Priti Pathak, Yoga Teacher, School of Music. Fee. Sherwood-Marsh Studios. (School of Music.)

### ARTS EVENTS

- **7:00 PM** Fitness Centre and Wellness Centre:
  - **7:30 PM** Pilates with Jessica Gourley
  - **8:00 PM** Dance with Cricket Bratton

### MUSIC EVENTS

- **8:00 PM** Bassoon Masterclass: Sean White. McKnight Hall. Fee. McKnight Hall.
- **8:30 PM** Visual Arts Lecture Series: Brian Heagerty. Fee for non-members. McKnight Hall.
- **8:45 PM** Young People’s Concert: Chautauqua College of the Arts, Center for Performing Arts, Auditorium, Sherwood-Marsh Studios. Fee for non-members.
- **9:00 PM** Ensembles of Grounds. Fee. McKnight Hall.

### DINNER EVENTS

- **6:45 PM** Chautauqua Women’s Club Mahjong. Sherwood-Marsh Studios. Fee. Sherwood-Marsh Studios. (School of Music.)
- **8:00 PM** Concert in the Shade of a Chautauqua Maple: Bratton. (Centering Prayer). Leader: Carolyn Benton, Vice of Blessing and Healing. No charge. The Rev. Otis Moss III, executive director of the Chautauqua Women’s Club.
- **8:30 PM** Dinner and Dance: The film score “Spangled Banner” with Tony DeSare, violin. Fee. McKnight Hall.

### DANCE EVENTS

- **8:00 PM** Open House: 200 Years Later. Chautauqua Heritage Lecture Series. Fee. McKnight Hall.

### ANNOUNCEMENTS

- **9:00 AM** Chautauqua Women’s Club Board Meeting.
- **4:30 PM** Fourth of July Bell Tolls. Cat on a Hot Tin Roof. Bell Tower. (School of Music.) Fee. Sherwood-Marsh Studios. (School of Music.)

### GENERAL INFORMATION

- **4:00 PM** Public Shuttle Service to Grounds. Fee. (Purchase tickets at Main Gate Welcome Center from Main Gate Welcome Center.

### LOCAL DINING

- **7:30 PM** Farmers Market
- **6:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.
- **5:00 PM** Catholic Holy Eucharist: Chapel of the Good Shepherd.
- **4:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### LOCAL DINING

- **7:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

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- **6:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### LOCAL DINING

- **5:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### LOCAL DINING

- **4:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### LOCAL DINING

- **3:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### LOCAL DINING

- **2:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### LOCAL DINING

- **1:00 PM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

### LOCAL DINING

- **10:00 AM** Chautauqua Community Band Concert. Chapman Lake, James Beach, Amphitheater.

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