



The Pilgrim's Protest

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An independent publication of the CIU community for the free, confessional, and respectful exchange of all ideas.

Free, Take One

The Razor's Edge Confessions of a Cutter at CIU

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Casie Culver

Casie is a sophomore at CIU who has bravely decided to share her personal story in hopes of helping others out of similar addictions. We are privileged to be able to share her story in her own words.

I am a cutter.

This doesn't mean I'm a freak or someone who wears black clothes and dark makeup all the time. It's not that I don't care about life; some might even say that I am 'full of life.' I sing, write music, love sports, make decent grades, and have a lot of good friends.

If I didn't tell you that I have a problem you would never know. I say this only to help you realize that presuppositions about who or what a cutter may be are not always true.

I don't really know when it started. I thought I grew up in a normal home, but when I got older I found that was not the case. When I was in middle school I heard my parents fight for the first time, and in tenth



grade I found out my dad was bipolar and an alcoholic. Things continued to go down hill in the following years. Then, the day I left for college, my dad left for good.

Soon I found out what was really going on—my dad was a drug addict. I lived day to day, silently freaking out whenever the phone rang, convinced that it was the police to say they found my dad dead somewhere from an overdose. He ended up in rehab after a few months but relapsed soon after he got out. I never realized how bad things really were.

The year my dad left I hit rock bottom. I honestly don't know how I survived other than God's grace. I was experiencing more emotional pain than I have ever experienced before.

At the time I had mono, and because of that my physical outlet for my emotions was no longer available.

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"END OF THE SPEAR" RAISES CONCERNS OVER GAY ACTOR

Dr. John Crutchfield

CIU Professor of Bible

The news that Chad Allen, a prominent homosexual activist, was cast to act the parts of Nate and Steve Saint in the recent movie "End of the Spear" (EOTS) has shocked the Christian community.

After a popular evangelical blog site posted an essay condemning Every Tribe Entertainment (ETE), a heated debate broke

out, with well-known Christian leaders weighing in on both sides. The whole event has raised difficult moral questions that Christians are having trouble answering clearly.

The debate has not always been pleasant. Here's a sample of some blog posts:

"[A]s conservatives and political antagonists of the homosexual movement, we oppose them at every point...."

Chad: There will be no bridges until you and your ilk repent."

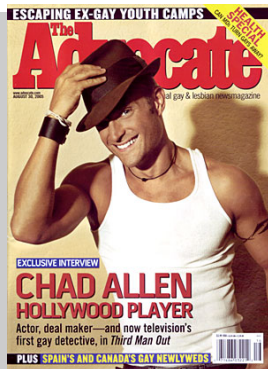
"Allowing a homosexual to portray a person who gave his life up for Jesus Christ and the sake of spreading the gospel is just plain sick."

"Every Tribe Entertainment has sinned against the Body of Christ."

How should we decide whether hiring a homosexual actor to portray an uncompromising Christian is right or wrong?

Those who object to the decision make several points. Although other homosexual actors have played Christians before (as in *Chariots of Fire*, when Ian Charleston, who later died of

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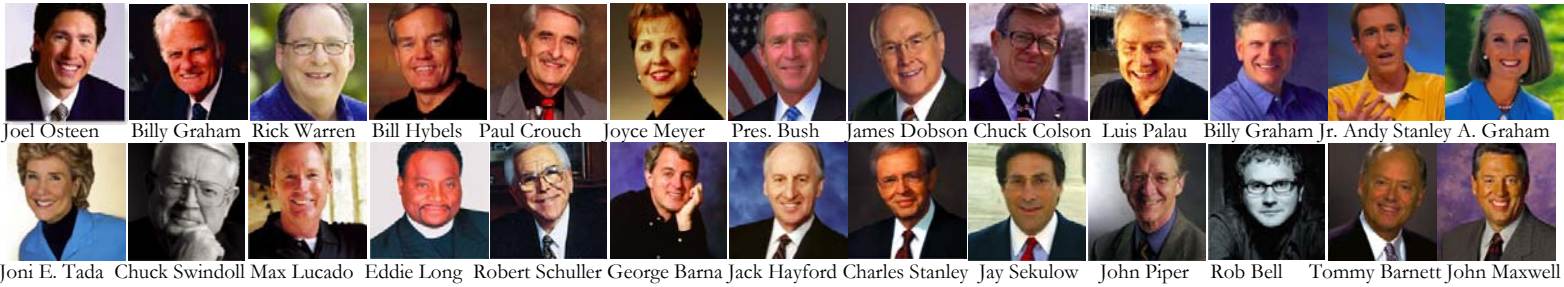


The moon landing photos were faked.

Here's the real one.



The Pilgrim's Protest



AMERICA'S MOST TOP 50 INFLUENTIAL CHRISTIANS

Zachary Taylor

Senior Biblical Languages Student and Editor Emeritus for TPP

How do you decide who are "Top 50 most influential Christians in America"?

Well, *The Church Report*, one of the nation's largest business news magazine for Christian leaders, just asked their over 40,000 readers.

So, readers of the magazine and companion website, thechurchreport.com, were asked to name their top 10 picks. Over 150,000 nominations were received. The results of that massive poll are listed here and at thechurchreport.com.

But are these leaders really today's "heroes" of the faith? They must be to some people, because they made the list.

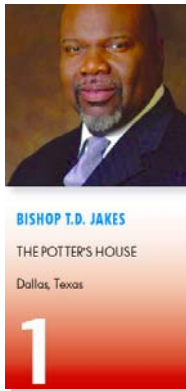
However, others, like Patrick Poole, don't think as much. He said, "If everyone listed in the recent Church Report list...was suddenly killed in a single airplane crash, American evangelicals would be much better off."

(worldmagblog.com)

We'll leave the conclusions up to you. Here's some of our hopefully more objective observations.

Gender

Of the top 50, only 5 females are represented. This is a startling imbalance of men and women considering how women make up almost half of America's workforce and are taking on positions of power in America at a startling pace. Every year more and more women are getting high-level positions in government and corporations.



BISHOP T.D. JAKES
THE POTTER'S HOUSE
Dallas, Texas

However, among Christian organizations, this is a fairly average representation, perhaps mostly due to the theology of many Christians about the role of women in the church.

Income

According to this poll, the most influential Christians in America are also probably some of the wealthiest Christians in America. Of those whose income is made public, almost half of the people on the list make over \$500,000. My research confirmed that 8 of those make well over 1 million a year in personal compensation.

Denominations

Pentecostal-oriented Christians take the cake by far in this poll, representing 14 of the 50 people listed, or just over 25%. Other denominations had only 1-4 representatives. When one thinks about all the non-Pentecostal or charismatic denominations in America, the fact that Pentecostals make up such a large percentage is striking. Perhaps one reason for this uneven distribution of denominations is that charismatic leaning Christians tend to have more popular television and radio shows. In fact, the largest and practically the only, Christian television network, TBN, is almost exclusively Pentecostal in the kinds of shows it runs.



One group that is surprising to see on the list are three Emerging Church Movement leaders. This small, but growing, group of Christians in recent years has caused a splash among church-goers who see the "emergents" as a fresh approach to what many of them see as "stale" church life. This group is here represented by Brian McLaren, Rob Bell, and Leonard Sweet, but not everyone would see these men as truly representing the Emerging Church.

Occupation

It is very interesting that most of those listed have full-time ministry positions. A startling 40 out of 50 people (80%) work in full-time Christian ministries as pastors,

evangelists, or teachers. While their work obviously reaches outside Christian circles, the main focus of their teachings and writings reach Christian audiences.

Twenty-two of the 40 are pastors of local congregations—all of which can be classified as "mega-churches." The range of membership among these pastors' churches lay between 3,000 and 25,000 members.

Of the 10 who work expressly outside of Christian circles in the secular workplace, their jobs include lawyers (2), politicians (3), statisticians/researchers (2), secular radio and tv personalities (3).

Media

Over half of the leaders, 27 to be exact, all have shows on TV or radio. Seventeen of the 27 host their shows specifically on the Christian television network TBN. Forty-two of the 50 had published works in circulation in 2005.

Conclusions

By looking at the scope of who made the list, one can get a feel for what kinds of people American Christians hold up as their leaders. The media plays a heavy part in who is capturing the most influence. It does not seem this trend toward media-power will soon fade away.



Send your comments to thepilgrimsprotest@gmail.com



JOSH STRNAD Junk

Student at CIU's Bible College currently enrolled in the Los Angeles Film School for a semester

A man walks through the crowded, dusty streets of the Jerusalem and heads toward the Temple, a holy place, designed specifically for the worship and glory of God.

As he enters the the Temple, he notices that something is wrong. Instead of people praying or singing praises to God, there are merchants and buyers.

Imagine what it would have been like to see Jesus, the gentle teacher, get angry that day. I'm sure that people were shocked, and I don't doubt that many were offended. Who did this man think he was? They had been kicked out of what they perceived to be a perfectly legitimate opportunity to make a little cash. But Jesus made it clear that that sort of thing had no place whatsoever in the temple of God.

Fast-forward about 2000 years This time, the setting is not ancient Israel, but rather the good old USA—the home of

hot-dogs and cable TV, as well as the only place in the world where the word "football" refers to a sport where the ball is primarily carried. The

"American Dream" reigns supreme; anyone with an idea and the willingness to work hard has the opportunity to become a success. People from all over the world come to America in search of freedom from oppressive governments—freedom to make their own way, freedom to think for themselves.

Imagine that you are walking down the sidewalk at any strip-mall in America. Cars roll slowly past, people walk along the sidewalk, shoppers carrying bags laden with groceries or supplies. Everywhere, people bustle in and out of stores, buying, not only necessities, but items that they believe will add to their pleasure and comfort.

You pass by a toy store, a record store, a couple of clothing stores and a Christian bookstore. As you scan the shelves, you see that at this "Christian bookstore," a person can buy not only books, but also music CDs, stuffed animals, household decorations, lunchboxes, children's videos, and T-shirts, all bearing

Christian messages.

Are things really all that different today from the Jerusalem temple Jesus got so angry at? We can buy all sorts of paraphernalia bearing the name of Jesus, along with His implied endorsement. Deep spiritual truths have been reduced to cute sayings that fit nicely on bumper-stickers. Products that have absolutely nothing



to do with God are plastered with cliché phrases and sold to a niche market of people, while someone makes a buck off of the deal. We have our Christian music, Christian T-shirts, Christian toothpaste... More often than not, these things do not provide us with valuable outreach tools, but with further additions to our safe and comfortable subculture. Through our good intentions, we have once again turned the Church into a marketplace.

Now don't get me wrong. I'm not necessarily saying that there is anything wrong with any of these things in themselves. What I am saying, is that I believe we,

the Church, are in danger of buying into a mindset of Christian commercialism. This mindset says that if we have the right stuff, then we are set spiritually.

It tells us that if we surround ourselves with Christ-centered products, with a fabricated spirituality, God will bless us, and we will have effective ministries. The danger lies in the fact that we can become too wrapped up in these things. Rather than drawing us toward

God, they can distract us from what is truly important, and further alienate us from Him, as well as from those we are called to minister to. Let's begin to think critically about our own attitude and lifestyle, and let God speak to us. Listen closely: you may hear Him calling you into the kind of intimate relationship with Him for which there can be no substitute



Send your comments to

thepilgrimsprotest@gmail.com.

WELCOME GLADYS WHITE:

“The Door is Always Open!”

COURTNEY KILGORE, a Psychology major and staff treasurer for TPP

GINA RUSSO, a Psychology major and Editor-in-Chief of TPP

“Well come on in. I always leave the door open,” said the new head of security at Columbia International University, Gladys White.

The first thing you notice as you walk in the tidy office is White's contagious energy. After growing up in a large family in Elbeton, Georgia, White chose to enter the career

of law enforcement. She worked for twelve years as a law enforcement agent in Greenville, South Carolina, but left the profession last July to pursue other interests.

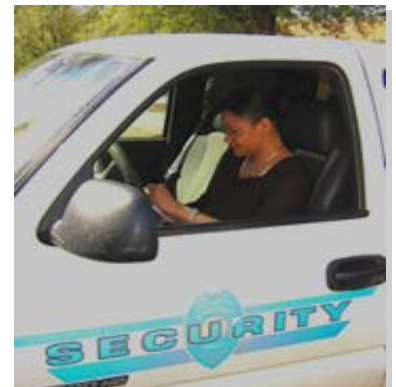
After considering teaching law enforcement, White decided to take the newly opened security position at CIU. Some of her goals include quarterly fire-arms and CPR training and yearly recertification for all security officials. She would also like to establish professionalism among the officers and students. She wants security and students

to work together to maintain a safe campus, and to form a strong but respectful family bond.

When asked what students could do to help her do her job better, the answers were obvious. “Students should park in their designated areas. Really, the best way to help is to just obey the campus laws, and if they see anything wrong they should tell us right away. I also want them to understand that we're here for their protection.”

We hope that CIU students will take advantage of the “open

door” policy, and extend a warm welcome to our new head of security.



WELCOME DR. PAT BLEWETT:

"This Ain't Your Momma's CIU Anymore!"

Most of us by now know Dr. Pat Blewett, new academic dean of the Bible College, as the man with the infectious personality and even more infectious laugh.

We talked to Dr. Blewett and had the chance to see some different angles of the man behind the dean's desk.

"I grew up as a farm boy in Idaho," he said. "My senior year of high school I had nominations to West Pointe, and

during my last football game in high school I blew a left knee. I couldn't pass the physicals at the Academy. The goal was a 20 year military career, come back, run for U.S. Senate. When I blew my knee out and couldn't go to the Academies it was like, 'Ok, God, now what?'"

So, instead of West Pointe, Dr. Blewett ended up at Montana Institute of the Bible. He was supposed to spend a year there, but ended up spending four. It was at MIB that he met his wife, Jana Lee.

After he graduated he was going into ministry. "But then I had an advisor in college who said to me, 'If you go into ministry now, you'll just blow it out. You're too young, and you just think you've got it all figured out. Why don't you go to seminary? Not because you need the schooling, but because you need the time to grow up.'"

That was probably the best advice I had ever gotten. And that's the irony of what I do now. I went to Western Seminary not just to learn, but to grow up."

It wasn't until after his time at Western Seminary that he finally went into full-time church ministry for the next 10 years.



Dr. Blewett with his family From L to R: Jana, Craig, Amanda, Dr. Blewett, & Sheila.

What do you feel are CIU's greatest strengths?

"I know of nowhere in the world with a more focused attention to train for world evangelism than this place. Without the graduates of this school, there would be a huge gap in what world missions would look like in our world.

Anywhere else in the world you know about CIU because of the quality of missions. Here we just kind of take it for granted. But this is the spot that sets the agenda as much as anywhere in the world for missions.

Our faculty as well. I believe that the combined experience of our faculty in ministry is about 500 years, representing over 30 countries of the world. At the undergrad level, virtually all the faculty and staff have international experience. That is unheard of for a Bible college in North America."

What about our greatest weaknesses?

"Our challenge at CIU is, because of our experience, stay-

ing current with the cultural shifts. I would probably say that's a weakness even.

[My] generation would have a tendency to look down on the current generation instead of seeing the value of it internationally... So those are the pieces we need to work at understanding. We need to see that God is going to use the post-modern student in a way that God has not used my generation and my parent's generation."

"God is wiring you guys completely different. And our job is to step back and look at the skills we're giving students to provide some balance and we need to be hands off enough to say, 'you have to do it your way.'" It's hard for my generation to let go sometimes. We've spent thirty years learning the craft and trade, but we're always waiting for the next thing God is doing. We need to give you the tools for ministry, but understand you're going to do it your way, and we need to be ok with that. Even if it looks completely different."



A Business Major at CIU?

One of the biggest news items at CIU of late has been the official proposal of a business major. Over the holidays, Dr. Blewett took it upon himself to

write up the proposal.

"My business program is not for the purpose of getting more students here or going down a slippery slope away from biblical education, but for the simple reason that most missions agencies have a 3:1 ratio of administrative positions to field workers. In a restricted access country, business as mission is one of the fastest growing strategies. It's designed to help us be more effective in the Great Commission.

For instance, intercultural studies is changing. It used to be you come and learn to be a missionary in Guam. But what does a

Birthday: August 31, 1956

Birthplace: Lewiston, Idaho

Family: Jana Lee Tureman Blewett (Wife), Sheila, Kraig, and Amanda (children)

Education:

Ph.D. (Education), 1996, University of Idaho, Moscow, Idaho

D.Min. (Ministry), 1992, Western Seminary, Portland, Oregon

M.Div. (Ministry), 1990, Western Seminary, Portland, Oregon

M.A. (Church Education), 1981, Western Seminary, Portland, Oregon

B.A. (Biblical Studies), 1978, Montana Institute of the Bible, Lewistown, Montana

Favorite Books:

Endangered Values—Jimmy Carter

Change is Like a Slinky—Hans Finzel

Who Moved My Cheese—Spencer Johnson and Kenneth H. Blanchard

Death by Meeting—Patrick Lencioni

Favorite Bands: Petra, Baumer, Matthew Ward and Second Chapter of Acts



SMC
GOD'S PURPOSE. OUR PASSION.
 The Student Missions Connection Exists To....

PRAY

Following worldwide protests of Muhammed cartoons, pray that Christians would respond by showing Muslims Christ's love.

SEEK

The SMC encourages all students to actively participate in the events of World Christian Week coming February 21-24

JOIN

Get involved in what God is doing to reach out to some 30,000 college students in Columbia! For more info see www.carolinacru.com

For more info about the SMC, please feel free to contact us at ciu_smc@yahoo.com

missionary do? And when I ask those questions of mission executives they will start giving me lists like 'we need accountants, teachers, administrators.' Now the goal is to begin asking 'how do we provide the specific training in this broader understanding of missions?'

We will think of new things to do not to change who we are, but to be more strategic in being who we are."

"This ain't your momma's CIU anymore."

In one of his opening speeches at CIU, Dr. Blewett ended with, "this ain't your momma's CIU anymore." We asked him what exactly he meant by that.

"My job is not to perpetuate the way it's always been. My job is to ask what's needed now for the Great Commission and not be afraid to say what needs to change in order to fulfill it.

There are others in the insti-

tion whose job is to say, 'how do we make sure we keep good relationships with our alumni, donors, and others.' But my job is to ask, 'what does it take to do missions in the 21st century, not the 20th century?' And my job is to make the changes we need.

And if we don't adapt, then we become irrelevant. The Great Commission doesn't change, but people do. How do we keep a changeless Word and a changing people connected together?"

"And I may bring things to the table that we are not ready to do, but that's ok. I want to let people know that every question is a safe question. We should have the integrity to be able to ask the tough questions and answer them collectively as a team."

Send your comments to

thepilgrimsprotest@gmail.com



Coming Soon...

Paul Schrum, Student, Columbia Biblical Seminary

The Grad Life Council, in response to an initiative taken by Dr. Larkin, is hosting the GLC Debate Dialogue Series this semester.

There will be three dialogues this semester, each beginning about 7 PM and lasting about an hour and a half. They will be:

The first dialogue (Monday 27 February) will be held in Pamplin Auditorium in the McQuilken building. The format will be one in which two people with opposing views on the topic will dialogue with each other on stage. First each participant will have time for opening statements. Then there will

a time where each participant will ask questions of the other participant. Finally, a floor microphone will be opened up in which members of the audience may pose questions to the participants.

The purpose of the debates is to explore issues that are currently facing the Evangelical community in the western world. We have elected to reserve other kinds of topics (such as "why does a good God allow evil in the world?") to apologetics classrooms or theology classrooms. Although it is fun to continue debating Arminianism and Cal-

vinism, we felt that with this Dialogue Series we wanted to explore new-ground issues.

For example, have you heard the question, "*Do Christians and Muslims worship the same God?*" Have you made up your mind on how you would answer that question? What about this: why should we be sending missionaries to Muslims when they are sending terrorists to destroy our buildings? We believe these are the kinds of questions that we should be discussing in an open forum in a spirit of grace and deliberation. Those two questions are samples of the kinds of questions that might be taken up Monday, February 27th in Pamplin Auditorium at about 7 PM.

Do you have a question on this topic that is not in this arti-

cle, but you think it should be brought out at the Dialogue? Then come and pose it to our participants.

Why the funky name? The idea started off as a debate series. But we realized that a debate has one winner and one loser, and this is not the tone we want to set. We want this to be a series of dialogues within the Evangelical community to help each of us consider our own views. So if this interests you, please come.



Monday, February 27: The Evangelical Mindset Towards Islam
Friday, March 31 : Pros & Cons Regarding the Emerging Church
Friday, April 21 : Evangelical Strategies for the Culture Wars

Cont'd • From Cover

AIDS, played Christian missionary Eric Liddell), they were not publicly advocating their lifestyle, whereas Chad Allen is doing just that. Therefore, ETE has given him a platform for advancing the homosexual agenda. Moreover, it is asking too much of Christian audiences to look past the lifestyle Mr. Allen represents to enjoy a film in which he plays a much respected Christian.

Answering Objections

However, these points are not unanswerable.

First, the objection is inconsistent. Many actors lead immoral lives, and it is wrong to object to some sins but not to others. What if Chad Allen had been someone living with his girlfriend? Would Christians have objected to him then? I doubt it.

Second, ETE is a “for profit” company. Their goal is to compete in the film industry with the goal of producing a high quality product that will exercise a positive influence on our culture. If profit is a goal, one must pursue that end, and hiring the best person to do a job is a part of that pursuit. Chad Allen was apparently the best man for the job. As Jim Hanon, casting director for EOTS, said: “Chad Allen got the part because he had the best audition.”

Finally, although Mr. Allen’s personal life does not match the values of the people he portrays, he does portray them accurately. He has not, for example, portrayed Nate Saint as a homo-

sexual or as some horrible racist – that would be wrong. These points, and others, convince me that ETE has not sinned in this matter.

Some Testimonies

So, although the choice to cast Mr. Allen as Nate and Steve Saint may be unfortunate, we can still use the episode to learn. Al Mohler, who nevertheless condemns ETE for its casting decision, writes on his blog (http://www.albertmohler.com/commentary_read.php?cdate=2006-01-20). “We must understand the nature of the art form and learn how to discriminate on the basis of an informed cultural understanding, not a knee-jerk reaction.”

Prominent evangelical Randy Alcorn, after many personal conversations with those on both sides of the controversy, has strongly criticized some opponents of ETE for the sin of slander, and he is right (see his article at: http://www.epm.org/articles/end_spear_response.html). Alcorn goes on to say he thinks this is a “stronger/weaker brother” issue, and we should refrain from judgment in either direction. The call is a tough one, and humility and lovingkindness should characterize all who participate in the debate.



Homosexual activist, Chad Allen, playing Christian Missionary Steve Saint in “End of the Spear”

Having said all that, I would like to draw our readers’ attention to many, albeit anecdotal, testimonies to the

power of the film:

Steve Saint testifies: “I remember breaking for ice cream once at a McDonald’s in Panama, and an actor sat down

beside me and said, ‘I don’t know anything about the Bible, but I really affirm this story. Thank you for letting me be a part of it. It makes me want to know what’s in that book that made the families want to go [to the jungle].’”

Derek B. found the freedom to forgive. After seeing EOTS, he wrote, “On the drive home with my girlfriend, I suddenly realized the anger I held inside for the last eight years surrounding my father’s death was suddenly released. My step mom had been

“What if Chad Allen had been someone living with his girlfriend? Would Christians have objected to him then? I doubt it. “

driving and they were involved in a fatal accident. I finally forgave her and burst into tears, my soul freed.”

A marriage begins healing. Angela reports that she saw EOTS with her small group. To her surprise, a woman in the group brought her husband who had been separated, by bitterness, from the church. When Angela saw the woman’s husband there, she invited him to join their discussion afterwards, but he said he didn’t want anything to do with it. After the film ended, the man approached the group and asked to join them, “If you’ll still have me.” She says she saw “years of anger removed from his eyes” and a weight lifted off a marriage.

Sara was born to two missionary parents in the Philippines. She lived there her entire childhood with her parents and her uncle. When she was 14, her Uncle was killed by a terrorist. Two years later, both of her parents contracted cancer, and they left for America.

Sara (now 18) writes that she had always seen God as unfair for doing this to her family. “But now, three days after seeing EOTS, I am starting to work

through my feelings.” She’s beginning to see that she’s a part of a much bigger story.

Impacts at the United Nations

At the request of an Ambassador to the United Nations, ETE held a private screening for the Ambassador and her distinguished guests at a theater in Times Square. Steve Saint and Mincaye attended with some of the actors from the film, and they welcomed the dignitaries as they entered the theater. By the end of the evening, over 75 people, representing 12 countries, experienced this

story.

As the guests were leaving, a man from the Christian Embassy invited ETE to a meeting of UN dignitaries the next morning. At this meeting, 11 dignitaries from 9 countries heard this story and talked about its potential on worldwide conflict for nearly two hours. Later, ETE returned to screen EOTS at the United Nations. This time, the film was shown in the Dag Hammarskjöld Theatre, which seats 175 people. The ambassadors and secretarial staff from 191 countries were invited. Well over 200 people showed up and were seated, despite the UN security’s concerns about the over-capacity seating. ETE representatives gave up their seats to make more room, and many, many were turned away.

Despite evangelical naysayers and the imperfection of the movie’s cast and crew, this story continues to bear fruit in the lives of real people, and “fruit,” Jesus reminds us, should help us make decisions about how we judge others.

Send your comments to

thepilgrimsprotest@gmail.com



CUTTING • from the Cover

The only outlet I had was my music. But even then, nothing would make the pain go away. Nothing could help and everything felt so temporary and fleeting. The emotions I felt were so extreme I would do anything to make them go away.

The Beginning...

I remember the day the cutting started. It was the fall of '04. I was lying in my bed trying to take a nap when I was overcome with the urge to hurt myself with anything in reach. The thoughts haunted me and I fought them for about a week. I knew that hurting myself was not the answer, but what other answer was there?

I was sitting in church when I took the top off of my pen and started scratching my arm with it over and over again. It made me feel better for some reason. I kept staring at my now red and swollen arm. I couldn't wait to do it again.

When I got in the car I pulled out the pen top and kept scratching my arm with it. It hurt and yet it felt so good. I knew it was wrong, and I knew it wasn't good. It wasn't until later that I realized what it would lead to. The next semester came and went. There were problems, just not with cutting.

...Of an Addiction

The summer after my freshman year I had to move to New Jersey. I had no friends and being with my family was really difficult. Immediately my depression worsened. I was alone most of the day and became bored. I had no motivation and no reason to live. Then the thoughts of cutting came back. It became an obsession and soon evolved into almost an art. I would take apart razors and use the blades to cut myself. I become bolder

and more daring each time I would do it. I soon enjoyed watching the blood bubble up from my fresh new red lines wherever they were on my body. Cutting became my life. I was either thinking about cutting myself, or trying to cover it up and not get caught. It started by being a way to cope with the pain but soon became just another addiction. Before too long I didn't even need a reason to cut. I did it just to do it. Just to feel the pain or to see the blood.



Whenever I would cut I would be emotionally numb. Before I knew what was really happening, I found myself completely consumed with cutting with no way of getting out and seemingly no way of getting help. I didn't think I'd ever be free of it. I became a cutter and even, in a way, took pride in it. It became an outward sign of my inner pain.

World of Cutting

The amount of time between my cuttings became less and less. As my urge to cut became more frequent, I felt more alone, more hopeless, and more out of control. I knew I needed help, but who was there to help me? A few of my friends knew vaguely what was going on but I needed professional help. I was terrified to tell my mom, so I didn't. I kept living life in my world of cutting. I became acutely aware of every sharp object around me. Wherever I was, whatever was around me, I would try to figure out how I could hurt myself with whatever was within reach. Even still, I preferred my razor blades. They were my friends.

I didn't realize how much damage I was really doing or

how seriously addicted I was to cutting. I felt as though I was

about them. I froze like a deer in headlights. My heart started beat-

“Before I knew what was really happening, I found myself completely consumed with cutting with no way of getting out and, seemingly, no way of getting help.”

in control of my addiction. In reality no person can ever be in control of their addiction, it is always the addiction that controls you. That is why it is called an addiction and no matter how much I convinced myself that I was in control, I was completely out of control and a slave to cutting.

Out of Control

For the 4th of July every year, my whole family went to Maine. They had a big disagreement one night and I just couldn't handle it. I went upstairs, found a razor, and headed out to the barn to be alone and find something to take the razor apart.

I was desperate for a release; anything to make me feel better. As soon as I got the blade out of the razor, I immediately put it to my arm. I felt relief when the blood began to flow, but I didn't stop. I kept slowly pressing down on the blade as I drug it against my arm, over and over again.

After I made enough lines on my arm, I put the razor, the blades, and my bloody arm in the pocket of my hoodie and headed inside to clean up. No one knew.

Once inside, I made my arm stop bleeding and 'finished' cutting on my thighs and a little more on my arm. I could cut more on my thighs because it was easier to hide.

Help Finding Me

The next day I was helping my aunt with the dishes when she saw the marks on my arm and jokingly made a comment

ing really fast as I looked into her eyes. I told her it was nothing and quickly excused myself from the room. Later on that day, she

Continued • 8

****1.5 percent of all Americans deliberately harm themselves.**

**** 12 percent of college students admit to harming themselves.**

**** 60-70 percent of self-injurers are female.**

**** 35-80 percent also battle eating disorders.**

**** Self-injury usually starts in adolescence and lasts between five to ten years—longer if untreated.**

**** 90 percent of self-injurers begin cutting/burning as teens; their struggle often extends into their mid-20s to early 30s**

Confidential Hot line

1-800-DONT-CUT

(From T. Suzanne Eller, "The Razor's Edge; why even Christian teen's aren't immune from the epidemic of self-mutilation" *Christian Parenting Today* Winter 2004)

Cont'd • From 7

found me and asked me about it and I told her everything. I was so scared, so desperate, and yet, still not ready to stop.

Turning Point

When we got home to NJ, she did some research and wanted to take me to the hospital to for an evaluation. I agreed to go, as long as my mom didn't find out. We went and it was one of the worst days of my life. For the first time, I truly doubted my sanity. The doctor was going to commit me involuntarily 'upstairs' for 72 hours or so but my social worker talked him out of it.

That was my turning point; I had a taste of the seriousness of my addiction. I promised my aunt that I wouldn't cut and that I would do everything in my power to stay away from it. I decided to wait it out until I got back to school to seek counseling, since I was only going to be in NJ for another month.

Every single day was a struggle. Every minute of almost every day consisted of fighting the urge to hurt myself. Unless you have been there, you will never know what that's like. By God's grace I made it through the rest of the summer without cutting. That alone is a miracle and I still have no idea how I made it that long.

As soon as I got back to school I found a counselor and started going once a week. A few weeks into school I relapsed. The struggle was far from over and healing still seemed out of reach. I got an accountability partner and got rid of everything sharp in my possession. I have learned that if you want to change something bad enough, you will do anything it takes. For me, that meant not having a razor in my possession and having to go from shaving everyday to only shaving when someone could supervise. That was a huge transition from cutting whenever and with whatever, to no longer having scissors or any kind of knife in my possession. Being extremely independent and

prideful, this really humbled me. I had to learn that I need help and need to ask people for help. I could not fight this on my own and needed the support of my family in God. I needed it desperately, but I needed God even more.

Re-Defining Life

This journey has been long and hard but through God's grace, with the support of my amazing friends, and the will to recover; I have made it thus far and have hope for the future. Over the last year and a half I have been forced to completely redefine my view of myself, my family, my God and

pretty much anything else in my life. The fall semester of my sophomore year, I relapsed into cutting about 4 or 5 times. Each time seemed worse on the outside but I knew on the inside it was progressively getting better. Over time cutting lost its grip on my life. Cutting no longer controls me. God has brought *INCREDIBLE* healing to my life in this area.

I still struggle with it but it no longer controls me. When I get upset, it's still something that comes to mind. It's still something my body craves,

but God has promised to finish the good work that He's already started in me.

Galatians 5:1 *"For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery."*

Send your comments to
thepilgrimsprotest@gmail.com



WE ALL CUT OURSELVES: A RESPONSE TO THE RAZOR'S EDGE

Dr. Larry Wagner

What are your first reactions to *The Razor's Edge*? That's sick! How could someone do that? Could a person be a Christian and still have a desire to cut? What if this were a friend, how would I respond?

After a few minutes of reflection, I began to see several deep spiritual truths. There is a raw honesty that touches me. I began to realize that this article is not about cutting. It's about a deep ache - an ache born out of a God-installed desire to be loved. Making matters worse, those who could have soothed the ache added to it.



The author describes a breaking point when the pain could no longer be contained. Breaking points are a gift from God. They compel us to search for what is missing. Unfortunately, for many the search is quickly abandoned and relief is pursued through some form of anesthesia. The author writes, "Whenever I would cut I would be emotionally numb." The cutting accomplished its purpose, it brought temporary relief.

What are the types of plugs used by members of the CIU community to anesthetize their pain? Craving for companionship, food, lust, praise for outstanding performance, pornography, escape into an electronic world, Christian service, or a particular image that must be maintained. Maybe we all are at risk for cutting; we just use a different form of razor. What puts us at risk is a guilt-induced heaviness that comes from the constant internal and external reminders of our spiritual inadequacy.

The razor of choice: a pace of life that is so busy it leaves little time to be still and know the God who wants to speak to the deepest longings of our hearts. To slow down risks being caught by doubts, wounds, and unfinished business. The anesthesia of busyness works best in religious contexts because it provides the pretense of spiritual importance while masking a refusal to be freely loved.

"Maybe we all are at risk for cutting; we just use a different form of razor."

The author describes a healing process that contained much grace, amazing friends, and a God-given desire to be well. May we receive these same gifts from the God whose perfect love alone satisfies our deepest ache. May we embrace the Redeemer's promise to use all experiences and parts of who we are for His Kingdom purposes. May we be challenged to follow the author's example of putting aside falsehood and speaking truth to one another about the deep work of the Spirit in our hearts.

Look for Dr. Wagner's take on all the ways we deal with pain in the next issue of TPP.

Dr. Layman in Hospital

Dr. Layman left last semester in the hospital with heart trouble. They found blockages in his arteries. He said they stopped his heart and put a couple of stents in.

He is doing better, and found himself up to spending a week doing ministry in the Dominican Republic. While his heart is better, he is suffering most recently from a complication known as neuropathy. He appreciates your continued prayers!

New Applied English Major Approved for Fall

The English, TEFL, and Humanities departments have pulled together to create CIU's newest undergraduate major: the B.A. in Applied English.

The Applied English major combines the previous TEFL and English minors to create a major implementing more professors than any other major at CIU.

A student graduating from this major will have all the tools an English major at a secular university would have, with added skills to teach English as a second-language. The Applied English major at CIU is a unique

addition to CIU's curriculum.

New Undergraduate Business Major Proposed

Over the holidays Dr. Pat Blewett presented a proposal for a new undergraduate business major at CIU. So far, the proposal has received tremendous support from faculty and the board of trustees is expected to vote on it in the ensuing months.



Student Film Festival

On Saturday, March 11, students at CIU will be showcasing their very own independent films on campus. See Resided Life for details.

World Christian Week

This year's WCW will be featuring guest speaker David Schroeder. Dr. Schroeder is President of Cadence Ministries, an outreach organization to military personnel and their families.

You can find out more about Mr. Schroeder and his ministry at www.cadence.org.

Full-Time Credit Hour Change

The CIU Student Senate is currently working on approaching the faculty about changing the fulltime credit hour limit from 18 hours to 19 in light of the required additional Field Education hour.

Coming Soon...

On Monday, February 27 the first of three dialogues will take place in Pamplin Auditorium discussing Evangelicals and Islam. These debate/dialogue series are sponsored by the Grad Life Council. Everyone is welcome to attend. There will be "open mic" time at the end for audience participation with the speakers. The dialogue begins at 7pm in Pamplin Auditorium

Have CIU campus or event news? Advertise here for free in "The Scene @ CIU" column.



Just a Thought...

by Elizabeth Castellow

"If the authority of Scripture is dead, do I still have to take Hermeneutics?"

Book Review: Captivating

John & Stasi Eldredge

Encouraging, but not a 'must read.'

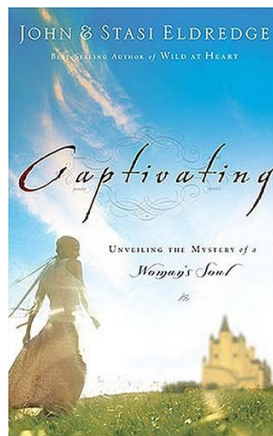
Romance, adventure, beauty, with a priceless and vital role in the world.

What woman wouldn't want to be a part of that? This need and desire has helped to make Captivating by John and Stasi Eldredge a best-seller.

In many of its aspects this book is encouraging and helpful to women living in today's world. With all of the overwhelming circumstances in this

life, a book that tells of our immense value is of course helpful and appreciated.

One of my favorite images in the book was the translation of the word *ezer kenegdo* found in Genesis 2:18 when Eve was created. It translates "helper" or, more descriptively, "sustainer beside him." In a world where women are sometimes placed below men or seen as trying to achieve a status above them this idea was, to me, one of the most poignant. The



book also recognized and spoke about the hopelessness and inadequacy that many feel. Without trying to disregard or gloss over this brokenness, the Eldredges' offered words of hope and encouragement.

However, I do feel the need for caution in reading this book. Some of the points made seemed to have little theological backing. One of these was the thought that God's desire for us to love Him is like Him needing us. While mankind in general was

created to worship God, He does not 'need' us. God is complete without me. If He was not, I could not consider Him holy or trust Him for my salvation. Ideas like this undermine some of the authority of God and a book that suggests that loses some of its credibility. While Captivating is an encouraging book I would certainly not consider it life altering or a 'must read' by Christian women everywhere.

Elizabeth Castellow is a freshman at CIU & a staff writer/editor for *The Pilgrims Protest*



School Article Provided Needed Balance in the Public vs. Private School Debate

Thanks for your article on Public vs. Private School education. It seemed very well done and provides some needed balance for this debate, and I am glad to see CIU students giving serious thought to these issues.

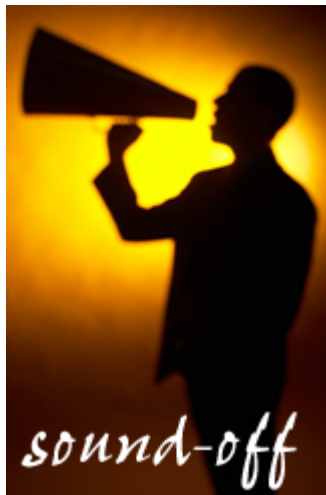
Our kids (four of them) grew up in Germany, and all went through the German public school system. There was no alternative, really. Home-schooling is not legal in Europe, and private schools were beyond our means. I think both we and our children benefited from contact with the non-Christians of the public school. We got to know a lot of non Christians that way, and had opportunities to talk about Christ in the school, despite the opposition of some liberal religious professionals.

Of course, every situation and every child are different, and Columbia SC is not Germany. Nor is now the same as 20 years ago. Every situation has to be considered and prayed about. And I don't want to

put down or judge my brothers and sisters who decide differently. I am also very glad that Ben Lippen school exists. But I was also glad to learn about my brother, Prof. Andre Rogers, and his daughter, who is having a real witness in the public schools.

I suspect that one difficulty that American Christians have is the strength of evangelical sub-culture in this country. That should motivate us to think and pray a lot about how God would have us use our relative strength for His glory. We may be shielding ourselves from the very people who need our involvement.

-Herb Brasher D. Min student



In Support of CIU's "Lord's Day" Policy Without Exception

I write in support of the CIU Lord's Day Policy and the Biblical evidence used to support it.

First, the statement is not the "results" of the 1998 CIU Faculty Senate discussion concerning the particular day on which the Lord's Day should be observed and whether an exception may be granted to those engaged in Jewish evangelism. I participated in that discussion presenting a paper in support of the policy and its maintenance without exception. The EPRG statement [in the CIU employee handbook] is undated and is part of policy statements Robertson McQuilkin developed some thirty years earlier as part of the process of his accepting the presidency of CIU. The 1998 discussion was pursued within the framework of that statement. Though the policy statement does address with New Testament evidence the matter of the particular day, it does not argue for the first day vs. the seventh or explain why the change was made. Its main concern is the principle and practices of one day in seven as a day of rest and worship and the biblical case for it. So, the cumulative case using both Old and New Testament evidence arranged in a "Progress of Redemption" order is most appropriate to its subject. Yes, it would be "amazing" that texts other than those which explicitly mention the "first day of the week" or "the Lord's Day"

It's Not the Church: Christians Have Become Greedy

As both a student and a full time staff member of a "large" church, I was taken aback by the article [by Zachary Taylor, "Child's Play"]. I do understand that some churches do waste their money and do not give to the community. But as someone who is on the inside, I see the other side and it is not always pretty. Many full-time pastors are well educated and intelligent and if they were on the "outside" would make 4-5 times as much, but they willingly sacrifice so that the congregation can use the money for ministry. I was disappointed with your article namely for a few reasons:

1) The cost of buildings and programs to support ministry within the community has sky-rocketed. Many churches barely keep up with the economic growth around them.

2) The article also did not touch on an important issue: the giver. In the past years many churches have seen giving decrease dramatically. The average Christian gives less than

2% to the church. If the Christians in the churches today would bring in their 10% the church would have too much money to know what to do with it. We would be handing it out left and right to the poor, the missionaries, the elderly.

In conclusion, I ask that you take a serious look at the state of Christians today who have become greedy and are not obeying God to bring to the storehouse what is His. Just as we cannot pour Christ into the community unless we have been with Him and received Him, we cannot pour out money unless we receive it.

--Chris Lampman, Student

RESPONSE: Chris, thank you for your well-thought out response. I would just caution you in saying that not giving to a "church" equals a greedy Christian. I do not tithe to a church, but rather give to parachurch organizations such as Christian humanitarian groups.

-Zachary Taylor, Editor Emeritus



Send your "sound-off" to thepilgrimsprotest@gmail.com

Sound-off's can be anywhere from 1-300 words. Let us know what you think about just about anything.

Your Voice. Your Paper.

From the Editor

I just want to say how thrilled I am at the kind of response *TPP* has received in the past year. After 5 issues we now have 7 students on staff who joined late last year, and we are looking to become a student organization so that we can continue to serve CIU students for years to come.

I also want to share how privileged we are at *TPP* to have courageous students like Casie Culver, who would come forward with a testimony that, quite literally, brought tears to my eyes when I first read it. I hope her story will inspire others with addictions of all kinds to look to God and overcome them. I also hope her story inspires more students to share their stories through this forum at CIU.

Here's to another incredible semester of *The Pilgrim's Protest!*

Here are our next two publication dates. Submissions are usually due at least 4 days before these dates, but if you have something last minute, just let us know and we'll do our best to get it in:

Issue 3.2 : Tuesday, March 28

Issue 3.3 : Tuesday, May 2



LORD'S DAY • 11
LORD'S DAY • CONT'D

should be employed, if establishing the particular day and the biblical case for the change were the sole the subject matter of the document. That was not the primary purpose of EPRG 340 originally.

Your insistence that an explicit New Testament command for the change from the seventh to the first day be produced fails to deal with the possibility that a cumulative case for Christian practice may be developed on evidence from modeling (examples) as well as commands. Such is the case with the Lord's Day.

If the principle and practice are developed

from commands and instruction in the Old and New Testament (Exod. 20:8-11; Mark 2:27-28), the particular day is learned from the example of the early church as recorded in the New Testament (Acts 20:7; 1 Cor. 16:2; cf. Rev. 1:10). It was a "special day of worship" for these Christians, but it was also a work day in their culture. So they would gather after work, as Luke notes in Acts, and before and after work as Roman governor Pliny says when he writes to Trajan (Letters 10.96). And the reason is not hard to find. Jesus rose from the dead on the first day of the week (the Gospels use this time marker quite pointedly—Matt. 28:1, 6, 9; Mark 16:2, 6; Luke 24:1, 6, 13, 36; John 20:1, 19, cf. v. 26). And the Spirit was sent on Pente-

cost, a one day celebration on "the day after the seventh" (Acts 2:1, cf. Lev. 23:15-16). Christians, many of them Jewish Christians, were celebrating every week the decisive events of redemptive history by gathering on the first day of the week, the Lord's Day. In that way they lived out their identity and unity as the one people of God heirs by faith of the final Sabbath rest.

So for reasons of celebrating Christocentric, redemptive history and maintaining ecclesiological unity, the particular day we Christians observe must not yield to cultural or missiological concerns. After all, by his resurrection and pouring out of the Spirit he has marked the first day as his day, the Lord's Day.

Dr. William J. Larkin *CBSSM*



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The Pilgrim's Protest

XXV FEBRUARY XXIII VOLUME III.

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The Pilgrim's Protest is an independent student newspaper of Columbia International University. It is published three times in the fall and three times in the spring semesters. Opinions expressed in The Pilgrim's Protest are solely the opinions of the editors and/or authors and not necessarily those of Columbia International University or its subsidiaries.

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CORRECTIONS

If you find errors, grammatical or otherwise, in this paper, we want to know. Please contact us by e-mail or phone.

If you would like to place an ad in *The Pilgrim's Protest*, we are open to advertisements being taken out. Thanks!



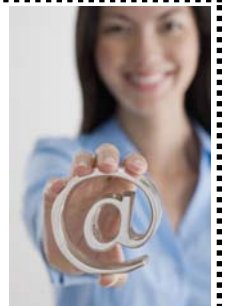
MEET THE PILGRIMS

From left to right: Courtney Kilgore, Anthony Morciglio, Gina Russo, Dr. John Crutchfield, Zachary Taylor, Rebekah Cox (graduated), Elizabeth Castellow, & David Grimsley

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TPP THANKS THOSE WHO CONTRIBUTED THEIR TIME, EFFORT AND WISDOM TO THIS ISSUE:

Casie Culver, Josh Strnad, Valerie & Ben Slate, Jeff Miller, Deborah Kilgore, Dr. Pat Blewett, Dr. Jack Laymen, Dr. Larry Wagner, Gladys White, Professor Mark Wenger, Dr. William Larkin, Paul Schrum, Herb Brasher, Chip Lampman, Cox & Forkum, Our friends at Gmail, Mark Brant, Rick Swift, and Dr. Crutchfield's pet snake.



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Only You can support us !

-Smokey the Bear-

Thank you!

The staff at The Pilgrim's Protest

CORRECTIONS FROM THE LAST ISSUE:

In *An Interview with J.I. Packer*, "a small bust-line restaurant" should have read "a small bustling restaurant." Thanks to all of you who thought we took Dr. Packer to Hooters.