both a student and not a student there. That is, he appeared to identify himself with all the others who were there, yet transcended them in some ways, as though he had already progressed through all the stages of learning and were now beyond the scene. He shall remain nameless to the reader, as indeed he did to me in the entirety of the dream.

Perhaps, in the light of the foregoing paragraph, I should say a word here about the character of the students in this seminary. As I was told by my guide, they were neither admitted nor graduated by the tedious recording processes at use in former times. They simply came, when it was time for their seminary experience, and left, when the time was ripe for them to do so. Only, having left, they continued to return as often as they felt the need or the ability to profit from doing so. Being told this, I noticed that many learners present appeared to be in their middle or later years, some even approaching senescence. There seemed to be no artificial divisions among them—all were engaged in the activity of learning and growing, regardless of age.

My guide said that most ministers in the church of that time found it useful and normal to return to a seminary for at least a month a year to re-engage themselves in various problems at a more intense level than was often possible in the parish. There was no literal specification that they must do so and no rule regarding their absence from the churches. They merely came and went as the need arose, making whatever arrangements were necessary at the time.

Didn’t the church members complain of the looseness of this arrangement? I inquired of the guide. No, he said, they regarded it as important to them as well as to the minister, and besides, the churches were structured in such fashion as to make the regular attendance of the ministers unnecessary. The idea of the clergy as enablers, so widely discussed in the sixties and seventies, had become widely accepted in the churches, and now the laity did much of the actual ministering work of the parishes, leaving the clergy free as sort of experts-in-residence.

This is as good a place as any to introduce the curricular structure of the new seminary, for it will help to explain how ministers occupied in churches for most of the year can return to the seminary and enter with any integrity into the ongoing theological program. Perhaps it will be of interest to those who have been vitally interested in upgrading methods of continuing education in seminaries but have always had the desperate feeling that even the best continuing education programs are mere adjuncts or stepchildren of the regular programs.

Let us begin with the cinemetronics lab, which I found to be a fascinating area of the future campus. I had seen many rooms