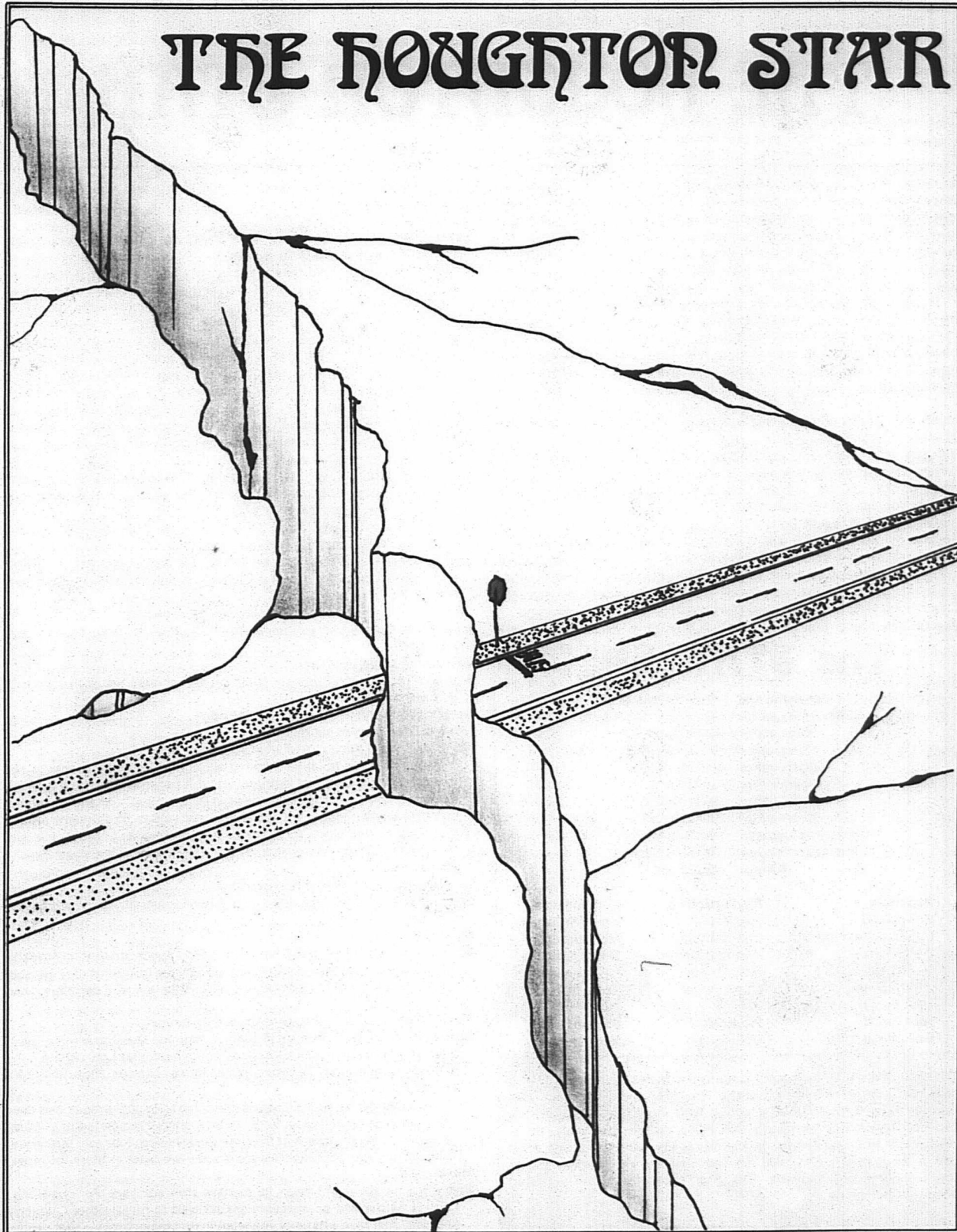


THE HOUGHTON STAR



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THE HOUGHTON STAR

March 24, 1983

Vol. 75 No. 16

Editor's note: Along with professors Perkins, Basney, and Frasier, Dr. Sayers was asked to contribute an editorial on defining liberal arts. He declined on the grounds that he did not want a lot of people to know his position on many issues, including this one. When we assured him that no one reads the STAR anyhow, and thus his excuse was invalid, he retorted that if no one reads the editorials then we could have no acceptable reason for soliciting one from him, and so he still refused.

Stung by the rejection, we determined to 'deceive' his position out of him (an approach which he has himself publicly endorsed). Consequently, during the last few weeks Linda Ippolito, Chris Mosley, and Jim Barton have asked him various questions on the topic and then recorded the answers as best they could recall. The questions and answers are recorded below.

Ippolito: Dr. Sayers, are you going to write an editorial on liberal arts also?
Sayers: No, I think not.

Ippolito: Why not? Do you agree with everything Perkins said?
Sayers: What do you take Perkins' position to be?

Ippolito: Why do you always answer a question with another one?
Sayers: You just did the same thing.

Ippolito: Yes, but I asked first.

Sayers: Maybe so, but I am a professor. I can do that, you can't.

Ippolito: Okay then. Well, I think Perkins claims that something is liberal arts if it provokes students to care about certain basic questions, to become involved in these issues, and to learn certain thinking and communicative skills. Don't you favor that?

Sayers: Yes, I favor that result (whether Perkins would agree with your

description I don't know, however), but there is still something wrong with that position.

Ippolito: What is that?

Sayers: Well, Perkins seems to value liberal arts *because of its results*. He thinks that liberal arts should be in the *service* of religion or democracy or a heightened sense of community or something. Whereas I think that as soon as your education is *for* something else, then it is immediately corrupted. It is not liberal arts anymore.

Ippolito: You mean if it is valuable, it can't be liberal arts?
Sayers: No, idiot! Why don't you listen? I said that it cannot be valuable or useful for something *else*. It is valuable *alright*, but in itself alone.

Some people claim pleasure is good in itself alone, others claim knowledge or power or virtue. I am claiming that a certain kind of education is valuable *merely* because it is better to love education of this sort and be educated, than not. No further justification is needed.

Ippolito: Well you can't just say that can you? Couldn't Perkins just assert the same for his position?

Sayers: Yes and no! He holds something or other as an intrinsic good (even if he does not know what himself) but he does not identify it as what he understands liberal arts to be.

Ippolito: You still haven't said what *you* think liberal arts is, though. What exactly is it that is intrinsically good?

Sayers: I really have no short answer for this and that is why I am not writing an editorial. Besides, I would have to argue with Perkins and you know what that is like.

INTERLUDE (approximately 3 weeks)

Mosley: Dr. Sayers, did you understand what Basney was saying in his editorial?

Sayers: I think so; didn't you?

Mosley: I'm not sure. I thought that I might compare my understanding of it with yours.

Sayers: Why don't you just go and ask him?

Mosley: I don't have enough time.

Sayers: Ah yes! I think I know what you are saying.

Well, I have not finished thinking about this yet, but it seems to me that for Basney a subject is liberal arts if it engages the whole person, intimately and as an individual (he says is "practical"). Therefore, some subjects simply cannot be liberal arts and others traditionally are by their very nature. Latin, for instance, can do this, and has, thus it is a liberal arts subject—one which, by the way Houghton has shamelessly abandoned.

Mosley: You sound a bit miffed over that.

Sayers: I was miffed at first, now I am just disappointed, maybe saddened is better.

Mosley: Sad?

Sayers: Yes. I go to bed at night now with the knowledge that no student from Houghton will ever do anything worthwhile in studies of Virgil and Cicero because of his "education" here. This is now a certainty, that door is closed.

Mosley: Why was Latin dropped—poor enrollment?

Sayers: Perhaps, but when the Foreign Language Division hired a third Spanish professor, it was a foregone conclusion that Latin would continue to decline. I may be wrong, but as far as I can see, they did not try very hard to save it.

But, do not get me wrong. There is lots of blame to go around on this one. The students, for instance. Very few of them are interested in a liberal education as such. Masses of them are grade-hungry, job-crazy philistines. They do very well at Houghton you know—we cater to them the most.

Mosley: We?

Sayers: Not me you do! I mean, for example, their advisors. For one thing, Latin is harder and so students are allowed to fill up other language courses. Just take whatever you want in non-major areas—that seems

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The Houghton Star is a weekly publication representing the voice of the students of Houghton College. The Star encourages the free exchange of opinion; but opinions and ideas expressed herein do not necessarily represent the views of the Star staff, or of Houghton College. Letters to the editor are welcomed, and must be in the Star office by 9:00 am Tuesday. The editor reserves the right to edit contributions. The Star subscribes to the United Features Syndicate.

continued from p.2

to be the attitude. At times, I, think most faculty here do not really give a ... about liberal arts. Bye the way I don't want you to repeat this to anyone, got it?

Mosley: No problem! But it seems to me that you are still miffed about this after all.

Sayers: Maybe you're right; I guess I am. I'm angry in fact. I think the Administration has sold out on this.

Mosley: President Chamberlain you mean?

Sayers: Are you trying to provoke me?

Mosley: No, just curious.

Sayers: Well, maybe sold out is too strong. I think the President does have a rationale; he believes he has good reasons. I disagree though.

Mosley: What is his rationale?

Sayers: I am not sure of this (you could always ask him you know!), but by reading between the lines of numerous conversations over 6½ years, I think he believes that no one can really define liberal arts. Certainly no one can seem to get enough agreement on this. So, he takes this state of affairs to be evidence that there is no hard-core of liberal arts and thus, if taught properly and in the right context, most anything could qualify. Then you can get rid of "weaker" areas and replace them with ones that students want more. It is called "being lean," "flexible," "moving with the time," "being good stewards" and so on.

Mosley: I presume from all this that you consider Latin to be necessary for a liberal arts education. What makes it so? How do you define liberal arts?

Sayers: I do think we should have Latin here but I am not at all confident about defining liberal arts. I agree with much of what Perkins and Basney have been saying but I cannot really define it. I can't define "game" either but I have a pretty good idea of what is a game and what is not.

Mosley: That's the best you can do?

Sayers: That's all you are going to get out of me right now. I was feeling quite relaxed till you started this conversation. Now I am all hot and bothered and feeling mean. I think I'll go and mark some Ethics papers.

INTERLUDE (approximately one week)

Barton: Dr. Sayers, have you read Frasier's editorial?

Sayers: What is this? Why are you people asking me?

Barton: We humbly desire the benefit of your great wisdom sire.

Sayers: Spare me the lame humour! Stick to your weird puns. Are you going to write a reply?

Barton: I was going to ask you that.

Sayers: No I'm not. Everyone must be getting tired of the faculty flogging this issue to death. Let's hear what some student thinks. And keep it short! Set a good example eh!

Barton: Well maybe I will. Do you think Frasier missed the points that Perkins and Basney were making?

Sayers: Oh no doubt about it. They did not mean to denigrate non-liberal arts subjects. Nor did they mean to claim an overall superiority for liberal arts. They were trying to define what liberal arts is. That is quite consistent with having lots of other subjects taught here.

Barton: Yes, but they do seem to imply that liberal arts is somehow better than business, or chemistry or music or computer science, did they not?

Sayers: Well maybe they did. Basney is a real elitist you know, but still that is not their real point.

Barton: What is the point?

Sayers: Maybe I am putting words in their mouths (better than the ones they employ, eh?) but they both feel that something important is threatened on even being lost at Houghton. There is supposed to be something called liberal arts but it is being undermined. That's why they are talking about it and not about those other areas.

Barton: Gallagher thinks math and computer science are liberal arts. Why even bother to define liberal arts? Why make such a distinction.

Sayers: I can think of lots of reasons

1. Because it's fun to do and gets people riled up
2. Because some of us want to protect our own turf
3. Because we are elitist snobs and want to look down our noses at others.
4. Because we are sick and tired of the Humanities being the 'poor cousins' at the school while science and music and business are the glamour areas.

Barton: Yes, but are there any good reasons?

Sayers: Oh, persistent are you?

Sure there are. For instance

1. Because we don't want Houghton to become Visigoth Tech.
2. Because we want to change student attitudes towards education — we want to fight the idea that education is synonymous with job preparation.
3. Because we want a climate where academic issues are openly discussed and not made by a relative few.

Barton: Do you expect to accomplish any of these goals?

Sayers: No, not really. But there is some grim satisfaction to be had from struggling for a lost cause you know.

Barton: What do you mean?

Sayers: You can only persuade a person to adopt your position if he already shares enough assumptions with you. If he does not, you cannot by reason win him over nor can you by reason induce him to change his assumptions either. The people who have the power here—students and administration—do not share enough of my assumptions, so while I may try I cannot succeed in bringing them over to my position.

Barton: How do you know that your position is right?

Sayers: You can be a real pain, you know.

But I do have an answer to that. It is circular though.

If you are intelligent enough and sensitive enough, and have a minimal appreciation of what liberal arts used to be, then I can show you that my position is preferable to alternatives.

Barton: How do you define preferable?

Sayers: I told you it was circular. Did you just wake up?

Barton: Well I am awake enough to see that even if you cannot persuade a genuine opponent to adopt your position, your comments seem to imply that you do have a position on a definition of liberal arts. What is it?

Sayers: I'm having a *deja vu* experience I think. Have I talked about this with you before?

Barton: I don't think so.

Sayers: Hmm! Well, I do not really have a positive definition. (I've learned something from Socrates and Wittgenstein, eh!) But I do have definite beliefs about when something is not liberal arts.

Barton: I am all ears oh Socrates.

Sayers: No respect at all! Do you want to hear or not?

Barton: Most definitely.

Sayers: A liberal education is one that is not preparation for anything in particular, is not subservient to any external principle including religion, is not merely used for some other end. As Wittgenstein might put it "Ambition is the death of thought."

That is pretty broad I know and so might include quite a bit, but it also excludes a lot more than you might think.

So, enough of this. Are you going to send something in to the STAR on this?

Barton: Yes, I guess I will send something in. Watch for it. I think it will surprise you.



Take a trip to Ontario

The Houghton College Alumni Association is sponsoring a six-day centennial tour of Ontario's Bruce Peninsula July 1-7.

Led by Houghton College Professors Arnold and Elizabeth Cook, the trip will feature spectacular flora and scenery, boat and canoe rides, and illustrated nature lectures. Scheduled daily excursions will include a cruise to Flowerpot Island, Dorcas Bay Trail to Halfway Rock viewpoint in Cyprus Lake Provincial Park; and a canoe ride on the Sauble River to view giant ostrich ferns.

Headquarters will be Lookabout Isles Resort overlooking an island-studded bay. Accommodations (two to a room) are in the lodge or smaller cabins. Breakfast and dinner at the lodge with packed lunches for the field trips are included. Cost for six full days is \$190 per person. Transportation to the resort (about 200 miles north of Buffalo, NY) is on your own. Enrollment is limited to 28; not recommended for pre-high-schoolers because of terrain.

To learn details, contact the Houghton College Alumni Office.

NEWS

\$190,000 challenge for Phonathon

by Jeff Hansen

\$190,000! That's this year's goal for the third annual Houghton College Phonathon.

From April 4th-15th Houghton Faculty, friends and alumni—on a volunteer basis—will be calling alumni, friends and others to raise money and gather information.

The money will be distributed as a scholarship to incoming freshmen on a needs basis; each scholarship will last four years, assuming the students maintains a proper GPA.

Last year's goal was \$175,000 and the phonathon operation pulled in \$177,000. (Since Thanksgiving the on-going telethon has brought in \$3500 as well as new information to keep the External Affairs' files up to date.)

A major source of donations comes from corporations who match the amount given by an employee. Many alumni and friends work for corporations who will match their

donations. Exxon Corporation, for example, matches three to one.

David Jack, Houghton's basketball coach, is to be given credit for much of the phonathon's success. Before working at Houghton, Jack started the same project at Greenville College. It proved to be a success there, and Jack was given the opportunity to start Houghton's phonathon. Most colleges use this type of fund-raiser—it has a more personal effect than a letter.

Currently 25% of Houghton's alumni are active donors. This figure is up since the phonathon started three years ago.

Houghton expects to meet their goal of \$190,000 in this year's phonathon. Students can help by limiting their long-distance phone calls during April 4th-15th between the evening hours of 5:30 and 9:30. There are only a limited number of telephone lines leaving Houghton, and most will be used by the phonathon.

Cheer the Children

by Ruth Gow

On April 28, from 10:30 to 1:30, the Campus Center will become "the best place to be". The annual Special Arts Festival is descending once again on Houghton campus in the form of approximately 250 children from area BOCES who will first gather in the chapel, and then will attend workshops in the Campus Center run by Houghton student volunteers.

Workshops will cover a wide range: from calligraphy to finger-painting with pudding, from clown make-up to parachute play. All workshops require more enthusiasm than talent and, despite their disabilities, the kids are kids and require mainly love and friendly smiles. Anyone can feel qualified to volunteer, and more volunteers means more love to go around.

Interested in volunteering? Please contact Jackie Woodside or Kathy Moore intra-campus. Here's the chance for all you people who are too busy for full-time outreach. Take a break from studies and help paint a smile on a child's face.

Where have all the Chaplains gone?

By Beth Goodridge
and Jeanette Baust

The Student Development office has recently announced that next year there will be a new program on campus called The Discipleship Program. Questions have arisen as a result of this news. Will there be chaplains in the dorms, or will the DF members replace them?

According to Beaver Perkins and Jeanette Baust, who have worked in developing the program, the answer is twofold. First, chaplains will be an extinct group as of next year. There will not be floor chaplains. Although it is believed that the present chaplains and RCCLs have been useful and have frequently had effective ministries, it seems that the time has come to address some fundamental flaws in the structure of the program. Thus, next year the RA will be expected to take a more comprehensive role incorporating spiritual nurturance with other tasks. This is being done to remove the false dichotomy which seems to have emerged between the perception of the RA as administrative and social coordinator, and chaplains as 'spiritual' leaders. In addition, it is believed that natural student leaders will

play important roles on the floor without an official label, or unrealistic expectations placed upon them. Particularly because the majority of chaplains have been freshmen and sophomores, it is viewed as optimal that these people should first be placed in a setting established purely for their own nurturance and growth before they are given leadership responsibilities. Discipleship Formation is such a program. It is designed for students who desire to grow together with other people in their Christian lives, and who are willing to invest enough time in their involvement to make it worth their while. The DF members will not be connected to dorm staff and will not be assigned any official role or responsibilities on their floor. It was originally stated that perhaps one DF member would be placed on each floor and that they might be assigned specific rooms. This will not be the case. DF members may choose to live anywhere they desire in their dorm. Because there will be no pressure to select members before room drawing, the application deadline for membership has been moved

back to Monday, April 11, 1983. Applications can be obtained from Student Development, or RAs on each floor.

Who is running the program? Actually the program is a cooperative venture between the Houghton church and the college. In answer to a frequent request by students for increased contact with adults, the program will be coordinated by the youth pastor of the church. In addition, each small group will work together with a community member and an upperclass student who will function as dorm coordinator. Sarah Verser (Brookside), Janice Kibbe and Kristen Kipp (East Hall), Blair Blakeslee (Gao), and Rick Phillips (Shenawana) have been selected as dorm coordinators for the 1983-1984 school year. It is anticipated that one DF group will exist in each dorm (two in East Hall) incorporating six to eight freshmen and sophomores.

Why is there a limit on the number of participants? This program is seen as a pilot which should be built on quality as opposed to quantity. Thus, for this year, the numbers will be kept to approximately

35 students. Optimally, if this form of ministry appears to be fruitful, it will be an option made available to every incoming student. In the early stages it is believed to be important to stress that this program is only *one* means of spiritual growth available on the campus.

Why is such a program necessary? Participation in the DF program will be excellent preparation for one's future ministry in college or in the church. Although people frequently come to Houghton seeking to 'serve the Lord', many students currently have never had, or taken the opportunity to be involved in any kind of intentional, and systematic effort to foster personal spiritual growth and maturity. Although discipleship and servanthood are terms frequently used, it is important to equip students with some important tools with which they can be well grounded and continue to grow—in essence, the DF program. Through instruction and practice in areas related to study, prayer, meditation, and relationships between believers, students could be aided in establishing life-long patterns for spiritual development.

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Dorm Staffs Announced

On Monday, March 21, the Resident Directors and Assistant Resident Directors of the four dormitories announced the RAs for the 1983-84 school year.

Mary Beth McCandless and Lynn Bovard, RD and ARD of Brookside, will be working with RAs Joni Burdick, Amy Goodell, Lenore Lelah, Holly Neal, Dawn Pedersen, and Shelley Scott next year.

In East Hall, the RAs will be Arlene Beveridge, Sharon Burchard, Kelly Cole, Mary DeSocio, Karen Freeman, Robin Greene, Becky Hutton, Rhonda

Johnson, Cynthia Kinard, Chris Miller, Molly Pettit, and Sharon Regal. Beth Omundsen has been chosen ARD.

Todd Barlow, Jon Bersche, John Brown, Bill Mirola, Peter Schultz will serve as RAs in Shenawana, with Rick Lee as RD, and Craig Nelson as ARD.

Gaoyadeo staff consists of RD Paul Kennedy, ARD Mark Leavitt, and RAs Ron Duttweiler, Dave Pezzino, Doug Reczko, Kevin Simme, and Marc Troeger.

Congratulations!

Are you a responsible person without responsibility? Next year these positions need student representatives:

Position Name	Number of Reps Needed
Councils	
Academic Affairs	2
External Affairs	1
Financial Affairs	1
Student Development	2
Year-long Committees	
Athletic	2
Campus Activities Board (CAB)	2
Chapel	3
Christian Life	1
Cultural Affairs	3
Food	unlimited
Judiciary	4
Learning Resources	1
Magazine Subscription	2
WJSL (Programming)	2
Special Committees	
Booksale	2
Current Issues Day	2
Info	2
New Student Directory	2
Parents' Weekend	2
Winter Weekend	2

Job descriptions and qualifications are posted on the Senate bulletin board. To be nominated, contact a member of the Senate Cabinet. Deadline for nominations is April 12. If you have questions, contact a cabinet member.

In "Gao Replacement Listed as Priority" in the last issue of

the STAR, the gym debt figure should read \$875,000, not \$87,500.

Music Students Top Class

Monday, March 19, seven voice students from the Houghton College School of Music competed in the District auditions of the Central NY/Fingerlakes Chapter of NATS (National Association of Teachers of Singing). They were competing against over eighty singers from

Crane School of Music, Colgate, Syracuse University, and Ithaca College, among others.

All seven Houghton students reached the finals. They were: Rachel Mann, Frances Edwards, Ann Goss, Kathleen Dennison, Denise Brown, David Hursh, and Mark Knox. Of

MUSIC

CHOIRS GOING ON SPRING TOURS

For those of you going home over Spring Break, the itineraries printed below may be of interest. If either of these choirs will be in your area, come and bring a friend.

CHAPEL CHOIR—Spring Tour 1983

March 26, at 7:30 p.m.
Epworth/Christ United Methodist Church
Jamestown, New York 14701

March 27, at 11:15 a.m.
First Alliance Church
Erie, Pennsylvania 16506

March 27, at 7:00 p.m.
Sandy Lake Wesleyan Church
Sandy Lake, Pennsylvania 16145

March 28, at 7:00 p.m.
Marion College
Marion, Indiana 46952

March 29, at 7:30 p.m.
Clarenceville United Methodist Church
Livonia, Michigan 48152

March 30, at 7:30 p.m.
Brighton, Michigan 48116

March 31, at 7:30 p.m.
Portage United Methodist Church
Portage, Michigan 49002

April 1, at 1:30 p.m.
Brown Street Wesleyan Church
Flint, Michigan 48506

April 3, at 6:30 a.m. (Sunrise)
Buffalo Christian Center
Buffalo, New York 14205

April 3, at 10:30 a.m.
Trinity United Methodist Church
Grand Island, New York 14072

April 3, at 7:00 p.m.
The Wesleyan Church
Hamburg, New York 14075

COLLEGE CHOIR—Spring tour 1983

March 26, at 7:30 p.m.
Valley Christian Reformed Church
Binghamton, New York 13901

March 27, at 7:00 p.m.
Bible Baptist Church
Syosset, New York 11791

March 28, at 7:30 p.m.
Stony Brook School
Stony Brook (L.I.), New York 11790

March 29, at 7:30 p.m.
Fairlawn Christian Reformed Church
Whitinsville, Massachusetts 01588

March 30, at 7:30 p.m.
First Presbyterian Church
Babylon, New York 11702

April 1, at 12:00 noon to 3:00 p.m.
Cheltenham Baptist Church
Cheltenham, Pennsylvania 19025

April 1, at 8:00 p.m.
Presbyterian Church
New Holland, Pennsylvania 17557

April 3, at 6:00 p.m.
Bethlehem Church
Randolph, New Jersey 07801

The Houghton College School of Music
presents

Judith Carhart, clarinetist
Mary Putney, pianist

selections by Brahms, Mozart,
Krenek

in

Senior Recital

and

Denise Brown, soprano
Linda Baxter, pianist

selections by Brahms, Faure,
Debussy, Mozart, Handel,
Quilter

in

Junior Recital

Wednesday, April 6, 1983
8:00pm
Wesley Chapel

those seven, four placed in their divisions. Ann Goss placed 2nd in the Freshmen women's category; Rachel Mann—2nd in Sophomore Women, Mark Knox—2nd in Junior Men, and David Hursh—1st in Junior men's division.

All seven participants made a

stunning showing for Houghton, especially considering the fact that this was the first time our school has participated in this annual contest. Ben King, professor of voice, said the faculty is "delighted with the percentage of finalists and winners."

Dear Carol,

We would like to thank the student committee for bringing to our attention the very important issue of euthanasia. Dr. Thomas Beauchamp was an excellent and well-chosen speaker. However, we were presented with a very limited perspective. Current Issues Day could have been better utilized had there been present a Christian qualified to speak on the topic. Tom Beauchamp was speaking from a totally secular humanistic standpoint. He had no concept of a sovereign God and right and wrong. According to Beauchamp, there are theologians on both sides of the fence so who is right and who is wrong... you can't assign morals.

There are no easy answers to the issue of euthanasia but there are well qualified Christians who would not agree with Beauchamp's conclusions. Francis A. Schaffer and C. Everett Koop, M.D. in *Whatever Happened to the Human Race* believe that "Every life is precious and worthwhile in itself—not only to us human beings but also to God. Every person is worth fighting for, regardless of whether he is young or old, sick or well, child or adult, born or unborn, or brown, red, yellow, black or white." (p. 195) This is our foundation as Christians. God created Each of us in His own image and that doesn't mean with perfect bodies and without pain and suffering.

Beauchamp operates from a new ethic, "the undisguised usefulness theory of Hegel that rationalized and motivated the conduct of the

medical practitioners of Germany's Third Reich... the new ethic assumes that there are lives not worthy to be lived and that these persons ought to be put to death before or after birth; their deaths would relieve others of financial and emotional burdens." (John Powell, S.J., *Abortion: The Silent holocaust*, p. 56.)

We need to examine the term "quality" life. Is it a measure of burdens vs. benefits as Hegelian utilitarianism would lead us to believe and as Beauchamp proposes? "There is an old Judeo-Christian tradition that God sends each person into this world with a special message to deliver, with a special song to sing, with a special act of love to bestow. No one else can speak my message, or sing my song, or bestow my act of love. These have been entrusted to me" (Powell, *Abortion: The Silent Holocaust*, p. 3).

As a Christian institution our primary responsibility is to help prepare our students to be outstanding Christian leaders; otherwise we are not unique. It is valuable as a part of our educational process to be exposed to opposite, sometimes spiritually conflicting, views; but in that process the Biblical perspective must not be overlooked.

Cheryl Chambers and
Darlene Bressler

To those who seek the truth, a parable:

"Oh wise one," asked the youth, "what is injustice?"

"My son," the teacher answered, "there was once a great institution of learning, far from the evil of the world or so it appeared. In this noble center of Christian learning, there was prized an Arabian life-giving fluid. Some in this high land thirsted for this fluid more than the others, but had not the..."

"Scruples," interrupted the boy. "No, my son," continued the teacher, "rubles, to obtain this fluid. One cold, dark, late winter's eve, the unrubulous ones..."

"Unrubulous?" questioned the young one.

"Shut up, kid... The unrubulous ones crept stealthily up to the Iron Guardian of the Fluid and proceeded to drain the Essence of Life. Unbeknownst to these crooked evil-doers, a Keeper of Justice perceived their sin and quickly gave chase. While fleeing the Sword of Justice, one of

the evil ones lost his Document of Identity. He was henceforth brought before the Grand Poobah of the Order of the Keepers of Justice and pardoned.

"You see, my son, guilt was manifest, but to hide from the eyes of all, any appearance of evil, this wrongdoing was dismissed with no sentence passed. So I ask you, 'What is injustice?'. Is the price of a good reputation as cheap as a dollar-sixteen a gallon?"

Dea's Muire dhuit,
Priolo and Allen

Dear Carol,

It bothers me that so many people reply to letters without trying to find out what the original writer really meant to say. To my untrained eye, it appears as though assumption is the basis of their "retaliations." Is it so hard to ask someone personally what he meant by his letter to the editor? Too many times I read letters in this column from people defending and clarifying their intentions

Dear Carol,

Professor Basney and I define The liberal arts in much the same way. True, he questions my use of the word "abstract" (he prefers "generality"), but I think we agree even on these issues as well. Despite all the agreement, however, I think there still may be an underlying incompatibility in our positions.

It seems to me that Professor Basney's editorial carries with it at certain points an exclusivistic (perhaps even elitist) tone. If the good folks over at the computer, music, business, etc. departments took exception to any perceived aspersions cast their way in my editorial, then they must have been absolutely horrified at the implications of Basney's essay. Whereas I argued that learning to punch buttons, play a tune, and balance accounts are most definitely not "liberalizing" as *educational ends in themselves*, They can be liberalizing as *means to proper educational ends* (ends on which Basney and I are in agreement). Nothing—not even repairing automobile engines—is inherently non-liberal. It all depends on how the subject is taught and what the educational goals of the course are.

In like fashion, I would argue that no discipline is inherently liberal—none: not sociology, not physics, and not even (are you ready for this?) literature. They can all be reduced to the level of rote memorization and stale pedantics having no liberalizing effect whatsoever. Shakespeare, Weber, Einstein, Beethoven: in the hands of an illiberal, parochial pedant, they become as lead, dwelling the mind rather than sharpening it. Professor Basney would opt for literature, but not computer programming, when he constructs his liberal arts curriculum, I'm not so sure. I'd rather talk first about those who are going to teach the courses and how they're going to go about it.

Rich Perkins.

tions in a previous letter unnecessarily. Maybe the movie "Being There" has a question of significance in its message. Are we like the world portrayed in that movie, too often assuming double meanings from people to suit our desires? Not considering that maybe the writer was trying to express only one point, like humor?

Jon Vogan

Dear Carol,

It seems to me that what Professor Frasier has said can stand, and my point remain true. One would prefer conscientious bridge-builder to a careless one. But the procedures he was being conscientious about would still be impersonal. And he could be merely competent, and not conscientious or creative, and build a useable bridge.

The point is that a bridge is a *thing* in a way a Shakespeare play is not. The play only exists as it is brought to life in someone's imagination. Hence it depends far more than the bridge on the distinct personality of the "someone." His personality is a necessity—not the only necessity, but also not an added feature.

Knowledge about bridges is objective in a way knowledge about plays is not. Most critics are not right or wrong in what they say. Rather what they say is useful, or useless. Either it helps you enter the play's world, or it hinders. But in either case it is *you*, and not a critical training, that enters the play.

As for Frasier's quotations from businessmen: I agree that liberal arts education may make a better businessman—because (I hope) it makes him a better man.

The question between Frasier and myself is: which is the project, and which is the context? If we are educating the student in business as part of making him a man, then we have a liberal arts school. If we are educating him in the liberal arts as part of making him a businessman, then we have a technical school. I don't think there's a middle way.

With best wishes,
Lionel Basney

Dear Carol,

I have been alerted to your plot! It is my understanding that some of your reporters coaxed me to make some casual remarks about liberal arts and that you intend to print these in this issue of the STAR. Go ahead if you like. See if I care!

But, I can remember some of these conversations and I am quite sure that it would be impossible to have an accurate record of them. No notes were being taken (and these reporters are not known for their eidetic memories), often I was actually just teasing them, and the conversations were very diverse and disjointed.

Consequently, although I have not seen these "interviews," I wish to hereby publicly disavow any responsibility for their content.

Thank you,
Brian Sayers

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Thank you,
Brian Sayers

Dear Carol:

Sorry to take up more STAR space, but I feel called upon to clarify my original letter. The case of Studios Maximus was not meant as a slam on science majors (I'm not prejudiced - some of my best friends are Bio majors). Studios was merely a surface paradigm for the topic of mis-directed direction. Mr. Ladine's response was therefore a defense against something which was never attacked. In this light, I hope the offended might seek a less shallow purpose to my letter. If it remains unclear, I'm approachable. In view of this and other too-frequent misunderstandings, may I suggest some guidelines for future letter

responses?

1. Make sure you've understood the letter- check your concept with several other people.
2. Go directly to the source; first discuss your disagreement with the writer, sparing the STAR as a battleground.
3. Make sure your motivations are pure-to make a point, not to break a person.

These may help to save a lot of time and space and avoid bad feelings.

Oh- by the way, Jim, if Jamie's still studying, Miki Moy has informed me that CSO is looking for "a few good men."

Shalom,
Craig Seganti

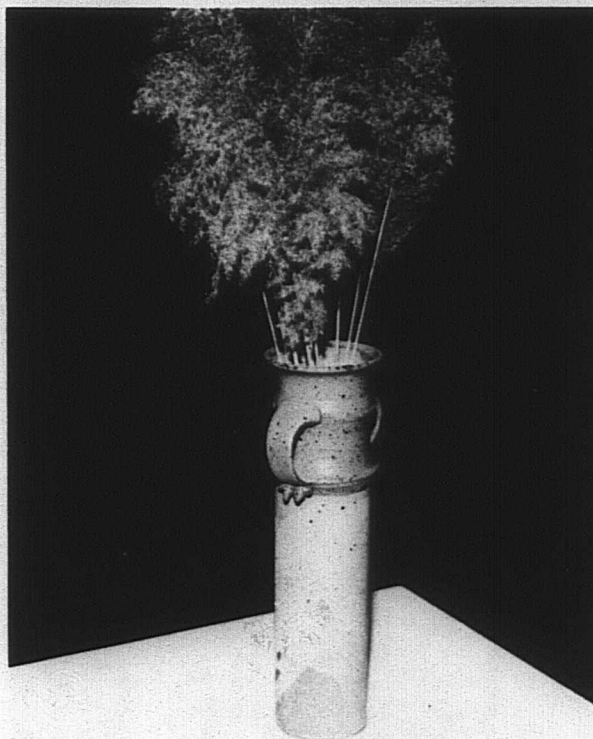
LOVE

*The earth belched forth that wretched mass,
deep from within.*

*Struggling to stand up, it could not, the body was too deformed.
It had been labeled a genetic abnormality, a "freak";
and had been abandoned
deep inside that cave. In the light it had been repulsive to
the eye and
for some, the stomach.*

*People turned away in horror and disgust, when it wandered
into town on that
cold, wintry day in fall. A crowd soon gathered and people
puzzled
themselves about the nature of the beast. They became
anxious, impatient,
not knowing what to do next. Night was slowly falling and
the cold northern
wind had started blowing. The crowd became even more
agitated, and hatred toward
the creature could be felt in the air. Some resented their
thoughts,
not realizing that their hatred was directed at something more
subliminal and powerful than that creature, at something that
reminded them of what they hated within themselves.*

*Suddenly, a child darted forth from the crowd, a mother
fainted, the crowd let
forth a silent gasp. Running up to the beast, not knowing the
"danger" involved,
it gently touched the creature, but did not scream, as if it
understood
that there was no danger involved in this supreme act of
love. A tear formed,
and slowly ran down the valleys and slopes of deformed
mass, landing slowly
but gently on the child's arm, as if a flow of love had been
established.
Deep inside itself, the creature stirred and searched for
something that it
desperately wanted and needed, yet had never received.
It spoke: "I am good, help me become a human being."*



Ceramics by Gary Baxter, part of the art faculty exhibit currently on display in the Wesley Chapel Gallery.

by **Kevin
Marcus**

ANTICIPATION

*Bracing himself for that final and decisive shot,
With tense muscle and sweat on his brow,
Memories started flooding his mind. . .*

*All the days he had prepared himself for this moment,
The countless hours of practice
The sweat, pain and agony
he underwent,
The whispers, anxious looks and nervous laughter.*

*Yet all of this was but momentary,
as he remembered all in a flash,
His heartbeat slowly increased,
rivulets of sweat ran down his face,
his whole body tensed.*

*All his energy focused on the right muscles.
And quickly but surely,
with a flick of the hand,
the ball swooshed through the hoop,
scoring that championship point.*



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 (A Program of Trinity Christian College)

The Parker women wish
 Fred a **HAPPY 50TH!!**
 Love—Dee, Jean, Nancy,
 Sally, and Mary Anne

Babe,
 I would just like to thank
 you for twelve fantastically
 fun and unique Bersch-
 days. I loved it. Oh, and

just a side note, I'm crazy
 about you, you're excel-
 lent-

Jonny Berschday

CONGRATULATIONS
 Darren, Mike, Ron, and
 John!!

—The STAR staff

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The 2nd Chem '82—
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Karen L. Hughes ('83)
 to
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 deserves another!