



The Pilgrim's Protest

XXIX NOVEMBER MMV VOLUME II.II

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

Free, Take One

PUBLIC VS. PRIVATE SCHOOL

Where do CIU Families Send their Children and Why?

INSIDE

GINA RUSSO on how art can't hurt you. **2**

DR. ROD LEWIS shares *The Errant Evangelical* **2**

GREG GOEBEL and the Three R's. **3**

NORTH-SOUTH GAME coverage **4**

ZACHARY TAYLOR on how the church is engaging in child's play. **5**

LORI DELL—A CIU student studying in Jerusalem talks about the effects of the hotel bombings in Jordan **5**

MOVIE REVIEW: Dr. John Crutchfield on "End of the Spear" **10**

SOUND-OFF, LETTERS TO THE EDITOR & CARTOON: 11

From the Faculty Advisor:

The following article is the product of over 20 hours of research and writing on behalf of the editorial board of The Pilgrim's Protest. Although we know that some of our readers will not be happy with our conclusions, we have sought to address a controversial issue in a way that is challenging and constructive but not inflammatory. Comments, complaints, letters of agreement and disagreement should be addressed to the editor.

EDITORIAL BOARD

On March 28, 2002, Dr. James Dobson, President of Focus on the Family, declared that California parents should pull their kids out of public school. His comments sparked a new national debate among Christians about the efficacy of government-funded education.

Personalities such as Dr.

Laura Schlessinger and D. James Kennedy announced their support for Dobson's call.

The Alliance for the Separation of School and State boldly claims on their website that in regards to Christians in public schools "Compromise is not possible: Some want

prayer in school, some want condoms. Printing prayers on condoms satisfies nobody."

In June of 2004 the Southern Baptist Convention pushed a resolution that called on all its members to take pull out of public schools nation-wide. The resolution was eventually voted down. However, it is estimated that more than 30% of SBC

members voted in its favor.

The Debate Growing, the Divide Deepening

Today, the debate is growing and the divide deepening between Christians about how best to educate our children. Many CIU families have decided that

it's time to give up on government-funded education and turn to private Christian and home schooling. In fact, of all the families in the Village, CIU's married housing community, we could only find two families with children in public school.

SCHOOL • 7



A DAY IN THE MIND OF J.I. PACKER

Author of the classic book, Knowing God

Dr. J.I. Packer was recently named by TIME Magazine as one of the top 25 most influential evangelicals in America.. He has authored more than ten books including "Knowing God."

On September 18, John Saladino, a CBS student and writer for TPP, sat down with Dr. Packer for a one-on-one chat at a small bustline restaurant in downtown Columbia. He talked with him about everything from seeker-sensitive churches to Islam.

Do you think the Church is too quick to embrace societal trends?

Yes I do. I think the evangelical church ought to position

itself as counter-cultural and only accept specifics within the culture when they've been examined and passed the test as being fruitful for counter-cultural Bible believers.

What kinds of trends do evangelicals embrace too quickly?

We embrace affluence too quickly. We assume we all have a right to more money than we need, and more comfort than we need, which I don't think

you can validate from scripture. I think we are too quick to embrace the specifics of consumer-culture which is being beamed all the time through television and newspapers.



The bottom line every time is 'we want you to buy this; buy that; send your money; you may have the product but we want the money.' I think that the consumer culture ought to be renounced.

PACKER • 6

The Top Three Reasons You Should Read The Pilgrim's Protest

3. *It's better than advice from Dr. Phil*



2. *It's printed on 35% recycled paper.*



1. *It burns eye fat.*



"Come on, work those eyes!"

The Errant Evangelical

Dr. Rod Lewis

Dr. Lewis is professor of music at Columbia International University

Once upon a time there was a little boy who was always tossing things into other things. Wads of paper across the room into the waste basket, coins into his shoes while he sat on the couch, anything he could toss, into anything that was there to toss it into.

One day he was walking down the street and he saw some kids playing on the playground. They were tossing a ball into some sort of ring bolted up high onto a piece of plywood. "As I live and breathe," he exclaimed to himself, "that's what I've been looking for all my life. It's as if I were made for this!"

So the little boy made friends with the other kids and

began to play with them. He learned that what they were doing was called "basketball."

Over time they became quite accomplished at the game, joined a league and played a regular schedule with other teams. Who knows why? but by and by, they began to change the rules of the game a bit.



First thing they did was to change the number of players on each team from five to nine. This seemed like a good change because now more could participate. The more the

merrier.

The people who had come along since the advent of the nine player teams had no idea what it was like playing with five. Remembering the success of the first change and the

newfound excitement injected into the game, they began to make other changes. At one point, they stopped changing possession of the ball after a goal was scored and allowed the same team to stay on offense until they had been stopped on three scoring attempts.

At another time, they changed from a rather large, inflated ball, to a very small hard ball. Change after minor change took place until they added designated areas on the playing surface where the player was deemed safe and wasn't subjected to defense while he remained there.

Eventually the surface was changed from floor to field, they added a stick with which to hit the ball, and finally they no longer tried to throw the ball into the hoop, but instead hit it with the stick so that while it was in play, they could advance through a series of the designated safe areas until they

arrived back at where they had started, and thus a goal was accorded them.

This last change was what did it for the boy. He realized that the very thing that had drawn him to the game was no longer even a minor element of play. He announced his dissatisfaction to his teammates and said that he thought he was going to quit.

They were very upset. "How can you quit?," they asked. "Basketball has always been the most important thing in our lives, you can't just walk away." "How will you live without Basketball?"

But the boy turned and began to walk alone back toward the old playground, tossing bottle caps and gum wrappers into trash cans along the way.



Send your comments about this article to thepilgrimsprotest@gmail.com

Art: It Can't Hurt You

Gina Russo

Gina is a Freshman in the Bible College and an editor for The Pilgrim's Protest

My little sister is an artist, cinematographer, and animator with one dream: to see believers produce art that is professional, biblical, God-honoring, relevant, and innovative.

Unfortunately, this is only a dream and not a reality for the church in the present. Scour the pages of history and you'll find that believers have for centuries been the foremost contributors to painting, sculpture, music, drama, and literary works.

Today, it is obvious that we are not the same innovative and inspired people that we were just a few centuries ago.

What Has Happened?

What has happened? Is our God any less inspirational? It seems that today we either boycott the arts or mimic the predominate artistic trends in America in order to proselytize youth culture. It appears we have lost the nerve to be culturally relevant, and thus we have become stagnant. Meanwhile, the rest of the world is pouring themselves into paintings, songs, and movies while another half-rate piece is produced in a sad attempt to "market" the Gospel. What is God-honoring about the lack of creativity and professionalism in our so-called Christian arts and media?

It must be noted that we should never pursue the arts for the sake of the arts, but because our God is creative. Look around and you'll see His creativity everywhere,



from the turning leaves of autumn to the complex group of people on this campus. And He has given us creative minds that can be used, challenged, and stretched for His glory.

An Environment for Creativity

This isn't to say that believers *are not* using the artistic gifts they may have. It is a matter of *us* accepting those gifts and creating an environment where they can be nurtured and not restricted. On this campus there are dozens of painters, poets, playwrights, storytellers, and cinematographers who create challenging, God-honoring, beautiful pieces, but works of that caliber are so often pushed aside for the mundane and comfortable "arts"

we've been producing for too long. A friend of mine entered a poem into a Christian poetry competition and was criticized for using what the judges called "abstract imagery." It appears that they were fearful

of what couldn't be easily explained. But God is inexplicable and His Word has layers of meaning that we are constantly discussing and debating. So why are we afraid when we have to scratch the surface of an artistic piece?

Why Are We Frightened?

Why are we frightened? Artistic innovation requires the artist to look upon God as the Purest Muse.

This kind of inspiration draws us from complacent thinking and has us stand on the edge of something beautiful, magnificent, and more creative than we could ever fathom. It beckons us to release our conception of God from our carefully packaged boxes. We should not hinder the poet's abstract imagery, the musician's chords, the playwright's script, or the artist's brush. As the artists enter the throne room

of God we cannot restrict their ministry simply because we are scared of a note, a word, or an image.



Send your comments about this article to thepilgrimsprotest@gmail.com

The Three R's

Greg Goebel

Greg is Circulation Supervisor at CIU's G. Allen Fleece Library. He is also a prominent member of the Church of the Apostles, an Anglican church in Columbia, SC.

For most of Christian history, Sunday worship services have included three familiar elements: Preaching, Prayer, and Psalmody (singing).

Attend your typical evangelical service and you are likely to encounter all three. However, there are three more elements of the Christian worship service that the history of the church records: Reading Scripture, Reciting the creeds, and Receiving communion.

Unfortunately, the three R's have either dropped out of evangelical worship completely or become a monthly (or worse quarterly) side note.

Reading Scripture, Reciting the Creeds

Think of it: Evangelicals strongly emphasize the authority of Scripture, and yet more Scripture is read aloud in Roman Catholic churches every week than in many PCA churches.

We insist that our theology is firmly in line with historic creedal Christianity, and yet the

creeds are recited more often in the Episcopal Diocese of New Hampshire alone (presided over by a homosexual bishop) than in probably all Assembly of God churches combined.

We center our soteriology on the finished work of Christ, and yet the Lord's Supper is publicly celebrated more than



four times as often in Eastern Orthodox churches than in most Southern Baptist churches in a year.

What about Preaching and Prayer?

And as if these omissions are not challenging enough, some have charged that preaching, praying, and singing are also going by the wayside. When topical messages and media presentations replace preaching, and prayer becomes a spectator sport, all that is left is music. And we all know that music can easily move from true worship to entertainment—leaving us with not a single of the six elements listed above.

A Vision

I long for a full restoration of all six of these elements in the evangelical worship service.

Imagine a gathering of evangelical believers for wor-

ship in which large portions of Scripture are read aloud in a cycle, the creeds are recited in community, prayer is offered to God by both leaders and congregants, psalms, hymns, and spiritual songs are lifted up, the Word is preached as the oracles of God, and (to top it all off) the central focus of Christian identity, the sacrifice of Christ, is remembered and received through communion.

Anglican-Bias?

In saying this, I open myself up to the charge of sectarianism. That is, as an Anglican, I may appear to be acting as a sort of liturgical pied piper, seeking to lure Baptists, Presbyterians, and Pentecostals onto the Canterbury Trail.

After all, my tradition retains and enjoys all six of the historical elements of Christian worship. But these six elements are not the sole possession of the Anglican or liturgical churches.¹ These treasures are available for all traditions to re-discover and celebrate in their own distinct way.

An Evangelical Treasure Chest

My desire is to provocatively encourage fellow evangelicals to reach into the treasure chest anew and make use of all of its jewels to craft a beautiful and multifaceted crown for our Lord.

Public reading of Scripture,



The EVANGELICAL THEOLOGICAL SOCIETY

The 2006 SE regional meeting of the ETS will be hosted right here at CIU March 17-18.

ETS student members receive a special registration fee, entrance to all sessions, a banquet with other ETS members, and lots of ETS-only book deals.

See www.etsjets.org and click on the SE region for more information.

corporate affirmation of the creeds, and weekly celebration of communion are just as important as preaching, praying, and singing.

What if Preaching and Prayer were Abandoned?

With that in mind, imagine your response if your church decided to abandon preaching, praying, and singing. Most likely you would appeal to the leaders of your church to re-instate these vital elements of Christian worship. You would base your arguments on Scripture, tradition, and even your own experience.

I would submit that we should approach the three R's in the same way.

Respectfully urge your church leadership to re-consider reading aloud through the Bible, reciting the historic Apostle's and/or Nicene creeds, and celebrating communion when gathered for worship.

1. This point is strongly argued by the recent books, *Christ, Baptism, and the Lord's Supper* by Leonard Vander Zee (Dutch Reformed) and *Evangelicals and Tradition* by D. H. Williams (Baptist).



Send your comments about this article to thepilgrimsprotest@gmail.com

THE NORTH-SOUTH GAME

SOUTH GUYS

David Haron

The traditional competition between the north and the south resulted in the making of history at this years' football game. The top five highlights of this years historical event are as follows:

1. A photograph of Mark Canada's newly-formed "cankle" may be published in a medical book written by his orthopedist.
2. Brent Walsh was voted the "hottest" coach/quarterback to walk on with the South in the history of the CIU bowl.
3. The guys game went into overtime for the first time and the girls game ended in a very overtime.
4. The score in the girls game was actually the same as the yardage gain.
5. A Coach's wife got double-fisted in the face. Woot Woot.

Though the competition was fierce, I believe that God was glorified through the attitudes of all at the CIU bowl and through the relationships that resulted.



SOUTH GIRLS

Elizabeth Castellow

Learning how to play football and getting to know the girls on the South team was just as enjoyable as actually playing in the game. The camaraderie of the defensive South girls was amazing and sometimes. I think that in between plays we stole each other's flags more than those of the offensive players. I will certainly miss getting up every Saturday morning and seeing them.

Game day itself was fun, it was the first time since middle school that I had played in any organized sport or in front of a crowd and I loved every minute of it. All the teams played well,



which made the evening that much more enjoyable. To all the South girls I would like to say thank you for the opportunity to play with you and thanks to our coaches for dedicating their time. I am

looking forward to playing for the South again next year and seeing what the outcome of that game will be...

NORTH GUYS

Peter Houtman

The guys game was a great and allowed men to unabashedly act like men. It was awesome. Both defenses were amazing and both offenses were forces to



be wreckoned with. It was a bit unnerving when our quarterback went down after only two plays, but I think we did a great job of getting around Paul and taking up for him like we would have for Mark. In the end, it was definitely an even game, a bit of cheap shoting on each side, but that's always there. I loved playing, congrats to the South, and look out next year because it's the North's turn to rise again.



NORTH GIRLS

Sarah Brubaker

The day was here...it was chilly, the ground was hard and I could see the south team in their huddle. The referee blew his whistle and the game began. Just imagine...coming to the line and facing the growling girls of the south (props by the way for being so intense).

The whistle blew again and it was half time and the game was slipping away. Each play was more intense than the last and each player became more determined than before.

There was a type of unity; not a team unity, but a unity in that we were all there for the common purpose of winning. Some on both teams had poor attitudes, but many of the girls were just there to have fun (and of course to win). Both teams wanted to win like crazy, but by the end of the game I could see that over time was the "best" possible ending because the teams were pretty much even and all the girls trained hard for the game.

Girls: each of you did an amazing job! You should be proud of yourselves...come on-you played football!

Coaches: thank you so much for everything; encouragement, suggestions, and being our base.

Crowd: thank you for coming and supporting us as we played and had so much fun. See you all next year!

Child's Play

Zachary Taylor

Zachary is a senior in the Bible College studying biblical languages. He is also Editor-in-Chief of The Pilgrim's Protest

Remember being a kid.

I have a lot of fond memories of childhood. One of my favorite things to do was to make up games with my friends.

For some reason we had a greater fascination with setting the rules than playing the game.

We would get this crazy idea to play something outside. Then we would come up with rules that went something like "ok, if you touch the ball you have to run over here and touch this, but if someone touches you before you touch it, then you're out."

Finally, after about an hour we would get to playing the game and by that time it was either too dark to play or we were bored with it.

Where do we spend our time?

I feel like that at church sometimes. So much time and so much money goes into just business and salaries and buildings--and then by the time it comes to actually playing the game of Christianity, not much time and money--let alone energy--is left.

I know of churches where up to 70% of their yearly income goes to peripherals--buildings, utilities, salaries, etc. That leaves about 30 cents on the dollar to directly go into the lives of the poor, the persecuted, the mis-



sionaries, and others who need it most.

Would you give to an organization who only got 30 cents of every dollar you spend out into the field you're giving it to?

And surprisingly this statistic is not so far from the average church today. However, it's grossly out of whack with what the early church did with their money.

An Example From the Early Church

Tertullian (AD 155) writes about how Christians gave when they came together in his "Apology":

"On the monthly day, if he likes, each puts in a small donation; but only if it be his pleasure, and only if he be able: for there is not compulsion; all is voluntary.....they are not taken and spent on feasts, and drinking-bouts, and banquet halls, but to support and bury poor people, to supply the needs of boys and girls destitute of means and parents, and of old persons confined now to the house; such, too, as have

suffered shipwreck and if there happen to be any in [slave labor in] the mines, or banished to the islands, or shut up in the prisons."

Another writer notes that Christians would use their gifts to rescue newborns who were left to die.

Neither their money, nor their time went to peripheral business matter. It only went to help those who couldn't help themselves.

Maybe all our wonderful buildings and programs are nothing but child's play. Perhaps Christians need to re-think some things and spend a little less time on making the rules and creating a nice playing field and just get out there and start playing the game.

Send your comments about this article to thepilgrimsprotest@gmail.com



CIU Students Affected by Hotel Bombings in Amman, Jordan

Lori Dell

Lori is a Bible College student currently studying at Jerusalem University College in Israel. Her and other CIU students' studies in Israel were directly affected by the terrorist bombings in Amman, Jordan two weeks ago conducted by Abu Musab Al-Zarqawi. Her group was scheduled to be in the area the night the bombings occurred.

On Nov. 9th, I packed my suitcase, left a note on my Xanga saying I'd be gone until Sunday, and prepared to go to bed early so I could be on the bus at 6 a.m. the next morning. I was greatly looking forward to our 4-day field study in Jordan, and especially to meeting, at our hotel in Amman the next night, with the pastor who is helping coordinate practicums for me,

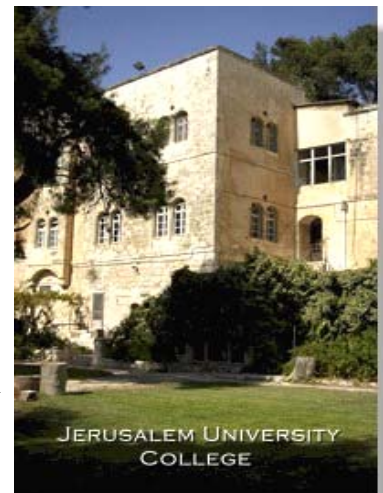
Melanie Powell, and Rick Smith in January. A few minutes later someone walked in our room and told us 3 hotels in Amman had just been bombed; within the following hour the field study had been postponed. (Over the next week it was rescheduled for this weekend, the 25th to 28th.)

I think that our reactions here have varied. In a way it's still shocking to think that we were 24 hours away from being in Amman during the bombing, and we praise God that we weren't. At the same time, we pray for the people in Amman, and the Jordanian government as they try to cope with this new threat; and certainly for the missionaries there, for grace to minister to people during this time, and opportunities to share the

Gospel.

Although Rick Smith (with his tongue firmly planted in his cheek) says, "I'm scared to leave my room and do all my classes through e-mail now," fear for our own lives isn't a very real factor.

Terrorism is generally very localized and has never affected us until now, when we were closer to being there. I'm looking forward to the field study, and to finally meeting this pastor on Friday. Melanie, Rick and I are very excited about spending the month of January in Amman working in various ministries, mostly to Iraqi refugees.



Jerusalem University College offers classes in all areas of biblical geography, archaeology, and middle eastern studies. You can spend a semester or more at JUC or go on the three week study tour with CIU for credit toward your degree at CIU. See Elizabeth Davis in the Travelearn office for more details.



PACKER • CONT'D

What about Music and Movies?

I think the thing is that if Christians recognize that they are called to be counter-cultural, then they ought to ask questions right away about what is going on in this form of music. Do we want to be part of it? Do we even want to imitate it?

And if it's movies, I don't accept that everybody needs to go to the movies. Everybody

"I'm lukewarm about the seeker-sensitive churches' ability to either bring people in or make deep level Christians out of them once they're there."

needs recreation and relaxation, and for some going to a movie is the way to do it, and for others reading light literature is the way to relax the mind. But in the end if we are stewards of the time God has given us, and the opportunities for doing things that are ours, and we ought to always be asking the question, not 'is there harm in this,' but 'is this something we should do?'

Do we need more recreation than we are already getting? Or are we indulging ourselves by taking more recreation than we need? These are questions we should be asking much more often.

Seeker-Sensitive Churches—What do you think about them?

It's true that traditional ways of doing church very often don't cut any mustard with younger people today. It's also true that a church that sticks to the old paths will at-

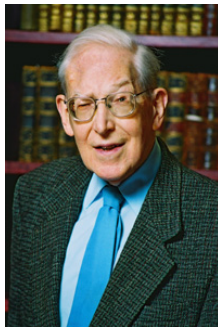
tract young people anyway because they recognize that a show as big as this, that is going along as vigorously as this, has got something to it. Our church draws in lots of young people, not because it is following trends, but it's drawing in young people who appreciate prayerful worship.

The second thing I would say is that again and again I am left thinking that the seeker sensitive set up is flattering the secular culture and you're flattering the people you are trying

to bring in and convert by saying, "well, try this. You'll

like it. We've tailored it especially for you." And all of that, I think, makes it harder to get across the fact that God is great, and holy, and you and I are silly, twisted sinners.

The seeker-sensitive approach doesn't really get across the thought that we are silly sinners. So I'm lukewarm about the seeker-sensitive churches' ability to either bring people in or make deep level Christians out of them once they are on board.



10 or 20 years ago the church growth movements were putting all its money on what they called the "Indigenous Ute [i.e. tribe] Principle"—birds of a feather flock together. So what you do is decide what sort of people you want to pull in and then you design the service for that people which is so structured as to give them the feeling that what they are doing is a good thing to do. And it hasn't worked.

What do you see as the major issues for evangelicals over the next 20 years?

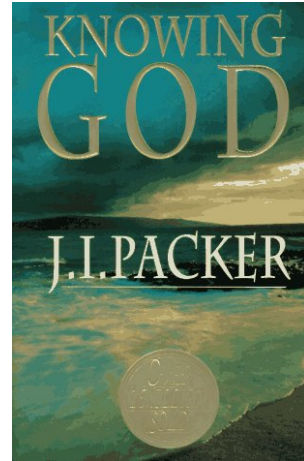
The biggest of the big issues is certainly going to be the multi-faith question in special reference to Islam.

Islam

Islam is on the march and Islam is a politicized form of religion which tries to take over whole states, governments, and cultures, as part of its discipling of individuals.

As far as Islam is concerned it's a single ball of wax. They will attempt to do this anywhere they think they can achieve it. And we have to know what to say when we are confronted with it.

We also have to know what to say when confronted with other forms of faith. We need to develop an approach which



"The churches subtly say, 'we want youth workers who will bring in large, short-term returns.' I am really troubled by this; I really am."

affirms what can be affirmed in their positions, and what must be challenged. You can't handle this question by simply saying in a blanket way "everything is wrong about this other faith." Some things, by accident, are right about them. And the inability to face up to that is going to sink the liberal churches and liberal theology still further. And if evangelicals can't face up to it both in theory and in practice we shall go down along with them.

Youth Ministry

Otherwise, internally, the really big thing is that in our

nurture of younger people, we have got to teach them to think to the glory of God and we mustn't keep them eternally young, that is immature and adolescent by spending all our time playing games with them and inventing ways of amusing them, which we are inclined to do.

Unfortunately in seminaries, the degrees that have special youth ministry majors do rather go that way and resource that kind of behavior. The reason is that people in the Bible Colleges and Seminaries know that's what the people in the churches want. The churches shouldn't want it, but they do.

And if you're going to disciple younger people, it's going to take longer and be less spectacular than if you can get 500 kids together to play a wide game on the prairie.

The churches subtly say, "we want youth workers who

will bring in large, short-term returns. I am really troubled by this; I really am. If we can get over that hurdle and really nurture young people now and tell them, "God gave you brains and you're meant to use them." Serious reading, serious thinking, and don't think that when you finish school you can tuck up your brains and put it to sleep. You may like the thought, but you can't do it here.



Send your comments about this article to thepilgrimsprotest@gmail.com

SCHOOL • CONT'D**What Are the Reasons?**

Why do so many CIU families choose private schooling? Is it the *quality* of education? Are ethnicity and class an issue? And should Christians take a united stand on how to educate our children?

We spoke with many CIU families about where they send their children and why.

Not only did we find almost all CIU families prefer private school, but we also found a strong dissatisfaction with public schools and, in some cases, the CIU families who attend them.

Pressures to Private School The Rodgers

Eric and Amy Rodgers both grew up attending public school in Texas. When they first came to live in the Village, they chose to home school under pressures they felt from other Village families.

“When we came here,” Amy said, “we heard that public school was not an option in this community....they built it up to be this....horrible thing and we were new here and didn’t know anybody, so we just home schooled.”

“There’s a lot of pressure around here to home school.

Someone had gone to her saying, “I don’t know if I feel right letting my child play with Macy anymore because Macy’s in public school...”

I’ve talked to many new families who say to me, “Well, I heard public school is not an option.”

However, we asked Jennifer Elliott, the Village coordinator, who home schools her children, if she or anyone else discourages new families from public schooling.

“I am not aware of anything like that at all,” she said. “I find out what they’re looking

for, and I just let them know that the public school that our children would go to—the children in that school mostly come from broken homes or are being raised by grandparents. Of course they can try it if they want.”

The Heflicks

John and April Heflick began home schooling at CIU, but this did not work out for them. When Ben Lippen became too expensive for them they turned to Logan Elementary. Yet, according to John, this move was not well received.

“People questioned when we went from home school to Ben Lippen. But then when we went to public school it wasn’t just pressure, it was bewilderment. ‘Why would you do that? What are you thinking?’ they said. Because it was so out of their frame of reference.”

Is it Socially Unacceptable to Public School?

When the Rodgers went to public school, they not only felt pressured to withdraw but felt like some in the Village didn’t even want to associate with them because of it.

Amy said, “We had a neighbor, one of our best friends, come to us because

someone else had gone to her saying, “I don’t know if I feel right letting my children play with Macy anymore because Macy’s in public school and she might bring home bad stuff.”

Eric continued, “One of the children said Wesley is bad because he goes to public school. It’s just been ingrained in some of these children. There have probably been 8 or



The Student Missions Connection Exists To....

PRAY →
Following weeks of rioting, pray for France and the desperate need for the Gospel to take hold among its people.

SEEK →
College & Seminary students - Take Perspectives this Spring to better understand your part in God's global cause.
www.PerspectivesSC.com

JOIN →
We will take applications for the Cambodia missions trip until 5:00 pm on Friday. Get your application in TODAY. For more info, email Jeff Miller at jeff_ciu@yahoo.com

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

more families who have really expressed a lot of dismay.”

Amy echoed this sentiment. “Sometimes I feel like they think we’re bad parents.”

And Eric concludes, “I feel sometimes like we don’t really fit in. I would much rather, if we could afford it, live in a normal neighborhood. Maybe we just fit in better with good ol’ regular lost people.”

What Reasons do CIU families give for Private Schooling?

Some say that private schooling is just an all around better education. And academically speaking, this is true. Standardized test scores among private school students are consistently higher than the national average, with home schoolers on average scoring even higher than that.

Others say the public school classrooms are too large and activities are too rushed. Private school generally offers

smaller classes which studies have shown to be more effective for education.

A big reason is the general idea that public school curriculum is decidedly biased against the Christian worldview. Yet not all the CIU families choose private schooling just so they can teach a Christian worldview.

One family said, “We’re not home schooling for the simple purpose of a Christian education....I’m not necessarily sold on the idea that Genesis 1 and 2 are literal creation stories. So I’m even open to the idea of teaching evolution.”

Of the families who privately educate, we found one reason cited by almost every family was that they didn’t want their children associating with public school children, namely, poor children, kids from broken homes, misbehaving students, and in some cases, maybe even minorities.

Is Race an Issue?

The government schools in the Denny Terrace area are predominantly minority. If Village families consistently avoid these schools, it is legitimate to ask, "To what extent, if any, does race play a role in this decision?"

Some think it does play a role. "From the conversations that I've had with people," said Eric Rodgers, "[the reason people home school] is to keep their children away from non-believers and minorities." Eric believes race should not be an issue. If, for example, a school is more than 50% African American, "Why does that matter?" he said. But, according to the Rodgers, this is a consistent concern for many.

Jennifer Elliot disagrees. "It's not the race that's the issue maybe as socio-economic class is. Your lower income families seem to have [children who] have a hard time behaving in the classroom."

Another Village father said, "Here locally, it's so poor of a school district that kids are at a different level. Not because of their race, but because of their economic class. They're dealing with different issues than our kids, coming from broken homes."

It is clear from nationwide demographics that private and home school families are by no means limited to inner-city or minority school districts. Therefore, we should not be hasty to conclude a "cause and effect" relationship in this case.

What Public School Families have Found

While some families see associating with children of other socio-economic classes as a disadvantage, others have

found the experience positive and rewarding for both parents and the children.

Eric shared, "I see parents doing some great home schooling, but then, at times, I see some parents doing it just because they want to totally shelter their children from the outside world, non-Christians, or minorities."

He continued, "I didn't really like the fact that when my children were home schooled the only people they ever associated with were Christians. We came here to be prepared to go to the mission field. If our children can't [live among] non-believers here in the

United States, I ask myself what business do I have putting them around non-believers overseas?"

Andre Rogers, a professor of theology at CIU, said, "My daughter is in a class where a lot of the kids come from broken homes, but she really has a heart for those kids. Some of them stay at our house overnight and see my family, and it has helped some of her classmates by our witness. So I didn't feel a hesitancy about putting my daughter in a situation where there are kids from broken homes—That's the kingdom—that's what God calls us to do."

Eric told a story of a birthday party they had for their son. He said, "The two boys who showed up didn't have a father at home and by the end of the party they were calling me 'dad.' We played football and they just thought this was the greatest thing since sliced bread that they had a man who showed interest and played sports with them."

John Heflick added, "The pro for my daughter is that she has black friends, and she actively reads things about race issues... We want to produce in her a generation that will not get caught up in the black-white divide so she will be able to be a bridge builder."

What is more, the Heflicks report that there is a strong level of Christian commitment among teachers and administrators in Logan Elementary and other Richland 1 schools. Perhaps, if more Village families sent their children there, white children would be less of a "minority" and the Christians who are already there would feel supported.



Logan Elementary school is in the Richland 1 School District

"I didn't feel a hesitancy about putting my daughter in a situation where there were mostly kids from broken homes—That's the kingdom—that's what God calls us to do."
—Andre Rogers

Is there a Christian Standard for Educating our Children?

When it's all said and done, there are pros and cons to both public and private schooling. Private Christian education has raised up great Christian leaders such as C.S. Lewis and Sandra Day O'Connor. Yet, out of its ranks have also come people such as Marilyn Manson, who attended a private Christian school into high school.

Both public and private schooling families can also cite Biblical evidence to support their decision. "Be in the world but not of it," reflects Jesus' prayer for his disciples. Parents who elect to send their children to government schools must commit themselves to active involvement in their children's education, both for quality control and to protect their children from becoming "like the world."

On the other hand, "Come

out from among them and be ye separate" is another Biblical idea. Parents who elect to home school or send their children to private schools must also commit themselves to active involvement in their children's education, both to protect academic standards and to ensure an accurate understanding of our fallen world. Both public and private schooling parents are capable of absenteeism or incompetence.

The CIU faculty reflects the diversity of the Christian community. We have faculty members who home school (Gentry and Crutchfield), who private school (McWilliams, Edgar, and Enlow), and who government

school their children (Rogers and Williams). And many of these families did a combination of all three.

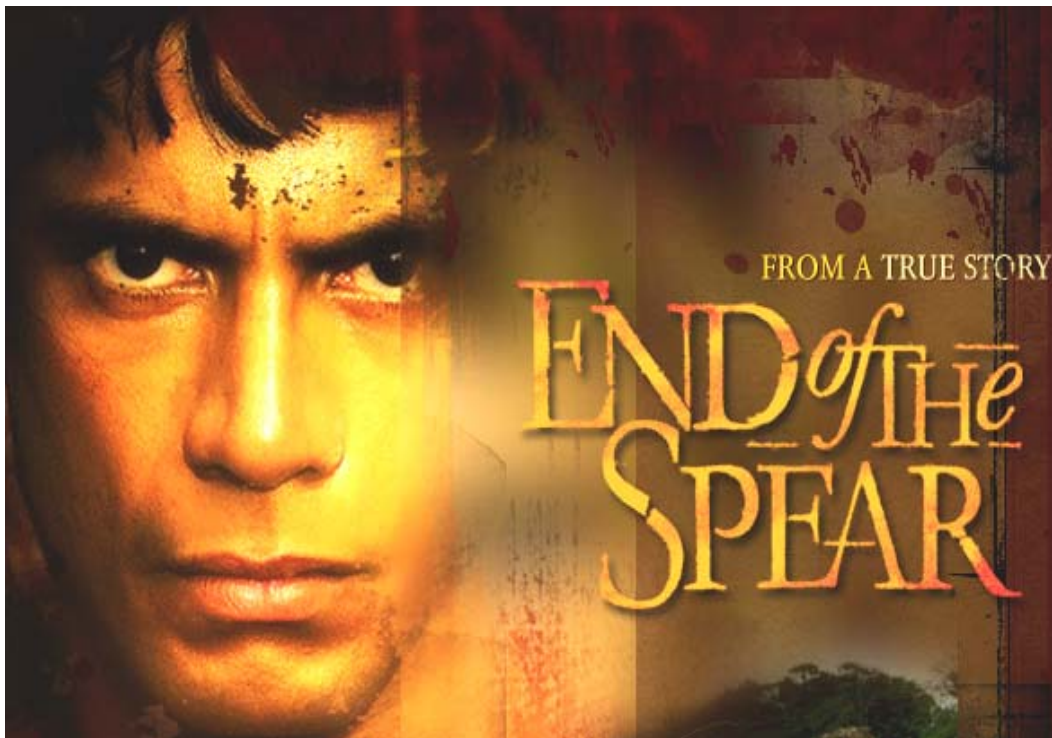
Parenting requires huge commitments of time, mental and emotional energy, and financial resources. Deciding how to educate one's children is just one more example of this commitment. This decision must be based on a variety of factors, including the temperament of the child, the particular giftedness of the mother, the families' financial resources, the quality of the government schools, the make-up of the Christian schools, and the families' geographical location and situation in life. Parents are responsible to God for these decisions. It is hard to understand how we help our fellow Christian families by condemning their decisions. Parenting is hard enough, isn't it?



Marilyn Manson
(www.daria.no)



Send your comments about this article to thepilgrimsprotest@gmail.com



Movie Review: *End of the Spear*

Dr. John C. Crutchfield was part of an exclusive group of "screeners" in Columbia who was invited to review the movie in advance of its nation-wide release on January 20, 2006.

A film should tell a story. If "End of the Spear" is a harbinger of things to come in Christian cinematic productions, we in the Christian community should prepare for some wonderful storytelling.

Steve Saint, son of missionary pilot, Nate Saint, reflects on the story of the five American missionaries, including his father, killed by Auca Indians in the jungle of Ecuador.

Most of us are familiar with this story, but this film, commemorating the 50th anniversary

of these tragic events, retells this story with stunning cinematography, quality acting, and emotional realism.

The movie focuses on Steve's relationship with his father, Nate. As a young boy, Steve adores his father and is concerned for his safety as he attempts to make contact with the violent tribe of Aucas. As



this warm relationship is explored, the rest of the narrative we all know is fleshed out.

The missionaries emerge as real people, uncertain of the future, but committed to their mandate of reaching a tribe of lost people with the gospel of Jesus Christ.

I find the emotional intensity of this tender relationship between father and son both beautiful and tragic. The conflict between love of one's family and faithfulness to one's calling is lived out before our eyes, and all the more painfully so because we experience it through the innocent eyes of the son.

I am no cinematic expert, but I can testify that the quality of the photography never distracted me from the story. The aerial photography is breathtaking and the jungle scenes realistic.

I was also impressed with the way the director tactfully handled the issue of clothing in the jungle. The Auca women wear skirts with grass sashes that cover their breasts such that they both appear realistic in a jungle setting but also sufficiently modest for a predominantly Christian audience. The men are less clad, but again, the director achieves a magic blend of modesty and realism. The

acting is convincing, and the scene of the actual murders on the beach is violent without gore, moving without melodrama. Minor liberties are taken for dramatic effect but the story remains largely intact. The obvious influence of those who knew the events firsthand imparts a sense of authenticity.

The gospel presentation is subdued. This evangelical minimalism is both a positive and a negative. No Christian should feel self-conscious about inviting their non-Christian friends to another poor quality, syrupy, Christian cinematic ambush. Even the village secular humanist could be inspired by this soft-spoken portrayal of the self sacrifice of these "misguided idealists."

However, I fault the script for allowing the possibility of a viewer leaving the theatre without a clear understanding of the motivation of these missionary families. Nevertheless, a sufficient number of loose ends can lead naturally into promising post-movie conversations.

I recommend "End of the Spear" without hesitation. You will be emotionally moved, aesthetically pleased and spiritually challenged. I hope this film launches a new era of masterful Christian story-telling

End of the Spear will be coming to select theatres in January 2006 marking the 50th anniversary of the five deaths of those brave men.



Send your comments about this article to thepilgrimsprotest@gmail.com



Just What CIU Needs

Just received my first issue of *The Pilgrim's Protest*. Just what CIU needs. Excellent lead article on the Sabbath.

That was a concern for me when dealing with students who wanted to do their FED with Messianic Jews. I commend you for bringing out in a clear, tactful but truthful way the issues that have always been there but have been taboo to discuss. Way to Go. Keep up the good work. Wish I were not just on SS so I could send you a huge contribution.

Steve Bradley, Former Field Education Director, Columbia International University

Sabbath is About Renewal, Not Day

As the "token" Jewish faculty member, I greatly appreciated Zachary Taylor's "When Is Sabbath" article. As a Messianic Jew (Jewish Christian), I've struggled with the Sabbath issue. Is it a day? Is it a principle on how to truly live? Or both?

I tend to lean heavily on Romans 14:5 - "One man considers one day more sacred than another: another man considers every day alike. "Each one should be fully convinced in his own mind."

The other option to Romans 14:5 is to choose man made cultural laws, commonly referred to as "legalism."

Whatever day one chooses, cease striving and "rest" unto the Lord (Yeshua). "Sabbath" in America is more "work" than "play." Sabbath was designed to be a day of renewal and rest.

Blessings,
Dr. David Olshine, Director Youth Ministries Program, Columbia International University

"Life of the Mind Week" A Thoughtless Idea!

I am unalterably opposed to such a suggestion! I furthermore think that we should forbid our students to read George Orwell's "1984" and What's-His-Name's "The Animal Farm."

It might upset them to learn that there are people who think they can and should control our thought-lives! Rubbish! Just think of all the library furniture we might have to replace if students began to frequent that place! (It's still over there, isn't it?)

I hate to become personal, John, but of late I've heard you say on more than one occasion, "I think . . ." Very dangerous language, John! It's much better to say, "I feel . . ."

It shows that you're in close touch with your endocrine system. Where would we be without our glands, John! Your students will love you for it, John!

Thoughtlessly,
Cliff Beddell, Professor of New Testament, Intercultural Studies Columbia International University

Heart, Mind, Strength

I was both intellectually stimulated and spiritually convicted. Thanks for your work in putting this together!

Luke Perkins, Bible College student

Thinking or Studying?

I think its a terrible idea because people would be wasting time thinking when they should be studying.

Greg Goebel, Circulation Supervisor, G. Allen Fleece Library



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.

Christian Institutions 'Behind the Curve' in Interdisciplinary Studies

(Response to *Life of the Mind Week*)

I get a special thrill from the word that CIU profs are expressing interest in interdisciplinary studies -- the cross-fertilization of ideas. What a wonderful opportunity to think carefully about the interaction between, say, theology and film.

Maybe a class on the history of popular spiritual expression, tracing the cultural developments that form the popular understanding of spirituality - perhaps even examining how these popular notions influence the church.

Such studies only serve to expand the points of contact

we can have with a post-Christian, secular humanist culture.

An annual on-campus conference would spark ideas for relevant and meaningful interdisciplinary inquiries. It would provide a jump-start for such courses (dare I say programs of study), as well as focus and direct their development to ensure that they prepare students to meet the challenges of future generations.

The truth is that evangelical academic institutions are behind the curve on interdisciplinary work. But we could easily jump ahead and improve in our ability to train church leaders for leading the church in what it was designed to do -- to bring the glory of Jesus Christ to bear

on the "spirit of the times" in every generation in every part of the globe. In other words, to be salt and light in every age until the Lord comes.

An enthusiastic supporter.
Kevin Bolen, Bible College student, Humanities major

UPDATE: in a personal conversation with Dr. Crutchfield, President Murray expressed strong support for campus-wide intellectual development. He assured Dr. C that several projects are in the works for chapel speakers, as schedule and budget will allow."

FROM THE EDITORIAL BOARD

We at *The Pilgrim's Protest* are pleased to have such a supportive and passionate staff on board. Our editors have stepped up from the ranks to put in a lot of time and effort for nothing but the love of writing and working with a school newspaper. We are so thankful for this team.

We are continuing to accept new editors who want to work behind the scenes with the paper for next semester and next year. Please let us know if you're interested.

We also want to stress how much your contributions, both through money and through sending in your thoughts and writings, get us through. In order to be your voice, we want to hear your voice. So let us know how much you appreciate an independent publication such as this by sending a contribution.

You can always donate in a variety of ways such as donating plasma, selling your car, or by taking another job and sending us your earnings. Just kidding.

We are so thankful to bring you another issue of *TPP*. We wanted to bring three action-packed issues this semester, but due to financial shortfalls, we could only publish two issues.

We hope you have a great break and continue to be a part of the Protest next semester! See you in January!

Mandating Sunday Sabbath "Legalistic"

I must admit, I was rather interested to read the article in regards to the Sabbath being on Saturday and Sunday, and found the response from our administration rather..... legalistic maybe.

A few things I would like point out in response to this article is the remembrance that "Sabbath is made for man, not man for Sabbath," as Jesus told the Pharisees in Mark 2:27 after he healed on the Sabbath. From what I have studied in New Testament scriptures, the Sabbath is created in order to give man a time of

rest. It is the rest that is beneficial not the day of the week.

As a full time intern in youth ministry I can speak for myself, and many others in ministry when saying that for us Sunday is far from a day of rest and relaxation because we easily pull 10-12 hours on Sunday teaching, mentoring, counseling, pouring into students.

When I served on staff I was required to take Fridays off and greatly encouraged not to have connection with my students during that time in

order to receive true rest, to fulfill the Sabbath. Declaring that this rest has to be on what culture (mainly the CIU culture and partly the American culture) is acknowledged as Sunday to me appears to be a legalistic approach adding pressure to a command that was given in order that man might find rest and restoration and real deeper communion with God.

Rebecca Hodge, Bible
College Youth Ministries Major

UPDATE: As of this printing, "The Pilgrim's Protest" has not yet heard of any final decision by the administration on the Sabbath issue.

**CREATIVE WAYS YOU CAN SUPPORT THE PILGRIM'S PROTEST**

1. Donate Plasma.
2. Sell Your Car.
3. Play Guitar outside of local businesses.
4. Check for change in all the vending machines.
5. We accept Christmas money
6. Ride your bike and send us the money you saved on gas.
7. Take up Another part-time Job.
8. Fast and send the money you would have spent on food to us.
9. Have your girlfriend pay for dinner.



The Pilgrim's Protest

XXIX NOVEMBER MMV VOLUME II, II

EDITORIAL BOARD

Faculty Advisor
Dr. John C. Crutchfield

Treasurer/ Editor
Courtney Kilgore

Editor-in-Chief
Zachary Taylor

Staff Writer/ Editor
Gina Russo

Copy Desk Editor
Rebekah Cox

Staff Writer/ Editor
Elizabeth Castellow

Creative Design Editor
David Grimsley

Photographer
Anthony Morciglio

Web Design
Mark Mahaffey

SEEING IS BELIEVING.

Is there something you would like to see covered in The Pilgrim's Protest? Got a story we should cover?

We want to hear it! Drop us a line at

thepilgrimsprotest@gmail.com

ABOUT THE PILGRIM'S PROTEST

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.

The Pilgrim's Protest is independently funded by readers and sponsors such as yourself. Please, one copy per reader. Additional copies may be purchased for 50 cents. Electronic PDF versions are available on-line at our website: www.west2productions.com/pilgrimsprotest

CONTACT INFO

Faculty Advisor:
803.754.4100 ext. 3633

Editorial Board: 803-237-7511

E-mail: thepilgrimsprotest@gmail.com

Address: Zachary Taylor-CIU, Box 671, 7435 Monticello Road, Columbia, SC 29203

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* is open to advertisements being taken out. Thanks for your support!



Meet the Pilgrims....

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

We're on the Web!

Visit www.west2productions.com/pilgrimsprotest

Find Full-Color PDF versions of all current and past issues!

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

Eric and Amy Rodgers, Andre Rogers, John and Amy Heflick, Jennifer Elliot, and the rest of the Village people, Jeff Miller, Josh Strnad, JI Packer, Steve Bradley, David Olshine, Cliff Bedell, Kevin Bolen, Luke Perkins, Robby G, Rebecca Hodge, Lori Dell, The North-South Teams, Gina Russo, Becky Cox, Greg Goebel, Dr. Jack Layman, Dr. John Crutchfield, Jeff Miller, Zachary Taylor.



The Pilgrim's Protest is an independently funded and operated student newspaper at CIU. We receive no money or other resources from Columbia International University. If you would like to help us continue to survive and provide you with issues like this one, we need your help. Please prayerfully consider donating. Cash, Check, or Money Order to The Pilgrim's Protest, CIU Box #671.

Only You can support us !

Thank you!

-Smokey the Bear-

The staff at The Pilgrim's Protest