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# Student Religious Organizations at Eastern Illinois University

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STUDENT RELIGIOUS ORGANIZATIONS

AT EASTERN ILLINOIS UNIVERSITY

(TITLE)

BY

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B.S. in Education  
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YEAR

I HEREBY RECOMMEND THIS PLAN B PAPER BE ACCEPTED AS  
FULFILLING THIS PART OF THE DEGREE, M.S. IN ED.

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## PREFACE

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## CHAPTER I

### INTRODUCTION

In American Colonial times active, voluntary student Christian groups formed almost as soon as the various universities were chartered. At first their meetings were secret, but by the time of the American Revolutionary War many of these Christian groups were functioning openly. The purpose of these student groups was to come together to discuss various religious topics. These groups were not organized on a national basis, but were structured differently from campus to campus.<sup>1</sup>

By 1850 these student Christian groups tended to fall into four patterns: (1) those groups whose purpose was to develop a devotional life among its members, (2) those groups who met to debate theological subjects, (3) those groups whose purpose was study and correspondence with missionaries, (4) those groups who met to study and take action on various ethical issues of the time, such as anti-slavery and temperance movements.<sup>2</sup>

Today, when we think of the student Christian groups, we usually refer to the so called church foundations where individual denominations or combined denominations give attention to the religious needs of their

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<sup>1</sup>George L. Earnshaw (ed.), The Campus Ministry (Valley Forge: The Judson Press, 1964), p. 66.

<sup>2</sup>Ibid., p. 67.

students. These church foundations, or student religious organizations, vary in structure and purpose from campus to campus, depending upon campus size and the means of support for the college--public, tax supported institutions or private, church supported institutions. In a public, tax supported college or university the control of the religious organizations on campus is usually placed under the Dean of Students; and in these institutions, due to legal restrictions, there is usually more regulation of these religious organizations (for example, no monetary help from the university). In the private colleges, which sometimes are church supported, the religious organizations are usually not under the supervision of the Dean of Students, but instead there is a special personnel worker who works full time with these groups. Private colleges are not under the same legal restrictions that public colleges are under as far as church organizations are concerned. The private colleges can, therefore, give various types of help to the church organizations (for example, they can give financial aid to these groups).

"Religion obviously occupies a position of varying prominence on different college campuses, and its prominence on a given campus seems to be an important determinant of the role that religion will play in the life of the students there."<sup>3</sup>

#### A. Purpose

Student religious organizations can play an important role in the educational process of a university. Their programs often aim to offer students an opportunity to learn and to grow socially and spiritually.

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<sup>3</sup>R. R. Evans and Jeffrey Hadden, "Some Correlates of Religious Participation Among College Freshman," Religious Education, LX (July, 1965), p. 285.

Because a friendly relationship is often developed between students and the minister, there is usually quite a bit of counseling (personal and group) accomplished by the minister to help the students with their many and varied problems. Since student religious organizations can play such an important part in the educational process of a university, the student personnel workers of the university should take an active part to become familiar with these religious groups. The purpose in writing this paper is to do just that--to survey all of the student religious organizations on the campus of Eastern Illinois University, Charleston, Illinois, so that those persons interested in student religious groups can read this paper and have an adequate understanding of those student religious organizations which exist on the campus of Eastern Illinois University. The program of each student religious organization on Eastern's campus and the problems that these groups encounter will be explained. The role of the minister or the adviser to these groups and the amount of time that they spend in counseling with students will also be discussed. Finally, these religious groups' relationship with the Student Religious Council and with the University itself will be discussed.

As previously stated, it is the purpose only to survey these groups. It is hoped that someone will take up where this paper has left off and explain other aspects, and to explain in greater detail, one of the student religious organizations on the campus of Eastern Illinois University.

#### B. Procedure

The majority of the information was gained from personal interviews with the ministers or with the advisers if there was no minister.



These interviews lasted from one to two hours, and in some cases it was necessary to have more than one interview with the minister or adviser. The ministers and advisers were extremely helpful, and they tried to provide all the information that was needed. All the information that they gave which was suitable to the purpose of this paper was used with the exception of that information which was asked to be kept confidential. To insure that the research would have continuity, six basic questions were asked in the interviews. These questions were:

1. Would you please explain in as much detail as possible the program of your student religious organization, giving such information as meeting nights, topics discussed, and the purpose of your organization?

2. As a minister (or adviser) what is your role in counseling students in your group--amount of time spent in counseling, what type of counseling is it, and what training have you had in counseling? (It should be mentioned that the word counseling means different things to different people. It is assumed that most of the counseling that is done by ministers and advisers of the student religious organizations is primarily religiously oriented. Therefore, in addition to personal and emotional counseling that the ministers and advisers do, religious counseling and religious teaching will also be included under the general term of counseling.)

3. How much time do you spend in working with your group or with the campus, and what do you spend most of your time doing? (The purpose of this question was to discover how much time campus ministers and ministers who had to work with the students and a town congregation could spend in campus work.)

4. What particular problems does your student religious organization face concerning:

- A. Mechanics of administration
  - 1. co-ordination
  - 2. leadership
  - 3. finances
- B. The content of the religious offerings
- C. General problems

(This list of problems was taken from Mueller's book, Student Personnel Work in Higher Education.)<sup>4</sup>

5. What do you feel is the role of the Student Religious Council? How effective do you believe the Student Religious Council is on Eastern's campus?

6. What do you feel is the relationship between your student organization and the University? (By University, it is meant the administration of Eastern Illinois University.)

A second source of information which was used for this paper was various magazines, pamphlets, articles, and books which the ministers and advisers gave me concerning their organizations and their religion.

Information was also gained from magazines found in the library and from a textbook, Student Personnel Work in Higher Education by Kate Mueller. It was from a chapter in this textbook that the idea was conceived to write on student religious organizations.

Therefore, there were three main sources of information for this paper. Beginning with one of the textbooks for Education 576, and together with magazine articles a list of questions was prepared that, when

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<sup>4</sup>Kate Hevner Mueller, Student Personnel Work in Higher Education (Boston: Houghton Mifflin Company, 1961), pp. 410-414.

answered by advisers and ministers, would give enough information for an adequate survey. Personal interviews with the ministers and advisers were then arranged and these people were asked the six questions. Finally, these people gave additional information in the form of pamphlets, magazines, and books which was used to complete the survey.

There are ten student religious organizations on the campus of Eastern Illinois University. These groups and their church affiliation are:

1. Gamma Delta - Lutheran
2. Baptist Student Union - Southern Baptist Church
3. Baptist Campus Ministry - American Baptist Church
4. Newman Club - Roman Catholic
5. Canterbury Association - Episcopalian
6. Christian Science Organization - Christian Science
7. United Campus Ministry - a combination of the Wesley Foundation (Methodist) and the United Campus Christian Fellowship (a combination of five smaller churches)
8. Inter-Varsity Christian Fellowship - an inter-denominational group
9. Informal Bible Study Group - an inter-denominational group
10. Fellowship of Christian Athletes - an inter-denominational group composed of campus varsity athletes

In addition to these ten organizations there is a Student Religious Council, supposedly composed of representatives from all the campus student religious organizations. It is the purpose of this Council to co-ordinate the activities of all the student religious organizations.

These religious groups either have a full time campus minister, a minister who serves both the students and a town congregation, or a faculty adviser who acts in the place of a minister.

## CHAPTER II

### GAMMA DELTA

Gamma Delta is the student religious organization of the Lutheran Church-Missouri Synod. There are three main branches of the Lutheran Church in the United States--Missouri Synod, American Lutheran Church, and Lutheran Church of America. Although Gamma Delta is the student group of the Missouri Synod, on Eastern's campus membership is composed from all three branches of the Lutheran Church. Alpha Mu Chapter of Gamma Delta has a student center at the Immanuel Lutheran Church, Ninth and Cleveland, and it is at this student center where Gamma Delta's meetings are held.

Reverend Walter Rose is the minister of Immanuel Lutheran Church, and he divides his time between the students and the local congregation. He is relatively new to Eastern Illinois University and to Charleston since he just arrived in May of 1966. When he was asked how much time he spent with the students and how much time he spent with the local congregation, he replied that "it is difficult to separate the students from the local congregation because the students are a part of the congregation." He went on to say that he spends approximately one-third of his time with just the students (Gamma Delta, counseling with students), one-third of his time with just the congregation (visiting members at their homes, congregational meetings), and one-third of his time with both groups (preparing for Sunday morning worship services).

Reverend Rose emphasized the fact that he considered the students to be a part of the local congregation. He felt that students can learn a great deal by participating in the work of the congregation--teaching Sunday School, for example.<sup>1</sup>

The program of Gamma Delta includes suppers on Sunday night and a special student service on Wednesday evening. It is the responsibility of the students to plan both of these weekly events. The Sunday night suppers are the social part of Gamma Delta. Parties, picnics, and/or business meetings are usually on the agenda for Sunday night. Occasionally a film may be shown, or a guest speaker may talk on a subject which interests the students, but about seventy-five per cent of the Sunday night meetings are purely social in nature. There are an average of about forty to fifty members who attend these suppers. On Wednesday evenings at 7:00 P.M. there is a special student service with Holy Communion. Members of Gamma Delta plan, and often personally conduct, these worship services. This is the religious aspect of Gamma Delta, and there are an average of about thirty members who attend these student worship services.<sup>2</sup> It is the purpose of these two weekly events (and the purpose of Gamma Delta itself) to:

- "1. Foster a thorough study of the Bible.
2. Disseminate the Scriptural philosophy of life.
3. Train Lutheran students for Christian service to God and their fellow man.
4. Maintain and increase Lutheran consciousness on the campus.
5. Maintain and increase local and inter-campus fellowship among students of our faith."<sup>3</sup>

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<sup>1</sup>Interview with Walter Rose, Minister of Immanuel Lutheran Church, Charleston, Illinois, March 27, 1967.

<sup>2</sup>Ibid.

<sup>3</sup>Alpha Mu Chapter of Gamma Delta, Constitution and By-Laws, Art. 2.



Reverend Rose believes that Gamma Delta does have certain problems which hinder its effectiveness as a student religious organization. Under the mechanics of administration he feels that there is a definite problem with leadership because many of the students are irresponsible when it comes to church work, and this results in poor planning and inadequate programming and meal planning. Most of the money which Gamma Delta uses to function comes from student dues (\$2.00 per quarter); and if the group needs more money than they receive from the dues, they can obtain the necessary funds from the congregation's treasury. Therefore, adequate finances are not a problem.<sup>4</sup>

There are two general problems of Gamma Delta according to Reverend Rose. The congregation of Immanuel Lutheran Church is neutral toward the students, and this is a problem because there are only a few members who will "go out of their way" to help the students or the program of Gamma Delta. The fact that a large percentage of students go home on weekends is another problem because it is difficult to organize any activities on the weekends.<sup>5</sup>

Reverend Rose spends approximately nine hours a week in individual counseling with students. In addition to this he feels that he does extensive group counseling at the meetings of Gamma Delta, especially at those meetings where there is discussion of a topic or a Bible passage. Most of the counseling that he does is religiously oriented, but he believes that religion is not their original problem. Instead,

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<sup>4</sup>Rose, March 27, 1967.

<sup>5</sup>Ibid.

he feels that their real problems are of a vocational and educational nature.<sup>6</sup>

Regarding experience and formal training in counseling, Reverend Rose has had nine quarter hours of courses in counseling at the Springfield Theological Seminary.<sup>7</sup>

The Student Religious Council (this organization will be described in Chapter XII) is not too effective as it is presently organized according to Rose. He feels that there is a definite need for this organization, but that it should only serve as a coordinating council and should not try to become a church or try to sponsor activities. (He is referring here to a special institute to be held in the fall which the Student Religious Council is sponsoring. The Illinois Council on Churches will send representatives to Eastern to speak on such topics as "English Proficiency Tests" and "Eastern's Library Facilities." Reverend Rose believes that these are not the concern of churches or the Student Religious Council.) He also objects to the fact that ministers are invited to attend the meetings of the Student Religious Council, but they cannot vote or express opinions. Therefore, Reverend Rose does feel that the Student Religious Council should exist, but it should revise its purpose and organization.<sup>8</sup>

Reverend Rose believes that the University (administration) has been helpful--"I have found them to be very co-operative." He stated that

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<sup>6</sup>Interview with Walter Rose, Minister of Immanuel Lutheran Church, Charleston, Illinois, May 12, 1967.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

he doesn't expect a state supported institution to go out of its way to help a minister or a religious organization, but that he has received all the help that he has ever asked for. For example, meetings are scheduled with ministers and University counselors so that each group may get to know each other and be able to work together effectively. The University also helps Gamma Delta and other student religious organizations by distributing Religious Preference Cards to all of the students at the beginning of each Fall Quarter and to each new student as they enroll. Reverend Rose was disappointed because these cards are optional (referring to the fact that the word "optional" is printed across the face of these preference cards). He feels that to know a student's religious preference is just as important as knowing his birthday. However, Reverend Rose had extremely favorable comments on his and Gamma Delta's relationship with the University.<sup>9</sup>

In conclusion, Gamma Delta appears to have a successful social and religious program, reaching about fifty students. The minister is able to divide his time between the students and the congregation without too much difficulty, and he has been able to develop good rapport with the students (one example of this is the large time which he spends in counseling with students). Although Gamma Delta does have some definite problems, the organization has been able to continue to provide social and religious programs for its members.

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<sup>9</sup>Ibid.



### CHAPTER III

#### UNITED CAMPUS MINISTRY

The United Campus Ministry is an informal working relationship with the Reverend Roy Trueblood and the Wesley Foundation together with the Reverend John King and the United Campus Christian Fellowship (a united Protestant group which includes: Presbyterian, Disciples of Christ, Evangelical United Brethren, United Church of Christ, Moravian, and in some areas, but not at Eastern, the American Baptist Church). The United Campus Ministry does not have a constitution, and it is not an officially recognized organization at Eastern Illinois University. Instead, it is an informal cooperative ministry between Trueblood and King with the purpose of achieving a more effective religious organization which will reach more students and faculty.

Because the United Campus Ministry has two ministers, the format of this chapter will be changed by first describing the program and early history of the United Campus Ministry and then describing each minister separately, concerning duties and philosophies as campus ministers.

In 1959 an associate pastor came to the Charleston Methodist Church. He was supposed to divide his time between the local congregation and the campus. During his three-year stay, there were many advances for the Methodist students--the Wesley Foundation was organized with a Board of Directors, and land and facilities were purchased adjacent to the campus (on Fourth Street across from Lawson Hall). In August of

1962 Roy Trueblood replaced Glen E. Wittrup. Trueblood also served the campus and the local Methodist Church. In June of 1964 Trueblood was appointed the full-time campus minister for the Wesley Foundation.<sup>1</sup>

In 1961 the United Campus Christian Fellowship (U.C.C.F.) was organized nationally, and since that time a Charleston Presbyterian minister and a Charleston Christian Church minister have worked together on campus to organize and advise a U.C.C.F. student group. In 1964 the Wesley Foundation and the U.C.C.F. joined for an informal cooperative ministry. As time passed it became financially possible to issue a call (a method of obtaining a minister in many churches) for a full-time campus minister for the United Campus Christian Fellowship organization on Eastern's campus. A call was sent to the Reverend John D. King, a Presbyterian minister from Westminster, Colorado, in December of 1965. He began his duties on Eastern's campus on February 1, 1966. Since both groups (U.C.C.F. and the Wesley Foundation) agreed that the cooperative ministry should continue, King occupied an office at the Wesley Foundation.<sup>2</sup>

The United Campus Ministry has the most ambitious program on Eastern's campus. This is probably due to the fact that it has two full-time campus ministers. Their meetings are held in the Wesley Foundation building on Fourth Street across from Lawson Hall. Although there is no official list of members, Reverend Trueblood stated that about 110 students have come to take part in the diversified program of the United Campus Ministry.

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<sup>1</sup>Roy W. Trueblood, A Position Paper Concerning the Developing United Campus Ministry at Eastern Illinois University, Charleston, Illinois (Charleston: By the author, 1967), p. 1

<sup>2</sup>Ibid., p. 2.

Because the United Campus Ministry is an informal organization with no written constitution, they have no written purpose. However, in the interviews with King and Trueblood, they stated that the purpose is the spiritual and social care and instruction of students, faculty, and non-academic personnel even though the meetings of the United Campus Ministry are composed mainly of students.<sup>3</sup>

In the Fall Quarter of 1966 there were activities of some type four nights a week. On Sunday evening there were suppers followed by films, topics, panel discussions, and the like. These topics were planned so that they could meet the students' interests, and they were flexible so that they could vary to meet the changing interests of the students. The first few sessions on Sunday evening were geared toward the purpose of orienting the new students--to acquaint them with the academic, social, and student environment of Eastern and to acquaint them with the varying program of the United Campus Ministry. On Tuesday night a "task group" was organized which was composed of students who wanted to be actively engaged in some form of ministry to the campus and community (for example, tutoring, various service activities). These "task groups" formed as interests developed, and the purpose of these groups was to act. On Thursday evenings there was a vesper service. After the vesper service there was a "search group" which was formed so that students could "search" their existence and discover what was personally meaningful to them. It was composed of "students who wanted to express themselves honestly in a group where they would be accepted." On Saturday night "The Colony," a coffeehouse, was held in the basement

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<sup>3</sup> Interview with Roy W. Trueblood, Campus Minister for the Wesley Foundation, Charleston, Illinois, April 5, 1967.

of the Wesley House. It is open from 7:00 P.M. to 12:00 P.M. "The Colony" is not sponsored by the United Campus Ministry, but "The Colony" is allowed to use the Wesley House.<sup>4</sup>

In the Winter Quarter of 1966-1967 all of the activities of the Fall Quarter continued plus: (1) an additional "search group" was formed under the leadership of Clifford Rust, the Pastor of the First Presbyterian Church in Charleston, (2) Reverend King began a study group on Christian ethics, (3) Reverend Trueblood began Tuesday and Thursday morning services from 7:30 A.M.-7:45 A.M. at the Fine Arts Center.<sup>5</sup>

Spring Quarter, 1967, saw all of the previous programs continue plus: (1) the students put on a musical review entitled "For Heaven's Sake" on April 9, (2) on the last Sunday of the quarter there was a meeting held to honor the graduating seniors.<sup>6</sup>

Besides these weekly events, the United Campus Ministry invites the students to come to the Wesley House to study, listen to the stereo, or to watch television. "Students come to the house to study during the week, play games and watch television, and to simply be themselves. This is important to any person, but particularly to college students. The UCM fulfills a real need by creating this atmosphere."<sup>7</sup>

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<sup>4</sup>"United Campus Ministry Report," Annual Report for the Wesley Foundation at Eastern Illinois University (Charleston: Wesley Foundation, 1967), p. 8.

<sup>5</sup>Ibid., p. 5.

<sup>6</sup>Ibid., p. 5.

<sup>7</sup>Don Frick, "The United Campus Ministry--A Student's View," Annual Report for the Wesley Foundation at Eastern Illinois University (Charleston: Wesley Foundation, 1967), p. 8.

A. Wesley Foundation - Reverend Roy W. Trueblood

Reverend Trueblood has been associated with the United Campus Ministry since it began on Eastern's campus in 1964. He is well qualified, therefore, to list the problems which this religious organization encounters. Adequate finances are not a problem with the United Campus Ministry. The Central Illinois Conference of the Methodist Church, along with the State Commission of the United Campus Christian Fellowship, supply the necessary funds for the United Campus Ministry. One problem, however, which Trueblood has noticed is a lack of warmth and openness in group fellowship. Cliques develop, and it is often difficult for new students to become acquainted and to "feel at home." Until this year student apathy was a problem; the students were not willing to take any responsibility. However, for some reason this was not a problem in the 1966-1967 school year. Trueblood feels that the weekend exodus home of many of the students is another problem which faces the United Campus Ministry.<sup>8</sup>

The amount of personal counseling that Reverend Trueblood does varies in amount from week to week. He averages about ten to fifteen hours per week in personal counseling which does not include the informal, short term counseling which goes on quite frequently. An interesting fact is that the majority of his clients are women. According to Trueblood, there are about six different types of counseling problems with which he deals. Marriage and pre-marriage counseling are two subjects which he often discusses in his counseling interviews. Students often come to Trueblood because of difficulties with other people--

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<sup>8</sup>Trueblood, April 5, 1967.



they are not getting along well with others and they don't know what is the matter. A fourth problem with which Trueblood counsels individuals is that an individual has developed quite a bit of anxiety about some particular subject and he wants to "get it off of his chest." This is often in the form of a confession where guilt plays a large part. Students who have difficulty making an appropriate vocational choice is a fifth type of problem with which Trueblood counsels students. Individuals also come to him with basic philosophical questions such as, "What is life?" or "Who am I?" This constitutes a sixth type of problem with which he deals.<sup>9</sup>

Counseling was Reverend Trueblood's main area of study in the seminary where he received his degree as a Methodist minister. Although he couldn't recall exactly, he stated that he had approximately 24 to 26 quarter hours in formal courses in counseling. In addition during the summer of 1966 he spent twelve weeks in counseling at a mental hospital in St. Louis.<sup>10</sup>

Trueblood spends most of his time as a full-time campus minister in teaching, counseling, and administering the program of the United Campus Ministry. He also assists the local Methodist Church by preaching several times. In addition, he also has spoken to different campus organizations such as the Newman Club, Gamma Delta, and Sigma Kappa.<sup>11</sup>

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<sup>9</sup>Interview with Roy W. Trueblood, Campus Minister for the Wesley Foundation, Charleston, Illinois, May 19, 1967.

<sup>10</sup>Ibid.

<sup>11</sup>Roy W. Trueblood, "The Duties of a Campus Minister," Annual Report for the Wesley Foundation at Eastern Illinois University (Charleston: Wesley Foundation, 1967), p. 7.

Trueblood had negative comments regarding the Student Religious Council as it is presently organized. He doesn't feel that it has been an effective organization. He cited as an example the New Student Religious Orientation Night held at the beginning of each Summer and Fall Quarters. The Student Religious Council is in charge of this, and Trueblood feels that orientation night has been handled poorly in the past. He feels that the idea of a Student Religious Council is a good idea, but its organization and purpose should be changed so that it would become a communicative device between student religious organizations and between the University and these organizations.<sup>12</sup>

Reverend Trueblood believes that there is generally a good relationship between the University (administration) and the United Campus Ministry. Trueblood feels that student religious groups are a part of the University, and these groups should encourage their students to become active in campus functions. There should be a "Christian voice throughout the campus."<sup>13</sup>

#### B. United Campus Christian Fellowship - Reverend John King

Reverend King began his duties as full-time campus minister for the United Campus Christian Fellowship in February of 1965. Since beginning his duties he has noticed some problems in the student religious organization which he advises. Just as Reverend Trueblood observed, Reverend King has also noticed that students in various programs of the United Campus Ministry tend to form into cliques, and it is difficult for new students to get acquainted. He also observed that the large

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<sup>12</sup>Trueblood, May 19, 1967

<sup>13</sup>Ibid.

number of students who go home on the weekends is a problem. King also stated that he was frustrated when he first came to Eastern because his program was not going as well as he thought it should (not enough members, for example). Today, however, he no longer faces this frustration, and he is relatively satisfied with the way that things are going.<sup>14</sup>

King has been a campus minister at Eastern for one and one-half years, and in the past three months (January, February, and March) he has begun to counsel more than he used to. He said that he does approximately four to six hours of personal "closed-door" counseling. He also stated that he does quite a bit of group counseling in the various meetings with students in the United Campus Ministry. Most of the counseling that he does concerns three types of problems. The first type of problem with which he counsels students, and the type which occupies most of his counseling time, is the student who is pinned or engaged and about to get married, and he or she is worried about marriage--pre-marital counseling. Students who have difficulty communicating with their parents is a second type of problem with which he counsels individuals. In most of the cases the parents did not attend college, and a communication barrier develops between parent and son or daughter. A third major type of problem is the problem of the individual who is suffering from some form of emotional illness.<sup>15</sup>

Reverend King has had one course in counseling at the seminary where he studied to become a minister. In addition to this he was

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<sup>14</sup>Interview with John King, Campus Minister of the United Campus Christian Fellowship, Charleston, Illinois, April 28, 1967.

<sup>15</sup>Ibid.



associate minister in a church with a minister who was well qualified in counseling. King learned much about counseling from this minister with whom he served for five years.<sup>16</sup>

King spends most of his time as a campus minister in working with the United Campus Ministry groups, counseling with students (personal and group), and involving himself in various campus activities, which he calls "Christian presence." This new philosophical position states that there is a "Christian presence" on and with the university (the faculty and the students), and the ministry belongs to them. The minister should be actively involved with the campus by: (1) teaching part-time courses in religion (this is not possible at state-supported Eastern Illinois University), (2) taking several courses at the university (which King does), (3) by researching and writing on certain topics which are of interest to the university and community, (4) by identifying with certain campus groups which already exist (for example, King is an adviser to the Delta Chi Social Fraternity). Therefore, the idea of "Christian presence" means that the minister is actively engaged in the activities of the university. Extensive time is required of a campus minister who subscribes to this new philosophical position.<sup>17</sup>

According to Reverend King the Student Religious Council plays a small part in regard to Eastern's student religious organizations. He feels that it should attempt to reorganize and assume a more important role with the religious groups (a communicative or co-ordinating function, for example), because it is not very effective as it is now organized.<sup>18</sup>

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<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

Reverend King stated that he had difficulty in trying to open channels with the University administration. The philosophy of "Christian presence" (page 20) states that ministers, and religion itself, should play a larger role on the campus. This view is often met with resistance by the administration on some state-supported campuses, and this is probably the reason Reverend King is having difficulty "opening channels" with the administration.<sup>19</sup>

In concluding this chapter on the United Campus Ministry, it is important that the ecumenical nature of this group should be mentioned. The United Campus Ministry is composed of the Wesley Foundation (Methodist) and the United Campus Christian Fellowship (a united Protestant group). These two organizations have unofficially, since there is no constitution, joined together because they feel that they can be more effective (they can have an improved program which reaches more students) working together than trying to work separately. This is the first ecumenical movement of student religious organizations at Eastern, but there is a possibility that this movement will continue to grow. According to Reverend King in the Fall Quarter there will be a pamphlet published by the Newman Club (Catholic), Canterbury Club (Episcopalian), American Baptist Group, and the United Campus Ministry which will help the new students become acquainted with these four student religious organizations. Another example of this growing ecumenical spirit is that the Wesley Foundation wants to build a new campus center. The United Campus Christian Fellowship has \$15,000 in an account designated for a campus center, so there is a possibility of building together and continuing

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<sup>19</sup> Ibid.

this relationship. The Newman Club and the Canterbury Club have also talked about renting space at this new campus center .

As stated previously, the United Campus Ministry has the most ambitious program on Eastern's campus, reaching about 110 students. One reason for this fine program is that two full-time campus ministers have decided to cooperate. They feel that they can have a more effective program working together.

## CHAPTER IV

## BAPTIST STUDENT UNION

The Baptist Student Union is the student religious organization of the Southern Convention of the Baptist Church. (The Baptist Church is divided into many denominations. Three of the largest denominations are the Southern Baptists, the American Baptists, and the National Baptists.)<sup>1</sup> The Baptist Student Union holds its meetings at the University Baptist Church across the street from the Livingston Lord Administration Building (Old Main). In addition to the large chapel where worship services are held, there are also smaller rooms where committee meetings are held or where a student may come to study. Robert Eppinette is the Pastoral Adviser to the Baptist Student Union. He is also the minister of a local congregation which meets in the University Baptist Church. He has been the minister of the local Southern Baptist Church for twelve years. Eppinette must, therefore, divide his time between the local congregation and the student work. He stated that he usually spends more time with the students than he does with the regular congregation.<sup>2</sup>

There are ten college or university campuses in Illinois where there are Baptist Student Unions. According to Reverend Eppinette their

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<sup>1</sup> F. E. Mayer, The Religious Bodies of America (St. Louis: Concordia Publishing House, 1958), pp. 269-273.

<sup>2</sup> Interview with Robert Eppinette, Minister of the University Baptist Church, Charleston, Illinois, May 7, 1967.

programs differ from campus to campus. He believes that the programs of the different Baptist Student Unions depend on the students and how they want to organize and supervise the programs. There is, however, a state director who visits the different Baptist Student Unions in Illinois, and he tries to coordinate their programs by offering suggestions. The state director for Illinois is Maurice Willis, a retired Lieutenant Colonel in the United States Air Force. He usually visits the Baptist Student Union at Eastern about three times a month from his headquarters in Champaign, Illinois.<sup>3</sup>

The basic objectives of the Baptist Student Union are "to motivate students and faculty members to commitment to Jesus Christ as Savior and Lord."<sup>4</sup> The Baptist Student Union at Eastern meets three times per week to try and fulfill these objectives. There is a Sunday Student Service at 6:30 P.M. besides the regular Sunday morning service with the local congregation. At this evening service a student usually prepares a short sermon and after this the students discuss a Bible lesson. There are about twenty students who attend these evening services. On Tuesday at 7:30 P.M. the Baptist Student Union holds its general meetings which are attended by an average of about twenty-five students. The business meetings are held at these Tuesday night meetings. There are regular officers--President, Vice-President, Secretary-Treasurer--at these meetings. They appoint various committees and keep the official records. No dues are charged. There is occasionally a

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<sup>3</sup>Ibid.

<sup>4</sup>J. P. Edmunds (ed.), "The Objectives of Southern Baptist Student Work," The Quarterly Review, XXIII (First Quarter, 1963), p. 7.

speaker, a film, or some social function at these Tuesday night meetings. There is a "devotional break" from 11:30 A.M. to 11:45 A.M. on Thursday mornings at the University Baptist Church. At these "devotional breaks," which are attended by an average of eight to ten students, students prepare and deliver short sermons. The students take turns preparing for these Thursday morning devotions.<sup>5</sup>

Eppinette feels that not having adequate finances is the biggest problem that the Baptist Student Union encounters on this campus. Since this group does not charge any dues, and since it is autonomous from the local Baptist Church, (although they do pay the minister's salary and other church expenses such as electricity and water) there is virtually no source of income. However, recently the state director has attempted to get other Southern Baptist Churches in the state to contribute to a general fund. This money will then be given to the individual groups for their uses, and it will also be used to print pamphlets informing new students about the Baptist Student Union. Therefore, although finances is the biggest problem of this local group, this problem is being alleviated somewhat with the funds from other Baptist Churches in the state. Eppinette also feels that the large number of students who go home on weekends hurts the program because these students miss the Sunday services. He also stated that there is always a problem that students could form cliques.<sup>6</sup>

Leadership in the organization and co-ordination between the local group and the state director are not problems. Eppinette stated that

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<sup>5</sup>Eppinette, May 7, 1967.

<sup>6</sup>Ibid.



there have always been good leaders in the local group and a couple from the congregation, Mr. and Mrs. Forrest Gregg, advise the students and act as chaperones. The state director makes only suggestions to the local Baptist Student Union, so there is no problem with coordination between the two.<sup>7</sup>

Reverend Eppinette stated that the only counseling that he does is in regard to religious matters. Any student who has a problem with school or personal matters is referred to the group's faculty adviser, Dr. Janet Norberg, or to the Counseling Center. Reverend Eppinette acknowledges the fact that he doesn't have the training to counsel with individuals.<sup>8</sup>

Reverend Eppinette believes that the Student Religious Council is "dying a natural death." He feels that it could be an effective organization, but it has become a group that only gets the complaints from the student religious organizations. All the Council does is argue among itself. If it is to become an effective organization, its meetings will have to stop being "gripe sessions," according to Eppinette.<sup>9</sup>

Reverend Eppinette feels that the University (administration) has "bent over backwards to help student religious organizations." He gave as an example of this help the meetings which the ministers have held with the student personnel workers of the University. Eppinette was satisfied with the help which he has received from the University.<sup>10</sup>

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

The Baptist Student Union seems to have an adequate religious program to meet the needs of its members. A lack of finances has been a definite limitation on the program that this group can provide for its members. Now that the state director is collecting money from Baptist Churches in Illinois, this problem has been partially solved. For example, the Baptist Student Union has recently begun sending out to the students' homes in the Spring and Summer pamphlets informing students about the local group. The cost of this project is being paid by the state director. This additional financial support should make the Baptist Student Union at Eastern a much more effective student religious organization, able to reach more Southern Baptist students.



## CHAPTER V

## BAPTIST CAMPUS MINISTRY

The Baptist Campus Ministry is one of the newest student religious organizations at Eastern Illinois University. It has replaced the now defunct Roger Williams Fellowship at Eastern, keeping the same membership. The Baptist Campus Ministry is the student religious organization of the American Baptist Church. There are about six students who regularly attend the meetings of the Baptist Campus Ministry.

The minister who advises this Baptist student group is Francis Miksa, who just arrived at Eastern March 1, 1967. Miksa will divide his time between campus work and the work of the local congregation at the First Baptist Church, where he will serve as Associate Pastor for Christian Education and Youth. Theoretically, he is supposed to spend one half of his time with the local congregation and one half of his time with the campus.<sup>1</sup>

At the present time the students and Miksa are in the process of evaluating their program with the possibility of making changes next year. This is Miksa's first assignment as a campus minister, and because of this he is experimenting with the program of the Baptist Campus Ministry until he finds the most effective program which will reach

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<sup>1</sup>Eastern News, March 15, 1967, p. 11.

and benefit the most students. He plans to make the first six months of the Baptist Campus Ministry an experimental stage. (The Baptist Campus Ministry came into existence on Eastern's campus when Reverend Miksa arrived in March of this year.) Therefore, the present program is extremely flexible. Since he expects this experimental stage to end in six months, he hopes to have a definite program by September, 1967.<sup>2</sup>

The current experimental program consists of Sunday night meetings at 8:00 where the students and Miksa discuss various subjects of interest. These are informal, non-structured discussions. They are planned by quarter. The Baptist Campus Ministry holds its meetings in different homes of members of the Charleston First Baptist Church. There are about six students who regularly attend these meetings. Miksa tries to combine the social and spiritual activities. More purely social activities are planned for next year. (The Roger Williams Fellowship was holding its meetings on Thursday nights.)<sup>3</sup>

Finances are not a problem with the Baptist Campus Ministry. The main source of funds come from the local Charleston congregation and from a fund for campus work within the American Baptist Convention. The Baptist Campus Ministry charges no dues for its members. In addition to financial support, the American Baptist Convention also aids its campus ministers in organizing student religious organizations, and they also evaluate these student groups from time to time and offer suggestions. However, according to Miksa, each local situation is

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<sup>2</sup>Interview with Francis Miksa, Associate Pastor at the First Baptist Church, Charleston, Illinois, May 11, 1967.

<sup>3</sup>Ibid.

different, and a campus pastor must find the proper combination for his particular campus.<sup>4</sup>

It is difficult to list any problems which this organization encounters because it is in an experimental stage. The group's biggest problem, then, is organization and trying to establish an effective student religious group.

Miksa does not do a large amount of personal or group counseling at the present time. (This is probably due to the fact that he has been at Eastern for such a short period of time--two months--and as yet he is not too well acquainted with the students.) The counseling which he has done has been mainly religious in nature. He has had a few students come in with more serious emotional problems. Students with the more serious emotional problems are usually referred by Miksa to the University Counseling Center. The group counseling that he does is also mainly of a religious nature. Miksa said that he would like to begin working with some "search groups," composed of students who could honestly express themselves and still be accepted by the group to "search" out what is meaningful to them. He explained that he got the idea of the "search group" from the United Campus Ministry. Miksa stated that he had taken some courses in guidance and counseling at the seminary, but he did not say how many he had taken.<sup>5</sup>

Because the Student Religious Council did not meet Spring Quarter, Miksa did not have any relationship with the group. From what he had read and heard about the group, he thought that it was supposed to be a group composed of representatives from each student religious

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<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

organization who come together to gain ideas from each other. Miksa did not believe that it had succeeded in accomplishing this purpose. He also criticized the Student Religious Council on Eastern's campus because it supposedly coordinated the efforts of students who are religious, but it does not do anything to help those students who are without religion.<sup>6</sup>

Miksa stated that the University administration has given him and his student religious group quite a bit of help. He feels that the student religious organizations have been accepted as a part of the educational process of the University, and because of this, they receive all the help possible that a state supported institution can give a religious group. The fact that campus ministers are invited to counseling seminars and to participate in other University functions are examples of how the University helps the campus ministers and the religious programs that they offer.<sup>7</sup>

In concluding this chapter, the Baptist Campus Ministry, one of Eastern's newest student religious organizations is in a highly experimental and flexible state. Reverend Miksa is in the process of trying to develop the most effective program which will reach and benefit the largest possible number of students. The Roger Williams Fellowship, which has been replaced by the Baptist Campus Ministry, never had a minister who could devote as much time to campus work as Reverend Miksa will be able to. It will be most interesting to see what type of program Miksa organizes in September after his six month experimental period.

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

## CHAPTER VI

## CHRISTIAN SCIENCE FELLOWSHIP

The Christian Science Fellowship is the Organization of the Christian Science Church.

"The purpose of an Organization is to afford the college community the opportunity of learning the truth about Christian Science; to welcome Christian Scientists entering the college and unite them in closer bonds of Christian fellowship; to hold regular meetings; to sponsor Christian Science lectures; to participate in campus projects that will promote inter-religious interest and elevate individual thinking, campus thinking, and world thinking to a better apprehension of the Christ, Truth."<sup>1</sup>

There are no ministers in the Christian Science Churches. It is a church of laymen where a First and a Second Reader are elected from the membership to deliver the lesson-sermons on Sunday mornings.<sup>2</sup> Because there is no minister, Mrs. Nancy Keppler, faculty adviser of the Christian Science Fellowship on Eastern's campus, was interviewed for the information on this particular student religious organization. Mrs. Keppler has taken a leave of absence from the Home Economics Department, where she taught, so that she can care for her new baby. Mrs. Keppler spends her time as adviser by attending and helping plan the group's meetings and by helping with the typing and mimeographing

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<sup>1</sup>A Handbook of Information (Boston: Christian Science Publishing Society, n.d.), p. 4.

<sup>2</sup>Facts About Christian Science (Boston: Christian Science Publishing Society, 1959), p. 18.



that is done. She admits, however, that she does not spend as much time with this group as she used to because of her new baby.<sup>3</sup>

The local Student Organization meets weekly on Thursday evenings in a room at the Fine Arts Center. These meetings are open to all students and faculty members of the University. At these testimonial meetings, students prepare readings from the Bible or a Christian Science textbook, and the students testify how religion is important to them. There are occasionally films, tape recordings, and guest speakers. Once a year a Christian Science lecturer on a Christian Science college tour comes to this local Organization to speak. This lecturer is sponsored and paid by the Mother Church (the national headquarters of the Christian Science religion) in Boston, Massachusetts. There are no social activities sponsored by the local Student Organization or by the Christian Science Church.<sup>4</sup>

The College Organization Division of the Christian Science Church is of great help to the local Student Organizations. One way in which it aids the local groups is by helping them increase their membership. Branch Churches (these are local town and community churches) send "blueslips" containing the names and addresses of freshmen and newcomers arriving on campus in the Fall to the College Organization Division. The College Organization Division then sends these "blueslips" to the Student Organizations on the particular campus where the student

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<sup>3</sup>Interview with Nancy Keppler, Faculty Adviser to the Christian Science Fellowship at Eastern Illinois University, May 6, 1967.

<sup>4</sup>Ibid.

is going to attend in the Fall. They also send pamphlets informing the student on Student Christian Science Organizations. This national division also pays for college tours by Christian Science Lecturers. The College Organization Division is a valuable aid for the local Student Organizations.<sup>5</sup>

Mrs. Keppler said that the biggest problem that her group encounters is membership. It was not possible to find out how many members the local Student Organization has because Christian Scientists do not release membership figures. She said that she would like to have a 100 per cent turn out of all the Christian Scientists on campus. Although there are no membership dues, finances are not a major problem. Donations from members of the local Christian Science Church and from alumni cover the financial obligations of the local student group.<sup>6</sup>

There is no counseling done by Mrs. Keppler. Instead, a Christian Science Practitioner from Bloomington, Illinois, visits Eastern's campus once a month and helps students who have problems. The Christian Science Church believes that effective counseling is accomplished through prayer and understanding of the Bible.<sup>7</sup>

The idea of a Student Religious Council is a good idea but "this group is not strong" according to Mrs. Keppler. She feels that in addition to a Student Religious Council there should also be a council composed of ministers and faculty advisers to the student religious organizations.<sup>8</sup>

<sup>5</sup>A Handbook of Information, p. 30.

<sup>6</sup>Keppler, May 6, 1967.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

Mrs. Keppler is satisfied with the relationship which exists between the University (administration) and the student religious organization which she advises. The University allows the Christian Science Fellowship to use University facilities for meetings and lectures, and she feels that some state schools would not allow this because of the idea of "separation of church and state." She is pleased with the relationship which exists between the Christian Science Fellowship and the University.<sup>9</sup>

There are certain items which the Christian Science Church does not release for publication (membership, for example). Therefore, this student group could not be researched as thoroughly as was wanted because of the fear of "asking the wrong question."

Although there is no full-time minister to help this student organization it appears that they get as much help as possible from the College Organization Division of the Mother Church. Pamphlets and additional information and supplies are available from the College Organization Division at a very nominal cost. The Christian Science Practitioner who visits the campus every month helps in counseling students who have problems. Also, Mrs. Nancy Keppler appears to be a conscientious and hard working adviser for this Organization. Therefore, this local group can help Christian Science students to satisfy their religious needs.

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<sup>9</sup>Ibid.



## CHAPTER VII

## NEWMAN COMMUNITY

The Newman Community, representing the Roman Catholic Church at Eastern Illinois University, is another newly organized religious organization. The Newman Community has just this Spring Quarter replaced the Newman Club which is now defunct. According to Father John Franklin, the Roman Catholic Campus Chaplain at Eastern, the Newman Club was the traditional approach to the campus ministry, based on the fact of a small group where there was a close, face-to-face relationship among its members. In such a small group minutes, dues, and officers were not as inappropriate as they are today in a larger, more impersonal group. Also, full-time campus ministers were usually not available to the smaller groups.<sup>1</sup> The new idea of the Newman Community

"is an enveloping concept which has recently taken root with the University. In effect, it is the Catholic Church at EIU. Students and faculty-staff essentially compose its body, but the Community is open and welcomes any others who may be interested."<sup>2</sup>

In other words, this new concept says that all Catholics--members of the faculty and community in addition to students--are a part of the

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<sup>1</sup>Interview with John Franklin, Campus Chaplain at Eastern Illinois University for the Roman Catholic Church, May 10, 1967.

<sup>2</sup>Daily Times (Charleston), April 29, 1967, p. 4.

Newman Community. It is community oriented, and its program centers around the worship of God.

There are two Catholic Chaplains who work with the campus: Father John Franklin, who is a full-time campus minister, and Father Dan Moriarity, who is the minister at the St. Charles Borromeo Church in Charleston and also spends some of his time with the students. Father Franklin, who is Chaplain of the Newman Community, spends the greatest percentage of his time in campus work. He stated that he works from 2:00 P.M. till 10:00 P.M. every day except Saturday and Sunday. Most of the day he spends in personal counseling with students, teaching a class of theology (at the Newman Center), and hearing confessions and performing the Mass. Father Moriarity spends the greatest percentage of his time in work with the Charleston congregation.<sup>3</sup>

The Newman Community is continuing to meet on the second and fourth Thursday of the month, the old meeting time for the Newman Club. They hold their meetings in the Newman Center on the corner of Ninth and Lincoln. The Newman Center is also used by the students for recreational activities.<sup>4</sup>

When the Newman Community began, it elected co-chairmen (the only officers to be elected), and it established committees to help plan the program for next year. There is no official list of membership, and it is hoped that this will end a problem that they have had this year; namely, students and faculty members would not come to hear the guest speakers or panel discussions that the Newman Club offered because they

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<sup>3</sup>Franklin, May 10, 1967.

<sup>4</sup>Daily Times, April 29, 1967.

were not members of the Newman Club. Now, with the Newman Community, everyone on campus will be invited to the programs.<sup>5</sup>

The program for next year (1967-1968) is going to be an experiment where bold, original ideas will be tried. Next year's plans include small group discussions, guest speakers, films, and social events. The Newman Community hopes to vary its program so that it will not become dry and stale. The program will center around the worship of God, and it will be open for all (Catholics and non-Catholics, students and faculty) to attend.<sup>6</sup>

The Newman Community faces some definite problems, and one of these problems is not having adequate finances. The Newman Club used to collect dues but this is no longer done by the Newman Community. Their major source of income comes from student contributions in special student envelopes. The Knights of Columbus also give some financial support. Communication between the Newman Community and the students and faculty is another problem. Father Franklin finds it difficult to inform the students about the program of the Newman Community. He has not sent much information to the students through the mail because of the difficulty of keeping the mailing list up to date. The fact that so many students go home on the weekend is another problem for the Newman Community because they cannot plan any activities for the weekend. Father Franklin also feels that the provincialism of a large number of students adversely affects the program of the Newman Community. When speakers discuss such topics as race relations, religion, peace

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<sup>5</sup>Franklin, May 10, 1967

<sup>6</sup>Daily Times, April 29, 1967.

problems, and the like, some students are not well enough versed in the subjects to obtain any ideas from the speaker's comments.<sup>7</sup> These, then, are some of the problems which face the Newman Community.

Franklin spends quite a bit of his time in personal counseling. He stated that he does about twenty hours of personal counseling every week. In addition to this he does a lot of counseling "over coffee" (informal talks where people are seeking information more than anything else). About one-half of the personal counseling which Franklin does is with individuals who have problems with religion. He spends one-fourth of his counseling with people who are about to get married (pre-marital counseling). The final one-fourth of his counseling is done with students who have emotional problems (relations with others, for example).<sup>8</sup>

All of the courses that Franklin has had in counseling has been in the area of moral counseling. His psychology courses have been in the area of basic, elementary principles of psychology.<sup>9</sup>

The Student Religious Council is not very effective as it now exists, according to Franklin. He feels that the representatives to the Council do not come together to pursue a common program, but instead they come to protect their own interests. The Student Religious Council now handles Religious Orientation Night and the distribution of the Student Preference cards, but Franklin believes you could probably have these things without the Council.<sup>10</sup>

<sup>7</sup>Franklin, May 10, 1967

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

Franklin believes that the Newman Community serves Eastern Illinois University, and is, therefore, a part of the University. He feels that there is a good working relationship between the Newman Community and the administration of the University. It is his opinion, however, that the administration is afraid of adverse public opinion about the principle of separation of church and state and is, therefore, limited in the amount of help that they can offer the student religious organizations.<sup>11</sup>

The Newman Community, then, is one of Eastern's newest religious organizations, beginning during the Spring Quarter of 1967. It would be inappropriate to call the Newman Community a student organization since its program is open to everyone--students, faculty-staff, and members of the community. However, it has been included in this paper because the majority of those who attend are students.

The Newman Community is now in the process of making plans for next year (1967-1968). It is going to be an experimental year while Father Franklin and the various committees organize a program which will appeal to students and faculty. The other student religious organizations at Eastern are watching the Newman Community with interest because if their (Newman Community) newly organized program works, the other groups might consider this type of organization--one without dues, officers, minutes, and an official membership list.

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<sup>11</sup> Ibid.



## CHAPTER VIII

## CANTERBURY CLUB

The Canterbury Club is the student religious organization of the Episcopal Church. The Canterbury House, located at 1721 South Ninth Street, is where the Canterbury Club holds its weekly meetings. In addition to a meeting room, the house is also equipped with a chapel, where services are held on Sunday morning, and student rooms, where six male students may live each quarter.

Benjamin Hunter is the pastoral adviser for the Canterbury Club. He divides his time between the campus work and the Trinity Episcopal Church in Mattoon. Technically he is supposed to spend two days a week here at Eastern in student work. However, he usually spends about three or four days a week here at the Canterbury House. Most of Father Hunter's time at the campus is used to call on students, to help plan the programs, and to attend the meetings of the Canterbury Club.<sup>1</sup>

The Canterbury Club centers its activity around the church service on Sunday mornings where the main emphasis is on worship and instruction. The student group holds its meetings once a week on Wednesday or Sunday evening. At these weekly meetings there are discussion groups, exchanges with other student religious groups, speakers or business meetings where

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<sup>1</sup>Interview with Benjamin Hunter, Minister of the Trinity Episcopal Church, Mattoon, Illinois, May 17, 1967.



the students organize and plan the programs for the next quarter. Father Hunter is the adviser to this group, and he lets the students plan their own programs. The students have planned for Fall Quarter, 1967, a program which will, hopefully, include many of the foreign students on the campus. Father Hunter said that the purpose of the Canterbury Club was to provide a place of worship where students and faculty could come and participate in a planned program, where worship is the focal point.<sup>2</sup>

Finances and coordination of programs between the national organization and the student group are not problems for the Canterbury Club at Eastern, according to Hunter. Most of the money which the Canterbury Club uses comes from the rent which the students pay to live in the Canterbury House. (The Canterbury House was purchased with the use of a grant in money from the Episcopal Diocese of Springfield.) The Springfield Diocese pays Hunter's traveling expense between Mattoon and Charleston and the Episcopal Congregation in Mattoon pays his salary. The Springfield Diocese allows the Canterbury Club on each campus to organize and run their own program. The Springfield Diocese realizes that each campus has its own personality; and, therefore, the Canterbury Clubs are allowed to plan whatever program they want.<sup>3</sup>

The Canterbury Club at Eastern does have some difficulties which fall under the category of general problems, according to Father Hunter. One of its biggest problems is the difficulty in getting students to attend the meetings. In a small group (there are only sixty Episcopalians

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<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

on campus and only about ten of these students attend the meetings of the Canterbury Club) it is easy to lose interest and enthusiasm. Students who go home on weekends are another problem for the local group. Because some of the meetings are held on Sunday night, the students who go home on the weekends miss these meetings. Their absence is felt in the smaller group. Hunter also stated the Canterbury Club loses a lot of their members to social fraternities and social sororities. The Canterbury Club tries to develop leadership abilities in these students when they are Freshmen, only to lose many of these students to fraternities and sororities when they become Sophomores.<sup>4</sup>

Hunter usually averages about one hour of counseling per week. Students who have problems with school or their families take up the majority of his counseling time. He has taken several courses in counseling at the seminary where he was ordained, and he has had experience as a counselor when he worked in a mental hospital for a summer. He works in conjunction with the University Counseling Services; and if he believes that he cannot help a student, then he refers them to the counselors at Eastern.<sup>5</sup>

The basic idea of having the Student Religious Council is good because it allows the students to plan and coordinate the programs of their different student religious organizations, according to Hunter. However, he feels that the Student Religious Council is not very effective at the present time because the representatives are more concerned with protecting their own interests than in cooperating to

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<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

make the overall student religious program more effective. Hunter believes that the Student Religious Council could be an effective organization if it would re-examine its structure and purpose and plan a program which would be a benefit to all of the student religious groups--a better planned Religious Orientation Night, for example. Each particular religious group could also help make the Student Religious Council more effective by sending their best representatives. He also thought that it would be a good idea if the ministers who serve the student groups would meet together and coordinate their activities.<sup>6</sup> (A few meetings were held this year with the ministers. One of the main reasons that they met was because of the ineffectiveness of the Student Religious Council.)

Hunter believes that the University administration is beginning to recognize the importance of the campus religious programs and the important role that they play in the general program of Eastern Illinois University. It is his opinion that there has not been much done up until now between the University and religious organizations. He expects a working relationship to begin between the student religious groups and the University now that the University officials have recognized the importance of these groups.<sup>7</sup>

In concluding this chapter, it should be stated that the small membership of the Canterbury Club is the group's most pressing problem, and it will continue to adversely affect the group in the future.

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

Because the Canterbury Club is small, it has a difficult time carrying out an effective program to build membership; and because they do not have a large list of members, they cannot plan a good program. Therefore, a vicious circle develops. The Canterbury Club might look into the possibility of joining with another student religious organization for mutual benefit so that both group's programs would be strengthened.

A unique feature of the Episcopal group on this campus should be mentioned. This feature is the Canterbury House where Episcopalian male students live together. Part of the rent that these students pay is used to continue the program of the Canterbury Club.

## CHAPTER IX

## INTER-VARSITY CHRISTIAN FELLOWSHIP

The Inter-Varsity Christian Fellowship is an international inter-denominational group of about thrity-five students who meet on Eastern's campus. The IVCF was officially recognized on this campus in 1951 as a student religious organization. There are no ministers for this student group; but, instead, there are full-time or part-time staff members who act as advisers and counselors to the students. The faculty adviser to the IVCF on Eastern's campus is Dr. Louise Murray, a teacher at the Buzzard Laboratory School.

Dr. Murray stated that she spends at least two hours per week, and usually it is much more than two hours, working with this group. She spends most of her time as adviser to this group by attending meetings with the executive council (where they plan the program for the regular meetings), by attending the regular meetings (business meeting followed by speaker, panel discussion groups, and the like), and by personal counseling with some of the members.<sup>1</sup>

The program of the Inter-Varsity Christian Fellowship includes business meetings on Thursday night and prayer meetings in the morning and evening, Monday through Friday. The program is planned and led

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<sup>1</sup>Interview with Louise Murray, Faculty Adviser to the Inter-Varsity Christian Fellowship, May 18, 1967.

entirely by students; Dr. Murray simply advises the group. The IVCF placed great emphasis on student leadership and student participation. The Thursday night meetings include business meetings which are followed by a speaker, panel discussions, films, or a Bible discussion. At the short prayer meetings which are held in the mornings and evenings on Monday through Friday, "conversational prayers" are held where the students talk and pray about the needs and the problems of students. All of the group's meetings are held in the Fine Arts Center on the campus of Eastern Illinois University.<sup>2</sup>

"The aim of Inter-Varsity Christian Fellowship is to establish groups of Christian students in the colleges, universities, and schools of nursing whose purpose is:

1. leading others to a personal faith in Jesus Christ.
2. strengthening their own spiritual lives through Bible study and prayer.
3. presenting the call of God to the foreign mission field.
4. introducing international students to the claims of Christ."<sup>3</sup>

According to Dr. Murray the IVCF on this campus does not have any major problems. (She did tell me of one problem that they had but she asked me not to print it. This problem will be solved by Fall Quarter, 1967.) There is an excellent working relationship between the local group and the National IVCF. The National sends a staff member who visits this campus three times a year and gives the local group help with any problem which may have developed--he acts as a troubleshooter.

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<sup>2</sup>Interview with Louise Murray, Faculty Adviser to the Inter-Varsity Christian Fellowship, May 17, 1967.

<sup>3</sup>What is Inter-Varsity? (Chicago: Inter-Varsity Christian Fellowship, n.d.), pp. 2, 3.



Money is not a problem for this group because it takes so little money to operate the program, and what money is needed is collected from free will offerings by the students and contributions from alumni. \$10.00 per month of the local IVCF's money goes to help support a missionary, Faye Leitch, in Kajabe, Kenya.<sup>4</sup>

Dr. Murray stated that she did a great deal of counseling with members of the IVCF. She said that she spends about five hours per week (twenty hours per month) in personal counseling. In addition to this she does quite a bit of informal counseling "over coffee." Students who have problems adjusting to school, their roommate, or who have problems with the opposite sex are the types of students with whom she spends most of her time counseling. She also spends part of her counseling time with students who have problems with religion. Dr. Murray stated that she had taken courses in psychology and adolescent psychology, but that she did not have any particular courses in guidance. However, she said that she had experience in counseling because she had been a camp counselor for several months at the Bear Trap Ranch, an IVCF camp.<sup>5</sup>

The Student Religious Council had an ambitious program at one time, but then it seemed to die out, according to Dr. Murray. She does not feel that they are too effective as they are presently organized because they "do not know what they are trying to do. Their goals are not spelled out and because of this they are not eager to serve the campus."<sup>6</sup>

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<sup>4</sup>Murray, May 18, 1967.

<sup>5</sup>Murray, May 17, 1967.

<sup>6</sup>Murray, May 18, 1967.

She feels that the Student Religious Council has a place in working with student religious organizations on this campus, but the Council will have to set goals for itself and then work together to accomplish these goals.<sup>7</sup>

It is Dr. Murray's opinion that the University administration has been extremely helpful to the IVCF. They permit this group to meet on campus and to use University facilities. In addition to this they allow the group to keep its money deposited with the Business Office. Dr. Murray is "very pleased with the University. They could not help us any more."<sup>8</sup>

The Inter-Varsity Christian Fellowship is one of the older student religious organizations on Eastern's campus. According to Dr. Murray, who has been the faculty adviser for the group since 1952, the inter-denominational IVCF does not have any major problems; and its program, which is planned and led entirely by students, is functioning extremely well. The National IVCF appears to help the local group as much as possible by sending a man to visit this campus three times a year and by providing leadership training camps for students (the one for 1967 was held at Cedar Campus, Michigan). The IVCF has offered students at Eastern a fine program for this past year, and it appears that another fine program is in store for next year.

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<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

## CHAPTER X

## INFORMAL BIBLE STUDY GROUP

The Informal Bible Study Group was just organized on Eastern's campus Fall Quarter, 1966. It is an interdenominational group of students who come together, as its name implies, to informally study the Bible. The national organization has its headquarters in Los Angeles, California. (The first Informal Bible Study Group was organized at the University of California at Los Angeles, from where materials are sent to its local student groups free of charge.) There is no minister for this group; instead, Omara White, a faculty member from the Department of Business, is the adviser.<sup>1</sup>

White organized the Informal Bible Study Group on Eastern's campus Fall Quarter, 1966. White was a member of this group as a student at the University of California at Los Angeles; and when he came to Eastern to teach, he organized an Informal Bible Study Group.<sup>2</sup>

White stated that he spends about six to eight hours per week working with this group in preparation for their weekly meetings. He spends his time preparing lessons, mimeographing materials, purchasing refreshments, doing publicity work, and in personal counseling.<sup>3</sup>

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<sup>1</sup>Interview with Omara White, Faculty Adviser for the Informal Bible Study Group, May 16, 1967.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

The Informal Bible Study Group has its meetings at 7:30 P.M. on Monday nights in Blair Hall. The meetings begin with someone reading a passage from the Bible or listening to a selected Bible passage on a record. A mimeographed set of questions, which Mr. White has prepared, is then passed out to the group so that these questions may be used as a guide to discuss the Bible passage which they just heard.

The purpose of this group is to enable students to come to recognize Christ as their Savior and to provide the way for students to live a Godly life. They base all of their meetings on the study of the Bible. Although there is no official membership list, there are about twenty students who regularly attend these meetings.<sup>4</sup>

As opposed to most of the other student religious groups on this campus, the students do very little of the planning for the program of the Informal Bible Study Group. All of the organization and planning is done by Mr. White.

White stated that the biggest problem which his group faced this year was getting properly organized. This was the first time that White had ever organized a student religious group, and he found that there are many problems in the initial organization of a student group. Another problem which his group faced was getting members. White found it to be a difficult task to attract students to a new organization which was going to study the Bible. Finances were not a problem because White paid all of the group's expenses. There were, therefore, no dues for the students.<sup>5</sup>

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<sup>4</sup>Interview with Omara White, Faculty Adviser for the Informal Bible Study Group, May 19, 1967.

<sup>5</sup>Ibid.

Most of the counseling which White did was informal group counseling. He spent about two hours per week in this type of counseling. White said that the counseling would begin by students questioning the validity of the Scriptures, and from these discussions other problems--problems with school, family, or the opposite sex--were discovered and then discussed. Mr. White stated that he always used the Scriptures as his base in counseling with students. He has had no formal courses in guidance.<sup>6</sup>

The Informal Bible Study Group had no relationship with the Student Religious Council. Therefore, he had no opinions of the effectiveness of the Council.

Other than the fact that the University (administration) has allowed the Informal Bible Study Group to meet in University facilities, White says that they have not helped his group in any way. White says that the University officials have not expressed any disfavor toward the group which he advises, but they also have not helped it in any way.<sup>7</sup> His comments were generally negative toward the University administration.

Mr. White is not going to return to Eastern next Fall Quarter, and this will definitely hurt the Informal Bible Study Group. White was such a conscientious adviser that he did all of the work (planning the program, arranging for publicity, sending for information on Bible topics, and buying the refreshments) by himself, and the students did not gain the needed leadership experience. Now that he is gone, the students are forced to do the work without having any experience in

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

planning, organization, or leadership. Unless the Informal Bible Study Group can find an adviser for next year who is as enthusiastic and as willing to do all of the work like Mr. White did, this group will probably disband during the next school year.



## CHAPTER XI

## FELLOWSHIP OF CHRISTIAN ATHLETES

The Fellowship of Christian Athletes is a national interdenominational group of college athletes whose purpose is to provide "a program to confront athletes and coaches, and through them the youth of the nation, with the challenge and adventure of following Christ through the fellowship of the Church."<sup>1</sup> Receiving its constitution on May 7, 1967, this is the newest student religious organization of Eastern's campus. Its membership is composed of students who are members of one of the athletic teams of Eastern Illinois University. Anyone may attend these meetings, but membership is restricted to campus athletes.<sup>2</sup>

The idea to begin a chapter of the Fellowship of Christian Athletes on Eastern's campus came with Ben Newcomb, a member of the faculty in the Men's Physical Education Department. Newcomb came to Eastern from a high school in Sioux Falls, South Dakota, where he was the adviser of the Huddle Group, the high school version of the Fellowship of Christian Athletes. Newcomb is now the adviser of the Fellowship of Christian Athletes. Clyde Biggers and Tom Woodall, both of whom are members of the faculty in the Men's Physical Education Department at Eastern, were

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<sup>1</sup>Fellowship of Christian Athletes, Constitution, Art. III.

<sup>2</sup>Fellowship of Christian Athletes, Constitution, Art. II.

also instrumental in the organization of this student religious organization this year.<sup>3</sup>

This group meets every Thursday night at the Lantz Building primarily for Bible study. Different campus ministers meet with this group to discuss the Bible. They have also had guest speakers come and address the group. Films are also shown at these Thursday night meetings. There are about twelve men who regularly attend these meetings.<sup>4</sup>

Mr. Newcomb stated that he and the other advisers usually spend about two or three hours a week working with this group. They spent quite a bit of their time this year in organizing the group and preparing for the meetings--getting ministers and selecting topics.<sup>5</sup>

Newcomb says that this newly organized student religious group faces some definite problems. He stated that finances are a "tremendous problem." The local chapter of the Fellowship of Christian Athletes does not charge any dues and their only source of income is the Lettermen's Club at Eastern who pays the traveling expenses for the guest speakers. This is their only source of income and makes adequate finances a major problem. A second problem for this group is that it has difficulty getting members. Newcomb believes that the reason for this is that the students do not know what the Fellowship of Christian Athletes is yet. Students must get an insight into the organization and feel a need for it before they want to join, according to Newcomb.

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<sup>3</sup>Interview with Ben Newcomb, Faculty Adviser for the Fellowship of Christian Athletes, Eastern Illinois University, Charleston, Illinois,

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

Therefore, as long as students do not know what the group is, and they do not get any contact with the group, they cannot feel a need for the Fellowship of Christian Athletes and membership will stay small.<sup>6</sup> To solve this problem, the officers and adviser will have to publicize the program and purpose of the Fellowship of Christian Athletes next year if the group is to improve its membership. The national organization sends free pamphlets for use by the local chapter so that the chapter has help in informing the athletes about this religious organization which exists primarily for athletes.

Mr. Newcomb spends very little time in counseling. He said that he has had two people come in and discuss problems with him. These two particular individuals felt free to come in and talk to him as an adviser whereby they might not have taken their problems to the Counseling Center. Newcomb did not mention the nature of these students' problems. He has had no formal courses in the field of guidance (educational psychology courses are the closest that he has come to any guidance courses).<sup>7</sup>

The Fellowship of Christian Athletes on this campus has had no relationship with the Student Religious Council. Newcomb stated that he "didn't know anything about the group." Therefore, he had no opinions on the effectiveness of the Student Religious Council.<sup>8</sup> The Student Religious Council has not met since the end of Winter Quarter, and since the Fellowship of Christian Athletes did not become a recognized campus organization until May 7, this could be one reason why there was no relationship between the two.

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

Mr. Newcomb felt that the University administration has been extremely helpful toward the Fellowship of Christian Athletes. They helped them to become a recognized campus organization by helping write the constitution (suggesting changes, for example). Besides the administration, the Department of Physical Education and the Lettermen's Club at Eastern have been especially helpful.<sup>9</sup>

The Fellowship of Christian Athletes is Eastern's newest student religious organization. A poor financial condition and a small list of members are this group's biggest problems. The membership of the organization will probably rise as soon as the athletes on campus become better acquainted with its aims and objectives. If they are to overcome their inadequate financial situation, they must start charging dues and/or begin having money making projects, which in turn will draw the men into a closer working relationship. The Fellowship of Christian Athletes will undoubtedly have a fine religious program to offer its athletes in the future.

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<sup>9</sup>Ibid.

## CHAPTER XII

## STUDENT RELIGIOUS COUNCIL

The Student Religious Council at Eastern Illinois University is supposedly composed of two representatives from every student religious organization of this campus. However, the school year of 1966-1967 saw attendance at their meetings only by the representatives from the Newman Club, the United Campus Ministry, and the Inter-Varsity Christian Fellowship. Tim Thinnes, representative from the Newman Club, was the President of the Student Religious Council until Spring Quarter, 1967, when he had to resign because of a Tuesday night class. (The meetings of the Student Religious Council were held on the second and fourth Tuesday of every month.) Since Thinnes resigned at the beginning of Spring Quarter, the Student Religious Council has not held any meetings.<sup>1</sup>

The faculty adviser for this group is Ross Lyman, Eastern's Financial Aids Director. Mr. Lyman spends very little time with the Student Religious Council. It is Mr. Lyman's opinion that the individual student religious organizations on this campus have strong religious programs, and because of this there is no need for the Council to support any activities. He feels that the Council should act as an interchange, where ideas are exchanged between the groups.<sup>2</sup>

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<sup>1</sup>Interview with Tim Thinnes, past President of the Student Religious Council, May 11, 1967.

<sup>2</sup>Interview with Ross Lyman, Faculty Adviser for the Student Religious Council, March 27, 1967.



Thinnes said that the purpose of the Student Religious Council was to establish communication between religious groups. However, he admits that the Student Religious Council has been a "do-nothing group" this year. He said that everything that the group tried to do ended in failure. An example of this was Freshmen Religious Orientation Night, Summer Quarter, 1966. The individual who was in charge of publicity became ill and, therefore, did not do any publicity work. As a result, there were about fifteen new students at the Orientation Night.<sup>3</sup>

The program of the Student Religious Council includes three major activities each year. Freshmen Religious Orientation Night, where each minister who advises a student religious organization gives a short speech on that group, is held twice a year--Fall Quarter and Summer Quarter. The third activity which the Council sponsors is Christmas Caroling, where all of the religious groups are supposed to join together and go caroling on Eastern's campus. In addition to these three activities, the Council also distributes to the particular student groups the Religious Preference Cards. These cards are optional. All of the students may fill out these cards during Fall registration, and new students may fill them out their first quarter on campus.<sup>4</sup>

There were three major problems which faced the Student Religious Council, according to the group's past President, Tim Thinnes. The first problem was that the Council did not have adequate finances to plan a good program. Each student religious group was supposed to send to the

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<sup>3</sup>Thinnes, May 11, 1967.

<sup>4</sup>Lyman, March 27, 1967.



Council ten cents per quarter for every member that they had. However, the Council has not been able to collect any money from these organizations for the past two years. Because Eastern Illinois University is a state-supported institution, the University did not give the Council any money. Therefore, the Student Religious Council has not had any source of income for the past two years. A second problem which faced the Council this year was poor attendance by the representatives of the individual religious organizations. Thinnes feels that this is because the religious organizations had such fine programs this year that they did not need the Student Religious Council. Poor motivation by those students who did attend the meetings was a third problem for the Council. The representatives came because they had to, and they were not interested in trying to organize an effective program for the Student Religious Council. Because most of the representatives to the Council were not concerned about planning an effective program, there were only two topics discussed in last year's (1966-1967) meetings--trying to decide how they would pay the bill from the Audio-Visual Department for the use of the public address system used for Student Religious Orientation Night and trying to plan for the Christmas Caroling Party.<sup>5</sup>

In spite of these problems the Student Religious Council is planning an ambitious program for Fall Quarter. An Institute by the Illinois Council of Churches is planned for October 3, 1967. This will be a day when students can get together to discuss various topics, such as, "What is Truth and Who is God?" and "The English Proficiency Test and the Foreign Language Requirement at Eastern." This is the first time that

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<sup>5</sup>Thinnes, May 11, 1967.

this group has ever met on a university campus. In the past they have worked in different communities in Illinois.<sup>6</sup> It will be interesting to note the success of this Student Religious Council sponsored event.

Because of the nature of this group all of the questions which were asked to the advisers and ministers of the other student religious organizations were not asked to the adviser and President of this group. Committed were the questions about their role in counseling with students and their relationship with the University.

In the interviews with the advisers and the ministers of the student religious groups on Eastern's campus, it was found that none of them knew exactly what the Student Religious Council had done or was trying to accomplish. Therefore, the Council should hold a meeting with the ministers and advisers and explain the Council's program.

The future of the Student Religious Council on this campus looks dim. Any one of the three problems which face this group would be enough to cause a great hardship, but when all three problems face this group at the same time, they really have difficulties.

It appears that the ministers and advisers to the local groups could not care less if the Student Religious Council would cease to function. Most of their group's programs are functioning very well, and they do not need the Student Religious Council. Also, the ministers who advise student religious organizations are beginning to hold regular meetings together. These meetings could very easily take the place of the Student Religious Council.

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<sup>6</sup>Ibid.

## CHAPTER XIII

### CONCLUSION

In the preceding chapters an attempt has been made to present an adequate survey of the student religious organizations at Eastern Illinois University. It is hoped that an individual (student, faculty member, minister) will be able to read this paper and have a general knowledge of student religious organizations as they now exist on Eastern's campus. In the research some interesting facts have been found, and some observations and conclusions have been drawn from these facts. These observations and conclusions will now be presented to the reader.

The ministers and advisers who serve the student religious organizations spend quite a bit of their time working with these groups. As would be expected, full-time campus ministers devote more of their time to the campus religious work than a minister who serves both the students and a local congregation; and a minister who divides his time between students and a local congregation spends more time with student religious groups than does a faculty adviser. The ministers and advisers spend most of their time helping students plan the meetings, attending and often supervising the meetings, and counseling with students.

The programs of these student groups vary from organization to organization. It would be difficult to draw a generalization from these programs because of their individual differences. However, in the

majority of these groups their purpose seems to be to stress Christian fellowship and to stress the practical application of Christian living. Two of the groups, the Newman Community and the Baptist Campus Ministry, are in the process of experimenting with their programs until they find one that they believe will be effective and will reach the most people.

The membership of these groups (Table 1) varies from about six students who attend the programs to over one hundred students. There are three reasons that have been found for the size of student religious organizations: (1) the relative newness of the group, with the newest groups having the fewest members, (2) the number of students on campus which belong to a particular religious denomination (for example, you would expect the Lutherans to have more students at their religious group than the Episcopalians would have at theirs because there are more Lutheran students on campus than there are Episcopalian students), (3) the program which is offered by a religious group (the more variety that a religious group has in its program, the more students it will reach, such as the United Campus Ministry whose program offers students a different type of activity four nights a week).

The problems which face the student religious organizations on this campus are similar (Table 2). If a specific problem was not mentioned in regard to a particular group in the preceding chapters, it was because the minister or adviser did not feel that they had a problem in that area. Most of the problems were under the heading of general problems. Students who go home on weekends, students who form cliques, and problems with getting enough members, are some of the general problems that the majority of these groups encounter. Finances were considered to be a problem with three student religious organizations.

TABLE 1  
MEMBERSHIP OF THE STUDENT RELIGIOUS ORGANIZATIONS  
AT EASTERN ILLINOIS UNIVERSITY<sup>a</sup>

Organization	10 or less	11-25	26-50	51-75	76-100	over 100
Gamma Delta			X			X
United Campus Ministry						
Baptist Student Union			X			
Baptist Campus Ministry	X					
Christian Science Organization <sup>b</sup>						
Newman Community					X	
Canterbury Club	X					
Inter-Varsity Christian Fellowship			X			
Informal Bible Study Group		X				
Fellowship of Christian Athletes		X				

<sup>a</sup>Because some of these groups do not have official membership lists, these figures are based on the average number of students who attend the functions of the student religious organization.

<sup>b</sup>The Christian Science Church does release any figures on membership.

TABLE 2

PROBLEMS WHICH STUDENT RELIGIOUS ORGANIZATIONS  
ENCOUNTER AT EASTERN ILLINOIS UNIVERSITY

Problem	Gamma Delta	United Campus Ministry	Baptist Student Union	Baptist Student Ministry	Christian Science Organization	Newman Community	Canterbury Club	Inter-Varsity Christian Fellowship <sup>a</sup>	Informal Bible Study Group	Fellowship of Christian Athletes
A. Mechanics of Administration										
1. Co-ordination	X									
2. Leadership			X			X				X
3. Finances										
B. Content of the religious offerings										
C. General Problems										
1. Students who go home on weekends	X	X	X			X	X			
2. Students who form cliques		X	X							



TABLE 2--Continued

3. Local congregation which is indifferent toward students	X									
4. Organization in "experimental stage"				X		X			X	
5. Membership					X		X		X	X
6. Communication between members						X				
7. Provincialism of some students						X				
8. Members lost to other campus organizations							X			

<sup>a</sup>No problems according to the faculty adviser.

None of the groups stated that coordination of their programs with the national organization or the content of the religious offerings were problems for them.

The amount of personal and group counseling (Table 3) accomplished by the ministers and advisers varies from counselor to counselor. Generally, there is more time spent in counseling by the three full-time campus ministers (Franklin, Trueblood, and King) than by the four ministers who have to divide their time between students and a local congregation (Eppinette, Miksa, Hunter, and Rose) and the four faculty advisers (Keppler, Murray, White, and Newcomb). This is probably due to the fact that the full-time campus ministers have more time to spend with students and, therefore, get better acquainted with the students and better understand their problems. The amount of training that the ministers and advisers have had in the field of counseling ranges from no training to a major in counseling.

Counseling which has to deal with religious matters is the main type of counseling engaged in by the ministers and advisers. Marriage and pre-marriage counseling is the second largest type of counseling done by these individuals. The third main type of counseling is students who suffer from personal-emotional problems. This is the type of problem which many of the ministers and advisers refer to the Counseling Center at Eastern. The ministers and advisers implied that they would refer to the Counseling Center all of the clients with problems that they felt they were not qualified to handle.

All of the ministers or advisers who had any relationship with the Student Religious Council thought that it was an ineffective organization

TABLE 3  
COUNSELING

Name	Average amount of personal counseling per week	Type of problem	number of guidance courses
Rose-M <sup>a</sup>	8-10 hours	1. religious 2. educational-vocational	several courses
King-FTM	4-6 hours	1. pre-marriage 2. parents 3. emotional problems	one course
Trueblood-FTM	10-15 hours	1. marriage 2. pre-marriage 3. personal adjustment 4. vocational 5. basic philosophic questions 6. anxiety	guidance was Trueblood's major course of study in the seminary
Eppinette-M	1 hour or less	1. religious	none

TABLE 3--Continued

Miksa-M	1 hour or less	1. religious	several courses
Keppler-A	none		none
Franklin-FTM	17-20 hours	1. religious 2. pre-marriage 3. emotional problems	several courses but in the field of moral counseling
Hunter-M	1 hour or less	1. personal adjustment-with school, parents, or opposite sex	several courses
Murray-A	5 hours	1. personal adjustment 2. religious	several courses in psychology but no courses in guidance
White-A	none		none
Newcomb-A	1 hour or less	1. personal adjustment	none

<sup>a</sup> M = minister who serves students and a local congregation

FTM = full-time campus minister

A = faculty adviser to a student religious organization

(Table 4). It is interesting to note that these individuals each had a different idea about what the Student Religious Council was supposed to do. This indicates that the Council has poorly publicized its aims and objectives, and they should improve their publicity program so that the student religious groups know what to expect from this group.

Because all of the ministers and advisers thought that the Student Religious Council was ineffective, the officers and adviser of the Council should hold a meeting with representatives from the student religious organizations and try to reorganize the Council.

The comments regarding the relationship between the University administration and the student religious organizations were generally good (Table 5). Most of the ministers realized that Eastern Illinois University was a public, tax supported institution, and the amount of help that the administration can give these groups is limited due to the principle of separation of church and state. The administration considers these religious organizations as a part of the educational process, and they will give these groups as much help as they can while still abiding to the principle of separation of church and state. An example of this fine relationship which exists between the University and the student religious groups is the meetings which are held between University counselors and campus ministers (full-time and those who also serve a local congregation). These meetings are held so that the individuals can become better acquainted with each other. The ministers, also, can find out to whom they can refer those clients that have problems which the ministers feel inadequate to handle, thereby improving the overall counseling program for students at Eastern.

TABLE 4

OPINIONS OF THE MINISTERS AND THE ADVISERS  
TOWARD THE STUDENT RELIGIOUS COUNCIL

Organization	Effective as it is presently organized- however, Student Religious Council is not necessary	Effective as it is presently organized- good idea to have a Student Religious Council	Ineffective as it is presently organized good idea to have a Student Religious Council	Ineffective as it is presently organized-Student Religious Council not necessary
Gamma Delta			X	
United Campus Ministry			X	
Baptist Student Union			X	
Baptist Campus Ministry*				
Christian Science Organization			X	
Newman Community				X
Canterbury Club			X	
Inter-Varsity Christian Fellowship			X	
Informal Bible Study Group*				
Fellowship of Christian Athletes*				

\*Because of the relative newness of these groups, they have had no relationship with the Student Religious Council, and they have no opinion as to its effectiveness.



TABLE 5

OPINIONS OF THE MINISTERS AND THE ADVISERS TOWARD THE  
RELATIONSHIP BETWEEN THEIR STUDENT RELIGIOUS ORGANIZATIONS AND  
THE ADMINISTRATION OF EASTERN ILLINOIS UNIVERSITY

Organization	Excellent- couldn't be better	Good-helpful	Good relationship but not very helpful	Indifferent- not very helpful
Gamma Delta		X		
United Campus Ministry		X		
Baptist Student Union		X		
Baptist Campus Ministry		X		
Christian Science Organization		X		
Newman Community		X		
Canterbury Club			X	
Inter-Varsity Christian Fellowship	X			
Informal Bible Study Group				X
Fellowship of Christian Athletes	X			

In bringing to a close this chapter (and this paper) on conclusions and observations, the growing ecumenical spirit by some of the student religious organizations at Eastern should be mentioned. The Wesley Foundation and the United Campus Christian Fellowship have joined together to form the United Campus Ministry. From the interviews with the ministers who serve the student religious organizations and the printed material that they furnished, it appears that other student religious organizations (Newman Community, Baptist Campus Ministry and possibly the Canterbury Association) may join with the United Campus Ministry. The purpose of these groups joining the United Campus Ministry would be that together they could offer the students at Eastern a stronger religious program. These three groups could join with the United Campus Ministry as early as the 1968-1969 school year.

This, then, has been a survey of student religious organizations at Eastern Illinois University. It is hoped that after reading this paper, the reader will have some insight into the student religious organizations at Eastern Illinois University.

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#### INTERVIEWS

\_\_\_\_\_. Personal interview with Robert Eppinette, Minister of the University Baptist Church, Charleston, Illinois. May 7, 1967.

\_\_\_\_\_. Personal interview with John Franklin, Chaplain at Eastern Illinois University for the Roman Catholic Church, Charleston, Illinois. May 10, 1967.

\_\_\_\_\_. Personal interview with Benjamin Hunter, Minister of the Trinity Episcopal Church, Mattoon, Illinois. May 17, 1967.

\_\_\_\_\_. Personal interview with Nancy Keppler, Faculty Adviser for the Christian Science Organization, Charleston, Illinois. May 6, 1967.

\_\_\_\_\_. Personal interview with John King, Campus Minister of the United Campus Christian Fellowship, Charleston, Illinois. April 28, 1967.

\_\_\_\_\_. Personal interview with Ross Lyman, Faculty Adviser of the Student Religious Council, Eastern Illinois University, Charleston, Illinois. March 27, 1967.

- \_\_\_\_\_. Personal interview with Francis Miksa, Associate Pastor at the First Baptist Church, Charleston, Illinois. May 11, 1967.
- \_\_\_\_\_. Personal interview with Louise Murray, Faculty Adviser to the Inter-Varsity Christian Fellowship, Charleston, Illinois. May 17, 1967; May 18, 1967.
- \_\_\_\_\_. Personal interview with Ben Newcomb, Faculty Adviser to the Fellowship of Christian Athletes, Charleston, Illinois. May 24, 1967.
- \_\_\_\_\_. Personal interview with Walter Rose, Minister of Immanuel Lutheran Church, Charleston, Illinois. March 27, 1967; May 12, 1967.
- \_\_\_\_\_. Personal interview with Tim Thinner, Past President of the Student Religious Council, Eastern Illinois University, Charleston, Illinois. May 11, 1967.
- \_\_\_\_\_. Personal interview with Roy Trueblood, Campus Minister for the Wesley Foundation, Charleston, Illinois. April 5, 1967.
- \_\_\_\_\_. Personal interview with Omara White, Faculty Adviser for the Informal Bible Study Group, Charleston, Illinois. May 16, 1967; May 19, 1967.