

to play in the development of a Western Yoga. Humanistic psychology does not exist for itself, as Maslow never tired of reminding his followers, and so John Rowan's article at the end of 1981 should not really come as a surprise to any of us. It merely shows that humanistic psychology is being effective in its role as guide and catalyst towards a higher psycho-spiritual identity. Indeed, to hear more and more in the future of transpersonal psycho-spirituality and less of humanistic psychology will be an indication that the latter is being true to its calling.

Left on its own, humanistic psychology will become too introspective and it will eventually die from lack of nourishment, having become nothing more than a conglomeration of psychological techniques, supported by a middle-class elite. A fate akin, in many ways, to institutionalized Christianity, and Psychoanalysis. Humanistic psychology is far too important to go the same way. Granted, compared to the many centuries of the Judeo-Christian heritage, humanistic psychology is but an infant, but an important one nevertheless, since it has an important role to play not only in bringing together many different strands within Judeo-Christianism thought and practice but also in revitalizing that tradition, so that it too can play its part in the growth of Western man.

Vivian Milroy

SPIRITUALITY - THE JUDEO-CHRISTIAN TRADITION

Geraint ap Iorwerth writes of humanistic psychology missing out on the Judeo-Christian traditions. And I am reminded somewhat irreverently of Winston Churchill who, when an elderly admiral protested that something was against the traditions of the Royal Navy, replied "what are the traditions of the Royal Navy? The press gang, sodomy and the lash!"

Thus, my view of the Judeo-Christian tradition is of a patriarchal and vengeful god, mutilation of infants and the torture and burning of those who hold ideas marginally different from those in authority. Some of this may perhaps be put down to the Jewish tradition,

but none of it to teachings of Jesus Christ. In fact, the Christian tradition seems to have much more in common with the Eastern philosophy which Geraint ap Iorwerth is objecting to.

The archetypal christian as I see her, loves everyone including her self, accept others without judgement, is not unduly influenced by conventional forms or social traditions, is open and honest with all, is aware of and permeated by feelings of God.

Now, as I see it, the archetype of humanistic p̄sychologist responds openly and honestly to others, accepts others without judgement, is independent of social forces and nuances, and if s/he feels the need (as do John Rowan, Geraint ap Iorwerth and myself) for a larger spiritual dimension, is aware of and is permeated by, feelings of an uplifting energy flow which s/he may call god, or the collective unconscious, or the Life Force, or prana or bioenergetic streaming.

If you forget about tradition and what the established churches developed in their struggles against other creeds, the political powers and each other, and look at the original teachings of Jesus Christ, I think that the tenets of humanistic psychology will not be found to be so very different.

Jesus Christ

Humanistic Psychology

"Love your neighbour as yourself"	Self actualization (Maslow) and most of the other techniques which aim at freeing the 'true self' and allowing it to develop to its full potential.
"Judge not that ye be not judged"	Rogers 'positive unconditional regard'
Let him who is without sin throw the first stone	" "
parable of the talents	Perls' idea of personal responsibility.

"render unto Caesar the things that are Ceaser's and unto Gods the things that are God's"

Glasser, Reality therapy. Fromm?

The sabbath is made for wo/man, not wo/man for the sabbath.

Ronald Laing and the phenomenologists

the poor ye have always with you (accepting the physical pleasure of the foot massage)

Reich - the freeing of body armour

Let your yea be yea and your no be no.

Schutz encounter

No doubt there are other parallels. What I have some doubt about is the ideal of continuous and universal love and caring which is an important part of the Christian ethic. Does humanistic psychology tend to substitute honesty for this? But at this point I passed my comments to Geraint ap Iorwerth and he came back with the following.

A response to Vivian Milroy's response to Geraint ap Iorwerth's response to John Rowan

First of all I'm confused about your exact feelings towards the Judeo-Christian traditions. In your first paragraph you appear to dismiss as worthless the Judeo-Christian heritage en bloc (in terms of a banal comparison with the Royal Navy of a century or so ago!) This type of comment I would expect from an undergraduate and I cannot help feeling that it doesn't really reflect your true opinion on the matter. In your second paragraph, the Jewish aspect of the heritage seems to be under fire again, while the Christian perspective seems to be viewed this time in a more positive way, as even comparable to certain ideas within Eastern Philosophy! **Where do you stand?**

The distorted type of Christianity that has dominated religion in the West for so long is only one type of tradition within Judeo-Christianity: do you seriously view this rich and varied heritage in such narrow terms? Are you completely unaware of Orthodox and Celtic Christianity to name only a couple of alternatives