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UNIVERSITY OF MINNESOTA
Office of the Dean of Students
Coordinator of Students' Religious Activities

Bureau History: Coordinator of Students' Religious Activities

The last Bureau to be organized in the Office of the Dean of Students is that of the Coordinator of Students' Religious Activities. This Bureau was authorized by the Board of Regents of the University in the summer of 1947 with the provision that funds for its first two years of operation would be contributed by church groups and private individuals, with the further understanding that support would be provided from regular University funds after legislative session in 1949. The present coordinator was appointed to the post in September 1947.

While the position as such represents a new development in student personnel work, this does not mean that it was the first recognition on the part of the University of the importance of religion in the lives of its students. Since the beginning of the University in the presidency of W. W. Folwell, and through all subsequent administrations, the University has been zealous in manifesting its concern for student spiritual well-being. Dr. Folwell remarked in one of his addresses that education,

"must be infused and consecrated with the spirit of the great teacher, but the church need not keep the keys of the school-room."*

*William Watts Folwell, University Addresses (Minneapolis: The H. W. Wilson Company, 1909), page 183

In President Northrop's day the policy of the University was well expressed in a commencement address by Professor Maria Sanford. "The University," she stated,

"is a teacher of righteousness. It knows no creed; as it is bound to do, it leaves all, Protestant and Catholic, Jew and Gentile absolutely free; but it exerts upon all a powerful influence for good. At this transition time, when we hold so lightly dogmas for which the fathers went cheerfully to dungeon and to death, when there is so great danger that with the form the essence also of religion may be lost, it is of the highest consequence that the influence of the University is decidedly religious. . . Here the student learns reverence for any faith which lifts the souls of men toward love of God and man; and learns also the liberality which not only tolerates in others' beliefs which he does not accept, but tolerates the idea that he himself may be wrong. He is taught by the lives of those from whom he receives instruction

that liberty does not mean license, and that in accepting the conclusions of science one does not renounce his allegiance to God.

"The narrow zeal of the bigot may declare that the University is irreligious but anyone, who with jealous care and watchfulness for the interests of religion, has studied for years the influence of the University upon the student body and upon the state, must emphatically deny the charge. If students sometimes give up tenets which they held before, they learn to reverence 'their conscience as their king', and to accept as 'true religion and undefiled', to deal justly, love mercy, and walk humbly before God'."*

* E. Bird Johnson, Forty Years of the University of Minnesota

Minneapolis: The General Alumni Association, 1910), page 264

As the University grew in enrolment, and as the multiplicity of diverse faith groups became more apparent on the Campus, it was clear that a University-sponsored Chapel service or the appointment of a University Chaplain could not be satisfactory when there existed diametrically different approaches to worship. Logic seemed inevitably to spell out a policy whereby the cultivation of spiritual growth among students was to be left to private organizations. Baptist students were to form their own organization; Catholics could have a Newman Club; Lutherans could band together according to their preferences; in fact there was as much freedom for students to assemble according to religious preferences as would be found in any American city or village. The advising and counseling of these faith groups was plainly the responsibility of the national denominational or interdenominational organizations with which the student groups were identified. Most churches designated a chaplain or counselor with responsibility to minister to the needs of these student "congregations".

Since, however, these diverse student religious organizations were an integral part of campus life, there needed to be 1) a pattern of liaison which would show the University's appreciation for the contribution of these religious programs and 2) a method of making sure that the contribution of these groups and their advisers would be constructive. Student religious groups like all other student organizations were under the guidance of the Student Activities Bureau, but because of the recognition of religion as a basic motivating force, together with full appreciation of the autonomy of religious activity in the American pattern of church-state separation, the establishment of a special bureau to coordinate religious activities was indicated.

Philosophy leading to the Establishment of the Bureau of the Coordinator of Students' Religious Activities

Credit for analyzing the need experienced by students for constructive guidance in the solution of religious problems and for envisioning a University program which could utilize the resources of the voluntary religious groups upon the campus must be accorded to Edmund G. Williamson. As coordinator of student personnel services, in 1940, he recommended to

President Guy Stanton Ford steps which might be taken to overcome students' religious perplexity and to integrate through a coordinated program the work of the religious foundations with the developing personal services of the University. Later in his role as Dean of Students, he succeeded in formulating an acceptable program which was designed to meet not only the needs of young men and women whose loyalty to their own denominational group remained strong during college years but also the uncertainty of students who, while dissatisfied with traditional viewpoints, could not be content with a materialistic answer nor with the instability of agnosticism.

The outbreak of World War II, together with the administrative changes intervening between the presidencies of Dr. Coffman and Dr. Morrill delayed the adoption of his recommendations for seven years.

In his letter to President Ford, January 26, 1940, Dr. Williamson outlined his conception of what should be done.

"... many local persons are coming to believe that some other agency must assume leadership for the development of a totally new type of program which shall supplement the work of campus churches and the Y.M.C.A. and the Y.W.C.A. This new program is conceived to be supra-denominational and separate from formally organized religion.

"In my own experience, I have found many students who cannot be stimulated by organized religion and who need help in formulating a philosophy of life built around contemporary ethical values. I hesitate to use the old terminology because of the unfortunate connotations acquired in the past, but it seems to me that contemporary students need the seasoning of a little 'idealism' particularly with regard to social values. I suppose a philosopher would say that students need an understanding of the normative sciences so they might evaluate the forces of contemporary life. I would say that students need a unifying principle in the form of a pattern of value-concepts. It is entirely probable that they need guidance in formulating value-patterns even though the end-product might be quite similar to those value-patterns evolved by past generations.

"To anyone who has counseled students intimately in a university this need stands out conspicuously. One need not, however, arrive at a pessimistic conclusion that young people are today 'going to the dogs'. Even in technical counseling, such as we have tried to develop through the Testing Bureau, we meet this problem, although in a different setting. The problems of personality integration are well known to the psychologist and the psychiatrist as well as to the educator. Many students want help in integrating their college and extra-college experiences into a unified whole. In the medieval university, theology served as the unifying principle. Contemporary higher education makes no such provision for unity.

"More and more our counseling on this campus emphasizes this aspect of assistance to students. We avoid the terminology of the religious worker, we employ different procedures, we speak of mental hygiene, personality development, and the formulation of ethical goals, but we are dealing with essentially the same problems.

"My own experiences lead me to believe that what we need on this campus is a special type of counselor who will concentrate upon the problems of moral and ethical development and not be restricted to the minutiae of conduct on the one hand or vocational specialization on the other. I suppose one could call this individual a religious counselor, but certainly not in the narrow denominational sense. Such a person should work primarily with students, although in time his influence might be felt in the faculty circles and perhaps in the development of curricula. Such a person would have to be sufficiently resourceful to invent new approaches to reach those students who have actively or passively rejected organized religion. This automatically eliminates a student pastor. Furthermore, such a person should not duplicate or compete with the work of the campus churches. His work should be supra-denominational.

"Such a special counselor would help students develop what is vaguely referred to as a 'philosophy of life'. Indeed, he would hope to help students develop a sense of moral and ethical values around which they could organize the skills of professional competence developed in the classroom. For some students formally organized religion provides such motivation. For other students something totally new is needed.

"While this counselor would need to work directly with students, yet his efforts should be coordinated with those of other counselors who specialize in other aspects of student development. Such an individual, provided he had the proper personality, intellectual competence, and character, would do much to tone up religious emphasis on the campus and give some meaning to student experiences. If I may use the terminology of my own office, such a counselor would coordinate all that now is done and exploit the possibilities of new types of programs in a state university. Such a person would bring to our faculty's present emphasis on research and professional competency, an emphasis upon ethical values which I fear is not always dominant at the present time.

". . . The other students who respond to organized religious programs are fairly well taken care of by existing church agencies, although the work needs to be correlated through intelligent leadership. What this campus needs is someone inventive enough to develop an indigenous program appropriate to our kind of a state university. If such a person could be found, I am confident that the citizenry of the state would endorse such action enthusiastically and, what is more important, a larger proportion of our students would leave us with that kind of maturity which comes with the development of philosophic insight and a sense of social and ethical values. My fourteen years of counseling students leads me to believe that our University is seriously deficient in this respect." (excerpts)

It is known that consideration was given by President Coffman

just prior to his death to the appointment of a University chaplain. There was reluctance on the part of University authorities to appoint an individual who, as an ordained clergyman of one denomination would, by that very allegiance, be handicapped in dealing with groups of other faiths. An alternative suggestion was made during the war years that a three fold chaplaincy be instituted with the University recognizing as member of its staff a Protestant clergyman, a Catholic priest and a Jewish rabbi. This solution was likewise recognized as inappropriate, not only because it would appear that the University was instituting a program competitive with the work of the established religious foundations, but also because denominations with smaller constituencies might feel that favoritism had been shown in designating three particular denominations at the expense of the others.

The war period itself provided opportunities for close cooperation between the University and the campus religious groups which had succeeded in strengthening their cooperative relationship in order to serve the needs of service men at the University. Because of his skill in student work and his excellent relationships with other religious organizations, the director of the University Y.M.C.A., Mr. J. Benjamin Schmoker, became recognized as the coordinator of religious activities, and it became apparent what progress could be made through the establishment of a close-working relationship between the religious groups and the office of the Dean of Students. The departure of Mr. Schmoker in 1947 to become associated with the International Y.M.C.A. brought a rapid crystallization to the plans which Dr. Edmund G. Williamson, Dean of Students, had been formulating with the sympathetic approval of President James L. Morrill. This was the recommendation that the University should add to its staff a new department in the office of the Dean of Students an individual to serve as coordinator of students' religious activities. Dean Williamson enlisted in behalf of his proposal the support of the religious foundation workers and of numerous church people in the Twin Cities who had concerned themselves to enrich the religious life of University students. Inasmuch as no budgetary provision had been made in the legislative appropriation for the current fiscal period, it was necessary that temporary financial support should be secured for the first two years of the program, pending the inclusion of this new budget in regular University expenditures. President Morrill and Dean Williamson presented to the church groups the following proposition to enable the appointment to be made, and it was given the promise of financial support by religious leaders in Minneapolis and St. Paul.

"In state universities it is desirable that a variety of religious programs be provided so that students may make intelligent choices of the type of religious participation they desire. It is equally desirable that the citizens of the state see clearly that the University supports these religious programs which aid in the overcoming of religious illiteracy, rediscovery of the religious roots of culture, and further aid students in finding and developing a philosophy of life. As a state institution, the University does not conduct religious programs of its own but it does wish to assist in the development of those programs which meet the needs, interests and convictions of students and faculty members.

"To this end it is proposed that individual friends of the University, and religious organizations including the several student religious foundations, all should join together in developing financial support for a program designed to coordinate and assist in the development and further strengthening of the present denominational programs and such other religious and ethical groups as may be represented in the University community. It is proposed that funds raised for this purpose be used to employ a professionally trained personnel worker who, operating through the Office of the Dean of Students, will serve in a staff relationship with the religious foundations and student churches and with the other religious forces of the community and the state. This individual will assist the religious organizations in coordinating their several programs with one another and with various related University personnel services. Furthermore this individual will counsel with the religious groups on matters of University relationships and in general help the organizations to strengthen their distinctive contributions to student life of the University. He will also assist the religious workers in their cooperation with personnel agencies through in-service staff training programs similar to those conducted for other personnel agencies. In this manner the rich resources of the University's personnel and educational agencies will be made available to religious workers in assisting students to achieve maximum personal development. In like manner the rich resources of religious foundations, functioning as student groups, will be made available to students through the University's personnel agencies. Through such close cooperation, all workers in the field of religion will strengthen the means available for the fullest expression of religious ideals consistent with the fundamental objectives of the University."

When the committee of Twin City church leaders headed by Mrs. Algot F. Johnson assured President Merrill and Dean Williamson of their willingness to provide financial support for the program during its initial two years, steps were immediately taken to get the program under way, and Henry E. Allen, Ph.D. of Bronxville, New York, was called to undertake the responsibilities attendant upon this new office.

A budget of \$9,600 was established to cover salaries of the Coordinator and a secretary, and for supplies. On July 1, 1949, the budget of the Bureau was taken over in full as part of the regular University operation. On July 1, 1951, the academic rank of the Coordinator was advanced to that of full professor. For the year 1952 the budget was \$10,306.

Present Program

At the present time 30 student religious organizations exist as follows:

Minneapolis Campus

ASSEMBLIES OF GOD	- University Pentecostal Fellowship
BAPTIST	- Roger Williams Fellowship
BUDDHIST	- Buddhist Student Group
CATHOLIC	- The Newman Foundation
CHRISTIAN SCIENCE	- Christian Science Organization
CONGREGATIONAL	- Pilgrim Foundation
DISCIPLES OF GOD	- Disciple Student Fellowship
EASTERN ORTHODOX	- Eastern Orthodox Fellowship
EVANGELICAL MISSION COVENANT	- Covenant Club
FRIENDS	- Society of University Friends
INTER-VARSITY	- Minnesota Christian Fellowship
JEWISH	- Hillel Foundation
LATTER DAY SAINTS	- Mormon Fellowship
LUTHERAN	- Lutheran Student Association
LUTHERAN MISSOURI SYNOD	- Gamma Delta
METHODIST	- Wesley Foundation
MENNONITE	- University Mennonite Fellowship
PRESBYTERIAN	- Westminster Foundation
REORGANIZED CHURCH OF JESUS CHRIST LATTER DAY SAINTS	- R.L.D.S. Student Organization
UNITARIAN-UNIVERSALIST	- Tri-U Student Association
Y.M.C.A.	- University YMCA
Y.W.C.A.	- University YWCA

St. Paul Campus

CATHOLIC	- The Newman Foundation
CONGREGATIONAL-- PRESBYTERIAN	- Congregational-Presbyterian Fellowship
EVANGELICAL UNITED BRETHREN	- Student Fellowship of the EUB
INTER-VARSITY	- Minnesota Christian Fellowship
LUTHERAN	- Lutheran Student Association
METHODIST	- Wesley Foundation
Y.W.C.A.	- University YWCA

A survey undertaken in the year 1947-48 revealed that in an average week, meetings were held in the separate religious organizations with the frequency indicated in the following table:

Weekly Schedule of Religious Affairs

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
25	19	25	28	25	23	8

Spring 1948

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
32	21	29	28	30	26	6

On a typical Sunday, for example, such foundations as are organized in conjunction with a church, e.g., University Baptist Church, the Episcopal Holy Trinity Parish at St. Timothy's House, and the First Methodist Church, and those which are organized to function as student congregations or primarily for the University Community, e.g., the Missouri Synod Lutheran Student Chapel and Newman Hall for Catholic students, schedule regular worship services in their own sanctuaries (with the exception of the Episcopal parish which utilizes the chapel in the Continuation Center Study pending completion of its own building). As for remaining foundations, students are encouraged to worship in the churches in the Southeast area adjacent to the University or elsewhere in the Twin Cities. On Sunday evenings all the denominational Christian groups, Catholic, Methodist, Baptist, Presbyterian, Episcopal, Congregational, Lutheran, and Missouri Synod, with buildings of their own, hold active programs and frequently include a meal and a social period, in addition to worship, discussion and study activities. On a typical week day, in addition to prayer and worship opportunities, the denominational groups provide lectures and sessions dealing with Bible study, missions, and social action. The YMCA, YWCA, Inter-Varsity and Tri-U groups provide a wide variety of day-time discussion, study, and fellowship activities. Some of the smaller groups with membership ranging from 5-50 may meet only once a week, or perhaps once or twice a month, as for example the Christian Science Organization weekly testimonial meetings and the program sessions of the Eastern Orthodox Fellowship which are scheduled on call of the officers and advisers.

It is obviously impossible for the Coordinator to maintain contact with all the activities which occur within the individual religious groups. However, on the professional and on the student levels there exists coordinating machinery known as Councils of Religious Advisers and the Student Council of Religion, with functioning counterparts on the Minneapolis and St. Paul Campuses. With these four Councils and their various sub-committees, all of which involve the inter-play of diverse faith groups, the Coordinator seeks to maintain a very close relationship. Each of the Councils of Religious Advisers meets at least once a month while the Student Councils meet once a week during the academic year. It is through the Councils and their officers that committees are

set up to function for freshman Orientation, for Church Night during Welcome Week, for the issuing of a Booklet describing religious programs, for the observance of a religious emphasis program usually called Religion in Life Week, for the observance of Brotherhood Week in February, for the promotion of Moral Issues Forums, and for policies relating to the Inter-Religious Reading Room. Approximately 40 group meetings of this kind take place each month and the Coordinator makes an effort to attend them all. With the changing student population and the general unfamiliarity of students with enterprises involving more than one faith point of view, it is almost essential that the Coordinator be on hand to provide the background of experience and the over-all acquaintance with University and Foundation policies necessary for the avoidance of serious errors in planning. Staff members of the Student Activities Bureau and Committee Advisers appointed by the over-all Council of Religious Advisers carry on much of the active guidance for successful programming. The Coordinator's office by maintaining files of the experience of previous years and through the scheduling of individual conferences with advisers and chairmen of the committees, provides a continuity and certain guideposts so that each newly organized committee has the experience of the past to go on.

It is notable that Minnesota has the largest Lutheran enrolment of any university in the world and one of the largest Catholic enrolments of any university in the United States. From consultations, conferences and correspondence involving chaplains and administrators in other universities throughout the country the conclusion may safely be drawn that no other campus religious program involves so large a number of self sufficient religious organizations which at the same time function together for a coordinated approach to the campus. There is no pressure put by the University to force its preconceived ideas of theology or social action upon the foundations. However, the original framework which provides that students and pastors shall meet and consult together on matters where there is no question of theology or worship brings about an acquaintanceship across faith lines and builds a respect for the sincerely held views of others. Such opportunities to work together without ridicule or insults must guarantee the diminution of tensions based on ignorance and the magnification of acceptance based on understanding, so vitally needed in a nation devoted to freedom of thought and belief.

Functions of the Coordinator's Office

Among the functions carried out by the Coordinator's office are the following:

1. Processing of religious census cards. Once each year at registration for the fall quarter, every student is given the opportunity to fill out a form indicating his denominational affiliation. The Coordinator's office keeps statistical record of these cards but sends the originals to the religious organization with which the student has identified himself. Thus the campus religious foundations are able to know what students have come to the University from their own denominations and to extend them a welcome to the activities and program which the group provides. New students who register for the winter, spring, and summer quarters are likewise given the opportunity to fill out religious census cards. Between 70 and 75% of the students fill out these cards each fall.

Figures are as follows

	<u>1948</u>	<u>1949</u>	<u>1950</u>	<u>1951</u>	<u>1952</u>	<u>1953</u>
Total enrollment Fall Quarter	25,343	23,168	20,437	17,472	17,493	17,679
Total enrollment Census Cards	17,715	17,098	15,319	12,801	13,071	13,188
Percentage	69.9%	73.8%	74.9%	73.3%	74.7%	74.6%
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BAPTIST	695	650	568	461	419	472
BUDDHIST	---	19	19	22	23	17
CATHOLIC	3,823	3,966	3,303	2,676	2,675	2,926
CHRISTIAN SCIENCE	216	201	166	108	100	83
CONGREGATIONAL	1,003	997	910	717	636	726
DISCIPLES	---	83	78	50	49	52
EASTERN ORTHODOX	---	---	---	98	79	90
EPISCOPAL	1,025	949	854	684	612	641
EVANGELICAL MISSION COVENANT	---	---	---	---	---	158
EVANGELICAL UNITED BRETHREN	---	---	---	98	99	115
FRIENDS	---	---	18	20	14	13
INTER-VARSITY (MCF)	---	---	200	159	166	37
JEWISH	999	885	872	789	763	765
LATTER DAY SAINTS (Mormons)	---	---	30	25	24	18
LUTHERAN	4,852	4,750	4,090	3,575	3,312	3,630
LUTHERAN MISSOURI SYNOD	573	474	431	389	409	494
MENNONITE	---	---	---	10	15	27
METHODIST	2,058	1,881	1,641	1,277	1,180	1,299
PRESBYTERIAN	1,455	1,354	1,166	923	862	930
UNITARIAN	182	160	140	111	125	139
UNIVERSALIST	12	17	14	29	11	6
MISCELLANEOUS	822	399	362	394	161	382
UNDECIDED	---	---	458	372	300	168

2. Provision of consultative and statistical assistance. The Coordinator's Office is frequently called on by denominational agencies seeking information on University policies and advice on campus programs. Since the Coordinator is in contact with all of the various campus religious enterprises, he is able to serve as a clearing house and distribution center on methods of campus religious activities. He is occasionally able to call upon special research resources of the University to help the religious groups obtain an accurate picture of their enterprise.

3. Seminars for religious staff. Each year, in cooperation with the program committees of the religious staff (the Councils of Religious Advisers), meetings are arranged for the purpose of acquainting religious staff with relevant University programs to facilitate their counseling function. Sessions have been held on an average of once each quarter and have acquainted the religious staff with the several bureaus in the Office of the Dean of Students, administrators and counselors of various colleges in the University, with admissions, health and dormitory counseling programs. These meetings or consultations represent a type of in-service training program better to equip the religious staff to serve their student constituency.

4. Coordinator's Counseling Activities. While the Coordinator seldom attempts to advise students in regard to matters of personal religious belief, cases are frequently referred to him of students who express uncertainty or a need of guidance in their religious life. The Coordinator customarily interviews such students and refers them to a pastor, priest, or rabbi who can be more directly helpful in providing spiritual assistance. Much of the Coordinator's time is spent also in meetings of committees and councils made up of students from diverse faith groups. An indication of the extent of these activities is incorporated in the following table:

Year	Student Religious Organizations	Coordinator's Group Meetings	Coordinator's individual Conferences for Counseling and Program
1947-48	21	Information incomplete	
1948-49	23	453	505
1949-50	25	399	502
1950-51	27	410	282
1951-52	27	274	427
1952-53	29	291	317

5. Academic activities. The services of the Religious Coordinator are available to every division of the University. Instances of this sort of activity are: a. teaching an experimental course in General College, "Religions in Minnesota"; b. arranging seminars on inter-faith marriage for Family Life course and on spiritual problems of the sick for the Nursing Program; c. participating in panels on religion in public education; d. arranging non-credit study trips to religious centers in the Twin Cities open to the entire student body; e. planning conferences of state university leaders on procedures of dealing with religious matters in public supported higher education.

6. Assistance to inter-religious campus organizations. When activities are planned such as Religion in Life Week, Brotherhood Week, programs for welcoming new students, participation in Campus Chest drives, and publishing of a descriptive booklet to acquaint new students with religious programs, the Coordinator supplements the religious staff advisers in shaping the programs to help them be of maximum service to the University community.

7. Inter-Religious Reading Room. With the approval of the Board of Regents and the cooperation of the student religious organizations there has been established in connection with the Coordinator's office a Reading Room which includes:

- a. Forty-three periodicals from most of the faith groups represented on the Campus.
- b. Pamphlets discussing the beliefs and viewpoints of seventeen denominations or sects.

- c. Books on - Religions of the United States 22
 Religious Interpretation 18
 Race Relations 12
 Church in the Modern World 27
 World Religions 21
 Religion, Education & Ethics 45
 Philosophy and Theology 11
 Marriage and Family 22
- d. Pamphlets and publications dealing with ethical and moral aspects of applied religion, with particular emphasis on inter-religious good will and understanding. They are shelved under the following 13 headings:

Church and State
 Civil Liberties
 Hazen Foundation
 Human Relations
 UN & Foreign Policy

(material in folders under following headings:)

Alcoholism
 Bible
 Broadcasting
 Euthanasia
 Labor and Economics
 Mental Health
 Personnel, Vocational Guidance
 Universal Military Training

The library serves as a filter center for distribution of current religious information to students and faculty members who might wish to secure it.

During the years 1949-50 and 1950-51 the Danforth Foundation of St. Louis, Missouri, assigned "Danny Grads" to our campus, one each year, to be of assistance in the various campus religious programs. These have been the only full time aides assisting in the coordinating office. Although requests have been made each year for additional staff on either a full or part time basis, no such provision has been forthcoming. Religious activities are known to absorb one of the largest, if not the largest, blocs of student time. The 1948 study of "Participation in College Activities at the University of Minnesota," undertaken by the Dean of Students staff, revealed that "the largest amount of participation in a single activity category was found for religious and church activities, a total of 21 per cent men and 42 per cent women" (footnote ref. p. 41). Moreover in the area of organized off campus activity, 52 per cent of the women and 44 per cent of the men participated in church groups, a far greater proportion than was to be found in any other off-campus activity. (footnote ref. p. 53). With the current emphasis upon character and personality development, there would seem the strongest justification for enlargement of the University staff dealing with these groups. It is particularly noteworthy that 20 tax-supported institutions, according to a survey in 1952, report the appointment of religious coordinators on their campuses.*

*School & Society, December 6, 1952, Vol. 76, No. 1981, pages 359-363

Conclusion

Minnesota's experience as the pioneer in this field causes many inquiries to be directed here. In view of the fact that there is no campus in the country which provides curricular or internship opportunities for this new and growing profession, it would seem eminently desirable for the University to consider the appointment of an additional staff member who could work with the Coordinator in the shaping and development of such a program. Minnesota with its existing religious facilities and its curricular offerings in counseling, in group work, in case work, and in intergroup relations, should be able to provide an outstanding sequence in this field, one which is greatly needed for the strengthening of our national life.

The first seven years of Minnesota's religious program of religious coordination have provided ample evidence that it is possible for men and women of good will representing divergent faiths to work harmoniously together in the best American tradition guaranteeing freedom of worship. No longer may it truthfully be said that the only option presented to a student on a state university campus is one which leaves God out of the picture. It is to be hoped that the years ahead may see an enrichment of the curriculum to provide more complete treatment of the place and significance of religion in history and social institutions. There are also challenging possibilities, as one contemplates the rich religious resources of our faith groups, in the exploration of seminars, retreats, and week-end reading parties which would help to overcome the danger of over-specialization by providing opportunities for students of different departments and professions to consider the great moral and ethical implications of what they have learned as they relate to family, community, national and world problems. Such a program, while it might lack the unifying influence of a monolithic theology, might yet provide for the Minnesota student a sense of purpose and commitment which would be of the utmost significance insofar as the dynamics of his own faith could be seen against the perspective of other great philosophies and theologies.