

The Albrightian

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If men could learn from history, what lessons it might teach us! But passion and party blind our eyes, and the light which experience gives is a lantern on the stern, which shines only on the waves behind us! Samuel Taylor Coleridge, 1831

DEAN'S "NON-RENEWAL" STIRS CAMPUS REACTION

Summary of the Proceedings



Dean of Students Dale Vandersall (center) listens intently to the Thursday speech.

Thursday:

Over 500 students attending a hastily-called meeting at 10 p.m. in the main lounge of the Campus Center heard confirmation of the rumored dismissal of Associate Dean of Students, Doris Manzolillo. In a speech drafted by a group of students representing dormitory counsellors, student organizations, and concerned residents, the administration was charged with dismissing Dean Manzolillo without any adequate justification (see text, this page).

Dean Manzolillo, who has served at Albright for nine years (three

years longer than President Schultz), received in March of this year her contract for the 1972-73 academic year along with a statement of nonrenewal of that contract. Dean Manzolillo has subsequently found herself without any official channels for appealing the nonrenewal, and efforts by her attorney have been, to date, fruitless.

Students were called on to sign petitions (476 signatures were collected), visit Dr. Schultz's office, and write to trustees; the possibility of additional actions was raised. Most students in attendance apparently felt that procedures "through channels" would be adequate for some redress of the current grievance. The meeting was adjourned after the students in attendance supported a demand that President Schultz address students in the main lounge of the Campus Center on Friday afternoon, April 21, at 3:00 p.m.

Friday:

About 600 students and faculty members gathered in the main lounge of the Campus Center in anticipation of some explanation of the nonrenewal of Dean Manzolillo's contract for the 1973-74 academic year. Instead, Dr. Schultz issued a short statement announcing that he would meet with Dean Manzolillo and her attorney. In addition, President Schultz stated that students with any questions should submit them to him on file cards, and that he would, in turn, give written responses to them. Many of those in attendance remained, and agreed to meet on Sunday night, April 23, at 7 p.m. and, with members of the Board of Trustees present on Wednesday evening, April 26.

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The following is the text of the speech delivered on Thursday night, April 20:

This meeting has been called to inform the student body of the dismissal of the Associate Dean of Students, Doris Manzolillo. We would like to clarify the facts concerning this issue and dispel the fictional content of the many rumors which have been circulating for the past few days.

Early in March of this year, Dean Manzolillo was given her contract for the 1972-73 academic year. Attached to the contract was a form letter with a brief note informing her that this would be her last contract. With no reasons given for her dismissal, Dean Manzolillo referred the matter to her attorney. President Schultz would not discuss the matter with him, but instead suggested that he contact the college attorney. Attempts to appeal the dismissal through the Faculty Executive Committee have so far been unsuccessful. It appears that this committee can do nothing concrete in Dean Manzolillo's support at this time.

Students were initially informed of the dismissal by concerned faculty members. General concern over this matter has been spreading by word of mouth for the past few days. It is the general consensus that Dean Manzolillo is one of the few administrators who has consistently tried to treat students as individual human beings. Through the facilitation of her official role as counselor as well as in her continual support of the students, she has consistently shown that she is willing to go the extra mile with a student.

This past Wednesday, a woman student approached President Arthur Schultz to determine the administration's motives for dismissing Dean Manzolillo. The President stated that Dean Manzolillo's counseling abilities can not be criticized; however, President Schultz claimed that the Dean was being dismissed for a lack of administrative capability. Exactly what was meant by a "lack of administrative capability" was not stated. To the best of our knowledge, the President has also not explained this situation to Dean Manzolillo.

The woman student told President Schultz that what he said at that time concerning the Dean's administrative capabilities would be relayed to concerned counselors and students in an attempt to stop the spread of false rumors.

What I have said to you tonight has not been rumor. Dean Manzolillo has been fired as of June 1973. It appears that this action was taken arbitrarily for reasons which are as yet unknown. She has been fired by an administration which apparently feels it is more important to have an

administrator who is capable of placing her priority with impersonal paper shuffling than with personal concern for the students of the Albright community. This is not Doris Manzolillo; she has consistently shown that she is concerned with our rights as human beings over and above so-called administrative duties.

The issues we are presenting to you tonight go much deeper than just with the dismissal of Dean Manzolillo. Through this action, again it has become known that President Schultz has the arbitrary power of dismissal over any untenured faculty member, administrator, and student without stated justification. Even though such a member of the Albright community may be highly respected and needed by the students, this is obviously not taken into consideration.

It is obvious from these issues that some changes must be made. We as concerned students recommend the student body support the following:

- 1) The reinstatement of Doris Manzolillo as Associate Dean of Students, or sufficient justification for her dismissal.
- 2) The establishment of some representative body of students and faculty for the purpose of making recommendations concerning the hiring and firing of employees of Albright College.

Several plans of action have been discussed and we recommend that the following plan be implemented as the present course of action. After this meeting petitions will be circulated which state the following:

"We, the undersigned, do hereby protest the dismissal of the Associate Dean of Students, Doris Manzolillo, by Albright College which has, in our estimation, acted without any semblance of reason or justification.

The establishment of some representative body of students and faculty for the purpose of making recommendations concerning the hiring and firing of employees of Albright College."

These petitions will be submitted to President Schultz early tomorrow morning and his response will be demanded by three o'clock tomorrow afternoon. Depending on his response further action by the student body may be necessary.

In addition to a show of support by the signing of peti-

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*****NOTICE*****

APPLICATIONS are now being accepted for the Editorship of the 1972-1973 ALBRIGHTIAN.

All interested persons should contact the Albrightian Student Governing Board, Box 110.

DON'T PUT IT OFF.

APPLICATIONS are now being accepted for membership on the 1972-1973 Albrightian Student Governing Board. The deadline is May 10, 1972. Respond: Box 110.

DEAN'S DISMISSAL STIRS CAMPUS REACTION

continued from page 1 col.5

Sunday:

The evening meeting was re-scheduled to 9:00 p.m., when the student organizers were informed that Dean Manzolillo could address the student body at that time. About 400 persons braved a seasonal thunderstorm to attend the third meeting in four days.

Dean Manzolillo explained the various aspects of her "termination of contract," emphasizing that she was not "dismissed" and that she would be given a hearing. She specifically stated that she would request the right to determine whether the hearing would be open or closed, and added that she would prefer the former.

Dean Manzolillo fielded some questions from the floor, most of them regarding her perceptions of her job as Associate Dean of Students and her upcoming appeals. She closed her address by requesting that all faculty members and administrators in attendance leave the meeting; they complied.

The students, whose numbers declined from 350 at 11:00 p.m. to about 150 the following morning, continued the meeting throughout the night; most of the big events occurred before midnight. The first came when all of the candidates for Student Council and the Student-Trustee Committee resigned their candidacies. The next event came when the students in attendance voted overwhelmingly to dissolve all of the "peripheral committees" of Student Council. Finally, a motion to demand the resignation of President Schultz was passed by a large margin. These measures were reconsidered and again passed later in the meeting. Petitions calling for the President's resignation were printed and circulated throughout Monday. A committee of 5 was elected from among those present to take the petitions to Dr. Schultz later Monday morning. The meeting was adjourned

at 5:00 a.m. at which time it was decided that people who attended the all-night meeting would be in the Campus Center all day to inform students who were not there of what transpired. Also decided was that another meeting would be held on Monday night.

Monday:

President Schultz agreed to meet with the student body for one hour to answer questions, provided that some definitive rules

for keeping order were observed. About forty minutes were spent by the President's explanations of the duties of his job and the financial side of college operations. He was less explicit when questioned about the role of parietal rules, his handling of the Albrightian "obscenity" issue, his part in future changes in the college, and his relations with the United Methodist Church.

At the conclusion of President Schultz's presentation, students once again continued the meeting. The students voted to reaffirm their support for Dean Manzolillo's rights before approving a fifteen-minute recess at 6:45 p.m. which lasted until 9:00 p.m.

When the meeting reconvened, a motion was introduced to hold a referendum. The motion was passed by the 200 students (110

Council immediately upon adjournment. The motion was eventually carried.

The Student Council meeting began at approximately 11:00 p.m., and continued until 1:30 a.m. Three substantial measures were passed:

1) A reaffirmation of the rights of Dean Manzolillo to an open hearing and full disclosure of the reasons for the nonrenewal of



Students vote to continue the Friday meeting after President Schultz's terse statement



Lorraine Buchanan delivering the Thursday speech

Text of Speech continued from page 1 col. 4

tions we are asking you to initiate a massive letter-writing campaign. We feel that letters written to President Schultz and the Trustees of Albright College by students would be most beneficial in our behalf. We are not only asking you to write letters, but also to appeal to your parents to reaffirm your concern over this issue.

Again we emphasize the need for a united student support. Our concern rests not only with Dean Manzolillo, but with the position of students and student rights as a whole at Albright College.

to 90) present. Waning interest led to declining attendance which, in turn, prompted students to move for a recall of the decision several times. The meeting was officially adjourned around 11:00 p.m., although about 60 students continued discussions.

Tuesday:

A student meeting convened at around 8:30 p.m., but, once again, there were no measures passed. At around 10:00 p.m., a motion was introduced to adjourn the student meetings permanently, and, in the course of the discussion of the question, Student Council President Mark Shaw promised to convene an emergency session of Student

her contract if she desires them.

2) An eleven-member committee composed of members of the Council and non-members was formed to: a) write up a proposed constitution for a tentative committee of students, faculty and administrators to control policies of hiring, firing, tenure, and promotion of employees; and b) examine and propose revisions of the fourteen duties of the college president as stated in the faculty handbook.

3) A vote of no confidence in President Schultz, to be communicated to both the president and the Board of Trustees, was passed by a vote of 26-4-1.



President Schultz at the Monday afternoon meeting

THE ALBRIGHTIAN

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Reece Milner

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Randy Hallman	Michelle Novak
Reece Milner	Advertising
Editorial Board	John Bacot
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Layout Editor	Alan Goldberg
Jan Walcheske	News Features Ed.
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LIBERATION OF THE CHURCH

Reprinted with Permission from *Journal of the New York Mission - Metropolitan Community Church*, March, 1972.

by HOWARD R. WELLS,
PASTOR
New York Mission -
Metropolitan Community Church

Throughout history, mankind has been plagued by a constant inability to maintain and build on the significant social advances which human suffering and sacrifice have won. World War I, the "war to end all wars," merely set the stage for the most horrendous orgy of human slaughter the world has ever seen, one which our own age threatens to surpass. The disciples of Gandhi, the father of modern India, became the leaders of the nation after his death in 1947 and despite his unequivocal condemnation of violence and warfare have led their country into a series of armed conflicts with its neighbors.

Christ proclaimed the coming of the Kingdom of God, granting mankind freedom from dehumanizing loneliness, alienation and meaninglessness of so much of life. Yet, soon after his death and resurrection, his followers were busying themselves with arguments over such trivial matters as circumcision, the eating of meats, and the drinking of wine. The intolerance and partisan strife of these seemingly pointless arguments paved the way for the long history of

physical abuse and atrocities committed by "followers of Christ" against those persons who did not adhere to the theological or social "line" prescribed by the Church. People were burned at the stake on unfounded accusations of witchcraft. Bodies were horribly mutilated as punishment for minor improprieties. The institution of slavery was tolerated - even encouraged - if the persons enslaved were not Christians, or had black skin. Homosexuals were tied together in groups like bundles of wood and the human faggots were set ablaze. The liberating spirit of Christ again and again has been perverted by the institutional Church into a spirit of crushing fear, guilt and intolerance.

God, in his great love and wisdom, has compensated for mankind's natural tendency to abuse and corrupt even the most precious of treasures, the spirit of his son. From time to time, he has caused winds of reawakening to blow through the spiritual prison of the Christian Church. His hand has often been evident in renewing the consciousness of the Church through the cries of protest uttered by the weak and oppressed. His chosen people were none of the powerful nations of the ancient world, but rather twelve small tribes calling themselves Israel. He did not choose the Imperial Roman Establishment to be the promulgator of the "good news" of his

son's coming, but rather people dwelling at the geographical and social fringes of that empire.

Since the founding of the Church, it has occasionally been necessary for someone to step outside the regular Christian camp in order to point out to it the laxity of its adhering to the loving spirit of its namesake. Again and again, men such as Francis of Assisi, John Wesley and Roger Smith have had to suffer social ostracism and even persecution for their attempts to show that Christ's church was becoming more respectable and less responsible. They voiced the call for a renewed imitation and a re-implementation of Christ's loving spirit.

Each of these moments of reevaluation of the Church's mission resulted in advances in mankind's eternal struggle to establish an environment in which every person has the opportunity to fully realize and develop his potential as a human being and a child of God.

Metropolitan Community Church is following in this great tradition of endeavoring to be God's special instrument in waking up the institutional Church to its lack of responsiveness to the will of God. Certainly, our credentials for candidacy as God's sounding board are impeccable. As homosexuals, we are automatically outcasts. Our weakness as a minority is evi-

denced by the fact that it is still socially permissible to castigate us from pulpits. Loneliness and despair are feelings especially present to many members of our community. We are ripe to be used in a very special war; we have the exciting potential to be *extra sensitive* to God's voice. Paul notes the existence of spiri-

tual sensitivity among the oppressed in his first letter to the church at Corinth:

Now remember what you were, brothers, when God called you. Few of you were wise, or powerful, or of high social standing, from the human point of view.
continued on page 5 col. 1

Impressions on Education

by WOLFGANG GRASSL

This is a guest essay by an Austrian exchange student living in Winston-Salem. While attending 12th grade, he also spends considerable time at Wake Forest University and has traveled in the Northeast.

As long as I was sitting in my *Gymnasium* (a form of secondary school, comparable to an American liberal arts college) in Austria, I considered the academic requirements unreasonable, my teachers a group of bourgeois elements trying to indoctrinate students, and school as such only a prolonged arm of an oppressive society. But I never really knew what these words meant, till I came to be a student in a high school in Winston-Salem, N.C. Eager, at first, to experience the "progressive" American educational system, so much talked about in Europe, I soon was to find out the true nature of American high schools.

tainly primarily not an academic but a social institution. Ever since the publication of John Dewey's *School and Society* in 1899, school has been regarded as a microcosm that was to reflect the macrocosm of society. By no means do I intend to refute Dewey's ideas as such—but what if the structure and institutions as well as the values of society are corrupt?

The way society acts to indoctrinate students is a subtle one—student governments, clubs, sports events, various competitions and social events serve to idealize certain values and institutions, such as success, toughness, aggressiveness, democracy and capitalism. Take as an example "pep rallies"—cheerleaders dancing around football players are certainly not conducive to changing the rigid sex roles of our society, and they will never be able to distinguish between school spirit and chauvinism. Of course, not all the values advertised in high schools are necessarily "bad." But whether "good" or "bad," students should be educated to question and examine them and afterwards decide for themselves. Or has anybody seen a high school student question and examine the validity of democracy?

Another flaw of American high schools is the neglect of an academically more demanding education. In the first week of the school year I was shocked about the ignorance of 99% of the students, but now I have already gotten used to this. It is certainly not necessary that every high school graduate is able to solve calculus problems and speak four foreign languages (as is required in my Austrian *Gymnasium*). But everybody ought to have at least a certain basic knowledge in all academic areas. This knowledge is generally lacking.

The deficiency of the American high school education results from the freedom of every student to choose his own curriculum. Whether someone wants to become a mechanic or a professor—a number of basic courses should be required. Sometimes it seems that by merely being present every day, a student can graduate from high school.

I am fully aware that the quality of high schools changes throughout the country. But I am sure that the basic idea behind education is the same all over. And what I question is this idea.

QUESTIONNAIRE REVEALS LITTLE DISSATISFACTION

The numbers below are the summations of preferences expressed in each category. 118 people responded to the questionnaire; 250 questionnaires were distributed. This is a 47% response.

Thank you for your cooperation and interest,
ASGB

STUDENT QUESTIONNAIRE - ALBRIGHTIAN STUDENT GOVERNING BOARD

Class: Sr 32 Jr 30 Soph 28 Fr 22 ? 6

PLEASE RETURN TO BOX # 110. Thank you.

1. Please check the functions of the Albrightian (student newspaper) which, in your estimation, are of greatest importance and value:

xxx - very important xx - important
- of moderate importance

240 editorial content
289 student opinion
246 faculty opinion
226 administration opinion
246 campus news
101 advertising

185 sports content
137 literature reviews
129 art reviews
130 music reviews
125 world news
135 national news

122 local news
10 satire
108 drama

2. Do you feel that the student newspaper should concern itself with vital and controversial issues and subjects?

52 Always 54 Frequently 9 Occasionally 1 Seldom 0 Never 2 No answer

Additional comments:

3. How do you feel about the Albrightian in general this year?

26 I greatly support and agree with the way the paper appears presently
41 I have no complaints
18 It isn't too bad
24 It should be run differently
6 I totally disapprove of the way the paper appears now
2 No answer

IMPORTANT SCHEDULE CHANGES FOR REGISTRATION

Pass/Fail has not been changed for next year. Only the method for requesting it has. Instructions are on the gray pages of the Master Class Schedule.

Changes to the Master Class Schedule

ADD

HEC 223A: Finance & Consumer Ed. (Reinbold) 7:00-8:20 P.M., TTh., No pass/fail, 3 credit hours.

MAT 307A: Linear Algebra (Mest) 2:20-3:50 MW, No pass/fail, 3 credit hours.

POS 312A: Urban & Regional Planning (Brogan) 7:00-8:20 P.M., MW, pass/fail possible, 3 credit hours.

Faculty Changes—English Dept.:

101C: from Adlestein to Close; 203B from Close to Adlestein; 211A from Brill to Woodward; 212A from Woodward to Brill.

Time Changes

EDU 305H from "by arrangement" to 1:15-4:15 MW.

SPA 405A from 8:00 TTh to 8:00-10:50 TTh (Accelerated, first half).

REL 202A from 2:20 MWF to 8:00 MWF.

Special Note

POS 312A will not be offered Spring Semester.

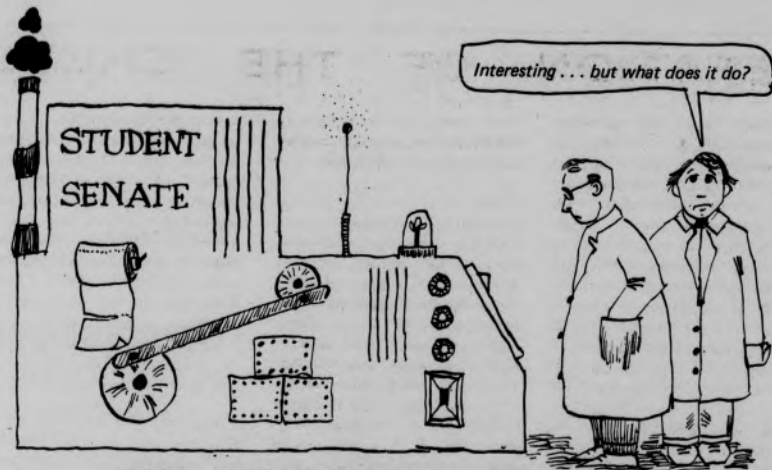
Two Special Music Events Planned

On Tuesday, May 2nd a recital of vocal and instrumental music will be held in the C.C. Theater auditorium. Featured in the recital will be Kris Barber, soprano, Eileen Flickinger, mezzo-soprano, and Will Beaumont, baritone. Along with these soloists will be several selections by the college's Brass and Percussion Choir. Time of the recital will be 11:00 A.M. All are welcome to attend and hear what their classmates present in the best of music.

The C.C. Theater will be the location for the Albright College's Concert Band presentation of an all American composer program of music. Featured on this an-

The college Russian Department will be showing two films Wednesday, April 26, at 10 and 11 a.m. in Masters Hall Room 202 or the Theater. Faculty, staff and students are cordially invited.

The films, twenty minutes each, are entitled, "The City Named for Lenin," which recounts the days circa 1917 through WW II and the 900 days siege, and "Olympic Gold Medalists" from the 1968 Mexico Olympics.



THE HIDDENNESS OF GOD

by GLENDA TRUMPOWER

One of the deep and trustworthy insights of biblical religion, in the Old Testament and New, is linked with the silence, the hiddenness of God.

"Oh that I knew where I might find him." (23:3), Job cried out in his torment.

"Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." (Job 23:8,9)

These and many other passages in the Scriptures speak of moments in human experience when God seems distant, absent, or nonexistent. The records are full of it, and somehow we have to deal with that, because it is an experience which is often our own. In fact today it constitutes one of the major arguments of unbelief. The unknown whereabouts of God has become a

sophisticated subject for theology and it has provided the theme of many secular plays, principal among them Samuel Beckett's "Waiting for Godot," an odd story about two nondescript hobos waiting around for someone who never shows up.

The absent God — the God who doesn't appear or who comes in ways we do not realize! Why should we be surprised at all by this talk of absence? We could have learned it from the Bible centuries ago when Isaiah said, "Verily, thou art a God that hidest thyself." Let's look into this.

First, this is the God we perceive in nature, the God who never appears. Who has ever seen Him? We may wish for some assurance here, but the Almighty doesn't give it. He doesn't advertise Himself or put a sign on every rose bush reading **THIS COMES THROUGH THE COURTESY OF THE ALMIGHTY**. He is al-

ways the Invisible behind the visible, the Unseen Mover behind the motion. We are confronted in nature with a certain automatic element, with all things moving without an apparent mover. The seasons come and go without our help, and the earth turns around every day. It is all so simple, self-regulating and automatic that much of our modern thinking about nature has seemed to move in the direction of eliminating the very idea of the necessity of God.

The Soviets sent cosmonauts in a spaceship spinning around the earth and they came back saying He wasn't out there. They looked for Him, but saw no paradise, no angels, no heavenly Father — nothing but space and emptiness. I wonder how they missed Him in the glory of the skies and the grandeur of His creations. Did they expect Him to catch their little balloon and hold it in His hand?

In spite of His apparent hiddenness, it need not take long to know and feel God. When we turn to Jesus Christ, the God who hid himself from Isaiah reveals Himself in the person of His Son. God can be known and experienced through Jesus. Jesus said that anyone who saw Him, saw the Father also. When Christ came to earth, God came down and lived among men. The same Lord who created the heavens and the earth walked the paths of Galilee, died upon a Roman cross and rose again three days after His death. God is not way out there somewhere; He is not far off and unknowable but here and now.

The program is open to all and will be held on Tuesday afternoon, May 7th beginning at 3:00 P.M.

The sounds of contemporary jazz and the blues idiom will be featured in a concert by the Albright College Jazz Ensemble Sunday (April 23) in the college's Campus Center Theater beginning at 3 p.m. Ted Ennis, Jr., Mt. Penn and Dan Keiper, Laureldale, student directors, announced.

The concert, open to the public, will offer various styles of "jazz" ranging from the big band era to the present jazz-rock mode. Among the selections to be presented are Stan Kenton's "Theme and Variations" and "Brasilia," and Sammy Nestico's "Feelin' Free" which are representative of big band swing, and

ALBRIGHT

by CLYDE A.E. SNYDER III

Now playing at your local theatres, Elvis Presley in a smash hit "Fraternity Man." See Elvis sing and swing his way through college. Filmed at an almost real college in Reading Pennsylvania watch Elvis sing such hits as "Albright Albright," "Mom, My Girl Doesn't Have Unrestricted Hours," "Them Language Requirement Blues," "Where Has Sex Gone?" "Horny, In Heat, and No Girl," "Fellas Can Be Fun." Watch as Elvis comes to this small community college as the all-American boy and leaves as a dope smoking latent homosexual. Watch him around buxom broads and for the first time in his career not score. See him go from trying his first beer to shooting up before class. Feel the emotion with his as he helps demonstrate to get prophylactic dispensers in the dormitory bathrooms. That's Elvis Presley in "Fraternity Man." Rated GP, recommended for George McGovern audiences.

It's time for the annual year end Albright Awards. For those of you who don't know what the award looks like it's a nude gold plated statue of Jacob Albright with a well placed fig leaf which changes color to predict the weather. The first category is "truth in journalism," and this year the award goes to the *Albright Reporter* for telling it like it is. The second category is "bulletin board display" and the winner is Nate of Master's Hall who all year took down the crap others left up, making the blank bulletin boards, which makes him the winner for the "art display" award also (the third category). The fourth category is "best food preparation" and the winner is anyone except the dining hall (as in previous years).

But the dining hall walked away with the fifth category which is "most creative entity on campus" with their creation of green veal cutlet. The sixth category of "best administrator" goes to Mr. Gilmore and the seventh of "most involved in campus activities" goes to Mr. Kousaras' dog Quinot. "Best faculty member of the year" is still undecided from last year. Congratulations to all and for those who didn't win best of luck next year.

"One" by Three Dog Night and "Another Shade of Blue" by Dick Fenno from the current jazz-rock style.

Featured vocalist for the concert is Miss Eileen R. Flickinger, 258 State St., Hamburg.

Organized in the fall of 1971, the Ensemble has played several public engagements, most recently appearing at the Berkshire Mall. Its Jazz Festival in February attracted some of the finest Mid-Atlantic high school stage bands for competitions at Albright. The group will be appearing at several area high schools during April and May, and is planning a tour next year.

Volunteer Tutors Needed

Albright College students have been invited to serve as volunteer tutors in English, Mathematics, and reading skills for Berks County school children, grades 4-9, through existing programs at Fellowship House sponsored by the Economic Opportunity Council (E.O.C.).

The invitation was extended last week by Llewellyn Flowers, E.O.C. staff representative, who indicated that most of the tutoring sessions are conducted on an individual or small group basis at Fellowship House, 416 S. 7th St., weekdays from 3-5 p.m. However, special times may be

arranged in special situations to convenience the tutor's personal schedule.

Participants could begin their sessions immediately, he added, and continue until the end of the present school year. The E.O.C. already has tentative plans to resume the tutoring program in September.

Interested students and faculty may receive additional information about the program by calling Llewellyn at the E.O.C. Development Office, 321 N. 6th St., 373-1393 or Larry Noll at Fellowship House, 374-4331.

LIBERATION OF THE CHURCH *Frosh Coed Finalist in TKE Contest*

continued from page 3 col.5

God purposely chose what the world considers nonsense in order to put wise men to shame, and what the world considers weak in order to put powerful men to shame. He chose what the world looks down on, and despises, and thinks is nothing, in order to destroy what the world thinks is important. This means that no one can boast in God's presence. But God has brought you into union with Jesus Christ, and God has made Christ to be our wisdom; by him we are put right with God, we become God's holy people, and are set free.

The mere fact the Metropolitan Community Church exists and is experiencing such a phenomenal growth is a searing indictment of the churches, both liberal and conservative. People who have been told all their lives that they do not have the capacity to love, that their sexual identity is synonymous with lust, are discovering a whole new aspect of themselves through the effort of our ministry. They are discovering their full humanity and their equality with all people as children of a loving God. Through faith in Christ, they are daily committing the radical act of loving themselves by loving others. Persons who felt that faith in a God was a psychological crutch beneficial only to the emotionally weak — or who even viewed such faith as an oppressive tool of the establishment — are discovering that, in fact, it was their *conception* of God that was oppressive to themselves, because they made him too small.

Through the life of Metropolitan Community Church, gay people who did not believe that they had the spiritual maturity or fortitude to make sacrifices and be worthy of God's love and healing spirit while still embracing their homosexual identity are daily committing acts of private, unheralded heroism because they are discovering that Christ does not care *what* they are, but what they make of themselves. Radical acts of love, revolutionary acts of human concern, mind-blowing acts of empathy and sensitivity and sacrifice — all these extravagant terms inadequately describe the metamorphosis of one of the most oppressed outcast groups of history into yet another vanguard of human social and spiritual progress.

Our efforts are not going unnoticed by the institutional Church. With a snail-like pace, Christian denominations are crawling out of the darkness of ignorance and fear created by the tradition of erotophobia and are starting to realistically deal with the fact that the second-largest minority in this nation is the gay community. Since Metropolitan Community Church's founding in 1968 and the rise of the secular gay movement, the United Church of Christ, the Unitarian-Universalist Association, the Lutheran Church in America, and the United Presbyterian Church have each issued

denominational statements urging their member congregations to bring homosexuals into the mainstream of congregational life and to support basic civil rights for the gay community.

Unfortunately, for the most part, these statements exude an abysmal degree of ignorance about the nature of human sexuality, and particularly the life styles of homosexuals. As a result, they do not offer constructive programs or the necessarily carefully thought-through guidelines of reconciliation and integration for their churches to follow. Consequently, little congregational effort has been made to implement the spirit of these statements. It has been far too easy for pious sentiments to remain just that.

Some Metropolitan Community Churches have been welcomed to use the physical facilities for worship by a few congregations of such bodies as the United Methodist Church and the Episcopal Church. Unfortunately, many of the "straight" congregations that seemingly tolerate homosexuals are in the distinct minority, and even these open their doors with the attitude "we accept you in spite of...". No change in this attitude can be expected until we homosexuals take the initiative in educating the public — and especially the churches — on the subject of what homosexuality really is. No change of heart in others can be expected until Christian homosexuals are willing to voluntarily endure the suffering commensurate with the task of expanding the awareness of their oppressors about how encompassing God's love and grace really is.

There is really nothing more threatening to the apathy and spiritual inertia of the established Church than the Christian homosexual who is willing to stand up and demand his rightful place as a full, participating member of the Christian Communion. With the faith commensurate with the scope of his commitment, the Christian homosexual is promised final victory, not only for his own social liberation but also for the spiritual liberation and growth of that same Church that oppresses him.

Frosh Coed Finalist in TKE Contest

Linell Margaret Runyan has been selected as one of the thirteen finalists to compete in the International Teke Sweetheart competition for the years 1972-73. Linell, who is a freshman at Albright College, is the daughter of Mr. and Mrs. Joseph Runyan of La Porte, Indiana. In addition to being on the Dean's list, Linell who is majoring in International Affairs, is also a member of the Albright cheerleading squad. In early June, the headquarters of Tau Kappa Epsilon International College Fraternity will announce the results of this contest.

If further information is necessary, please contact:
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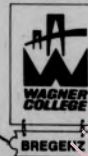
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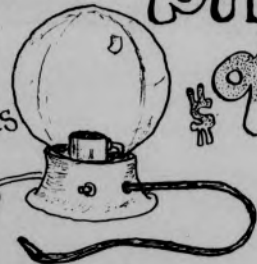
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PIGSKIN PIETY

by EUGENE BIANCHI

(Last of three parts)

Freedom and innovation characterize creative play. The football cheering section with rote yells and card displays is reminiscent of the planned responses of a Hitler youth rally. Creative play is democratic and participatory. Football is thoroughly authoritarian, and it engenders passivity in spectators rather than self-initiative. Its frenzied hollering must not be mistaken for imaginative audience involvement: only the gladiators actually contend. Creative sport sensitizes people to higher values and makes new alternatives possible. Football reinforces the brutal elements in our culture, and it suppresses our potential for relating to others in humane ways.

That football has become the national sport is increasingly evident in growing attendance figures, as well as in the disproportionate amount of TV time devoted to its trivialities. More than a national sport, the game sums up and expresses the ideal, or what Durkheim would call "collective realities," of American life. In this sense football has become part of the nation's civil religion. It manifests in ritual, visible signs the less visible beliefs of a major part of the population. Its sacred symbols organize, motivate and direct the collective ideals that are acted out in the dominant spheres of business and politics.

Little wonder, then, that the pigskin cult is generally embraced with enthusiasm in mainline religious institutions, whose symbol systems usually bolster conventional virtues. The game is extremely popular among Catholic priests, and National Chaplain Billy Graham astutely fuses evangelical commitment with football hardihood. Ruddy and clean-shaven star athletes often make their confession for Jesus at Graham revivals (also termed "rallies" like their football counterparts). This male model of civic religion is frequently complemented by a beauty queen who, like the perfect cheerleader, symbolizes the oversexed yet unsexy and dependent ideal of American womanhood.

The analogy between football and popular religion reaches deeper dimensions of the American collective psyche. Voluntary moralism joined to coercive manipulation is characteristic of pulpit and playing field. The preacher urges his congregation to stiffen their wills, practice the old virtues and resist change and experimentation in mores. Such behavior will make them superior people or true Christians.

The coach demands of his players discipline and adherence to the rules of the game. The pride of league standing and national rating will indicate how much better they are than others. It is a small step from this superiority complex in religion and sport to arrogant jingo-

ism in relations with "inferior" people at home and abroad.

In both domains moralistic voluntarism tends to be individualistic rather than truly communal. Personal salvation is uppermost for the religionist, while football's exterior semblance of player teamwork forms a thin veneer over basically individualistic ambition for glory and gain. Coercive manipulation is of the very essence of gridiron mayhem. Threats of eternal perdition, social ostracism, spiritual decay and misery have formed some of the coercive strategies of preacher-coaches.

Stubborn clinging to past fundamentals provides many churchgoers with havens of comfort and shields them from confrontation with the anguishing problems of race, war and poverty. So, too, the weekend pilgrimage to the stadium gives a powerful but false sense of belonging and completion to lonely men who are running from the challenge of self-discovery and social change.

The exhilaration of the fans offers a feeling of community purpose and unity. For the game, unlike real life, gives the satisfaction of a definite beginning and end. During a few moments on Saturday afternoon, an otherwise incomprehensible world can be contained within the rectangle of white chalk. But he mirage of belonging and significance quickly evaporates. Nothing is less important than the outcome of a football game. All that remains is the ritual chant of scores on TV, that weekend body count echoing violence in other places.

Creative Play - Liberating Religion

This critique of big-time football (and other games, in as much as they share the same characteristics) is not a blanket condemnation of organized sports. To the degree that the latter manifest the qualities of creative play, they constitute healthy and important human rituals. Games become significant occasions for uniting, in one dramatic action, reason and fancy, mind and body, order and exploration, discipline and spontaneity. Competition itself, when at the service of authentic play, adds to the interest of the game and can foster mutual respect between persons. In this milieu sport becomes sacrament; that is, a ritual that signifies and encourages man's confidence in the possibilities of experiencing both humane order and creative freedom.

Creative play and liberating religion, therefore, are closely related, but in ways antithetical to the football sect. Such play and religion exhibit a flexible ethic, humility and a trusting mutuality among self-directed persons. The inventiveness of play corresponds to a religiousness that is willing to change and to fashion values in keeping with new needs. Sensitivity to the inner qualities and altering roles of

persons can be witnessed in the play of children.

The religion of Gandhi reflects such care for the interior realm of human decision and purpose. This serious but playful guru cultivated an open-ended ethic of nonviolent human liberation; respectful humility toward the other's inner dignity and freedom marked his spirituality. His communities were more than aggregates of individuals bent on their own goals. A playful spirit of laughter and joy lined his *satyagrahi* in communal bonds of responsible fellowship. This liberating religion is a dance of life open to wonder and mystery in the midst of great social and political issues.

In contrast to religion as a freeing and hopeful form of play, big-time football is an extension of dehumanizing religion. It hampers the creativity and commitment of players and spectators by confining their energies to a tight circle of brutal encounters for profit and prestige. It mirrors and perpetuates the worst in our culture.

Just as there was a relationship between the playing fields of Eton and the Battle of Waterloo, there is also a connection between the gridiron and the war in Viet Nam. But we are hopefully coming to see that authentic human progress and peace do not consist in such "victories." Our task at this point in history is to look critically at the symbols of our dehumanization and to recover the modes of creative play that will open us to richer personhood and community.

Tennis Team Continues Its "Streak"

by GARY MELLON

The netmen ran their losing streak to five straight last week by dropping matches to E'town and Upsala Colleges.

In the match against E'town the only wins were posted by reliable Gary Woods in the no. 2 singles who then teamed up with Jim Meade to grab the no. 1 doubles by a score of 1-6, 6-3, 6-4. The only other player that extended his tilt to 3 sets was no. 6 man Art Kornblit.

Last Friday in another home match at the 'Bright, the racketeers were trounced by a strong Upsala squad by the lopsided score of 8-1. Again Gary garnered the only point for the Lions with a tough 6-2, 4-6, 6-4 verdict in the number two singles. Rich Friedman extended his match to three sets before going down to defeat.

The two losses left the netmen with a 0-5 record overall and a 0-4 mark in the MAC standings. That elusive first win which seemed within grasp only last week is now slipping further and further away.

HORSEHIDE HOGWASH

by DON RIDER

Assistant coach Denny Zimmerman was a little disturbed last Saturday morning. You see, the baseball team had just been rained out of its second straight double-header of the season. The Lions have only played three games while being forced out of five others due to wet grounds this year, and Jimmy had figured on taking a pair from PMC College that day. That would have given Albright a perfect 4-0 MAC record and first place in the league, but no such luck. The rains fell hard and Albright had to settle on splitting two games for the week's work.

Lucky number seven worked for the Lions at Kelchner Field last Tuesday afternoon. A four-run uprising in the seventh inning gave our boys a come-from-behind 7-6 win over the Susquehanna Crusaders. Here's how that seventh frame came off: Jim Kemp opened with a free ticket, Randy Herring singled, and Galen Royer walked to load the sacks. Two other walks to Steve Orwig and Les Mange forced

ed in a pair of runs, and Tom Druckenmiller followed with a tricky ground-out to drive in another mate. Warren Munnick then walked to again load the bases. Finally, with two out, Eddie McCloskey smacked the eventual game-winning single into center field. Galen Royer came on in relief to pick up the victory as he tossed 3 2/3 innings of near perfect ball.

On Friday, it was another story in Philadelphia. The Lions suffered a non-league strapping at the hands of the La Salle College Explorers. Rick Butler, Al Romanak, and Ralph Dolfi combined to limit La Salle to just three runs and only one of those were earned, but our offense simply wasn't cooking. Albright managed only five hits, two by freshman sensation Les Mangle.

The Lions highlight this week's card with home games against St. Joseph's and Wilkes, while Friday's road trip features the Juniata Indians.

tej travel tips Byzantium's Bizarre Bazaar

By Randy Mink

Just the other day as I dipped my spoon into a cup of boysenberry yogurt, I winced, let the rancid stuff slither down my throat and entertained visions of mysterious mosques, sweating Turks and shawled beggars in dirty downtown Istanbul.

Yogurt, common in the Middle East, was something I had everywhere in this ancient city that straddles Europe and Asia. I hate this fermented milk product, but, like Listerine, I take it in regardless.

While Turkish yogurt is 7 cents, the same amount of yogurt in America costs a quarter. Therein lies half the joy of visiting Turkey, a \$5-a-day country if you ever saw one! When you want a Coke to quench your thirst or a second helping of chicken or shishkebab, no problem! Prices here are easily less than half those of Britain, Germany and other industrialized countries in Europe.

Istanbul, moreover, is a heady world of its own. Memories of the port on the Bosphorus and its oriental flavor linger forever. It almost makes your travels in the rest of Europe seem like going from Cincinnati to Cleveland. A student flight or two-day student train ride to Istanbul is more than worth it.

Once known as Byzantium and Constantinople, today's Islamic city has preserved many remnants of its colorful past, including that labyrinth of tunnels lined with rolls of carpets, bolts of gaudy fabric, racks of sheepskin coats and gleaming brassware—the Grand Covered Bazaar! ("Mister, Mein Herr, Monsieur, want to buy a leather coat? Why not?")

Luckily for students, the historic rumble-tumble core of town is where many low-cost hotels and restaurants abound, not to mention student travel agencies.

Highly recommended in the Old City (European side) is the YMCA-affiliated Yucl Tourist Hostel, open to students of both sexes and situated on a quiet shady street across from the very first Christian cathedral and then imperial mosque, magnificent St. Sophia (or Aya Sofya).

Across from this Byzantine masterpiece is the dream-like Sultan Ahmet or Blue Mosque, named for the bluish mist emanating from thousands of glittering blue tiles that cover the interior. Take off your shoes. Tread quietly. Can you read the Arabic inscriptions? Watch Moslems on bright carpets praying to Allah. Say to yourself, "Am I really here?"

Next head toward Topkapi Palace and see the splendor that Ottoman sultans enjoyed, including the fabled harem.

Wherever you go in Istanbul, you're hassled by shoe shiners, roast corn vendors, women with birdseed for the pigeons and water boys clinking a glass to a pan. One tambourine-rattling boy who had two bears on leashes persuaded me to pose with them, until the big one started to chew my leg.

The water in Turkey isn't too safe, though I drank it and I'm still alive (probably because of health-enhancing yogurt).

For additional tips and well-researched descriptive accounts, see *Turkey on \$5-A-Day* by Tom Brosnahan. He spent two years in Turkey with the Peace Corps and knows the language.

You may write TEJ for information on student flights and vacation ideas in Turkey. While in Istanbul you may get help from TMGT. Address: Istikal Cal 471/2 Tunel, Istanbul, Tel: 44-19-55; 44-91-64.



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