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Series G: Speaking Engagements. 1975-1992

Box 106, Folder 27, Lafayette College [Easton, Pa.]. 6 June 1976.



Lafayette July 6/76

LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042

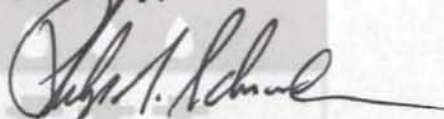
OFFICE OF THE PRESIDENT

June 23, 1976

Dear Rabbi Tannenbaum:

Enclosed are two checks in the amounts of \$500 and \$30 pursuant to Dr. Bergethon's letter of June 14, 1976.

Sincerely,



Philip G. Schroeder
Assistant to the President

Enclosures

Rabbi Marc H. Tanenbaum
33-15 80th Street
Jackson Heights, New York
11372

Rabbi Tanenbaum

LAFAYETTE COLLEGE

THE ONE HUNDRED AND FORTY-FIRST

BACCALAUREATE SERVICE

JUNE THE SIXTH

NINETEEN HUNDRED AND SEVENTY-SIX

TEN THIRTY O'CLOCK A.M.



1826 LAFAYETTE COLLEGE 1976

JOHN MILTON COLTON MEMORIAL CHAPEL
EASTON, PENNSYLVANIA

3.

Sail on silver girl, sail on by.
Your time has come to shine, all your dreams are on their way.
See how they shine.
Oh, if you need a friend, I'm sailing right behind.
Like a bridge over troubled water I will ease your mind.
Like a bridge over troubled water I will ease your mind.

BENEDICTION The Reverend Paul G. Puza
Catholic Campus Ministry at Lafayette

Concluding with the words:

Liturgist: You are Our Wisdom. Clothe us with understanding,
fortitude and good counsel.
People: Give thanks for the Lord, Our Wisdom, for He is good.
Liturgist: You are Our Light. Illumine us with knowledge,
fidelity, and a keen awareness of your Presence.
People: Give thanks to the Lord, Our Light, for He is good.
Liturgist: You are Our Truth. Guide us on our way that we
may be just and that we may reflect always the
glory of your love.
People: Give thanks to the Lord, Our Truth, for He is good.
For His kindness endures forever.

DRESDEN AMEN Choral Ensemble

ORGAN POSTLUDE--Voluntary No.3 Orlando Gibbons

MUSIC

The Lafayette College Choral Ensemble
Doctor John Raymond
Director
Doctor Ralph S. Grover
Organist
Douglas E. Nagel '76
Pianist

"Bridge Over Troubled Water," copyright 1969, Paul Simon
Lyrics used with the permission of the publisher



ORDER OF WORSHIP

ORGAN PRELUDES--Allegro - Concerto for Organ . . . Johann Walther
Andante - Symphonie gothique . . . Charles M. Widor

THE GREETING AND CALL TO WORSHIP . . . The Reverend Gary R. Miller
Chaplain of the College

A HYMN--God the Omnipotent Alexis F. Lvov

(The people remain standing through the responsive reading)

1.

God the Omnipotent! King, who ordainest
Thunder thy clarion, the lightning thy sword,
Show forth thy pity on high where thou reignest:
Give to us peace in our time, O Lord.

2.

God the all-merciful! earth hath forsaken
Thy ways all holy, and slighted thy word;
Bid not thy wrath in its terrors awaken:
Give to us peace in our time, O Lord.

3.

God the all-righteous One! man hath defied thee;
Yet to eternity standeth thy word;
Falsehood and wrong shall not tarry beside thee:
Give to us peace in our time, O Lord.

4.

God the all-provident! earth by thy chastening
Yet shall to freedom and truth be restored;
Through the thick darkness thy kingdom is hastening:
Thou wilt give peace in thy time, O Lord. Amen.

A RESPONSIVE READING Lynn E. Schroeder '76

Psalm 46

Liturgist: God is our refuge and strength,
People: *A very present help in trouble.*
Liturgist: Therefore we will not fear though the earth should change,
People: *Though the mountains shake in the heart of the sea,*
Liturgist: Though its waters roar and foam,
People: *Though the mountains tremble with its tumult.*
Liturgist: There is a river whose streams make glad the city of God,
People: *The holy habitation of the Most High.*
Liturgist: God is in the midst of her, she shall not be moved;
People: *God will help her right early.*

Liturgist: The nations rage, the kingdoms totter;
People: *He utters his voice, the earth melts.*

Liturgist: The Lord of hosts is with us;
People: *The God of Jacob is our refuge.*

Liturgist: Come, behold the works of the Lord,
People: *How he has wrought desolations in the earth.*

Liturgist: He makes wars cease to the end of the earth;
People: *He breaks the bow, and shatters the spear, he burns the
chariots with fire!*

Liturgist: "Be still, and know that I am God.
People: *I am exalted among the nations, I am exalted in the earth!"*

Liturgist: The Lord of hosts is with us;
People: *The God of Jacob is our refuge.*

ANTHEM--O Be Joyful Franz Schubert

READING FROM SCRIPTURE Doctor Robert I. Weiner
Leviticus 25:1-12 Hillel Counselor at Lafayette

THE BACCALAUREATE SERMON Rabbi Marc H. Tanenbaum
National Director For Interreligious Affairs
American Jewish Committee

"THE AMERICAN BICENTENNIAL: ITS MORAL CHALLENGES TO CHRISTIANS AND JEWS"

A LITANY OF THANKSGIVING Nancy R. Egan '76
Fred Kalenscher '76

(The people are asked to respond to each prayer with the response:
"We give thanks, O God")

A HYMN--Bridge Over Troubled Water Paul Simon

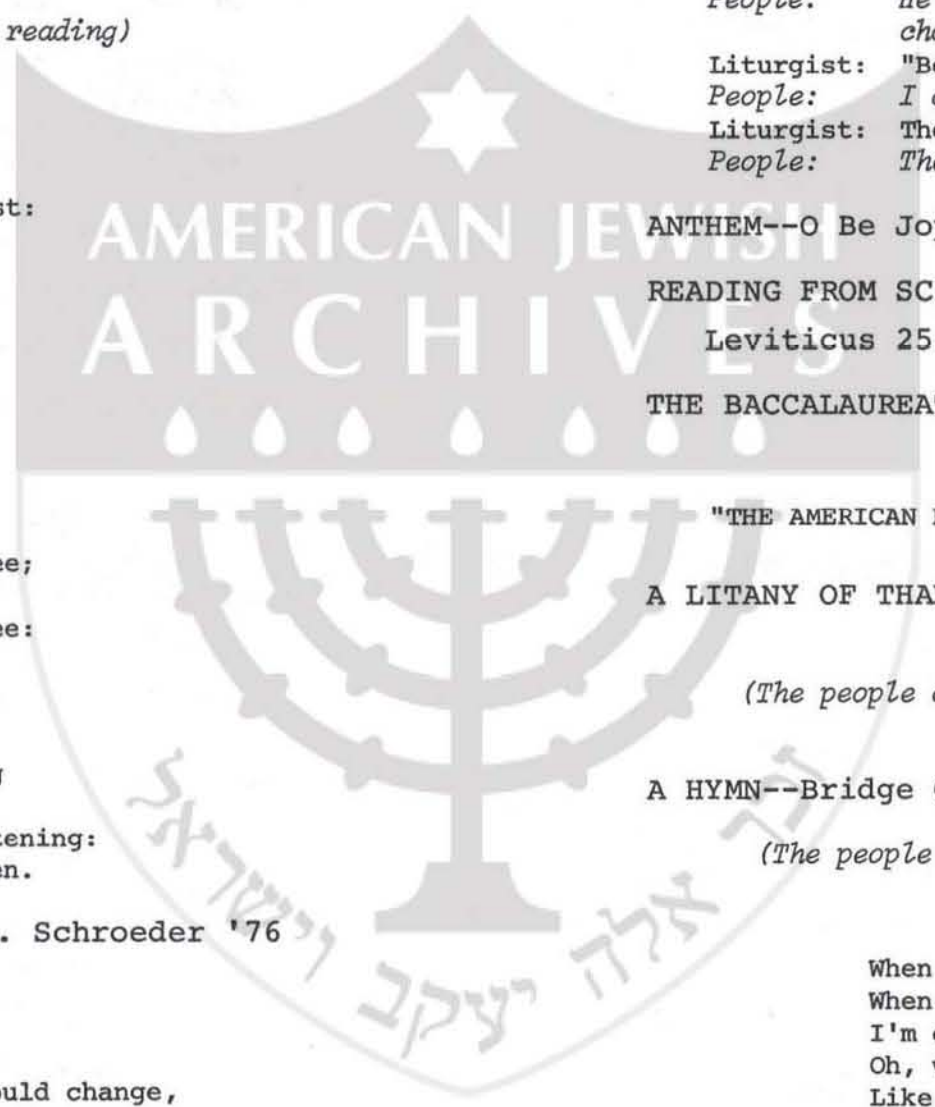
(The people remain standing through the conclusion of the service)

1.

When you're weary, feeling small,
When tears are in your eyes, I'll dry them all;
I'm on your side.
Oh, when times get rough, and friends just can't be found,
Like a bridge over troubled water I will lay me down.
Like a bridge over troubled water I will lay me down.

2.

When you're down and out, when you're on the street,
When evening falls so hard, I will comfort you.
I'll take your part.
Oh, when darkness comes and pain is all around,
Like a bridge over troubled water I will lay me down.
Like a bridge over troubled water I will lay me down.



M.T

REPORT OF THE NOMINATING COMMITTEE

As provided by the By-Laws, the Nominating Committee certifies that the following have been nominated as Officers of the Chapter:

<i>President</i>	<i>Senior Vice President</i>
SHOLOM D. COMAY	KENNETH GOLDSMITH

<i>Vice Presidents</i>	
ALAN L. ACKERMAN	MRS. CORINNE A. KRAUSE
DR. HOWARD J. BERMAN	ROBERT F. STONE
MYRON L. JOSEPH	HARVEY L. ZEVE

<i>Treasurer</i>	<i>Secretary</i>
MARVIN S. LIEBER	MRS. LEONARD M. MENDELSON

The following is hereby nominated to serve as a member of the Board of Trustees for a one-year term:

B. LEONARD BRODY

The following is hereby nominated to serve as a member of the Board of Trustees for a two-year term:

SAM MICHAELS

The following are hereby nominated to serve as members of the Board of Trustees for a three-year term:

KENNETH S. BRAND	BARRY KOH
RICHARD D. GLASS	DONALD I. MORITZ
MRS. IRVING J. HALPERN	DANIEL T. MOSSE
MRS. HYMAN I. KATZ	MRS. GEORGE R. SPECTER
BERNARD B. WINER	

The following become Life Trustees:

IRVING BENNETT	MARVIN S. LIEBER
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Respectfully submitted,
Raymond Rackoff, *Chairman*

Irving Bennett	Corinne A. Krause
Harold S. Bigler	Mrs. Dorothy M. Mallet
Mrs. Bernard M. Halpern	Albert I. Raizman

FOR YOUR INFORMATION
LISTEN AT



AMERICAN JEWISH ARCHIVES



THE THIRTY-FIRST ANNUAL
DINNER AND MEETING
OF THE AMERICAN JEWISH COMMITTEE
PITTSBURGH CHAPTER
THURSDAY, THE TENTH OF JUNE
NINETEEN HUNDRED AND SEVENTY-SIX
AT CONCORDIA CLUB



Rabbi Marc H. Tanenbaum

ABOUT OUR SPEAKER

The Pittsburgh Chapter welcomes AJC's distinguished director for Interreligious Affairs. Rabbi Tanenbaum is an internationally recognized leader in the fields of interfaith and human relations. He is widely consulted by world Christian councils on matters affecting relations between Christians and Jews. He is a noted scholar, lecturer and writer as well as a vigorous advocate for social justice.

1976 DINNER COMMITTEE

- MARIANNA E. SPECTER
Chairwoman
- EMILY MENDELSON
- BEATRICE MORRISON
- CAROL WILLIAMS
- ESTELLE WILLIAMS
- FLORENCE ZEVE

THIRTY-FIRST ANNUAL DINNER MEETING

OPENING PRAYER Rabbi Walter Jacob

DINNER

WELCOME Mrs. George R. Specter

REPORT OF CHAPTER PRESIDENT Sholom D. Comay

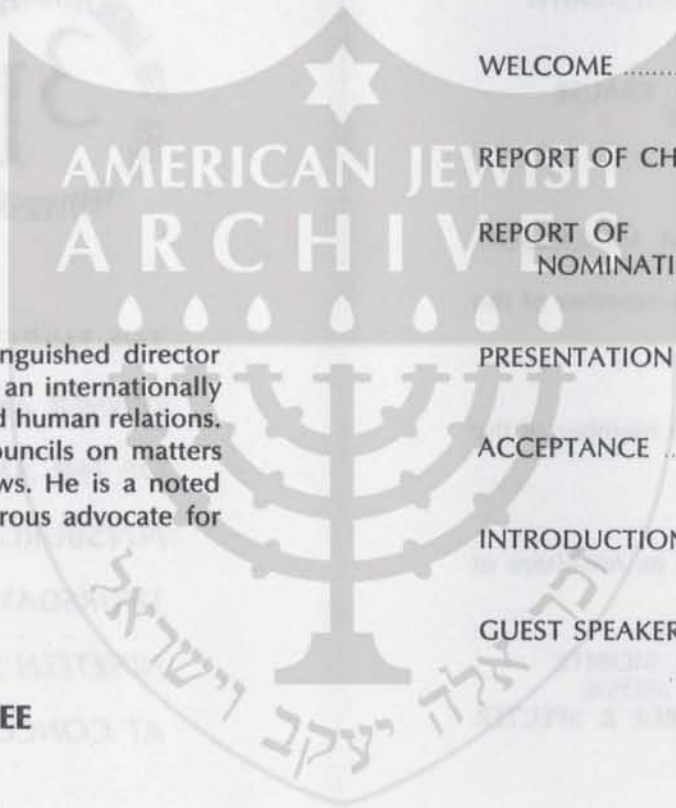
REPORT OF
NOMINATING COMMITTEE Mrs. Richard P. Shapera

PRESENTATION OF AWARD Lester A. Hamburg

ACCEPTANCE Mr. and Mrs. Bernard M. Halpern

INTRODUCTION OF GUEST SPEAKER Harold S. Bigler

GUEST SPEAKER Rabbi Marc H. Tanenbaum



RABBI MARC H. TANENBAUM

Baccalaureate Address
at the Sesquicentennial Commencement
of Lafayette College
on June 6, 1976

AMERICAN JEWISH
ARCHIVES



This is a transcript prepared
from a tape recording of
Rabbi Tanenbaum's address

It is a very special pleasure and indeed privilege for me to have received the invitation from the President of this distinguished college to offer the Baccalaureate Address today. It has some special symbolic meaning for me which, if you will indulge me for a moment, would point to something of an unexamined unity of the human family which ought to be acknowledged periodically.

As all of you know, even better than I, Lafayette College is affiliated with the United Presbyterian Church. While its membership includes students and faculty members from other denominations not affiliated with the United Presbyterian Church, it may be significant to acknowledge that a number of quite impressive scholars, who have studied the origins of the faith communities and their migrations across history, have indicated that there is a genuine likelihood that the Scotch Presbyterians are one of the ten lost tribes of Israel. In fact, they point to the existence of the Stone of Scone in Scotland, which the Presbyterian tribes brought with them before they became Presbyterians, and indicate that it may well have been one of the building stones of the Holy Temple in Jerusalem.

And so, I am delighted to be here today for the ingathering of the exiles. I must tell you, lest either Presbyterians or Jews

are carried away by that symbolic link which binds us across history, that I have a similar story about the relationship of Jews with the Irish. There is another body of scholarship which says in fact that the Irish are another one of the ten lost tribes of Israel that Galic is related to Hebrew gramatically and syntactically and that in fact the Balarney Stone is another one of those rocks taken away. So as one of my Catholic friends, Father Stransky, said during the course of Vatican Council II, when he was asked about all the ecumenical relations that were unfolding between the various Christian bodies today and between Jews and Christians, and Moslems, Jews and Christians, He said, "Fellows, we got relations all over the place."

This is a moment of very high and meaningful symbolism. This class graduates on the eve of the observance of the Bicentennial, the 200th anniversary of the birth of this great democratic republic. This is also a moment which marks the Sesquicentennial (I would rather say 150th anniversary frankly), of Lafayette College, not a small achievement in the life of this country and in the life of the people of this community. This is also a moment that takes place at the observance of Pentecost known in Hebrew tradition as Shavuot, the festival marking the conclusion of the seven-week period following Passover, and the period of Pentecost in the

life of our Christian brothers and friends throughout the world, marking the outpouring of the Holy Spirit on the disciples in that ancient and revered land. The text that was read today I think summarizes the sense which links these three observances of the Bicentennial, the Sesquicentennial of Lafayette College, and the period of Pentecost which Jews and Christians observe together as inheritors of the Biblical covenant.

What is the phrase that stands out from the book of Leviticus which has been read? "And ye shall hallow the fiftieth year and proclaim liberty throughout the land unto all the inhabitants thereof. It shall be a jubilee unto you and ye shall return every man into his possession and ye shall return every man unto his family." There is probably no phrase either in the Bible or in the American democratic scriptures which will be as cited and as repeated as is this phrase about "Proclaiming liberty throughout the land." It is on our Liberty Bell. The kings and emperors and presidents of nations will come and pay homage to that Liberty Bell as they pass through Philadelphia during the Bicentennial Year. In fact, the greatest risk is that phrase "Ye shall proclaim liberty throughout the land and to all the inhabitants thereof"--the greatest risk--is that it will become another slogan, a piece of chant, recited ritualistically and emptied of meaning. In fact, it has already begun to suffer from that kind of abusive repetition

and exploitation. I must tell you that we have an obligation to try to redeem the Bicentennial and this theme from its reduction to meaninglessness.

Go into any airport today. Go through Philadelphia as I did two weeks ago to a Bicentennial conference on religious liberty. That slogan is over every plastic Liberty Bell. It is on ties, it is on, I hope you will forgive me, even on toilet seats. We have so begun to exploit the Bicentennial and to empty it of its meaning as to reduce it to another piece of gadgetry and commercial trivia.

What did the Bible mean by this phrase? Did it call for that kind of trivialization of proclaiming liberty throughout the land, to make a caricature of it? What did the Bible mean when Moses called together the whole people of Israel and said their central obligation in the Sabbatical Year was to proclaim liberty unto all the inhabitants? It was not meant to be simply a liturgical phrase. It was not intended to be a piety which one utters like some magical formula and feels that one has done something when in fact nothing has been changed. If you go into that passage of the Biblical scripture, this conception of proclaiming liberty throughout the land was intended to bring about a fundamental alteration in the human condition.

Indeed, it was a breakthrough in the consciousness of humankind because, after Moses proclaimed liberty unto all the inhabitants.

of the land, they set about to make that real in the life of the people. And they brought about the following fundamental change in the human condition. The Sabbatical Year called for on the 49th year that every human being who had become a slave unto another human being--because for reasons of poverty, in order to earn one's keep, one sold oneself as a slave in the ancient mideast. The Jubilee Year said that must come to an end. Human slavery must come to an end and every human being, on the Jubilee Year, was liberated from slavery, was let go free with one's family to one's homeland. Because what the Bible is saying to us, what God revealed as his moral will with his people, was a fundamental conviction that every human being is created in the sacred image of God. That every human life is of infinite worth and infinite preciousness, and as sacred scripture tells us, the Lord declares in calling for the liberation of every human being without of human rights to every soul, "For unto me are the children of Israel slaves, they are not slaves unto any other human being." And so in proclaiming liberty to men, a fundamental conviction to the human rights of every human being, it was a declaration which said that every human being must be perceived and understood and appreciated as an end in himself or herself. No human being is to be used as an object for anyone else's project or program even for anyone else's revolution.

Secondly, "Proclaim liberty throughout the land," called for what if we had to vote on it today we would probably reject. Just as a recent poll told us that if Americans were called upon to vote today on the Bill of Rights, in all of its abstract claims for fundamental freedoms, the result would be touch and go as to whether most Americans would vote all of the Bill of Rights into action today. There's a question of whether we would in fact vote into being the Jubilee Proclamation because in proclaiming liberty throughout the land it called also for economic liberation.

When you read in sacred scriptures what that proclamation of liberty demanded, you find it said that on the 49th year all the land which was accumulated in the hands of a few individuals must be returned to their original owners in order to break the cycle of indentured poverty. It demanded that there must not be a society in which there were extremes of wealth accumulated in the hands of only a few in the face of vast poverty which undermined the dignity of human beings. And so it broke that chain of indentured poverty. It called for the provision of economic means, economic livelihood, to all the members of the society so that the next generation of young people would have a chance to start out again with a claim on economic wherewithal, because human dignity in the abstract that is not respected by basic rights to earn a decent

living, to be sustained by the basic means of livelihood, is not genuine liberty and justice.

And so it was human liberation, it was economic liberation, it was also ecological liberation. It demanded that the land not be abused and so on the Sabbatical Year and on the Jubilee Year the land must lie fallow. No one was allowed to plough it, to harvest it, and whatever grew during that year of the absence of planting and harvesting, whatever wild growth came out of that land was to be made available to whoever came by and who was hungry--to the orphan, the stranger, the alien, the needy. The land was to be allowed to return to its normal health again. The land was a gift of God. "The earth is the Lord's and the fullness thereof." It called for reverence for the land. We call that ecology today. We had better learn about ecological liberation in the face of pollution of air and water, and even now possibly nuclear contamination.

Finally, proclamation of liberty throughout the land unto all its inhabitants called for educational liberation. For in the year of the Jubilee Year an extraordinary thing happened. That year in which people did not work intensively as they did normally during the course of the year, the entire land of Palestine, the Holy Land, was literally converted into a national schoolroom and every village and every town and every hamlet and every city, the

priests, the elders, came together with the people and read to them the word of God. Not just an elite, not just an aristocracy, not just a priesthood alone, not just Rabbis, the entire people, the covenanted people of Israel. Men, women, children, aliens, strangers were brought together to study the word of God.

It was the first human experience in universal education and education with a moral purpose. Not education to be simply technicians not education simply to make money alone, not education simply for one's own personal satisfaction, but education for the purpose of creating a kingdom of priests and a holy people. A people that had an understanding that it had a purpose in life beyond its own self-service. That it had an obligation for caring for others, for responsibility for the entire welfare of the entire community. This text, but above all, this experience of centuries of a people struggling to live out this tradition of liberty and justice and equality for all of its people, became so profound a breakthrough in the conscienceness of humankind that you can understand the founding of America without taking that into account. If you read the historic accounts of the settling of America, of the first Pilgrim fathers who came to this country, read Professor _____ study on the puritan oligarchy, the first settlement of the Massachusetts Bay Colony were a group of Puritan fathers who came to this country literally to create the

abiblical commonwealth. They came here, as Samuel Adams said, to turn away from the luxury, the effeminacy, and the corruption that existed in England. They were appalled by the abuse of government, by the abuse of Parliament, by the abuse of the dignity of the average citizen of the society, by the denial of religious liberty, and they broke with that.

Went through the turmoil of crossing the ocean, where hundreds died across the way, to build, as you read in the early scriptures of Cotton Mather and Increase Mather's writings, to build a wilderness Zion. They came here literally to replicate this Biblical tradition, this commitment to the dignity of every human being. This commitment to social responsibility for the welfare of an entire people. This commitment to human justice and fraternity in the world, and they decisively affected the course of American history today.

My friends, if one would ask me today what is the most significant thing that we ought to try to say to ourselves as well as to graduates entering into America and this society, it would be something like this: Looking at all the opinion polls, do not be dismayed. All the polls--Gallup, Harris, the U. S. News and World Report--tell us, and all of them coincide in their findings, that Americans are concerned about several priorities. The first has been that of economic stability in this country. A concern,

and a legitimate concern, that recession not go rampant, that inflation not go rampant, that unemployment not be allowed to take place at the expense of the welfare of the citizens of this country. Quite legitimate concerns.

But do you know what Americans are most preoccupied about second after their economic material welfare? Moral corruption in this society. There is a sense almost of dismay in the country, at times even despair, that in a land with those Biblical ideals and those values of this democratic ethos--which was perceived as the last best hope of mankind and whose revolution was to be a shot heard around the world to lift up the spirits of deprived and enslaved people--that a Watergate can take place, that bribery can take place around the world, that government officials can use mistresses as symbols of success in Congress, and that it is taken for course and for granted.

I find that that sense of concern over moral corruption that pervades so much of the society, that sense of congeniality with bribery and corruption and denial of virtues and values--the reaction against that is one of the best signs of the moral health of the American people. The American people are a great people, a generous people, a people indeed imbued with deep spiritual values which go to the very origins and substance of this country.

And while no one expects purist behavior from anyone all of us, indeed as Reinhold Neibuhr has taught us; reformulating the basic scriptural teaching we are both creators and creatures, and we are all subjected to sin and the temptations of power. But we also have built within us the Godlike, prophetic call to stand in judgment against that when it happens to allow the repentance and change in order to purify the human spirit. And I think that's what the American people today are looking for in the election. If we look at this election campaign, who are the candidates who are getting attention? Not people who are talking about issues and great programs, much as that is required. They're saying, "Trust me. I don't lie. I will be honest." Whether or not that's true is another question. For what that is, is a reading of where the soul and the psyche of the American people is today.

Americans are tired of being manipulated and lied to publically and having news manipulated. Which is to say that there is a yearning for truth and honesty and integrity, and the candidate, at whatever level of government, who will begin to give some indication, not that he will be an angel, but that he will indeed try, yearn, search, to do better than that we have have had in the past, will earn the confidence and the support of the American people.

I want to conclude with these words. Yesterday there was

a editorial on the "op. ed." page of The New York Times written by a young woman in her early twenties. She was a college graduate, a few years removed from this class. She is now working in an advertising agency in New York, and she wrote a letter to all of the candidates from the Democratic and Republican parties in which she said, "In this election campaign, count me out. And count out most of my peers. We've had it. We've been through the civil rights struggle. We've been through the peace campaign. And we feel that nothing has made a difference. We're burnt out cases. We're turning in on ourselves. We're going to do our own thing. We're going to take care of ourselves because we can't make any difference."

So, as Isaiah Berlin has written, "There is no such thing as historical inevitability. Nothing is inevitable if you are determined to stand against the inevitable." We will yield to that cynicism and skepticism at our peril. If we are clear about where we stand. If we understand the basic values of the Biblical and democratic inheritance, which have made this country indeed a city built on a hill. This is still, in relative terms, the most democratic nation in the world. It is a nation which has given more to all of its people than any other nation in history. It has taken immigrants and penniless people, impoverished, enslaved serfs from Europe and many parts of the world, and given them

dignity in material foundation, which has enabled them to raise families with honor and respect.

This is a country of greatness. It is a country which is yet to become the bastion of democratic liberty and justice in the world in a world in which these values are being trampled in every continent of the earth. In Africa today, with all of the support of liberation movements. In Uganda eighty thousand black Christians have been massacred over the past four years, their human rights have been trampled, and there has been silence in the world. In the Sudan, nearly a million black Christians anonymous have been massacred over the past four years, in Lebanon today, twenty thousand people Christians and Muslems have been obliterated before the eyes of the world. In Ireland, day after day after day, hundreds of people--Catholics and Protestants--are dying. Cyprus, a quarter of a million refugees, Israel, Arab countries, Palestineans.

The world needs what this American democracy and its spiritual heritage stands for in terms of upholding the dignity of the human personality, of the commitment for the human rights of every human being in the world, not just in South Africa and Rhodesia but in every country in Africa, in every country in Asia, in every country in Latin America as well as in this country and the Soviet Union and elsewhere. We can make a difference if we

don't allow ourselves to be confused. We can make a difference in the world if we don't allow ourselves to yield to the easy way out of cheap cynicism.

I want to tell you one story. Two years ago in April there were reports that something like ten to twelve million people were going to die in the world because of hunger and starvation, droughts in the Sahilian zone of Africa--hundreds of thousands of people dying. In India, they expected ten million people to die. I received a telephone call that April, two years ago, from Father Theodore Hesberg, Chairman of the Overseas Development Council. He called to say, "Mark, it is like what the world stood at in the 1930's. The world knew then that millions of Jews were being marked for certain death in death camps and crematoria and there was indifference and apathy and spectatorship. Everybody was busy with something else. And six million Jewish men, women, and children died and forty five million other human beings died before the eyes of the world and, he said, "I know that the Jews will understand what this is about because you know the trauma of abandonment, the trauma of silence.

Congress had before it a bill to provide four and a half million tons of food to the hungry people of the earth. The House Appropriations Committee vetoed it. They turned it down. They turned it down because Congressmen said, as we learned when

we went up to the Hill, "We have no constituency for this; the American people, are busy with other things." Father Hesberg. said, "We can't let that happen." And so he, Cardinal Cooke, Pat Young of the National Council of Churches, myself, one or two other people, went up to the members of Congress and began to testify on behalf of the moral obligations of America to help out of our abundance, our surplus, to help save human lives of innocent people starving all around the world. We were told there was no constituency and so went back to try to interpret this to our people in the Catholic, Protestant, and Jewish communities. There was an overwhelming response from our constituencies. Two months later the Senate Foreign Relations Committee had a bill before it, and it passed it, overwhelmingly. Then the Congress reversed itself and within three months four and one half million tons of food were pouring in to the pipelines around the world.

There are today hundreds of thousands of people who are alive because a group of Christians and Jews cared. More than that, they acted on their caring, used structures, institutions, establishments, if you will, to make a change to help save human lives. Incidentally, the only people on Capitol Hill moving to try to bring about a change to make available this food to the hungry and starving people of the world were the religious communities. Nobody else was there. Neither labor, nor business, I regret to

say, not even the universities. A small group of religious people took seriously "Ye shall proclaim liberty throughout the land unto all the inhabitants thereof" and translated that into reality.

Every young person in this class, every human being in this room, in this society, has the capacity to make a change for the better--has a capacity to enlarge the circle of liberty and justice and equality in the world. And that is not only our duty, it is our fundamental human and American and ultimately our spiritual obligation in the year of our nation's Bicentennial. God bless all of you.



Lafayette

June 17, 1976

The Honorable William E. Simon
Secretary of the Treasury
Washington, D.C. 20520

Dear Mr. Simon,

It gave me very real pleasure to meet you at the Lafayette College Commencement on June 6.

I do appreciate your kind invitation to have luncheon with you during one of my next visits to Washington.

At the moment I am on a three-month sabbatical working on a book. There is a possibility that I will be in Washington to testify before the House International Affairs Committee on some legislation. As soon as my calendar becomes clear, I will let you know.

I look forward with genuine anticipation and pleasure to coming to know you better.

With warmest personal good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosure

FOR RELEASE: ON RECEIPT

Richard A. Morrison
Associate Director
May 18, 1976 # 140

VOLUNTEER SERVICE TO BE CITED IN AWARDING
SIX HONORARY DEGREES AT LAFAYETTE COLLEGE

Six persons who have achieved distinction through volunteer service as well as professional leadership will be given honorary degrees at Lafayette College's sesquicentennial year commencement Sunday, June 6, at 2:30 p.m. at Skillman Library Plaza.

Secretary of the Treasury William E. Simon, a 1952 Lafayette College graduate who received an honorary doctoral degree from his alma mater in 1973, will give the commencement address.

The honorary degree recipients will be Dr. James A. Colston, retiring president of Bronx Community College, Doctor of Letters; F. Eugene Dixon, distinguished civic leader and philanthropist, Doctor of Humane Letters; Cyrus S. Fleck, former president of Mack Printing Co., Doctor of Humane Letters; William F. May, chairman and chief executive of American Can Co., Doctor of Laws; Congresswoman Helen S. Meyner of the New Jersey 13th Congressional District, Doctor of Laws; and Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs, American Jewish Committee, Doctor of Divinity. Rabbi Tanenbaum will give the baccalaureate address Sunday at 10:30 a.m. in Colton Chapel.

-more-

James A. Colston

Dr. Colston, the senior president in the City University of New York System, is the first Black president of a college in New York State. He retires on September 1 after 10 years as president of Bronx Community College and a total of 21 years of prior service as a college president. His contributions to the advancement of human relations earned for him the 1962 Brotherhood Award of the Knoxville Branch of the National Conference of Christians and Jews; the 1971 Human Rights Award of the New York State Division of Human Rights, and more than 20 additional honors recognizing his outstanding service and leadership in education and civic service.

Fitz Eugene Dixon

Mr. Dixon, the philanthropist and civic leader, is vice chairman of the board and director of the Philadelphia Hockey Club, Inc. His active concerns for education, hospitals and youth work are shown in his involvement in many civic and charitable organizations. He is chairman of the board of governors at Temple University Hospital and chairman of the board of trustees at Widener College. A trustee of Lafayette College since 1972 he is a member of the board's athletics and student affairs committee. He is a recipient of the 1976 Police Athletic League of Philadelphia Award for his support of sports programs for the youth of Philadelphia.

Cyrus S. Fleck

Mr. Fleck, a 1920 Lafayette graduate, retired as president of Mack Printing Co., Easton, in 1965 after 41 years. He has been

president of the Y.M.C.A., the Kiwanis Club, the Kiwanis Club Foundation and the Board of Trade, all in Easton; the Lehigh Valley Master Printers Association and the Forks of the Delaware United Fund, for whom in 1966 he directed the fund raising campaign, and a number of other organizations. His distinguished civic service also included the co-founding of the Lehigh Valley Flood Control Council. As a Trustee of Lafayette College for the past 26 years, he was chairman of the Development and Alumni Affairs Committee. As a Life Trustee he has served as a member of several other trustee committees.

William F. May

Mr. May is chairman and chief executive officer of American Can Company, whose Dixie Cup plant is an Easton landmark. Mr. May's civic interests and contributions are many. He is a member of the Business Advisory Council of Religion in American Life; general chairman for the Association for Help of Retarded Children; co-chairman of the National Conference of Christians and Jews; a director of the Lincoln Center for the Performing Arts; chairman of the Board of Overseers of the Thayer School of Dartmouth; and a trustee of the Committee for Economic Development and of the Presbyterian Hospital in the City of New York.

Helen Stevenson Meyner

Helen S. Meyner has served the 13th Congressional District of New Jersey in the U. S. House of Representatives since 1974. In the early 1950's Mrs. Meyner served with the American Red Cross in the Korean conflict. After the war she worked for the United Nations in

New York City. She and New Jersey Governor Robert Meyner, Lafayette College Class of 1930, were married in 1957. As New Jersey's first lady she remained active in civic matters, serving on New Jersey's Rehabilitation Commission to help the disabled. She is a member of the Board of Trustees of Rider College and of the New Jersey Symphony Orchestra as well as a member or director of other organizations.

Marc H. Tanenbaum

Rabbi Tanenbaum is a pioneering thinker and leader in interreligious relations and social justice movements. He was appointed last month as chairman of the Jewish-Christian Relations Commission of the New York Board of Rabbis. He was the only rabbi present during the deliberations of Vatican Council II from 1962 to 1965 where he was frequently consulted about the Vatican declaration which condemned anti-Semitism and called for fraternal dialogue between Christians and Jews. Among his recent honors is the award of Religious Heritage of America for "building bridges of understanding between people of all religions, for exercising religious leadership in the struggle for social justice and charity..."

F. M. J. Felder

July 23, 1976

Dr. K. Roald Bergethon
President
Lafayette College
Easton, Pennsylvania 18042

Dear Dr. Bergethon,

Since that memorable Sunday, June 6th, I have been away from my office, and therefore have been unable to write to you before now.

I have been privileged to attend many commencement exercises during the past 25 years of my professional career, but few have left such a lingering impression of warmth and fraternity as did the Lafayette College experience. No small measure of the achievement of that lovely day was due to the cordial and bright spirit of friendship and guidance that I felt you personally brought to that occasion.

You did me great honor in conferring on me your Doctor of Divinity degree, honoris causa, and I will cherish it for many years to come. Mrs. Tanenbaum joins me in this expression of gratitude for the lovely memento that you so thoughtfully sent her.

We wish you many years of continued health and strength in your vital leadership and service.

With warmest personal good wishes, I am,

Cordially,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosure

Washington Post-Right to Food



1826-1976

LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042

September 14, 1976

Ms. Rita Resnik
Institute of Human Relations
165 East 56th Street
New York, New York 10022

Dear Ms. Resnik:

Enclosed is a xerox copy of my original letter to Rabbi Tanenbaum and two copies of his Address.

I hope that the few liberties I took with sentence structure will be recognized as an effort to make a very moving Address read as well as it sounded.


Rabbi Tanenbaum may wish to make additional changes or undo my changes. If so, simply indicate desired changes on one of the two copies of the Address and return it to us. Or if you would prefer, I could stop at your office on Thursday, September 23.

Sincerely yours,

A handwritten signature in cursive script that reads "Tom Murray White".

Tom Murray White
Director, Public Information/
Community Relations

TMW/gaw
enclosures



1826-1976

LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042

June 28, 1976

Rabbi Marc H. Tanenbaum
Institute of Human Relations
165 East 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum:

Many of us were both impressed and moved by your Baccalaureate Address at the Sesquicentennial Commencement of Lafayette College. There have been a number of requests for printed copies.

As I mentioned to you during the robing before Commencement, we would like to print your Baccalaureate Address together with the Commencement Address by Secretary of the Treasury, William E. Simon. Our thought is that they would appear in a single publication which would be the chief record of our Sesquicentennial Commencement.

Enclosed is a transcription of your Address which we took from a tape. It would seem to me to be better to reproduce your Address in a manner which is as close as possible to your presentation rather than rewriting it as something to be read. Nevertheless, you may wish to modify the talk a little since it will be read instead of being heard.

There are a few places where I have changed the sentence structure slightly for the sake of clarity, and there are a few other places where you may wish to modify the sentence structure. There are also two places where a word or a name is missing because I could not be sure of it from the tape. On page five I have left a blank where I simply cannot be sure of the word you used. On page eight I am not sure of the name of the professor whose work you referred to.

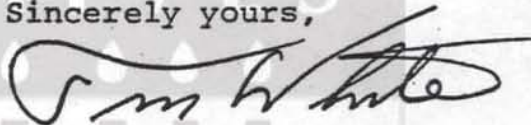
Rabbi Tanenbaum
June 28, 1976
Page 2

We all hope that you will find it possible to allow us to reproduce your Address for our trustees, special friends of the college and others who have requested a copy.

I am enclosing two copies of your Address so that you can keep one and return the other with any changes you wish. In addition, I am sending a copy of the Commencement Address given by Mr. Simon.

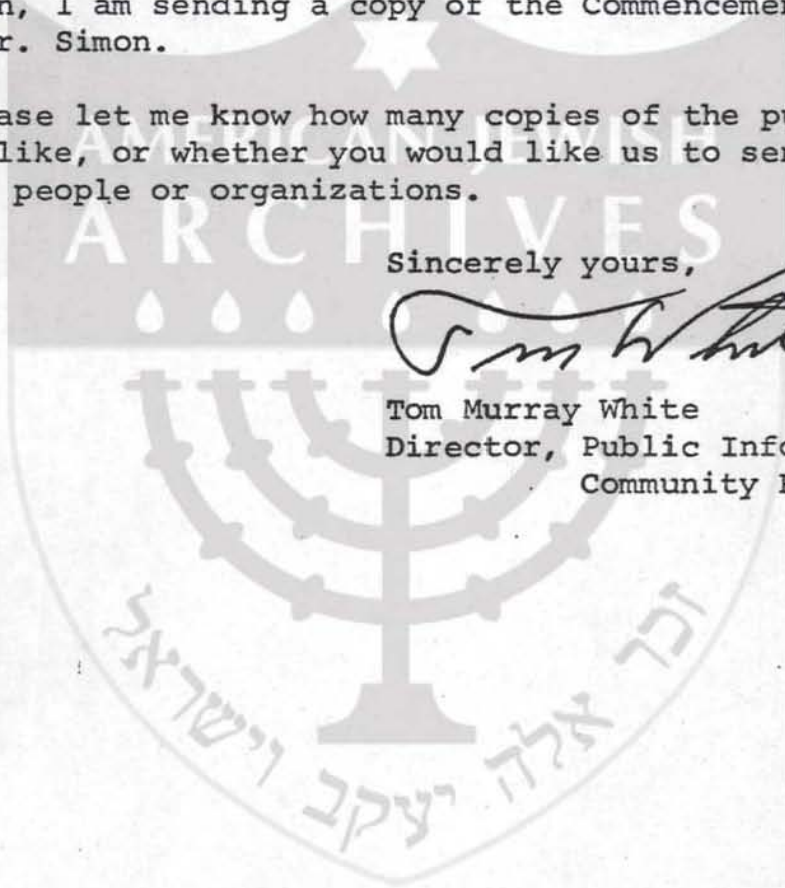
Please let me know how many copies of the publication you would like, or whether you would like us to send it directly to certain people or organizations.

Sincerely yours,



Tom Murray White
Director, Public Information/
Community Relations

TMW/gaw
enclosures



LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042

OFFICE OF THE PRESIDENT

May 25, 1976.

Dear Rabbi Tanenbaum:

I write to confirm arrangements for your visit to Lafayette College on June 6, 1976.

Directions from Jackson Heights and a map of the campus are enclosed. Chaplain Gary Miller will be expecting you at about 9:00 a. m. at his office in Hogg Hall. You may park in front of Hogg Hall or, if you wish to stretch your legs after the drive, you may park in the Watson Courts lot which is highlighted in yellow on the enclosed map. Gary will be able to offer coffee and donuts in his office as you discuss the up-coming Baccalaureate Service.

Gary will have your robe available, will assist you in robing, and will escort you to Colton Chapel for the Baccalaureate Service at 10:30 a. m.

After the Service, you will be greeted by trustee Samuel Labate, your trustee host for the remainder of the day's events. Mr. Labate will escort you to the Trustee Social in Van Wickle Hall, and thereafter, to luncheon in Marquis Hall.

The gown and a cap will be held for you by an usher until it is needed for the Commencement Exercises. Robing for Commencement will occur in Markle Hall immediately following the luncheon.

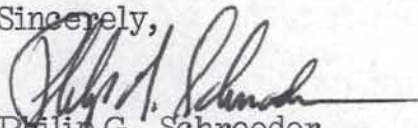
The Commencement Exercises will take place at 2:30 p. m. at the Plaza in front of Skillman Library. Following the ceremony trustees and honored guests will recess to Markle Hall to remove caps and gowns.

At this point, approximately 4:30 p. m., those who wish to do so will proceed to the President's House and Garden for the President's reception for graduates, parents, and guests.

Please contact me if you desire further information or if I may be of assistance in any way. At this time, I will only add that I

look forward to greeting you on June 6, to hearing your remarks at Baccalaureate, and to joining in applause in your honor at Commencement.

Sincerely,


Philip G. Schroeder
Assistant to the President

Enclosures

Rabbi Marc H. Tanenbaum
165 East 56th Street
New York, New York 10022



campus

news for the
faculty and staff
of Lafayette College

Vol. 4 No. 3 May, 1976

THE LAFAYETTE COLLEGE SESQUICENTENNIAL COMMENCEMENT

The guiding principle in the selection of the speakers and honorary degree recipients for Lafayette College's Sesquicentennial Commencement has been recognition of the importance of volunteer service by individuals to the local community, state, and nation -- a type of service which has been important in the origin and history of the College itself. Those being honored have served others with distinction through volunteer service, and the sacrifice of personal time and money, as well as by making contributions to society through their personal work and careers.

The Commencement Address:

Secretary of the Treasury, William E. Simon

Mr. William E. Simon, a Lafayette alumnus, has served education on the Board of Trustees of Newark Academy and the Mannes College of Music as well as Lafayette College. He has been a member of a variety of business, government, and other service committees ranging from the United States Olympic Committee to an Advisory Liaison Committee of the U. S. Department of Housing and Urban Development. It has been pointed out by a number of journalists that Mr. Simon is currently foregoing an income estimated variously between one and three million dollars a year in order to serve his country as Secretary of the Treasury. Last month he was named eighth among the fifteen most influential Americans in the survey of 1,400 key citizens conducted annually by U. S. News and World Report.

Mr. Simon frequently refers to the importance of education, and the responsibility of those who teach, in his speeches before business leaders and other groups. His recently expressed views on corporate support of higher education are currently being widely discussed in both the education and business communities. In a letter to the editor of The New York Times Mr. Simon objected

continued on next page

to the "distortion" of his views contained in a Times editorial of March 7. He wrote:

In essence, you say that I am trying to censor and to suppress differing opinions on economic and political matters in our universities when in reality I am trying to foster a more open and objective discussion of many viewpoints. Indeed, I believe that an educational institution must present a broad spectrum of philosophies so that the students can make their own choice on these basic issues ...

I have no objection to the presentation of other economic views so long as the principles of the (free enterprise) market mechanism are also presented and the subject is taught fairly

ARCHIVES

The Baccalaureate Address: Rabbi Marc H. Tanenbaum

Rabbi Marc Tanenbaum, who will give the baccalaureate address in Colton Chapel at 10:30 a.m., is a leader in interreligious relations and social justice activities. He is the recipient of numerous awards and honors for his services. As the latest award, the Religious Heritage of America, expresses it he is honored for "building bridges of understanding between people of all religions, for exercising religious leadership in the struggle for social justice and charity, and for uplifting the true dignity of man under God."

Cited by Commentary magazine as "the leading figure among Jewish ecumenists," Rabbi Tanenbaum was the only rabbi present during the deliberations of Vatican Council II from 1962-65. He was frequently consulted by Catholic theologians and Protestant observers at the Council about proposed statements condemning anti-Semitism and calling for fraternal dialogue between Christians and Jews.

Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee and this month was named chairman of the Jewish-Christian Relations Commission of the New York Board of Rabbis, the world's largest rabbinic body.

Under his direction, the American Jewish Committee has involved Jewish scholars in discussions with every major branch of Christianity. In 1970 Rabbi Tanenbaum was co-chairman of the first International Colloquium on Religion, Land, Nationalism and Brotherhood which involved

participation of Muslims, Buddhists, Hindus and African religions as well as Christians and Jews.

Equally concerned with the promotion of social justice and human rights, Rabbi Tanenbaum helped organize the American Jewish relief effort for victims of the Nigerian-Biafran conflict. He is national co-chariman of the Interreligious Coalition on World Hunger and of the Interreligious Task Force on Soviet Jewry. He has been a member of several national and international commissions on youth, aging, race relations, food and population problems.

A graduate of Yeshiva University and the Jewish Theological School, he was ordained as a rabbi in 1950. He has served as visiting professor at the Graduate Ecumenical Institute in Bossey, Switzerland and has lectured in England at Cambridge, and the Hebrew University in Jerusalem, and in the United States at Harvard, Princeton, Notre Dame and a number of other universities.

AMERICAN JEWISH ARCHIVES

HONORARY DEGREE RECIPIENTS

Mr. William Simon received an honorary Doctor of Laws degree from Lafayette College in 1973. Rabbi Marc Tanenbaum will receive an honorary Doctor of Divinity degree at this commencement. The others receiving honorary degrees are:

DR. JAMES A. COLSTON, who has been a college president for 31 years, will retire on September 1, 1976 as President of Bronx Community College. He is the senior president in The City University of New York. At the time of his appointment in 1966 he was the first Black president of a college in New York State. He will receive an honorary Doctor of Letters at the Lafayette College Sesquicentennial Commencement.

Dr. Colston has also served in higher education as the president of three other colleges: Bethune-Cookman College, Daytona, Florida, from 1942 to 1946; Georgia State College at Savannah, 1947 to 1949; and Knoxville College, Tennessee, 1951 to 1966. As a faculty member Dr. Colston has taught at New York University, North Carolina State College, and Atlanta University.

While President of Bronx Community College, Dr. Colston has received more than 20 awards for Distinguished Service to the community.

He received the Carter G. Woodson Award for Dedication to the Furtherance of Black History; the Distinguished and Exceptional Service Award from the Mayor of the City of New York in 1973; and the Distinguished Alumni Achievement Award from New York University in 1974.

He also holds the Human Rights Award from the New York State Division of Human Rights, a Citation for Achievement from Brooklyn Links, the YMCA Service to Youth Award, and the Bronx Council of the Arts President's Award. His many other awards include the Bronx Community College Student Government Distinguished Service Award in 1972, and the Citizen of the Year Award in 1973.

Dr. Colston serves on the Board of Directors of the New York City Council of Economic Education, the Regents Regional Coordinating Council for Post-secondary Education in New York City, Gallaudet College in Washington, D.C., and the Bronx Chamber of Commerce. He is also a member of the American Association for Higher Education, the American Academy of Political and Social Science, and the Rotary Club. He is a member of the Riverdale Presbyterian Church; serves on the Board of Trustees of the United Presbyterian Foundation, of Princeton Theological Seminary, of St. Barnabas Hospital and of the Bronx Lebanon Hospital Center. He is a trustee of the Dollar Savings Bank and a trustee and Executive Vice President of the Hall of Fame for Great Americans.

ARCHIVES

CYRUS S. FLECK, the former President of Mack Printing Company of Easton, who is well known for his civic participation at the local level, will receive an honorary Doctor of Humane Letters.

Mr. Fleck has been President of the YMCA, the Kiwanis Club, the Kiwanis Club Foundation and the Board of Trade, and the Forks of the Delaware United Fund -- for whom he directed the 1966 fund raising campaign. His distinguished civic involvement also includes the co-founding of the Lehigh Valley Flood Control Council, fund raising in the Easton area for the Allentown-Bethlehem-Easton Airport, leadership roles for boards of the Easton Area Hospital, YWCA, Boy Scouts, the Social Service League, Community Services of Pennsylvania, and the College Hill Presbyterian Church.

As a Trustee of Lafayette College for 26 years, former Chairman of the Development and Alumni Affairs Committee and member of other committees of the Board of Trustees, he has played an important role in raising more than \$42 million for the College.

A member of Lafayette College's Sesquicentennial Celebration Committee, Mr. Fleck was also a key figure in the College's celebration of its Centennial and played a major role in the campaign which resulted in the gift of Easton Hall to the College by the local com-

continued on next page

munity. Later he served as chairman of the Steering Committee which directed the successful Ford Challenge Campaign which raised more than nine million dollars for the College. He was also a member of the committee to nominate a president for Lafayette College in 1957-1958. His late wife, Mrs. Esther Walter Fleck, was a president of the Lafayette College Women's Auxiliary.

Mr. Fleck's volunteer services have been recognized by many awards and citations. They include the Outstanding Citizen Award presented by the Forks of the Delaware United Fund and the Lafayette College Alumni Association Danny Hatch Award.

FITZ EUGENE DIXON, Jr., the distinguished civic leader and philanthropist, is known for his active involvement and many contributions in the fields of education, health services, and sports -- particularly throughbred horse racing where he holds positions in national associations. He is Vice Chairman of the Board and Director of the Philadelphia Hockey Club, Inc.

Mr. Dixon has been a member of the Lafayette College Board of Trustees since 1972 and is a member of the Board's Athletics and Student Affairs Committee. He is also Chairman of the Board of Governors at Temple University Hospital and Chairman of the Board of Trustees of Widener College. In addition he is a trustee of The Episcopal Academy, Philadelphia; Temple University; Abington Hospital; Ellis School for Girls; and a member of the Board of Managers of Germantown Hospital.

Mr. Dixon has served on the Board of Trustees of nine colleges and schools for an accumulated total of more than 100 years of service. In the field of health care, another major interest, he has served on eight Boards of Trustees for a total of more than another 100 years of service.

In addition to his two main interests, education and health, he is active on boards or committees of another dozen or more organizations ranging from the Pop Warner League and the Atlantic City Racing Association to the United Fund and the Philadelphia Museum of Art.

Among recent honors given to Mr. Dixon is the 1976 award of the Police Athletic League of Philadelphia, recognizing his continuing support of sports programs for the youth of Philadelphia. He will receive an honorary Doctor of Humane Letters from Lafayette.

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WILLIAM F. MAY, is Chairman and Chief Executive Officer of American Can Company whose Dixie Cup plant is an Easton landmark. He is a member of the Business Advisory Council of Religion in American Life; general chairman for the Association for Help of Retarded Children; co-chairman of the National Conference of Christians and Jews; a director of the Lincoln Center for the Performing Arts; chairman of the Board of Overseers of the Thayer School of Dartmouth; a trustee of the Committee for Economic Development and of the Presbyterian Hospital in the City of New York, and a member of the Board of Directors of The New York Times.

In addition, Mr. May is chairman of the executive committee of Keep America Beautiful, chairman of the U.S. Section, Bulgarian-U.S. Economic Council; and a member of the National Advisory Council of Peace Corps, a member of the Advisory Council of the Center for Civil Rights, University of Notre Dame; a senior member of the Conference Board; and a member of the Evaluation Panel for the Institute of Computer Sciences and Technology of the National Bureau of Standards. Also, he is a director of the National Center for Resource Recovery, Inc., and chairman of its finance committee.

As Norman Cousins wrote of William May, "Bill May is the kind of citizen the nation needs if we are to pull out of our present condition of self doubt and helplessness. We need more businessmen who see no contradiction between the quest for business prosperity and the quest for a world community based on principles of equity and shared affluence."

Mr. May, who has a BS degree from Rochester University and completed the Graduate Advance Management Program at Harvard, will receive an honorary Doctor of Laws degree from Lafayette College.

HELEN STEVENSON MEYNER, who has represented the 13th Congressional District of New Jersey in the U.S. House of Representatives since 1974, has been involved in political and non-political governmental activities and community service for more than twenty years.

In the 1950's Mrs. Meyner served with the American Red Cross in the Korean conflict. After the war she worked for the United Nations in New York City. When her cousin, the late Adlai E. Stevenson, ran for the presidency she joined his staff as a field worker. In 1956, while visiting her father who was then President of Oberlin College she met New Jersey Governor, Robert Meyner (Lafayette College Class of 1930), who was speaking at the College. They

continued on next page

were married the following year. As New Jersey's first lady she was unusually active in civic and social matters. She served on New Jersey's Rehabilitation Commission to help the disabled in the state and was appointed by President Kennedy to visit eastern European countries to report on problems of the foreign service. After Governor Meyner left the office of Governor in 1962, Mrs. Meyner continued her public activity by writing a newspaper column and hostessing television interview programs.

Mrs. Meyner serves on the Board of Trustees of Rider College and is a director of the Newark Museum, a member of the New Jersey Symphony Orchestra Board, and the Board of the New Jersey chapter of the United Nations Association. Mrs. Meyner spoke at the 25th anniversary Luncheon of the Women's Auxiliary of Lafayette College.

At the present time Mrs. Meyner is a member of the International Relations Committee in the House of Representatives. The Christian Science Monitor has written that "an air of warmth and graciousness cling to her like perfume," and Vogue magazine describes her as "low-voiced, shrewd, with steely honesty." She will receive an honorary Doctor of Laws degree from Lafayette College.

MAJOR SESQUICENTENNIAL ALUMNI REUNION AND COMMENCEMENT ACTIVITIES

Friday, June 4, 1976

10 a.m. - 9 p.m.	Alumni Reunion Registration	Pardee Hall Lobby
5:30 - 7 p.m.	All-Class Buffet Dance	Marquis Hall
7 - 9 p.m.	Stepsinging and Promenade - "In Front of Old Pardee"	
9:30 p.m.	Alumni Sesquicentennial Social	Alumni Gymnasium

Saturday, June 5, 1976

10:30 a.m.	Alumni Reunion Family Parade (In case of rain there will be a band concert --	Downtown Easton Kirby Field House)
12:00 noon	Alumni Reunion Luncheon	Kirby Field House
2:30 - 4 p.m.	Four Alumni Forums	Pardee Hall
6 p.m.	Alumni Class Dinners	

Sunday, June 6, 1976

9 a.m.	Reserve Officers Commissioning	Hogg Hall
10:30 a.m.	Baccalaureate Service	Colton Chapel
11:30 a.m.	Informal Buffet Luncheon (For seniors, their families and friends)	Marquis Hall
2:30 p.m.	Commencement Exercises (In case of rain --	Skillman Library Plaza Kirby Field House)
4:30 p.m.	President's Garden Party (For seniors, their families, faculty trustees, administration and honorary degree recipients and their families) (In case of rain --	President's Garden Alumni Gymnasium)

Mitgfelder

May 7, 1976

Mr. Philip G. Schroeder
Assistant to the President
Lafayette College
Easton, Pennsylvania 18042

Dear Mr. Schroeder,

Thank you very much for your thoughtful letter of April 29th.

Under normal circumstances, my wife would have joined me for the Baccalaureate Service. She is now completing her exams for her doctorate in psychology, and simply cannot get away that weekend.

I plan to drive in to Easton on Sunday morning allowing enough time to arrive comfortably before the service begins. Travel instructions would be much appreciated.

Under separate cover, I am sending you a list of persons who might be interested in receiving the announcement about my honorary degree.

The subject of my talk will be: "The American Bicentennial: Moral Challenge to Christians and Jews."

I look forward with much anticipation to being with you, President Bergethon, and your associates on June 6. And I certainly want you to know of my appreciation for all your thoughtfulness and courtesies.

Sincerely,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042

OFFICE OF THE PRESIDENT

April 29, 1976.

Dear Rabbi Tanenbaum:

It will be my pleasure to coordinate arrangements for your visit to Lafayette for the 1976 Commencement ceremony. I am writing now to inform you generally of the schedule of events on June 5 and 6 and to obtain certain information which will assist us in making arrangements for your visit. Future correspondence will provide more detailed information about your schedule of activities while on the campus.

Enclosed is a schedule of events for June 5 and 6. Honorary Degree recipients and their spouses and families are cordially invited to the dinner which will take place on Saturday, June 5 and it is hoped that you will be able to arrive in time for that event. However, it is realized that your schedule may prevent arrival before Sunday, June 6.

It is tradition of the Board of Trustees that certain of its members and their spouses be selected to escort honorary degree recipients and their spouses and families, if present, to the various events of the weekend. The names of the mentors to assist you and Mrs. Tanenbaum will be provided in future correspondence.

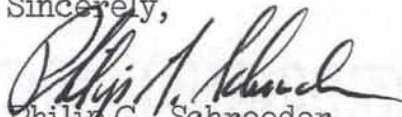
We will be happy to provide you with academic cap and gown for the Commencement Exercises. In order to do this, we will need to know your height, weight and hat size.

The Commencement invitation mailing will occur in mid-May. At your earliest convenience, please send us a list of family and friends to whom invitations should be mailed.

We would also appreciate knowing the names of those who will be in your party and your travel plans including approximate times of arrival and departure. We will be pleased to make hotel accommodations for you at your request.

If I can provide other assistance, please do not hesitate to call upon me.

Sincerely,


Philip G. Schroeder
Assistant to the President

Enclosures

Rabbi Marc H. Tanenbaum
165 East 56th Street
New York, New York 10022

F - Holoy etc
College
June 6.

SCHEDULE OF EVENTS
1976 Commencement

Saturday, June 5

6:00 p. m.	President's Dinner for Honored Guests, their families, and trustees	Marquis Hall
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Sunday, June 6

10:30 a. m.	Baccalaureate Service	Colton Chapel
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11:30 a. m.	Social and Luncheon for Honored Guests, their families, and trustees	Marquis Hall
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2:30 p. m.	Commencement Exercises	
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4:30 to 6:00 p. m.	President's Reception for Graduates and Guests	President's Garden
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Office of the President
April 29, 1976

6/6

LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042



OFFICE OF THE CHAPLAIN

March 12, 1976

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum:

I was very pleased to hear from Dr. Bergethon that you have accepted Lafayette College's invitation to you to be our 1976 Baccalaureate speaker and to receive an honorary degree. As the person most directly responsible for arranging for the Baccalaureate service, I look forward to meeting you and working with you on the service.

We see the Baccalaureate service as an opportunity for the graduating class, their families, and friends, faculty, administration and trustees to gather in the context of interfaith worship to celebrate before God the experiences students have had at this institution and to reflect on the future that lies before them and all of us. It is therefore both a joyful and a reflective occasion.

We try to make a distinction between the Baccalaureate service and the Commencement exercises. Since the Baccalaureate is primarily a religious experience, it is more in keeping with the Sabbath worship styles of the major faiths than the academic style of the Commencement. Though Lafayette College is, as Dr. Bergethon noted, affiliated with the United Presbyterian Church in the U.S.A., our Baccalaureate service is reflective of the heterogeneity of religious traditions within the Lafayette community. Attendance at the Baccalaureate service is voluntary but a large segment of the graduating class and their families normally attend.

I hope all this is helpful to you as you think about your Baccalaureate sermon. If there are particular questions that you have, I would be happy to answer them and, if you were to think it helpful, I would be quite willing to come to New York some time at your convenience to talk more in depth about our Baccalaureate service.

One final note, because of the printer's deadline for the program, I would be most grateful to have a title for your sermon

Rabbi Marc H. Tanenbaum

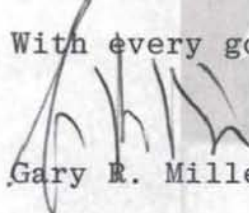
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March 12, 1976

by early May. If you have particular passages of Scripture which you would like to have read at the service, we will also need to have them at the same time.

Thank you very much for accepting our invitation to be the Baccalaureate speaker this year. I look forward to welcoming you to Lafayette.

With every good wish,


Gary R. Miller, Chaplain

grm:mp



LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042

OFFICE OF THE PRESIDENT

February 16, 1976

Dear Rabbi Tanenbaum:

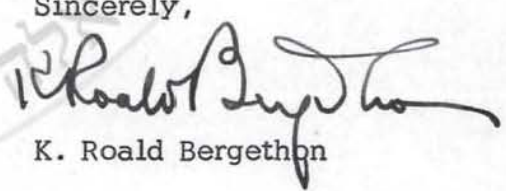
I was very pleased to receive your letter of February 11, 1976 and to learn that on June 6, 1976 you will give the Baccalaureate Address and receive the honorary degree to be conferred upon you by the Board of Trustees.

As the date draws near, my Assistant, Mr. Philip G. Schroeder, will be in touch with you about the details of the program and your participation in it.

I quite understand that the observances of Shavuoth preclude your being with us for the dinner in the evening of Saturday, June 5. Though you wrote that you would "have no problem coming to Easton in plenty of time . . . for the 2:30 p.m. Commencement," I hope that you meant the 10:30 a.m. Baccalaureate Service! Since you may have to plan carefully because of events on Saturday and Sunday, I add that robing for the Baccalaureate will take place some minutes before the service and we hope you might be able to arrive at the College by 10:00 a.m.

We will very much enjoy having you with us on June 6.

Sincerely,


K. Roald Bergethon

Rabbi Marc H. Tanenbaum
33-15 80th Street
Jackson Heights, New York 11372



1826-1976

LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042

May 7, 1976

Ms. Rita Resnik
Institute of Human Relations
165 East 56th Street
New York, New York 10022

Dear Ms. Resnik:

I enjoyed talking with you and look forward to receiving the material about Rabbi Tanenbaum. As promised I enclose a copy of Mr. Simon's controversy producing speech, the editorial which appeared in The New York Times and Mr. Simon's letter to the editor which also appeared in the Times. Rabbi Tanenbaum may wish to be familiar with them in case they are discussed among the members of the commencement party. I also enclose a copy of the first news release announcing that Secretary of the Treasury Simon will be our commencement speaker. I will send you additional commencement material which might provide background information about the people Rabbi Tanenbaum will meet.

Sincerely yours,

Tom Murray White
Director, Public Information/
Community Relations

TMW:NE

Encs.

P.S. The discussion of corporate support of higher education appears three paragraphs from the end of Mr. Simon's PRSA address.

FOR RELEASE: Friday, May 7

Tom M. White, Director
May 5, 1976 #137

Secretary of the Treasury William E. Simon, a Lafayette College alumnus and former member of its Board of Trustees, will give the address at the College's Sesquicentennial Commencement on Sunday, June 6.

Last month Mr. Simon was ranked eighth among the fifteen most influential Americans in the annual survey of the opinions of 1,400 key citizens conducted by U. S. News and World Report. He shared with President Ford and Arthur Burns, Chairman of the Federal Reserve Board, much of the credit for the nation's continuing economic recovery. Mr. Simon was also characterized as having "an encyclopedic grasp of economic matters" and "firm control of government econo-politics."

Born in Paterson, New Jersey, Mr. Simon attended Newark Academy and served in the army as a volunteer before entering Lafayette. He graduated in the class of 1952. Twelve years after beginning his financial career he had become a full partner in the major brokerage firm, Salomon Brothers. Mr. Simon was named Deputy Secretary of the Treasury in 1973 to run the Treasury's day-to-day operations and while in this position also served as head of the Federal Energy Office during the energy crisis. He was appointed Secretary of the Treasury in 1974.

- more -

Educational Service and Controversy

Mr. Simon's continuing interest in education has been cited in connection with a number of community service awards he has received. In addition to participation in alumni activities and membership on the Board of Trustees, Mr. Simon received an honorary Doctor of Laws degree from Lafayette College in 1973. His son, John Peter Simon, graduated from Lafayette last June. Mr. Simon has also served on the Board of Trustees of Newark Academy and of the Mannes College of Music.

Secretary Simon frequently refers to the importance of education and the responsibility of those who teach in his speeches before business leaders and other groups. His recently expressed views on corporate support of higher education are currently being widely discussed in both the education and business communities. In a letter to the editor of The New York Times Mr. Simon objected to the "distortion" of his views contained in a Times editorial of March 7. He wrote:

In essence, you say that I am trying to censor and to suppress differing opinions on economic and political matters in our universities when in reality I am trying to foster a more open and objective discussion of many viewpoints. Indeed, I believe that an educational institution must present a broad spectrum of philosophies so that the students can make their own choice on these basic issues ...

I have no objection to the presentation of other economic views so long as the principles of the (free enterprise) market mechanism are also presented and the subject is taught fairly.

Highly favored

February 11, 1976

Dr. K. Roald Bergethon
President
Lafayette College
Easton, Pennsylvania 18042

My dear Dr. Bergethon,

Thank you very much for your warm and thoughtful letter of February 6th. I feel very much privileged to know that the Board of Trustees of Lafayette College has invited me to give the 1976 Baccalaureate Address, as well as to award me an honorary doctorate at your Commencement Exercises.

I shall be happy to accept your kind invitation. I look forward with pleasure to becoming an honorary alumnus of Lafayette College.

I will have no problem coming to Easton in plenty time to be present for the 2:30 p.m. Commencement. However, the President's Dinner on the evening before will be difficult for me. Saturday, June 5th, is the Jewish observance of Pentecost, Shavuoth, and I will be attending religious services that day and evening. I will therefore have to plan to come to Easton the following morning.

I am glad to have the information about the 150th anniversary of the founding of the college and would certainly keep that in mind in my Commencement address.

Again, with much appreciation of your thoughtfulness, and with my warmest personal good wishes for God's blessing over you and your family, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosures

*Vital
Hebrew*

6/6

on tape

LAFAYETTE COLLEGE
EASTON, PENNSYLVANIA 18042

OFFICE OF THE PRESIDENT

February 6, 1976

Dear Rabbi Tanenbaum:

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It is my pleasure on behalf of the Board of Trustees of Lafayette College to invite you to give the 1976 Baccalaureate Address on Sunday, June 6, 1976. The Board of Trustees would also like to recognize your accomplishments through the award of an honorary degree at Commencement Exercises on the same day.

The Baccalaureate Service will be held at 10:30 o'clock. Thereafter, the Trustees will have a luncheon for honored visitors and other guests. The Commencement Exercises will take place in the afternoon at 2:30 o'clock. You and your family are invited to attend all events of the Commencement weekend which, in addition to those noted above, include the President's Dinner for Honored Guests and Trustees at 6:00 p.m. on June 5.

The Baccalaureate Sermon is normally about twenty minutes long. Lafayette College is related to the United Presbyterian Church in the USA, but we have a quite pluralistic student body with sizeable representations, as well as active worship programs in all three of the main religious traditions of our culture. If you find it possible to accept our invitation, the Chaplain of the College, the Reverend Gary R. Miller, will be very glad to furnish further information both about the service and the context.

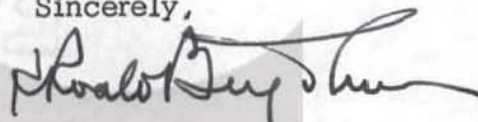
It might help you in thinking toward a sermon topic to know that Lafayette College will in the bicentennial year of the nation be celebrating the 150th anniversary of the founding of the College whose Charter dates to 1826. As the name suggests, the founders were deeply impressed by the ideals of the revolution as associated with the figure of the Marquis de Lafayette. The Committee planning our Sesquicentennial Celebration has therefore determined that we will in the coming year and especially at Commencement stress not only the relationship of the College to the ideals of the American revolution but also the role of volunteerism in the past and future development of our country.

I should appreciate your keeping the news of the action taken by the Board of Trustees within your immediate family until our public information office releases the information to the various media.

It is our custom to pay the travel expenses of the Baccalaureate Speaker and to furnish a suitable honorarium.

I hope very much that our people will have the opportunity to hear you speak and that the College may be allowed to recognize your achievements. I look forward to welcoming you to Lafayette.

Sincerely,



K. Roald Bergethon

Rabbi Marc H. Tanenbaum
33-15 80th Street
Jackson Heights, New York 11372

