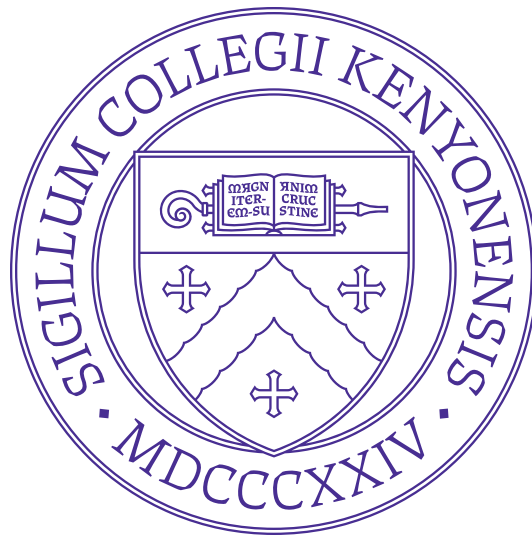


Kenyon College Baccalaureate Service



May 17, 2024
1:30 p.m.
Samuel Mather Lawn

Program

Processional*

The Scioto Brass Ensemble

The Invocation*

Rev. Rachel C. Kessler
College Chaplain; Co-Director, Spiritual and Religious Life; Rector, Harcourt Parish

Welcome

Julie C. Kornfeld
President

Texts From a Kenyon Education

Fine Arts Division

A passage from *Ways of Being: Animals, Plants, Machines: The Search for a Planetary Intelligence* by James Bridle
Read by Theodore Runyan Schwamm for the Department of Music

Humanities Division

An epigram preserved in the *Greek Anthology* by Anyte, English translation by Sara Landon
Read by Sara Nicole Landon for the Department of Classics

Natural Sciences Division

A passage from *Vesper Flights: New and Collected Essays (The Numinous Ordinary)* by Helen Macdonald
Read by Omar Jaroslav Morosse for the Department of Biology

Social Sciences Division

A passage from *We Shall Overcome* by Lyndon B. Johnson
Read by Ben Gruodis-Gimbel for the Department of Political Science

Interdisciplinary Programs

A passage from *Development as Freedom* by Amartya Sen
Read by Madeline Jane Kwasnick for the Department of International Studies

Texts From Our Religious Traditions

Christian Tradition

A passage from *Letters and Papers from Prison* by Dietrich Bonhoeffer
Read by Benjamin Davis Manning

Hindu Tradition

The *Pavamana Mantra* from the Bṛhadāraṇyaka Upaniṣad
Read by Asmod Khakurel

Islamic Tradition

The first verse of the *Quran* revealed to The Prophet Muhammad PBUH
Read by Faiz Rasool

Jewish Tradition

An excerpt from *The Soul of the Stranger: Reading God and Torah from a Transgender Perspective* by Joy Ladin
Read by Jack Lev Braun

Anthem

“Be Thou My Vision”
Music: Irish folk melody
Words: Attributed to St. Dallán Forgaill (ca. 530-598); translated by Mary Elizabeth Byrne (1880 – 1931) and versed by Eleanor Henrietta Hull (1860 – 1935)
Sung by Benjamin R. Locke, Professor of Music

The Baccalaureate Address

“Reading the Waters”
James S. Keller
Professor of Chemistry

The Benediction*

Marc W. Bragin
College Chaplain; Co-Director, Spiritual and Religious Life; Director, Kenyon Hillel

Recessional*

The Scioto Brass Ensemble

*Audience standing, if able



Closed Captioning

Please use this QR code to
access today's closed captions
on your personal device.

Texts From a Kenyon Education

Fine Arts Division

A passage from *Ways of Being: Animals, Plants, Machines: The Search for a Planetary Intelligence*, by James Bridle
Read by Theodore Runyan Schwamm for the Department of Music

When we speak, we take in the atmosphere and expel it again; we ingest the world and make it resonate. By speaking, we partake in the world, and the world partakes of us. This is true, also, of other forms of speech: the cry of birds, the scratching of crickets, the wind in the trees, the rumble of stone. Speech exists between bodies and beings; it has no place, no use, in a universe of inanimate objects. Speaking presumes hearing: by speaking, we acknowledge and animate the personhood of the listener. We make each other into persons; we transform things into beings.

Humanities Division

An epigram preserved in the *Greek Anthology* by Anyte, English translation by Sara Landon
Read by Sara Nicole Landon for the Department of Classics

Ξεῖν', ὑπὸ τὰν πτελέαν τετρυμένα γυῖ' ἀνάπαισον:
ἀδύ τοι ἐν χλωροῖς πνεῦμα θροεῖ πετάλοισ;
πίδακὰ τ' ἐκ παγᾶς ψυχρὸν πίε: δῆ γὰρ ὀδίταις
ἄμπαυμ' ἐν θερμῷ καύματι τοῦτο φίλον

Translation:

Stranger, under the elm rest your weary limbs;
A breeze whispers sweetly in the green leaves;
Drink cold water from the fountain; for travelers
In the burning heat, this is a dear resting-place.

Natural Sciences Division

A passage from *Vesper Flights: New and Collected Essays (The Numinous Ordinary)* by Helen Macdonald
Read by Omar Jaroslav Morosse for the Department of Biology

Those moments in nature that provoke in me a sense of the divine are those in which my attention has unaccountably snagged on something small and transitory — the pattern of hailstones by my feet upon dark earth; a certain cast of light across a hillside through a break in the clouds; the face of a long-eared owl peering out at me from a hawthorn bush — things whose fugitive instances give me an overwhelming sense of how unlikely it is that in the days of my brief life I should be in the right place at the right time and possess sufficient quality of attention to see them at all.

Social Sciences Division

A passage from *We Shall Overcome* by Lyndon B. Johnson
Read by Ben Gruodis-Gimbel for the Department of Political Science

Rarely in any time does an issue lay bare the secret heart of America itself with a challenge to the meaning of our beloved nation. “What are we profited, if we shall gain the whole world, and lose our own soul?” This was the first nation in the history of the world to be founded with a purpose. “All men are created equal.” “Give me liberty or give me death.” Those words are a promise to every citizen that he shall share in the dignity of man. This dignity cannot be found in a man’s possessions; it cannot be found in his power, or in his position. It rests on his right to be treated as a man equal in opportunity to all others.

Interdisciplinary Programs

A passage from *Development as Freedom* by Amartya Sen
Read by Madeline Jane Kwasnick for the Department of International Studies

As competent human beings, we cannot shirk the task of judging how things are and what needs to be done. As reflective creatures, we have the ability to contemplate the lives of others. [...] That responsibility is not, of course, the only consideration that can claim our attention, but to deny the relevance of that general claim would be to miss something central about our social existence. It is not so much a matter of having the exact rules about how precisely we ought to behave, as of recognizing the relevance of our shared humanity in making the choices we face.

Texts From Our Religious Traditions

Christian Tradition

A passage from *Letters and Papers from Prison* by Dietrich Bonhoeffer

Read by Benjamin Davis Manning

The essence of optimism is not its view of the present, but the fact that it is the inspiration of life and hope when others give in; it enables a man to hold his head high when everything seems to be going wrong; it gives him strength to sustain reverses and yet to claim the future for himself instead of abandoning it to his opponent. It is true that there is a silly, cowardly kind of optimism, which we must condemn. But the optimism that is will for the future should never be despised, even if it is proved wrong a hundred times; it is health and vitality, and the sick man has no business to impugn it.

Hindu Tradition

The Pavamana Mantra from the *Bṛhadāraṇyaka Upaniṣad*

Read by Asmod Khakurel

ॐ असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Translation:

May the supreme being lead us from illusion to truth, from ignorance to light, and from death to immortality.

May peace radiate in the whole sky and the vast ethereal space everywhere. May peace reign in water, herbs, trees, and creepers all over this earth. May peace always exist in all peace and peace alone.

May all be healthy and free from suffering.

The narrow-minded distinguish between “mine” and “not mine. For those who know the Supreme Truth, the whole world is one family (one Unit),
वसुधैव कुटुम्बकम्!

May peace prevail everywhere and within us all!

Islamic Tradition

The first verse of the *Quran* revealed to The Prophet Muhammad PBUH

Read by Faiz Rasool

Read, “O Prophet,” in the Name of your Lord
Who created —
created humans from a clinging clot.
Read! And your Lord is the Most Generous,
Who taught by the pen —
taught humanity what they knew not.

Hence Prophet Muhammad PBUH (ﷺ) has been narrated to have said:

Whoever goes out seeking knowledge,
then he is in Allah’s cause until he returns.”

Whoever takes a path upon which to obtain
knowledge,

Allah makes the path to Paradise easy for him.

Jewish Tradition

An excerpt from *The Soul of the Stranger: Reading God and Torah from a Transgender Perspective*

by Joy Ladin

Read by Jack Lev Braun

God ... offers two versions of a name, “Ehyeh-Asher-Ehyeh,” that identifies God not with God’s incomprehensibility or God’s past relationships, but in terms of something God and human beings have in common: the process of becoming. Ehyeh-Asher-Ehyeh can be translated “I am that I am,” “I will be what I will be,” or “I am what I will be.” ...The name “Ehyeh-Asher-Ehyeh” invites us to see that we, however distantly, share in God’s indefinability, because we, like God, are not limited to or determined by the terms by which we identify ourselves. However passionately or desperately we insist that we are what we are, like the God in whose image we are created, we are what we will be.

