



STATE OF CONNECTICUT

BOARD OF TRUSTEES

FOR THE STATE COLLEGES

P. O. BOX 2008

NEW BRITAIN, CONNECTICUT 06050

TEL. NEW BRITAIN: 203-229-1607

TEL. HARTFORD: 203-566-7373

RESOLUTION

concerning

POLICIES AND PROCEDURES REGARDING RELIGIOUS ACTIVITIES

IN THE FOUR CONNECTICUT STATE COLLEGES

October 14, 1977

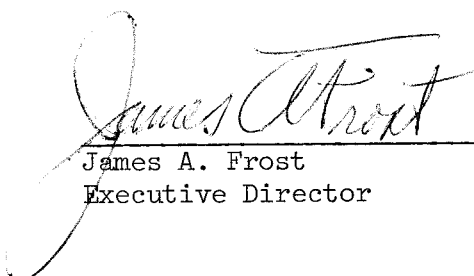
WHEREAS, There is need to review present policies and procedures concerning religious activities on the College campuses, and

WHEREAS, This matter has been studied carefully by the Deans of Students and reviewed by the Executive Director and the College Presidents, and

WHEREAS, It has been further reviewed and considered by the Board's Planning Committee, therefore, be it

RESOLVED, That the statement entitled "Policies and Procedures Regarding Religious Activities in the Four Connecticut State Colleges" which is attached as an addendum to this Resolution is approved and adopted.

A Certified True Copy:


James A. Frost
Executive Director

POLICIES AND PROCEDURES REGARDING RELIGIOUS
ACTIVITIES IN THE FOUR STATE COLLEGES

October 14, 1977

General Policies

1. In accordance with the policy of "separation of church and state," a State College shall not encourage or discourage any sectarian religious belief or aid any church; nor shall it require attendance at any religious ceremony. Brief scripture reading and prayer sanctioned by the U.S. Supreme Court are acceptable at voluntary meetings and commencements as mentioned in Guideline #2.
2. All students shall be encouraged to become intelligent concerning the deep appreciation which a great many people have for spiritual and religious values, as well as concerning the ways in which these values are encouraged by the world's religions.
3. References to religion in college instruction--e.g., in courses in history, Philosophy, literature, music, and the fine arts--shall be made with an accuracy, emphasis, and impartiality consistent with acceptable ideals or scholarship.
4. The Presidents of each college or the President's designee shall work in consultation with religious judicatories in the appointment of professional Campus Ministry personnel. Where practicable, provision of office space shall be included as part of the offering of the college to the Campus Ministry. Such space shall be clearly designated as interfaith in nature and will be treated as if it were an administrative subdivision within the Division of Student Affairs. Secretarial assistance, supplies, and telephone toll calls shall be met by the associated religious organizations.
5. The President of each college shall supervise and regulate policies and procedures regarding Services of Worship in accordance with the Resolution adopted by the Board of Trustees, February 5, 1971:

BE IT RESOLVED, that the Board of Trustees for the State Colleges authorizes the president of each state college to permit the holding of religious services on campus in college buildings provided they are voluntarily requested and sponsored by student organizations recognized by the college, are extra curricular and voluntary as to attendance and as to time and mode of worship, are scheduled in accordance with available space, and are in conformance with institutional rules and regulations applicable to all student organizations and activities.

6. The President or the President's designee of each college shall supervise and regulate all other religious activities within the following guidelines:

Guidelines:

1. Any student who wishes individual religious counseling shall be encouraged to consult with a clergyman of his or her choice.
2. When scripture reading or prayer is desirable and legal--e.g., at voluntary assemblies and at commencement - the practice of rotating representatives among major faiths shall be followed.
3. At individual or group study, as well as occasional college-wide assemblies or commencement--representatives of the major faiths shall be rotated.
4. Students may have on-campus religious organizations or activities provided that the following requirements, be met:
 - a. that the students foster, or at least not try to prevent, the knowledge, appreciation and scholarly ideals mentioned in Policies #1 and #2 above.
 - b. that, if an organization is desired, students have a constitution developed in accordance with college policies pertaining to student organizations.
 - c. that all on-campus activities be under the immediate supervision of an advisor who is appointed by the College President and encouraged to attend.
 - d. that facilities, including bulletin-board space for announcements be assigned which correspond to those assigned to other comparable student organizations.

for Aug. meeting

*ans
7/20/77*



STATE OF CONNECTICUT
WESTERN CONNECTICUT STATE COLLEGE
181 WHITE STREET • DANBURY CONNECTICUT 06810



TEL 792-1400

RECEIVED
JUL 20 1977

*to: COP Agenda
cc: SA Deans*

*JFF reversion
Policy
9/9/77*

BOARD OF TRUSTEES
FOR THE STATE COLLEGES

Memorandum

Dean of Student Affairs

To : Dr. Clinton M. Ritchie, Executive Officer
Students, Faculty, and Staff Affairs, Board of Trustees

From: Leslie L. LaFond, Dean of Student Affairs

Date: July 19, 1977

Subject: Proposed Campus Ministry Policies and Procedures

As a result of the Council of Presidents Meeting of June 16, 1977, I have enclosed the revised recommended policies and procedures regarding religious activities in the four state colleges. You will note that the only significant revision is in General Policy #4 and that this item is in keeping with the discussions held at the Presidents Council. It is also my understanding that the Council wished to receive this revised report for further consideration.

Dr. Bersi is in agreement with the recommended policies and with the revisions made in item #4.

If you should require further information concerning this matter, do not hesitate to contact me.

Sincerely,

Leslie L. LaFond

LLL:af
enc. 2

cc: Dr. Bersi

RECOMMENDED POLICIES AND PROCEDURES REGARDING RELIGIOUS
ACTIVITIES IN THE FOUR STATE COLLEGES

(Revised 7/15/77)

o/D

General Policies

1. In accordance with the policy of "separation of church and state," a State College shall not encourage any religious belief or aid any church; nor shall it require attendance at any religious ceremony except the brief scripture reading and prayer sanctioned by the U.S. Supreme Court and mentioned in Guidelines #2.
2. All students shall be encouraged to become intelligent concerning the deep appreciation which a great many people have for spiritual and religious values, as well as concerning the ways in which these values are encouraged by the world's religions, and by the three major American faiths--Catholic, Protestant, Jewish.
3. References to religion in college instruction--e.g., in courses in history, philosophy, literature, music, and the fine arts--shall be made with an accuracy, emphasis, and impartiality consistent with acceptable ideals or scholarship.
4. The Presidents of each college or the President's designee shall work in consultation with religious judicatories in the appointment of professional Campus Ministry personnel. Where practicable, provision of office space shall be included as part of the offering of the college to the Campus Ministry. Such space shall be clearly designated as interfaith in nature and will be treated as an administrative subdivision within the Division of Student Affairs. Secretarial assistance associated with the Interfaith Office, office supplies, and off-campus telephone expenses shall be met by the associated religious organizations.
5. The President of each college shall supervise and regulate policies and procedures regarding Services of Worship in accordance with the Resolution adopted by the Board of Trustees, February 5, 1971:

BE IT RESOLVED, that the Board of Trustees for the State Colleges authorizes the president of each state college to permit the holding of religious services on campus in college buildings provided they are voluntarily requested and sponsored by student organizations recognized by the college, are extra curricular and voluntary as to attendance and as to time and mode of worship, are scheduled in accordance with available space, and are in conformance with institutional rules and regulations applicable to all student organizations and activities.

6. The President or the President's designee of each college shall supervise and regulate all other religious activities within the following guidelines:

Guidelines:

1. Any student who wishes individual religious counseling shall be encouraged to consult with a clergyman of his or her faith.

2. When scripture reading or prayer is desirable and legal--e.g., at voluntary assemblies and at commencement--representatives of the three major American faiths shall be duly rotated.
3. Individual or group study, if not also occasional college-wide assemblies and at commencement--representatives of the three major American faiths shall be duly rotated.
4. Students may have on-campus religious organizations or activities provided that the following requirements, be met:
 - a. that the students foster, or at least not try to prevent, the knowledge, appreciation and scholarly ideals mentioned in Policies #1 and #2 above:
 - b. that, if an organization is desired, students have a constitution developed in accordance with college policies pertaining to student organizations.
 - c. that all on-campus activities be under the immediate supervision of an advisor who is appointed by the College President and encouraged to attend.
 - d. that facilities, including bulletin-board space for announcements be assigned which correspond to those assigned to other comparable student organizations.

Make copy for folder C.N.S.

~~10~~ C.N.S.

Campus Ministry - Dr Bersi,

6/10/77

Space assignment should be consistent with existing physical circumstances on various campuses

Assigned space underscored as inter faith in nature

Operating expenses (telephone, materials, furnishings) questionable in light of church + state issue

No extensive space utilization at expense of faculty and students.

J. Se Fond per
discussion with Dr
Bersi. 6/9

Council of Presidents 6/16/77
asked President Bersi to review the
attached report for further discussion
The C.P.

Dr. Frost

PHONE-O-GRAM[®] ^① SA Adams; ^② COPI: Campus Ministry

Gene

M. Leon LaFond of _____

Telephoned Please return the call Will call again Came in See me

Message: Bersi's concern on Campus Ministry - SPACE
- Also BOT to help on space issue -
Be to say it important enough to say - yes give space
- statement needs, not strong enough. Southern & Central campus

Phone: _____ Date 5/31/77 Time 1100 By CNS

STATE OF CONNECTICUT

ROBERT K. KILLIAN,
ATTORNEY GENERAL



Telephone number
566-3687

ATTORNEY GENERAL'S OFFICE
30 TRINITY STREET
HARTFORD

January 15, 1971

Board of Trustees for
the State Colleges
80 Pratt Street
Hartford, Connecticut 06103

Attention of Dr. J. Eugene Smith
Executive Secretary

Gentlemen:

This is in reply to your request for our advice on the question of whether or not a policy permitting the voluntary holding of religious services on the premises of state colleges would be in conflict with provisions in the United States Constitution. Your question is prompted by recent decisions of the Supreme Court of the United States dealing with the extent to which the state or any of its instrumentalities is limited by the First Amendment to the United States Constitution with respect to religious activities of students within its jurisdiction.

The First Amendment to the United States Constitution provides in part:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof:..."

Even though this Amendment refers to the powers of Congress, by virtue of the passage of the Fourteenth Amendment, the state legislatures have long been held as powerless as Congress to make any laws "respecting an establishment of religion or prohibiting the free exercise thereof..." See Cantwell vs. Connecticut, 310 U.S. 296. Consideration of relevant decisional law concerning the First Amendment discloses the need of "wholesome neutrality" on the part of the state toward sectarian matters. See Abington School District vs. Schempp, 374 U.S. 203. However, the need to be neutral does not impose a requirement of abstention or abnegation. It does, however, obligate the state to steer an extremely careful course between

Board of Trustees for
the State Colleges
January 15, 1971

the two requirements of the First Amendment; that is between the prohibition against establishing a religion and the guaranty of the free exercise of religion. See Everson vs. Board of Education 330 U.S. 1.

In permitting the voluntary holding of extra curricular religious services, the State Colleges would not be instituting any form of prayer or other religious observance. By not prescribing the time or mode of worship, the state would not be involved in any affirmative way in the religious experiences of the students, and thus would not come within the prohibitions of Abington vs. Schempp, supra.

The Supreme Court of the United States in Zorach vs. Clauson 343 U.S. 306, stated:

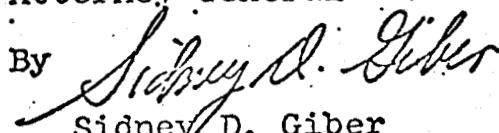
"The principle of separation of church and state does not preclude institutions from making adjustments to accommodate the religious needs of the people."

Therefore, we conclude that State Colleges may permit the holding of religious services on campus in state-owned buildings where such religious services are not only the result of a voluntary request, but are also extra curricular and voluntary as to attendance and as to time and mode of worship.

Very truly yours,

Robert K. Killian
Attorney General

By



Sidney D. Giber
Assistant Attorney General.

SDG:d

Ed Jones
Mary White

The Public University
and Religious Practice:
An Inquiry into University Provision
for Campus Religious Life

George W. Jones
Director of Religious Programs and Related Activities
and Professor of Higher Education
Ball State University

Chapter 4

Precedents for Adjudication: What Models of Religious Coordination Are Available?

The conditions for settlement between the contending forces in religious life at America's public institutions of higher education reflect traditions and models available in each local situation. Patterns of provision for a cocurriculum in religion are almost as diverse as the colleges themselves. Each is a unique institution. Each differs to some degree in its setting, its emphases, and its organization. Statistical treatment of data obscures this individuality. This chapter describes fifteen representative programs which illustrate variations of four basic approaches American public colleges have followed in providing for a religious cocurriculum.

First, a number of institutions seek to have no relationship with activities, organizations, and personnel considered to be religious. Religious functions are held to be strictly off-campus, even beyond the knowledge of the university. Following this approach a college considers its own responsibility to be limited to those aspects of student development which are most directly related to the institution's purposes. In order to maintain this separation between education and religion, an attitude of hostility may sometimes be observed.

A second group of public colleges, the majority in fact, recognizes that the religion of a person cannot be absolutely separated from the education of that person; however, provision for the religious needs of that person is more the responsibility of religious agencies than it is of the educational institution. These colleges, therefore, provide a point of contact and communication through one of the general student affairs officers. A specialized religious affairs officer is not considered essential although one might be desirable. These institutions generally grant recognition to student religious organizations and provide the same advisory services to these groups which they do for other types of student organizations. Some of these also grant recognition to the ministers assigned by religious agencies to their campuses.

A smaller third group of institutions apparently takes the position that since study about religion was ruled constitutional in the curriculum of the secondary schools, a related cocurriculum in religion also has a place on their campuses. These colleges have employed, generally on a part-time basis, officers to assist with cocurricular programs. Most often it is one of the student affairs staff who has had some specialized training in religious affairs. Frequently one of the faculty in religion is assigned to this responsibility. Occasionally it is a campus minister. On a few campuses the advisor

CV
5/27/77

Interdepartment Message

STO-200 REV. 5/73

SAVE TIME: *Handwritten messages are acceptable.*

Use carbon if you really need a copy. If typewritten, ignore faint lines.

To	NAME	TITLE	DATE
	Dr. Clinton M. Ritchie	Executive Officer for Student, Faculty & Staff Affairs	May 27, 1977
From	AGENCY	ADDRESS	TELEPHONE
	Board of Trustees for State Colleges	New Britain, CT	
	NAME	TITLE	
	Dr. Robert M. Bersi	President	
	AGENCY	ADDRESS	
	Western Connecticut State College	Danbury, CT	

SUBJECT RELIGIOUS ACTIVITIES - Your memo of May 17, 1977

Dictated over the phone by Judy Bissell:

J. Bissell

Dr. Bersi is miles away from agreeing with its contents and sees in it serious problems for the Connecticut State Colleges. May it have a high priority at the earliest meeting of Presidents where it will not be overridden by other issues such as budget?

em

cc: Pres. Bersi

SAVE TIME: *If convenient, handwrite reply to sender on this same sheet.*



for the religious cocurriculum is a different officer from the one who has responsibility for liaison with religious groups and ministers.

In a fourth group of approximately thirty-five campuses, full-time officers are employed on student affairs staff with the responsibility for many if not all of the following functions relating to religion: liaison with campus ministers, advising student religious organizations, religious counseling, conducting cocurricular programs about religion and administering special buildings for religious purposes. A few campuses provide a professional staff of two or more to work in these areas.

Among these full-time religious affairs officers a variety of approaches or emphases may be observed. Charles Minneman, past president of the national Association for the Coordination of University Religious Affairs, in his visits to colleges campuses and conversations with almost all of the full-time religious affairs personnel, identified five basic models of religious coordination.

The oldest approach going back to the days of established Protestant religion in state colleges is the *chaplainscy* model. Few chaplaincies exist in state colleges today except as has been noted in some of the military and Negro institutions. Generally a chapel building, regular chapel services, and counseling are important aspects of this approach to religious programs.

A second model ties the cocurricular to the curricular and was called by Minneman the *religious studies* model. Priority here is on the academic study of religion. Cocurricular programming may be done by one of the staff or through a departmental student club. Examples of this model exist at universities with strong, prestigious departments or schools of religious studies.

Programs focusing on *university governance*, according to Minneman, tend to be staffed by educators who emphasize their student personnel roles. They seek to utilize administrative resources in the development of cocurricular programs about religion.

Another group of institutions emphasizing the *human relations* aspects of religion have found relevancy in initiating programs for groups which might be otherwise neglected or which have special needs in relating to the university. Experience of religious affairs staff in working with religiously pluralistic situations is tapped in programming for the many forms of cultural pluralism found on the majority of American campuses today. Such programs may be structured under a human resources center of which religious affairs is a part.

A few institutions are probing in a fifth direction, developing what might be called a *social policy* model. Focusing on ethical issues in the larger society, these offices of religious affairs seek to bring together the technical skills and knowledge of various units of the college and the ethical vision and moral fervor of the religious agencies related to the university through the office. An action-research approach to special problems is projected toward concerns from local community to overseas countries. Minneman has outlined these models as shown in Appendix C.

These differences in approach perhaps can best be seen by the consideration of programs at specific campuses. The following case studies were selected because they illustrated in 1968 the full spectrum of approaches to religious coordination implemented at America's public colleges and universities.

COLLEGE A

At a state college with 7,200 students in a suburb in a Northeastern metropolitan area, the officer who declined to identify himself, maintained that "separation of church and state prevails." No provision is made for recognition of student religious organizations or of campus ministers. Such groups may reserve space on campus "for meetings *about* [emphasis in the original] religions—no services on campus." A note of hostility was present in his comment, "Students resent the push of the church onto campuses where there is a captive audience." He concluded that current attitudes of students toward religion would cause churches to "lose more and more out of the church program where it [worship and evangelistic services] belongs and they [churches] will continue increasing pressure, pressure, pressure to move in on campus."

COLLEGE B

The Vice President and Dean of Students at another Northeastern state college with an enrollment of 6,000 identified himself as the one responsible for relationships with student organizations and with the six campus ministers who serve the campus. Although there are no officially sponsored religious programs as such, student religious organizations are recognized in the same manner as other student organizations. These groups may hold meetings on campus, use campus publicity media, and obtain a campus mailbox. A campus religious council sponsors such events as Thanksgiving Convocation, the religious phase of new student orientation, and interfaith retreats. The Vice President also works with the ministers through a ministerial council to distribute religious preference information, prepare publications on religious life in the university, assist with the in-service training of ministers, and to interpret the work of the ministers to the university. The university works with the religious groups in providing their own buildings and is currently discussing an on-campus religious center for all groups. The most difficult problem which the Vice President said he faces in religious affairs is "interpreting an ambiguous legal question regarding church-state relationships."

COLLEGE C

At a Midwestern "emerging" university of 6,000 students, the director of student activities is responsible for coordinating and advising all student governmental, social, and recreational activities and all campus organizations including seven religious organizations. These groups are recognized as are

other groups after filing an application, submitting a constitution, and selecting a faculty sponsor. They are given an organizational mailbox, use of campus publicity media, and meeting space on campus. The director of student activities is working with these groups to form a coordinating council. Four of the groups are served by full-time campus ministers who have no official relationship to the university but use the director of student activities as their chief contact person. Through this relationship, religious preference information is secured, and ministers are aided in planning programs on campus and in gaining access for calling in residence halls. The director of student activities seeks to interpret to other university officers the work of the religious groups and the ministers. He estimates that about five percent of his time is spent in religious affairs. A Roman Catholic layman, he wishes he had more training in this area. He holds a doctorate in student personnel administration and teaches in the university's student personnel graduate program.

COLLEGE D

Founded in the 1890s, University D in a Western state now has an enrollment of approximately 20,000. The Associate Dean of Students is the administrative officer responsible for relationships with religious organizations and leaders. A campus minister for twenty-eight years on the campus, the dean has had theological training and holds an earned doctorate in sociology from a German university. Roughly six percent of his time is spent with religious organizations and personnel. Liaison with thirty campus ministers consumes the majority of the time which he devotes to religious affairs. Thus, he is the chief advisor for such on-campus programs which the ministers plan as a lecture series on religion, religious seminars and study groups, and radio and TV programs. Fourteen religious organizations are recognized in the same manner and are accorded the same privileges as other groups. The dean has one secretary who assists in his religious coordination work. The greatest challenge he sees in his work is "creating programs *on campus* to dignify and make relevant religion to college students." He states that students committed to religion tend to get their religious needs met within their own student religious group off-campus.

COLLEGE E

At a Pacific-Coast state college with 11,000 enrollment, which became a four-year tax-supported institution since World War II, religious coordination functions are generally the responsibility of the dean of students but are distributed among several of his staff. The administrative assistant to the dean filled out the questionnaire because "I usually respond to questionnaires of this type." Stating that he had no religious preference, he saw his responsibility for religious affairs as being "informational," "communications," and "working on special projects." Chief responsibility for relating to

student religious organizations and personnel is delegated to the student activities office. "The activities staff work with these groups—primarily student clubs with 'off-campus' minister, priest, or rabbi's advisement—as it does with any other campus organization concerning facilities, program advisement, publicity, etc. These off-campus ministers, etc. work closely with other areas of the campus in somewhat a semi-official capacity—areas such as housing, counseling, etc." The ministers apparently name one of their number to be a coordinator for their relationships with the university. This is probably done by the campus ministers' council although it was not so stated on the questionnaire. This council also conducts cooperatively on campus, with college advisement, programs which include religious emphasis week, a lecture series, discussion groups, and service projects.

COLLEGE F

The faculty chairman of a Southern state college's Religious Activities Committee has chief responsibility for advising on-campus religious programs such as Religious Emphasis Week, Easter services, and special speakers and discussion groups on religious topics. Although having earned a degree from a theological seminary, he is not ordained and is an instructor in one of the science departments. He is also a member of the board and faculty advisor for one of the student religious organizations. The Religious Activities Committee has a budget of \$500 for its activities and reports to the Vice President through the Student Personnel Advisory Committee. Of the one percent of his time which he estimates he devotes to religious affairs, approximately one-half is spent with the five campus ministers who serve the campus and who apparently take much of the initiative for the on-campus programs. The six student religious organizations on campus find their primary relationship to the campus through the office of student activities. These groups may hold meetings on campus and utilize campus publicity media. A religious council composed of representatives from all student religious organizations distributes religious preference information and conducts some on-campus programs. The relationship between the Religious Activities Committee and the religious council is not clear from the questionnaire. Judging from the overlap of activities they may be one and the same. With the religious program apparently dominated by institutional religious interests it was not surprising to read that the most difficult problem is "student participation."

COLLEGE G

At a Northern state university enrolling 7,000 students, the vice president for student affairs has designated the nine campus ministers assigned to the campus as a division of the student personnel staff. One of the campus ministers is recognized as chairman. The campus ministers emphasize their function as a ministry team rather than their role as advisors to student religious organizations. One of the perceptions they are attempting to over-

come is "the assumption that 'religious affairs' and 'student religious organizations' typify the churches' ministry in higher education." The fact that the ministers are made to feel they can function as "a part of the University" is apparently very important to the self-concepts of the ministers, at least to the one who filled out the questionnaire. As members of the university staff they may hold meetings on campus but are not provided office space. Salaries and program expense money are entirely from church sources.

COLLEGE H

Another approach to recognizing ministers employed by churches is exemplified at an urban university in the Upper Ohio Valley. Nearly all of the 15,000 students commute. A Catholic priest and a Protestant minister are assigned to the campus on a full-time basis. These are "recognized officially as chaplains with the rank of limited service faculty" and are provided office space. The chaplains work with the two officially recognized student religious organizations—one Protestant and one Catholic. A lecture series is the only officially sponsored religious program; however, the chaplains working with the student religious organizations sponsor a number of other activities. Social service and community action projects are the main endeavors of the chaplains' offices. Some opportunity for classroom teaching is also provided the chaplains. Because of the nature of the campus, little time is spent in conducting worship services. About one-third of the chaplains' efforts are devoted to counseling.

COLLEGE I

At a Northwestern state university with 12,000 students the campus YMCA Executive Secretary, who is salaried in part by the university and officed in the university union building, functions as a fourth-time coordinator of religious affairs. He is provided little budget and no staff for this work. As "Y" director, he is responsible for a university lecture series on religion and the many study and service projects. He seeks to coordinate the activities of eight student religious organizations which are recognized by the university and which may hold meetings on campus and the efforts of sixteen campus ministers who have an informal relationship with the university through the YMCA office. Through a council of ministers he distributes religious preference information, advises and secures access for ministers for their on-campus activities and seeks to interpret their work to other university officers. One-half of his time in religious affairs is spent in counseling. He sees his work basically to be that of an educator, facilitator, and reconciler. In his fifties, he is something of an institution having served in his present position more than twenty-five years. Formal training for his work has been largely through workshops. He served as an associate "Y" director at his undergraduate college for two years immediately upon graduation. His most difficult problem, he says, is maintaining harmony among the ministers.

COLLEGE J

This New England university utilizes a former secretary at the university as a half-time director of religious affairs for the nine months of the academic year. Administratively she reports to the Director of Student Services and is officed in the college union building. Six student religious organizations have recognized status and are members of an interfaith association which plans a wide variety of on-campus religious programs. The university recognizes seven ministers as the official advisors of the student religious organizations. The director for religious affairs is advisor for the interfaith association and estimates that she spends 75 percent of her time with students in program planning or counseling. In her liaison capacity with ministers, the director distributes religious preference information and prepares publications on religious life at the university. A Unitarian-Universalist, the director is of the opinion that her knowledge of the university, her availability, and her ability to work with students and ministers are her important qualifications for the position. She holds a bachelor's degree in business and admits that "occasionally" she feels the need for training in religious affairs.

COLLEGE K

This state university with an enrollment of over 25,000 illustrates an approach to religious coordination which centers in a chapel building with Sunday chapel services and offices for the campus ministers. Formerly the university had an officer called simply the university chaplain. Approximately ten years ago the title was changed to Coordinator of Religious Affairs and the office made responsible to the Vice President for Student Affairs. A Jewish layman was employed to be in charge. A full-time assistant, a Black Protestant clergyman, directs the chapel program. The university music department is also heavily involved in the chapel program. The current coordinator holds a doctorate in student personnel administration.

Fifteen student religious organizations and the work of some twenty campus clergy are related to the university through the office of the coordinator. These ministers have official designation as religious affairs staff and are utilized in a residence hall counseling program in cooperation with the dean of students office.

The coordinator sees his role to be one of facilitator, initiator, resource person, and interpreter. Through the chapel program he has direct responsibility for weekly worship services, special lectures and concerts of religious concern, and the several ceremonial occasions for the university, such as baccalaureate. His major function is direction of the efforts of his staff and the campus ministers who are involved in the programs of the chapel. The annual budget available to him is over \$50,000. The chapel building, now over twenty years old, would require approximately \$1,000,000 to replace at current costs. A trend he noted on his campus was unapologetic participation in religious oriented activities by students.

COLLEGE L

At this land-grant university in the upper Midwest, one of the professors of religious studies is assigned one-fourth time to religious affairs and has the additional title of Coordinator of Religious Affairs. Twelve campus ministers, five of whom are full-time, work on this campus of 6,000 students. The coordinator is responsible for relations with the twelve student religious organizations which on this campus may secure office space in addition to other privileges from the university. He serves as advisor to the Religious Council which coordinates ten of the religious groups in such efforts as religious emphasis week, lectures and discussions series, concerts, interfaith retreats, and the religious phase of new student orientation. In his work with the ministers, the coordinator distributes religious preference information and aids them in gaining access to the campus. An important function is "interpretation between the university and religious groups."

An ordained minister in a Protestant denomination, the coordinator holds three degrees, including a Ph.D. in Biblical theology from a theological seminary in the Northeast. His greatest problem is "creating awareness among administrators of the propriety and integrity of this office." As might be expected from this statement, he feels the need for more training in church-university relationships. In keeping with his standing as an instructor, his immediate supervisor is the dean of the college of arts and sciences, and his office is in a faculty office building.

COLLEGE M

Representative of an institution in which religious coordination is viewed as an integral student personnel phase of education is this state university in the mid-South. The director, a woman in her middle years without theological training but many years of experience as a college instructor and YWCA director, is assisted by a young man with theological training. As the Department of Religious Life in the Division of Student Personnel, the staff is responsible for recognition of the nine student religious organizations and registration of their on-campus activities. Relationships with the nine campus ministers is much less formal; however, office space is provided for some ministers in the Religious Life Building, which was originally the campus YMCA building. Religious emphasis days, special concert series, and discussion groups are conducted by a self-perpetuating committee "representing all areas of the campus, with the director as adviser." The director sees her role as one who communicates and enforces university policies in the areas of religious life. Approximately 60 percent of her time is devoted to liaison functions between various university offices and the campus ministry. Her most difficult problem was reported as "interpreting to newly appointed campus ministers the 'ways' of the state university." As a member of the student affairs staff her salary is commensurate with other salaries in the division. Budget and supportive personnel are "ample."

COLLEGE N

The Director of Religious Affairs at this university in the upper South indicates that he is pushing the concerns of his office beyond institutional aspects of religion to broader social ethics and human relations concerns. At least 40 percent of his time is devoted to such projects as foreign student advising and the development of community social service projects for students. Nearly one-fifth of his time is involved in working with campus ministers in these kinds of projects. He sees his role to be one of initiator, facilitator, and resource person in these areas. He would be pleased to be thought of as the religious voice in the academic community, seeking to lead the university to take a stand on relevant ethical and social issues.

As director of religious affairs, he is responsible for relationships with the twenty-two student religious organizations serving the campus, the campus ministerial association which includes all seventeen ministers assigned to the campus and development of a program of noncredit courses in religion, religious retreats, and seminars and discussion groups on religion. His office is in the student center where individual student religious organizations may apply for space as do many other student organizations. Such functions as distributing religious preference information and preparation of publications on religious life is done primarily through his relationships with the campus ministers. He aids them in planning in-service training opportunities and in evaluating their work. His graduate work was at a Northeastern theological seminary although he is not an ordained clergyman. He feels the need for more training in fields of social ethics and human relations and is pursuing a doctorate in student personnel administration.

COLLEGE O

College O is a Midwestern urban university which has responded to campus unrest through major self-studies, realignment of organizations, and hiring of new personnel. The Office of Religious Affairs has been well-established in the university, having had two persons on its professional staff and given leadership to the development of a multimillion dollar University Religious Center attached to the university student center. All twenty religious groups serving the campus as well as the Office of Religious Affairs are housed in this building.

Although working in the Division of Student Personnel, the director has initiated a program of religious studies in the university and a center for theological studies for the metropolitan area which lacks a Protestant seminary.

The vice president for student affairs was recently fired by the new president of the institution. Seeing that justification for expenditures for student affairs programs is being heeded less and less at the university, the director recently proposed restructuring of the religious affairs offices into an academic institute for religion and social problems. Research, teaching, consultation, and social action functions would be combined under "a new framework for

an understanding and reconstruction of those institutions and human relationships to which each religion and the university can contribute, and thus, hopefully, aid in creation of a more humane and democratic society." On a voluntary basis, the campus ministers would be incorporated into the center as directors of issue-oriented task forces, "capable of responding with a high degree of rapidity and flexibility to emerging and identifiable student concerns."

The institute would have an advisory board of faculty, students, and administrators appointed by the president of the university. The institute director would report to the Vice President for Academic Affairs and the Vice President for Graduate Studies and Research. Interdisciplinary in nature, the institute would draw resources from and provide resources for the several departments concerned with social policy. Implementation of this program awaits substantial funding possibly requiring private and foundation sources in addition to public funds.

CONCLUSION

These fifteen cases illustrate both the problems involved and the struggles in finding fair approaches to adjudication amongst the parties concerned about religious life on America's public college campuses. Each in its own context has sought a solution to an entanglement of legal issues and educational goals, competition for finances and facilities, availability of qualified staff, and the inevitable conflict between parties both within and without the institution contending for their own interests.

As models, these schools offer educational rationales, programmatic approaches, organizational arrangements, position descriptions, and liaison relationships by which the problems relating to religious life on public campuses can be surmounted. No one should be seen as ideal for any other campus. Each represents the compromises which have been practicable among the impinging factors at that location. As a result, to some degree on each campus, students as a part of their total educational opportunities may become better informed about religious options and their possible consequences on their lives.

If one factor seems critical in these arrangements, it has been leadership—often that of one person. When leadership has been present, strong programs have been developed even in regions where other institutions have held back, pleading legal problems. The weaknesses of a thin leadership base were also evident—a tendency toward idiosyncratic programs with high mortality. On the other hand, when leadership has built a strong base in explicit policy statements, an educationally-based operating philosophy, and commitments of finances and facilities, programs have grown and have been able to evolve to meet changing needs even though personalities have come and gone.

a journal item II

TO: Dr. Smith, Executive Secretary

FROM: G. Hayber, Executive Assistant

RE: Holding Religious Services on-Campus

10/28/70

Mr. F. Michael Ahern stated that there were no state laws against the practice of holding religious services on campus of state institutions but that it would be his recommendation, if the Board were contemplating this policy, that provision be made to hold these after the hours an institution would be open for its regular program. In addition, he felt it would be important also that provision be made for all denominations.

I checked around the New England Region and received reports from the following states:

New York: I spoke with Dr. Charles Evans in Mr. Frost's office in Albany and was informed that they do have a policy based upon an opinion secured from the Attorney General's Office. (Copy attached.)

New Jersey: Something inherited from the State Department of Education - prior to the formation of a system of higher education - governs in the matter of religious services and the Chancellor's Office will mail it to us. At the present the services that are held are under the auspices of the various student religious organizations.

Maine: Dr. Dwight Rideout, Associate Dean of Student Affairs at the University of Maine (Orono) stated that at present, religious services are held by the various religious groups on campus. This practice is to be reviewed - some people are questioning whether any state funds are being used to cover expenses - he feels not - perhaps only facilities have been involved in the past in that the Memorial Union Building has been used by one group or another. If anything other than space has been used, costs have been charged to the groups.

New Hampshire: Dr. C. Robert Keesey, Secretary of the University of New Hampshire: "We have had no problem since we have strictly observed the separation of church and state. Problems do not arise because the student organizations are involved in planning services and these groups are chartered by the University and are free to determine their program, therefore the matter is not the policy of the University. Another circumstance which contributes to harmony is the fact that there is an ecumenical minister on the campus and he is hired by a board of lay people who represent a variety of churches in the state and again, their program is their program and they can hold their own services. The University, therefore, does not get into formally calling services. There is nothing pointed in the statutes of New Hampshire."

Rhode Island: Most of the major denominations have chapels adjacent to the campus with the exception of the Jewish Community. In this case, the University permits the use of a chapel for the holding of Jewish services with costs being charged to the group.

Further, space is provided for the various chaplains of all faiths to have a small office to be available to the students.

Massachusetts: Believes there is no state policy. (The Office of the Chancellor in the Board of Higher Education.) Nevertheless, they will look into the matter and send along any information they uncover. Believe now the case to be one of the various students' organizations sponsoring services as required.

gh

stc.