Here, explained my host, we were at the most vital part of the seminary undertaking. All other aspects of the students' training—technical, physical, therapeutic, and even devotional—came into play in these sessions. They were central to the understanding of how the seminary functioned.

A young woman of Oriental descent sat near what I presumed to be the head of the room, there being a large videoscreen on the wall slightly above and to the right of her head. She began the session by addressing the rest of us—perhaps twenty in all—who were seated casually in a sort of oval or circle.

"This is Study Section 18-A," she said. "Our situation for today will now be shown to you."

At once the screen behind her was filled with angry faces, and loud, nearly hysterical voices broke the quietness of the setting. It soon became evident that we were witnessing some kind of political demonstration.

As the film progressed, the story that unfolded went something like this: A city council in a town of approximately two hundred thousand inhabitants had just voted to cancel uni-vehicular service—a kind of centralized transportation service—to an outlying suburban district on the grounds that, federal appropriations having failed to materialize, the city treasury could not afford to continue operations in the area. The enormity of the situation for the residents of the district became apparent to me when it was pointed out by my guide that individual vehicular transportation was no longer permitted within city boundaries, and that nearly three thousand, five hundred men, women, and children would suddenly be left without locomotion for traveling to schools, offices, and commercial destinations within the center of the city. Some would travel by bicycle, very possibly, but many would find the withdrawal of services a severe inconvenience indeed. The persons whose faces had first flashed on the screen were residents of the district who had walked several miles in a march on the offices of the city council and were engaged in a vociferous protest. Two persons were finally arrested, and one woman had to be hospitalized for exhaustion and hypertension.

Now, broadly put, the case study question for the day was: How should the churches of the affected district respond to this emergency in the daily lives of their parishioners?

As discussion proceeded, several facets of the question were delineated.

First, what reaction should be made to the real situation, i.e., the loss of vehicular service? What political force was available in the churches themselves, both the churches within the area and sympathizing churches outside, for redressing the problem?