asked, "to enable the various seminaries and centers to conduct profitable joint discussions?"

"Oh yes," replied my hostess. "Or perhaps the profitable discussions help to provide the unanimity. But, either way, there is a great functional harmony in world Christianity. Much more than when I was younger. It isn't a unanimity of opinion, you understand. Only a willingness to pursue certain basic goals, with absolute freedom regarding the routes to be taken. There isn't the parochialism of interest there once was. All the issues now—everything from education and agriculture to urbanology and politics—are genuinely global issues."

"Is this a common attitude?"

"I would say it is. The church doesn't get the credit for it, of course. I think people just finally realized that we couldn't inhabit the same terrestrial space any longer without thinking of the whole world and planning for everybody. The church just sort of tuned in on what everybody knew, or at least on what they suspected."

"You mentioned the global issues," I said. "How do the seminary and the church relate to those?"

"I'm sorry—?"

"I mean, how is theology done in relation to all the issues?"

"Oh, I see. Yes. Well, you must understand that theology is no longer regarded as a language unto itself. No respectable theologian, even at the facilitator level, is competent in theology alone. Most are trained in several disciplines, including psychology, sociology, and the various arts. Usually it has to do with personal aptitude. But there are none of the artificial boundaries I remember having encountered as an undergraduate. All disciplines are regarded as tools or techniques for the study of life itself—and the fuller the tool kit the better!"

"This philosophy is implemented in the GTCs and in seminaries by involving professors and facilitators whose principal work has lain outside theology per se. They know enough to be conversant theologically—indeed, today even the children in the churches are—but they are really experts in fields such as social engineering, pharmaceutical therapy, and psychoanthropology."

About this time we were interrupted in our pleasant conversation—I had no idea of the time—by my original host, who appeared before us and said that he really wanted me to attend the daily case study with him. I thanked my lady friend, who had entertained me most graciously, and we walked along the curving pathway to a sort of open building where the participants in one of the preannounced case studies were already gathering.