I suppose I simply intuited that she was my hostess, as no exchange had thus far passed between us, and we were both involved in the procedures of the entire group.

I had been in a similar group before, I thought, as this one appeared to be functioning as a sort of sharing or sensitivity group. Very personal things were being spoken in a most open and casual fashion, as though those present were accustomed to live candidly before one another at all times. No topic was too intimate for serious discussion, and, in the space of what must have been two hours, various persons aired feelings of emotional distress, occupational uncertainty, sexual difficulty, and attraction or hostility toward other group participants. My hostess spoke of her sense of frustration at having entered the ministry rather late in life, after the loss of her husband, and of having less time for her vocational fulfillment than many others had. I thought her very graceful and beautiful, and wondered how she could ever experience negative feelings about herself.

Afterwards, as we strolled through the neatly manicured grounds and sat on a bench in an alcove surrounded by a semicircle of boxwoods, she talked of the importance of the therapy sessions to her. I conjectured that they must be extremely meaningful to all who are involved in them. How many students, I wondered, availed themselves of such personal growth experiences?

“All that I know,” she said. “It is not a requirement, of course. But who would want to miss it? It is a marvelous opportunity. Besides, how would one proceed as a leader in a church without first having had such experiences?”

It now occurred to me, as it had not before, that this was the new seminary’s method of developing group leadership—not by rote teaching procedures, but by actual participation in growth groups. I asked who were the leaders in these groups.

“I’m not really sure,” she replied. “You see, we don’t always attend the same group. Circulating is encouraged to develop an ability for ‘instant immediacy.’ Even leaders circulate. It is entirely possible that groups meet occasionally without any leader’s being present.

“The truth is,” she said, “leaders are awfully hard to identify here. I suppose it has to do with the whole leadership system.”

I confessed that I know nothing of the system. It now struck me that, while I had seen some persons who appeared to be discussion leaders, I had seen no one whom I would really have taken for a professor.

“Oh,” she said, “we don’t have professors. Not for years now, I understand. They’re all at the GTC. We have only advanced