Modern World, #31.) For these several reasons, the desire to promote educational opportunities for all men seems a rather clear component of contemporary Christian responsibilities.

But even if this much is granted, there is little in the principle or value which expressly says what needs to be done here and now. What is the action dimension of this Christian responsibility? Suffice it here to note several of the more important conditions that will have to be confronted if the right to be educated is to be secured. First, in talking about the right to be educated vis-à-vis the developing countries, this seems to be a fact: the prerequisite for actually delivering the right seems to be a strong (organizationally and financially) governmental sector. This is another sense in which the right to be educated is characteristically modern, in that it does depend upon government action. This in turn suggests to the Christian (or anyone with congruent interests) some of the lines of action he might take in promoting education universally.

Second, an apparently pregnant area of endeavor for the Christian seeking to foster educational opportunity would be to identify and clarify the many different motives in the modern world which are favorable to the spread of education. To put it negatively, the Christian must not fall prey to the "despair of contradictory concepts." The goal of universalized education may stem from quite diverse ultimate motives, and the Christian in the arena of action presumably should strive to harness as many of these impulses as possible. Today, for example, we see as a spur to educational efforts in the world what can be called the "logic of technology — mass humanitarianism" rationale. While this exists most clearly in Communist countries such as the U.S.S.R. and China, it has some presence in emerging countries with no Marxist-Leninist creed. Countries which seek industrialization and technological advance quickly discover the need for an at least minimally educated citizenry. Here again, such impulses should be cooperated with by Christians who share the goal even if the starting points are radically distinct.

To discover and exploit such means for achieving the objective; to convince the needed others to support the endeavor; in short, to discern the human good and devise the implements for attaining it — this is fully "to burn with the spirit of Christ."

current reading

The Secret Search for Peace in Vietnam
David Kraslow & Stuart H. Loory. Random House. 247 pp. $5.95

What emerges from this study as perhaps most detrimental to the success and credibility of the Johnson Administration's peace initiatives is the lack of coordination in its handling of various phases of Vietnam policy. The journalist-authors have "test[ed] the public record of Vietnam diplomacy against the private record," providing, along the way, a view of the mechanics of diplomacy today and the workings of the present Government.

Norm and Context in Christian Ethics
Gene H. Outka & Paul Ramsey, eds. Scribners. 419 pp. $7.95

Protestant and Roman Catholic contributors address in various ways, and from differing points of view, the question "What is the nature and authority of 'norms,' 'principles,' 'rules,' etc., in ethics and, more specifically, in Christian ethics?" (although "many of the issues discussed and positions espoused involve overlaps and parallels with both 'secular' ethics and other religious traditions"). Among the essayists here: Frederick S. Carney, Charles E. Curran, Donald Evans, Joseph Fletcher, James M. Gustafson, Bernard Häring, David Little, Edward LeRoy Long, Jr., Richard A. McCormick, John G. Milhaven, Basil Mitchell, N. H. Spé.

Faith and the World of Politics
Johannes B. Metz, ed. Paulist Press. 183 pp. $4.50

Thirteen scholars, most European and all but two Roman Catholic, have contributed to this 36th volume of the Concilium series devoted to "Theology in the Age of Renewal." Included are such themes as political theology, the relation of the magisterium to the world of politics, philosophical foundations of ethics and politics, the socio-political implications of Vatican II, political conservatism and the Church, and the philosophy of revolution and atheism.

The Citizen Christian
James F. Andrews. Sheed & Ward. 190 pp. $4.50

James Andrews, an editor of the National Catholic Reporter, has written "a popular statement . . . for the audience of men and women who are concerned about living the call of Christ today." "As Christians," he says, "we do not follow Christ for our own spiritual welfare, but for the welfare of others. Thus, our action must be societal — it must ultimately change other people's attitudes, at least to the extent that those attitudes bar some human beings from realizing their possibilities."