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Pastoral Psychology: Counselling the Catholic

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ficient. The only source apparently used for the treatment of the Katipunan, for example, is the highly prejudiced and inaccurate account of Castillo y Jiménez, from 1897, no account being taken of later Filipino historical work. The interpretation of the Philippine Revolution as primarily a "lucha de razas" (the author more than once gives evidence of racial prejudice) is surely inaccurate, and the mention of the "tagalo idólatra" (p. 337) shows a lamentable ignorance of the Philippines.

The entire account of the Revolution is based on the post-war accounts of Sastrón and of a few Spanish army officers, and no Filipino account seems to have been used at all. A profound knowledge of Philippine historiography is perhaps not to be demanded of one writing on Spanish history, but if so lengthy and detailed a treatment as that in the text is to be given to the Philippines, historical objectivity and accuracy demand more than repeating impassioned contemporary accounts. Frequent misspellings of Philippine place names, as well as other inaccuracies, contribute to make the account of events in the Philippines quite unreliable.

In spite of the serious criticisms made here, the book is of value for its convenient presentation of the political life in Spain during these years, if its limitations are kept in mind. One hopes that its lack of consciousness of historical work done in the Philippines will not prevent Philippine historians from making use of it as an aid to the knowledge of Spanish political history needed for an adequate study of the work of the Filipino Propagandists in Spain.

JOHN N. SCHUMACHER

PASTORAL PSYCHOLOGY

COUNSELLING THE CATHOLIC. By George Hagmaier, C.S.P., and Robert W. Gleason, S.J. New York, Sheed and Ward, 1959.

Catholics in the recent past have felt somewhat uneasy in the face of modern psychology and psychiatry. Such a feeling was in great part a reaction on the part of churchmen against attacks upon religion by Freud and other analysts who openly professed a materialistic philosophy and identified religion itself with neurosis. Moreover traditional Catholic teaching on free will and sin apparently seemed to clash with the new psychology's doctrine on the unconscious and its emphasis on sexual motivation.

The clash was unfortunate because Catholic philosophy and asceticism had much to gain from the tremendous discoveries of the new science of psychology. It is only now, as the animosities die

down, that a reconciliation between the two schools of thought becomes possible. The present book on pastoral psychology is a good beginning at such a reconciliation.

Father Hagmaier, who wrote the first part of the book, "Psychological Perspectives on Counselling," is a Paulist priest and a clinical psychologist with a degree from Columbia University. Father Gleason, who wrote the second part, "Moral Perspectives on Counselling," is a Jesuit priest and has a doctorate in theology from the Gregorian University. In spite of differences in style and vocabulary, there is a successful meeting of minds between the two authors, such that the book presents a unified view on psychology, acceptable to most thinking Catholics. The first part of the book represents the more "practical" aspects of dynamic counselling. The second part deals with the more theoretical aspects and attempts explicitly to enlarge the traditional theological framework of moral theology so as to embrace the new discoveries.

The distinction is made between Freud's philosophy, his psychology, and his therapeutic techniques. Freudian philosophy, being essentially materialistic, is rejected. His psychology and therapeutic techniques, which rest on empirical validation, are for the most part accepted and given the appreciation which they deserve.

Accordingly, the counselling taught by this book differs from most other Catholic books on counselling in the importance it gives to the irrational factors in man. While accepting the objective gravity of such sins as masturbation and drunkenness, it also presents the findings of modern psychology on the compulsivity and lessening of freedom which often obtains in such sins. In the second condition for mortal sin, which the catechism gives as "sufficient reflection," or "sufficient advertence," the case is given when there may be correct and sufficient conceptual knowledge of the evil of the act about to be committed, and yet an absence of the evaluative cognition required for grave sin. Conceptual cognition tells what the object in question is, whereas evaluative cognition appraises the good or worth or the values present in the object. The normal adult usually joins these two aspects of a moral object. The sociopath may lack the second, and accordingly escape the full guilt of his act.

Such distinctions as these shed much light upon traditionally hazy or neglected aspects of the moral act and bring out the proper importance of the subjective element in morality. This is the element which is hardly ever taken into consideration in the usual *casus conscientiae*, which deals merely with the objective morality of a given case. The usual *casus* of its very nature cannot but be artificial to a certain extent, since it prescind from this subjective element and only rarely deals explicitly with a man's unconscious.

Since the present book accepts the existence of an unconscious element in man which strongly influences his daily life, the type of counselling it teaches places emphasis upon the need of each "client" to clarify to himself the forces that push him one way or the other. It is part of the priest-counsellor's duty to provide those conditions where such self-explorations can take place. These conditions outside the confessional are a respectful, accepting atmosphere where the "client" does not feel that he is being judged. The priest is slow to presume that most human problems are solved by purely logical and "common sense" solutions. He listens intelligently and communicates to the person the feeling that he is being understood. Through such listening it often happens that the general lines of the solution to a problem become clear.

The book thus serves as an excellent introduction for seminarians and priests into the exciting field of dynamic counselling, counselling which takes into account the devious, often self-frustrating, ways of the human unconscious. It is merely an introduction, and one can only reecho the warning repeated time and again in the book that a mere reading of the book does not equip a priest to do psychotherapy. On the other hand an awareness of the workings of the unconscious cannot but benefit the priest in the task of counselling, which is his unavoidable job.

JAIME BULATAO

TROPICAL PLANTS

PRACTICAL BOTANY FOR THE TROPICS. By W. O. Howarth and L. G. G. Warne. London: University of London Press, 1959. 238p.

This book is a laboratory manual for botany prepared for use, as the title suggests, in tropical countries. Many teachers and students in the tropics labor under the handicap of using laboratory manuals primarily written for the temperate regions. This manual was prepared to suit their needs and to make laboratory work more practical and more convenient for them.

Wherever possible the authors have selected and recommended the commonest tropical plants as specimens for laboratory work. Since many of these plants have different names in different places, only the scientific names of such plants are used, except when the plants cited are commercial plants and are known throughout the world by their popular English names, such as rice, mango, onion and pineapple.