



The Pilgrim's Protest

III May MMV Volume I, Issue 2

A CIU student publication for the free, confessional and respectful exchange of all ideas.

Of Preachers and Protestors: USC Students Respond to Evangelism on Campus Jeff Miller

“Several fundamentalist Christians visited USC on Thursday afternoon, railing against gays, Catholics, sex, alcohol, cigarettes and ‘atheist university professors.’”

Such was one of the headlines in *The Gamecock*, a USC student newspaper, April 15, the day after CIU had an *Introduction to Evangelism* class on the USC Campus. They were involved in various activities that day to share their Christian faith with USC students.

While CIU is not specifically mentioned in the article, it may be safe to assume we were some of the “fundamentalist Christians” so negatively referred to.



“Brother” John holds up a Bible as he shouts to passing USC students
Photo: *The Gamecock*

speech and chalk artists, Brother Duncan took the hell-fire approach.

As the Wendy’s cups flew at his face he would scream, “That burning fire down in your bosom is sin!” Duncan is credited in *The Gamecock* with other rants about alcohol, homosexuality, and Pope John Paul II going to hell.

One USC student, Charlotte Taylor, reported that Duncan began harassing her on the street.

“He just started screaming at us and told us the pope is going to hell, and he blasphemed the Madonna, which is really offensive.”

Brother John Duncan of Georgia was another evangelist at USC Thursday. While CIU’s method of sharing the gospel was through soft-

Even some of USC’s Christian students are not
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USC student Anna Marie Prete holding a sign that says, “This man is everything that’s wrong with the world.” Photo: *USC Gamecock*

CIU Security: How Safe Are You?—Zachary Taylor

“Per capita, Columbia is a violent city,” said Bubba Holland, director of CIU’s Security Department.

He’s right. Richland County is above the national average in almost every major crime category there is. According to SLED, 155 known sex offenders live within 20 miles of our campus. That’s one about every four square miles.

Two years ago there was a robbery at a student’s home in Denny Terrace. He and his girlfriend, according to Officer Holland, were in the house at the time of the incident. The burglar attempted to use a gun on the student, but apparently couldn’t figure it out and ran off.

Despite our community, CIU has a relatively safe campus. In the past five years there

have been two arrests for trespassing, some non-student related vandalism, and some automobile break-ins. One car stolen off the Ben Lippen parking lot by a known thief in the area. But there have been a few other incidents worth noting.

Two years ago a man was spotted in the Village offering

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A Tale of Two Professors An Interview with Phil Mitchell, Ph.D.

The First Professor: Ward Churchill

Recently Colorado University (CU) professor, Ward Churchill, made headlines across the nation after making bold claims that some victims of 9/11 were “legitimate targets” and “little Eichmanns.” On the other hand he characterizes the 19 hijackers as making “gallant sacrifices.”

And CU’s response to Churchill? He stepped down as chair of his department, but retained his full teaching schedule and his tenured \$90,000/year salary. Even today, amidst the storm of controversy, CU continues to defend Churchill, refusing to fire him. However, he has offered to leave for a sum of money in order to save the name of the University.

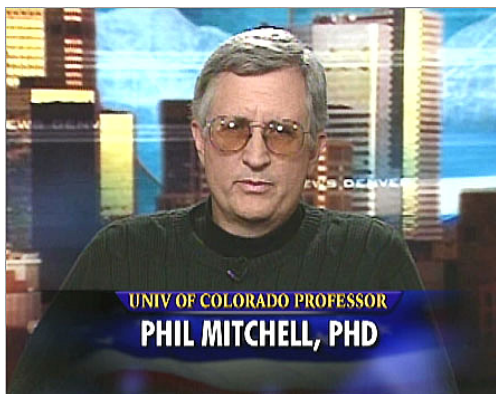
The Second Professor: Phil Mitchell

Phil Mitchell, another CU professor and evangelical Christian, recently made a small sploosh in the news media as well. He is the father of seven children and has adopted two African-American boys. In 1998 he won the prestigious SOAR Teacher of the Year Award. He remains the highest ranked professor in the history of the department and continues to be one of the most popular professors with the students.

And CU’s response to Mitchell? In

February of this year, Mitchell was informed he would be dismissed from CU because he was too “overtly Christian” and his teaching was “not up to department standards.” His contract is not being renewed for what he says are, “political and religious reasons.”

On March 18, The Pilgrim’s Protest (PP) spoke with Mitchell over the phone at his home in Boulder, Colo-



Phil Mitchell on “The O’Reilly Factor,” aired March 8, 2005. Photo Courtesy of Fox News

rado. PP is extremely grateful to Dr. Mitchell for sharing his courageous story.

PP: With all the media hype about this, it’s sometimes hard to get the facts. If you will, walk us through your controversy at CU.

PM: Sure. About three weeks ago now one of my colleagues sent me an e-mail extending condolences that I had been fired from university. Later I called the director of the program I worked for. He told me that the history department was going to allow me to teach at the university for one more year and then I was finished.

So, I was upset by that decision because I felt like it was grossly unfair and undermining. I asked him, “Why are they terminating me?” And he said the dean who made the decision had heard that my teaching was “not up to department standards” and that I was “proselytizing students in the classroom.” Both of those charges are completely false.

Then a good friend at the Denver Post found out about it and, you know, he was incensed by this. They called me two weeks ago today and asked if they could sell my story. He ran the story and my life has not been the same. The controversy just exploded, I think in large part, because I’m sort of the opposite of Ward Churchill.

PP: I’m holding in my hands a press release from CU that says Phil Mitchell “was not dismissed and “has not been fired.” Is that true?

PM: Well, one of my colleagues said to me, “That’s what they call ‘spin.’”

In that release they’re saying is they are

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Christian Humanism at CIU?—Luke Roberts

I am writing this brief article to remind us how easily and subtly humanism can creep into basic Christian theology and popularize unbiblical principles even in Christian “strongholds” like CIU.

Humanism is defined as “a system of thought concerned with human affairs and ethics.” (i.e. not theology). And it seems to me such thinking was found in a message recently given to the whole CIU campus via our mailboxes. It was a small

card with fine, blue writing: a nice message mixed with truth and error.

You’ve probably seen these cards around in people’s rooms as reminders to make the most of every day. What exactly is the message? It read verbatim as follows:

This is the beginning of a new day. God has given me this day to use as I will. I can waste it or use it for good, but what I do today is important because I am ex-

changing a day of my life for it. When tomorrow comes, this day will be gone forever, Leaving in its place something that I have traded for it. I want it to be gain and not loss; good and not evil; success and not failure; in order that I shall not regret the price I have paid for it.

Sounds nice, doesn’t it? A helpful, motivational message for people who want to live out the Christian life well, right? It sounds good, and honestly, I see many aspects of truth in it. And I have little doubt that the author—who wrote anony

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A Tale of Two Professors, *cont'd from page 2*

renewing my contract for a year—that's true. What they're not saying is that I'm fired after the one year! They think it's a big difference that I'm fired in '06 instead of '05.

PP: Who's behind you at CU? And who's behind the force to get you out?

It's all behind the scenes. Bureaucrats, in general, never take responsibility for decisions. Especially if they turn out to be bad decisions. And this one has exploded in CU's face. I don't know how many e-mails they got over this. But no one in the department is claiming responsibility for this.

Inside the school I've had a fantastic response from my students. One class I went into the other day gave me a standing ovation. My students have been extremely supportive writing e-mails, calling their parents, writing whoever. And my colleagues, the people who know me, have been extremely supportive, even those who are very liberal politically; I've had tremendous support from them.

Outside the university I've received enormous support from both the secular conservative media and the Christian media.

"It's all behind the scenes. Bureaucrats never take responsibility for decisions. Especially if they turn out to be bad decisions. And this one has exploded in CU's face."

Gigantic support. I was invited on "The O'Reilly Factor." I was on "Scarborough Country." "Focus on the Family" has told my story. "The American Family Association" has had me on their programs. I've been contacted by two legal foundations who are willing to represent me.

PP: Do you see what's happening to you as directly or at least indirectly related to your religious beliefs?

I believe it's directly related. I believe it's the reason I'm being terminated. I think there were people in the department who were fed up with my Christian faith

and simply made the decision to get rid of me. They did so without ever talking to me, and they did so without even knowing me.

But they know me by reputation. I have a reputation for being a Christian, and I thank God for that. I think if you're a believer, people should know you're a believer. This is a result of me simply living a normal Christian life, making it known to whoever asks that I'm a believer in Jesus Christ. That can create a lot of hostility and bigotry in certain people.

PP: Can you talk a little about Ward Churchill? Do you think he should continue to teach at Colorado University?

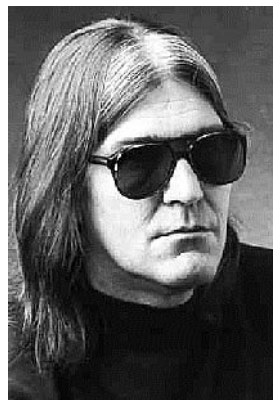
My concern is not so much that he's teaching, but that's there's no balancing point of view. The really sad thing about Ward Churchill is that there are no voices here on the other side to counter act him. There's more intellectual diversity at Columbia International University than there is here.

PP: What advice do you have for Christians who want to teach at a secular school?

If God has called you to do this, do it. Remember, I did this successfully for 21 years. God used me in a secular context for 21 years. I represented Jesus Christ to thousands of unbelieving students and faculty. And now I'm being a representative to Jesus Christ to millions on television. So, don't be discouraged by my situation at all.

For 21 years I felt like I was Joseph in Pharaoh's court. God was blessing my

presence in that secular environment. And the reason I'm leaving it now is because it's the will of God; it's not because of the history department. They're merely tools in his mighty hand. They meant it for evil, but God meant it for good.



Ward Churchill's faculty photo at colorado.edu

PP: How do you balance being a Christian on the one hand and teaching non-Christian students? What about those students who vehemently hate that you're a Christian?

First, I don't think there's a balance involved. I think as Christians we love people—Jesus Christ puts that love in our hearts—so we love students.

That's what I sought to do for the last 21 years. And God has blessed that enormously. The response to my teaching these past two decades has been nothing short of astonishing. I've won about every award you can win in this state.

I've encountered hundreds of students who hate the fact I'm a Christian. But you know that even though they hate my Christianity, they usually love my classes and respond to the love. I had a leftist student over for dinner two nights ago. Even though he doesn't agree with me on hardly anything, he responds to the love of Jesus that exists in my heart.

You just live the normal Christian life, directed by the holy spirit, treat other people with love, respect, kindness, and grace—that makes you different from almost every other human being on earth.

PP: Thank you. I wish you the best. I know myself and the students here will be praying into your situation in the near future.

Thank you for letting me share with you. God bless.



Preachers & Protestors —continued from page 1

so happy with some of the “open-air campaigners” that come preach and then leave. In last Wednesday’s issue of *The Gamecock*, one such student gave his sarcastic word of thanks.

“Thank you, crazy soapbox Bible-thumping preacher who yells at us from the sidewalk. You perform a service for the campus by reminding us Christians exactly why it is that our worldview and philosophy are so scorned by the world today. It is encouraging for me to know that when people reject Christianity, it is usually because jerks like you and me misrepresent the Christ we profess, not because the Gospel itself is untenable.”

The CIU students on campus were met with some success. While some students

had a positive experience, others did not.

CIU’s efforts to promote open discussion should by no means be grouped in with the likes of “Brother John,” but unfortunately we are. It’s no different than anything else. If one prominent Christian

“Sometimes we end up bruising green fruit instead of nurturing it to ripeness.”

falls, we all take a hit. CIU should continue to promote open discussion in the USC area—because our credibility among many people needs to be earned again. But the question must be raised—is this kind of evangelism doing us more harm than good? Is this the most effective way to share the Gospel?

“No,” said Roy King, Director of CIU’s

Alumni Ministry, “My son was involved in the evangelism teams downtown and he had a positive experience.... However, we need to be careful in those situations. Sometimes we end up bruising green fruit instead of nurturing it to ripeness.”

A biblical languages major at CIU, John Saladino, had a few words about modern evangelism efforts such as this.

“USC students see chalkboard preaching as carnival acts....perhaps our concept of evangelism is too close to retail merchandising.”

It is going to be crucial that we engage unbelievers in a way that doesn’t associate us with obnoxious loud mouths or “carnival acts.” Because once green fruit is bruised, it’s bruised for life.

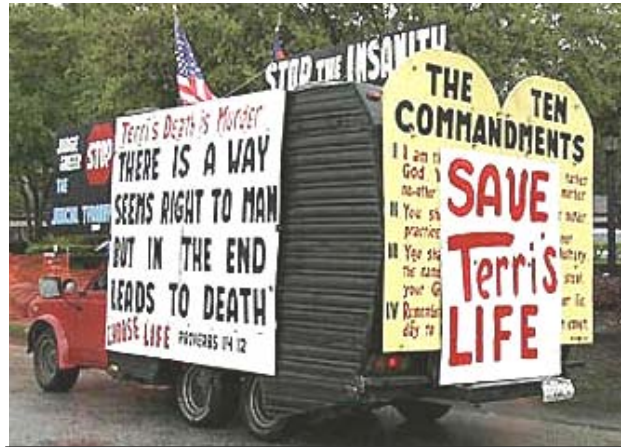


Two Weak Arguments in the Schiavo Debate — David Gentino

As the dust settles from the Schiavo case, two popular evangelical arguments reflecting our bio-ethical stance have remained intact. I believe they are gravely unsatisfactory, unbiblical, and even dangerous.

The first argument states that “removing someone from life support is nothing less than playing god.”

I have heard an adequate definition for what it means to “play god” when we as created beings are acting as stewards of God’s created world (unless we are seeking worship for ourselves). But according to this reasoning it is impossible not to play god. By removing a person from life support you could be ending their life prematurely, yet by leaving them on life support you could be thwarting God’s plans for an early death.



March 17—a truck covered in signs drives by Terri Schiavo’s Hospice. AP

The second argument reasons that “our God is a God of life – he has created life and sustains it – and therefore we ought err on the side of life in situations involving life support.”

As for the second argument, it is very dangerous to seek to define God’s funda-

mental attribute from which all else flows. For instance, defining God as loving first and foremost has given rise to such heresies as pluralism, syncretism, and universalism. To replace love with life as the core of God will not ultimately fare much better. Physical death is the aspect of the Fall that God purposefully did not remedy.

In fact, our lives have even gotten shorter. In the Bible God uses death to steer the course of world events, punish the wicked, restrain wickedness itself, purify and grow his chosen people, as a witness to non-believers, and to call the righteous home, all for his glory. I am not saying that the God we serve is one of death, but that life and the prolonging of life is not the supreme end to which he works all things. In other words, God himself does not err on the side of life.

Continued on next page

“We’d Rather Be Chickens!” —Zachary Taylor

A small army of Columbia College students took over the State House lawn on Thursday, April 21, responding to South Carolina lawmakers’ decision to make cockfighting a felony and keep domestic violence at a misdemeanor for now.

The new cockfighting bill, passed last week, makes any conviction a felony with a penalty of five years and a \$5,000 fine.

Under current South Carolina law, a first and second conviction for domestic violence are misdemeanors, punishable by a mere 30 days in jail and a \$500 fine.

A new bill, known as “Protect Our Women in Every Relationship” or “POWER,” would have changed that into a first-offense felony. However, it was thrown out on the same day the “protect our chickens” act was passed into law.

One female student’s sign read, “We Never Thought We’d Rather Be Chickens!”

While some South Carolina lawmakers cited that the bill simply needed to be

revised, another, Republican John Graham Altman, already known for his crass remarks on gays and blacks, thought the whole bill was “drafted out of an abun-



Columbia College Students at the State Capitol Building. Photo Mary Ann Chastain/The Associated Press

dance of ignorance.” He verbally attacked WIS-TV reporter Kara Gormley, saying to her, “You’re really not very bright and you’ll just have to live with that,” for asking about why he voted to table the bill that would toughen penalties for domestic violence.

Altman continued, “I do not understand why women continue to go back around men who abuse them. And I’ve asked

women that and they all tell me the same answer, ‘John Graham you don’t understand.’ And I say you’re right, I don’t understand.”

Reporter Leonard Pitts Jr., who grew up in an abusive home, does understand.

In writing for the Houston Chronicle he says, “There are all kinds of reasons women stay with abusive men. There is lack of alternatives — nowhere to go and no money to get there. There is that syndrome of worthlessness that says somehow you deserve what he’s doing. There is that old-school belief that a marriage license is a certificate of ownership. There is a tendency to keep believing the sweet lie that begins, ‘Baby, I’m sorry.’....There is fear. And there is that sense that maybe purpled eyes and split lips are just something you get used to, just the way life is.”

Among pressure, lawmakers are working hard to re-write the domestic violence bill to make the first offense a felony. The new draft is expected soon.



Schiavo Debate *Cont’d from page 4*

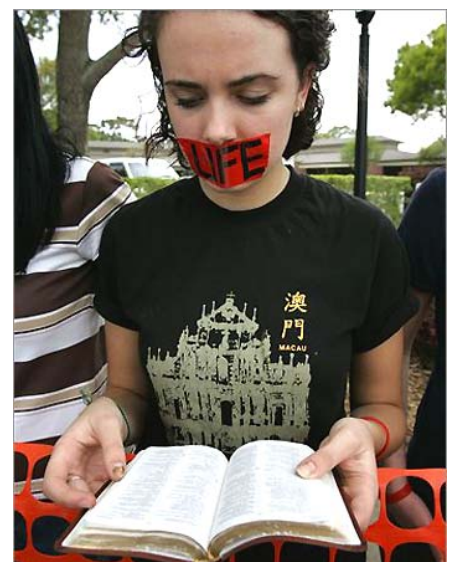
As we believers tread the narrow path of righteousness, slippery slopes come in twos: one to the right and one to the left. Yes, supporting the removing of persons from life support could be perceived as a step closer to mandatory euthanasia. But consider the slippery slope of a worldview which favors life and the prolonging of it in every instance: all diseases, injuries, and infirmities must receive utmost medical care; no one can reject medical attention for any reason.

Imagine a dying patient being forced to endure any means necessary to stay alive. Imagine all people being forced on machines to maintain heart rates and feeding

to lengthen life as long as possible. These repercussions are not only impossible, impractical, cruel, and favor the rich, but they simply do not resonate with a biblical view of death.

We as evangelicals are notorious for coining catch phrases like “playing god” and “err on the side of life” to label the opposition and stifle thoughtful consideration on serious issues. This is not the first time it has hurt our credibility.

Let us put zealous dogmatism aside and once again approach this issue with humility and prayerfulness before a watching world.



A Terri Schiavo Supporter reads a Bible at a rally to save Terri. AP



CIU Security: How Safe Are You? *Cont'd from page 1*

candy to kids in order to get them in his car. If you know anything about the Village, you know it could be a target for such kinds of kidnapping. Children are often found running around with no adults anywhere.

The “Candy Man” was never successful, but what is frightening about the incident is that it wasn’t until the third time he came by that anybody bothered to report him.

Officer Holland recalled the event as well. “I remember that, and it was puzzling because they didn’t call us until after like the third time he’d been around.”

He continued, “If we don’t know about it, we can’t help... We used to say that our motto isn’t ‘to protect and serve’ but ‘you call we come.’”

But even that may not be always be true. Amber McCrum, a senior undergrad in the Clusters, recounts a story when she called security to no avail.

“The power went out and our fire alarm just started going off...and our security phone wasn’t working. They were like, ‘Ok, ok, we’ll be down there’ and they never came.” The girls didn’t call back and the alarm automatically shut off after a half hour.

That’s not the only time a guard has not been on duty. Recently a group of students came on campus well past curfew. Deciding to turn themselves in, they pulled up next to the security truck, which was running with lights on, but the officer in the truck was sound asleep. They debated for more than five minutes whether to wake him up or not and eventually decided to move on. Despite pulling their car up right next to him, and with no attempts at being quiet, the officer remained asleep. This is among a half dozen such reports I have received from both faculty and students.

When I questioned Bubba about it he said, “That’s the first I’ve heard of this.”

“And that,” he said, “is the complaint I have with all these issues. Working as a police officer, people would call us for anything. Here, people don’t call because they don’t want to bother us. But that’s what we’re here for... And people don’t want to be a snitch. But they’re not being a snitch; we need to be doing our job.”

Clusters

One security concern for this campus has always been the Clusters—that group of houses down in the woods populated by female CIU students.

While the girls feel very safe, Susan Mason, RA for Cluster Two said, “Our chief

When I was a police officer, people would call us for anything. Here, people don’t want to bother us. But that’s what we’re here for.

concern down here is that we get doors that automatically lock like they have on the dorm rooms.”

Other girls jumped in with similar thoughts. “We have a hard time keeping the doors locked around here...a lot of times we think, ‘Oh, I’ll be back soon.’ And we just leave it unlocked.”

The door has sometimes been unlocked all night because someone came in late and forgot to lock it behind them. This doesn’t seem like a far fetched request, but again, someone has to ask for it, and so far to my knowledge no one has, thus legitimizing Officer Holland’s concern.

Guard Station

Shortly after 9/11 Dr. Murray told a story in chapel of “CIU in 2015” explaining, among other things, how CIU would change due to terrorist and criminal activity in Columbia and the United States. One of his comments was that CIU would have to install a checkpoint, or small guardhouse, on the Boulevard by Monti-

cello Road.

But maybe 2015 isn’t so far off. At least, Officer Holland doesn’t think so.

“That’s not a bad idea. We do have a lot of traffic come on this campus late at night. On a weekly, maybe even nightly basis, my guys are stopping cars on campus at night that shouldn’t be here.”

Few of those trespassing vehicles have actually engaged in criminal activity, but it doesn’t sit well with many students, nor our security department knowing the ease in which cars can access our campus at any hour.

“I think it’s a good idea...but that’s up to people above me....It sounds a little extremist, but we live in a post-9/11 world, and people don’t mind a little extra security. Things are just different now.”

Conclusion

Overall, CIU’s campus is one of the safest in the country. Yet one’s greatest strength can quickly turn into his greatest weakness if he becomes too comfortable.

Most often concerns such as this get tossed aside and accused of being “extremist.” But those arguments are only valid until something happens. My fear is that it will take something bad to happen on campus to wake us up.

I am not in a position to say whether CIU is as safe as it could be. I am just asking the question—are we doing what we can? For the most part, I think we are.

So let this be as the alarm clock next to your beds. Don’t take offense to it and hit the snooze button saying, “just a few more minutes.” A few more minutes could make us too late.



Letter to the Editor: Schiavo chapel “a farce” —Matthew Mollenkoff

The forum chapel for Terri Schiavo was not about facts and logical arguments but about emotions and personal agendas. The forum discussion was a farce.

First, any observer in the crowd could see that objectivity went out the window with the atmosphere induced by the video.

Second, there was no consideration given by any panel members that there may be other ideas and opinions that could be right. Not to mention there was no diver-

sity of opinion on the panel.

Third, there was not enough evidence given by the panel in their defense.

Fifth, several personal agendas came forth during the discussion.

Sixth, I e-mailed advance questions to the moderator and my questions were not considered.

The closed-minded nature of this Univer-

sity, demonstrated by this chapel, is appalling. CIU is playing a dangerous game with the minds of its students. My questions to the forum participants and CIU are: Why are you so afraid of people that think differently? The deeper, more poignant question is why can't you accept the possibility that we could be wrong? Ask yourself: do you really care about Terri Schiavo or just care about being right? What is more important: the truth or your pride?



Humanism at CIU? *Cont'd from page 2*

mously—intended good upon writing what he or she thought would inspire CIU students to live a better life. There are several areas with which we can agree with the author of this message.

First, the writer obviously has a theistic worldview in mind.

Second, the author correctly notes that we can have productive or unproductive days based on the decisions we make (Prov 3:5-6; Col 4:5; Titus 3:14).

Third, he or she is right in stating that our days come and go: the life of any man or woman is fleeting (Isa 40:6-8; 1 Peter 1:24-25).

However, despite the presence of such truth, “a little leaven corrupts the whole loaf.” We must remember that good intentions and a Christian education do not always presuppose biblical, Spirit-led thinking and writing. Let me now point out some “problem areas.”

“God has given me this day to use as I will.”

Such a concept is clearly an antithesis of “thy will be done” (Matt 6:10) and “not as I will, but as you will” (26:39). The general tone of Scripture dictates a sovereign God who has a will, a desire, over and against that of His creation. Does this

deny humanity of any free will? No. But it is right that we do *God's* will rather than the will of *man*. *God has given us this day to use as He wills.*

“I am exchanging a day of my life... something that I have traded for it...the price I have paid for it.”

This theme produces more concern than the first one, for it begins to degrade the work of Christ for us and in us that is so readily apparent in Scripture. The author seems to be describing the idea that we can enter into some contractual agreement (with God?) that allows us to do as we please. It is “a day of my life.” *My* life.

It is necessary to note the prominent theme in Scripture that declares just the opposite—that our lives are now Christ's. “I have been crucified with Christ and I no longer live, but Christ lives in me” (Gal 2:20a); “to live is Christ” (Phil 1:21a); Just before I began writing this article a popular Christian song came on to the radio station. One lyric especially stuck out: “This is *your* life. Are you who you want to be?” The lyric might better read, “This is *God's* life. Are you who *He* wants you to be?” *Our lives belong to Christ.*

“something that I have traded for it...the price I have paid for it.”

The work of Christ is further degraded

when we zero in on this phrase. Who bought our salvation and the life we now live in Christ? Scripture is clear. “You are not your own; you were bought at a price” (1 Cor 6:20; 7:23); “Christ redeemed us from the curse of the law by becoming a curse for us” (Gal 3:13). The Christian life is to be lived in the knowledge of the redemptive work of Christ once and for all and yet continually as He daily works out our salvation (Phil 2:12-13).

As soon as we begin to think that we have made a fair trade with God or have paid a high price for any given day, the very work of God through His Son Jesus Christ is mocked. *The price was paid by and for Christ.*

My purpose in writing this response has not been to denigrate a brother or sister in Christ.

Correction, not condemnation, has been my goal.

We can be encouraged that a fellow student (I presume?) would take the time and money to encourage the body of believers at CIU. Nevertheless, encouragement must be biblical; encouragement must point us to Christ and not ourselves. Christian humanism can appear just about anywhere and we must be careful not only to avoid such ideas but also caring enough to correct such ideas.



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Ways you can contribute:

1. **Sound-off or a letter to the editor:** short responses to something you saw or would like to see in the publication, or just your comments about anything in general.
2. **Articles & Opinion pieces:** More in-depth thoughts 300 words or more.

Submit all works to the e-mail address or box number above.

SEE YOU IN THE FALL!

Submission Guidelines:

We want to hear from You!

1. The author must be a CIU student, faculty, alumnus, or staff and must submit the piece by the issue deadline.
2. Submissions should be between 1 and 2000 words, depending on the nature of the submission.
3. We accept a wide range of articles, from philosophical/theological/biblical topics, current issues related to CIU or world events, CIU happenings, personal stories, to book reviews, movie reviews, or local restaurant/venue reviews.
4. We have the right to reject any contribution.
5. Neither The Pilgrim's Protest nor CIU necessarily endorses the ideas or content of this publication.

The Pilgrim's Protest: Who We Are

The Pilgrims' Protest is:

For the CIU community and by the CIU community—this publication is, in a large part, about bringing the CIU community, both faculty and students, together. It is a free and open forum for all students as well as faculty.

Relevant—We believe that the quality of articles you find in this publication will be relevant to life as a Christian in whatever area of work or study you may be in.

An open forum the free exchange of all ideas— Often times the honest questions of students may be brushed quickly aside in the classroom due to class size or the pressing demands of curriculum. And the honest questions of faculty may get too little air-time for much the same reason. Here is a place where, if you have a thought, question, answer, or opinion, you can be confident that there is a place you can be heard in

full. We will include almost all articles and letters, short or long, on almost any subject pertaining to the Christian and/or CIU community within reason.

Thought-provoking—We want to work hard to make this publication as interesting and stimulating as possible to all students and staff.

Respectful—Whatever we publish, whether positive or negative, it must be constructive.

Eclectic—This new CIU publication will not be “theme-driven” in that we will only take certain articles on certain topics each issue. Rather, each issue will contain a wide range of topics and ideas discussed to hopefully reach out to where each reader's area of interest may lie. Topics can include theological, philosophical, so-

cial, and cultural issues, as well as constructive feedback on the state of the University's many fields of study and ministry.

Unbiased & Objective—we will not refuse articles solely based on whether we agree with them or not.

Healthy—We believe that making known our diversity and providing the proper forums in which to debate and discuss them will, in the end, be a healthy intellectual, emotional, and spiritual exercise offered as a pleasing aroma to the Lord.

Interactive—Anything you see in the publication that you want to respond to, you are more than welcome to do so. Considerable space will be given to you. We encourage all students and staff from all departments to participate in this ongoing discussion we call “The Pilgrim's Protest.”



The Pilgrim's Protest

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