students or facilitators—what they called ‘fellows’ when I was an undergraduate years ago.”

“Wait a minute,” I pleaded. “It is all too fast for me. What is GTC?”

“I’m sorry,” she said. “GTC is General Theological Center. There are two in this country, you know, one in the East, in New York, and the other in San Francisco. And there are several others around the world. Western Europe has one in Geneva. They are sort of theological think tanks, I suppose you would call them—societies of elitist scholars and terribly creative persons who interact with one another and do their work and then communicate the benefits of it to the various seminaries.”

“You mean you never see them? You don’t have professors here?”

“Well, it really isn’t a problem. We do have the Telly-coms—that’s Telecommunication Conferences. They are regular multichannel sessions in which various topics are discussed by all the professors who are concerned with them. Students are on the video too and can enter the discussions. They’re often very exciting, especially when one of the facilitators who is especially keen challenges the position of one or more of the professors. Of course that’s the way they get to be professors. Only the brightest and most articulate persons are chosen.”

“How are they chosen? By a committee?”

“No. They are proposed and voted on by the entire population of students in all the world seminaries.”

“Wow.”

“Excuse me?”

“I’m sorry.” I said. “I was just thinking about how radical that would have sounded when I was a theological student.”

“I suppose so. The radicals today are those who insist that the power of selecting professors ought to be vested in the laity of the church. They accuse the seminaries of exclusivism, and of operating too independently of the constituency.”

“How do you feel about it?” I asked.

“Oh, I don’t know. I suppose I am old enough to be excited by the way things are now. But I have great respect for the arguments of the more radical voices in the church.”

“Tellycoms. I must remember that when I wake up.” I recall having thought. It seemed such a practical way of reducing overhead by simply avoiding unnecessary duplication of function and labor. And facilitators. I liked the word. I was also fascinated by the global dimension the church and its training centers had apparently adopted.

“Is there considerable unanimity in the world church,” I