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## **The Human and Moral Aspects: PIUS XII and Technology**

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They looked on foreigners and foreign ways as barbarous. The Jesuits believed that the conversion of the Chinese should not be jeopardized by a frontal attack on this attitude. They opposed the Europeanizing of the Chinese converts.

Ricci himself dressed and lived like a Chinese. He was fluent in writing and speaking the language. He made friends with scholar officials who, though remaining deeply attached to their own culture, came to see that the new ideas which Ricci brought, especially in the field of the physical sciences, would help China.

Ricci and his successors worked slowly. They believed that the conversion of China would take a long time. They made only about 100,000 converts all told. This seems a small number compared to the total population of China. But they made no mass baptisms. Their converts were well instructed, and, as events proved, were willing to suffer and die for the Faith. They had come to look on it, and on the Church, not as a foreign importation, but as their own.

This is the story of *Generation of Giants*. It is the story of men who thought far ahead of their times. Some of their contemporaries thought that they compromised the Faith by teaching it to the Chinese in small, carefully measured doses, and by not placing proper stress on certain features of it which might prove distasteful, such as the crucifix and all that the crucifix implies. This difference of opinion among missionaries of equal sincerity and zeal led to great controversies. The points at issue cannot be briefly stated. This book must be read to appreciate the problem in all its intricacies and vicissitudes.

Father Dunne has written a book which is not only amply documented in scholarly fashion, but is extremely readable.

AUSTIN V. DOWD

## THE HUMAN AND MORAL ASPECTS

PIUS XII AND TECHNOLOGY. By Leo J. Haigerty. Milwaukee: The Bruce Publishing Company, 1962. xxvi, 244 pp.

The many-sided interests of Pope Pius XII, his concern for the totality of the human condition, and the effort which he made to inform himself about the special problems of the diverse groups which sought audiences with him have been remarked many times, and receive ample documentation here. Thirty-four complete addresses and selections from 36 others deal with such varied problems as accident

prevention in industry, the development of non-toxic fuel gas for domestic use, ABC warfare, and human relations in industry. Underlying the treatment of these special topics, and running throughout the more general discourses such as the great Christmas Message of 1957, are a number of recurrent themes which reflect the Pope's constant preoccupation with the technological revolution of our times and its effects upon the human person. These themes may perhaps be reduced to four:—

1. Technological progress is good in itself, is thoroughly in accord with the Scriptural command to "subdue the earth", and must be accepted gratefully as an instrument which can enhance the dignity of human life.

2. But man must not be so dazzled by the wonders of the material universe as to forget their divine origin. Man's virtuosity as *homo faber*, directing the powers of nature to human ends, must not obscure his role as *homo sapiens*, who alone can know the meaning of the universe and of human life. Mathematics and the empirical sciences, in other words, cannot answer the fundamental questions as to the goals which man himself and his science should be seeking; for this task there is need of a sound and realistic philosophy.

3. Technological progress must be put to work for the service of man, and not for his destruction or enslavement. The most obvious applications of this principle are, of course, to the use of nuclear power and of rocketry and the over-riding problems of peace and disarmament; to these matters the Holy Father returned many times. He applied the principle also, however, to problems of automation and technological unemployment; he commended the movement in industrial engineering to make of the factory worker less of an automaton by returning to him some exercise of judgment and initiative; he pointed out the distorted nature of an economic system in which production becomes an end in itself. Similarly, with regard to underdeveloped areas he warned against development plans which would too drastically upset the traditions and values of their inhabitants, and against a policy which would sacrifice the little people of an entire generation for the sake of some future development. In none of these cases, however, did he attempt to propose detailed and concrete plans of action; clearly he saw his task as that of pointing out the human and moral aspects of technological development, and of encouraging the technician, the social scientist and the policy-maker to devise plans whereby these aspects would be fully respected.

4. Finally, having placed the human person at the peak of the material universe with the duty to direct and control its powers so that they may be used for truly human ends, the Holy Father reminded the world again and again that it is in Christ that mankind itself finds its principle of unity and harmony, and from Christ that the

Christian must draw courage and enthusiasm for the arduous and dangerous tasks which this generation must face. "For all are yours, and you are Christ's, and Christ is God's."

The compiler of these addresses is a chemical engineer who, before studying for the priesthood, worked on the Army's atomic projects at Columbia University and Oak Ridge; currently he is Catholic Chaplain at Purdue University. The addresses, and the Foreword by the Rev. Walter J. Ong, S.J., will provide thought-provoking reading not only for engineers but for all who are concerned about the situation of the human person in the face of the vast forces which his talents have unleashed.

JOHN J. CARROLL

## THE EXPLOSION

**OVERPOPULATION: A CATHOLIC VIEW.** By Monsignor Gerald A. Kelly. New York: Paulist Press, 1960. 96 pp.

Following World War II, the short and long-term consequences of accelerated rates of natural increase in population have been widely explored. The United Nations have conducted numerous investigations into the causes and extent of the increase and even convened a World Population Conference in Rome in September 1954 to exchange information. Although population growth is a world-wide phenomenon, it is taking place at a much faster rate in the less-developed countries of Asia, Africa, and Latin America. While falling death rates in Western nations were accompanied by improvements in agriculture and the advent of the Industrial Revolution, the economically underdeveloped areas whose populations are undernourished can scarcely maintain existing levels of living.

This growing awareness of the population-resource relationship and the problems associated with it have prompted a new and significant trend of thinking on the part of Church authorities and theologians. The Church has on various occasions publicly recognized that problems of human fertility and of population can and do exist in our day, and that morally acceptable answers are definitely in order. The late Pope Pius XII commended students of society who, in studying these problems objectively, have sought moral solutions.

Monsignor Gerald Kelly has attempted in his latest work to "examine the problem of the world's increased numbers calmly with-