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Thomas J. Pugh

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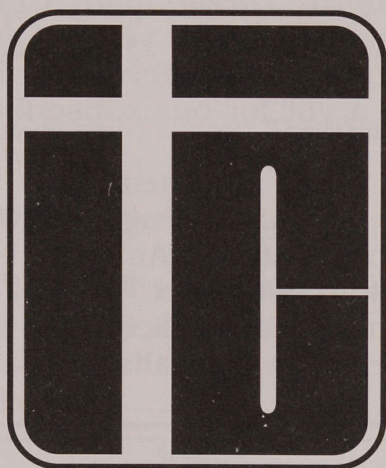
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THE JOURNAL OF THE  
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**Joseph E. Troutman**  
**John C. Diamond**  
**Editors**

**Edward P. Wimberly**  
**Carolyn L. McCrary**  
**Contributing Editors**

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## **Sixty-five Years! ITC and JITC**

Interdenominational Theological Center celebrates forty years of service as a Christian School of Theology. *The Journal of Interdenominational Theological Center (JITC)* commemorates twenty-five years of publishing for the local, national, and international community by providing a gift for our subscribers—Volume 25:3.

We also honor the memory of the late ITC professor, Dr. Thomas J. Pugh, known nationally as the father of the African-American Pastoral Care and Counseling Movement. We feel this volume will be informative and indicative of *JITC's* efforts to promote religious journalism.

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## Table of Contents

**Volume XXV, No. 3**

**Spring 1998**

Presenting the Issue .....	1
Introduction: Personhood in African-American Pastoral Care Carolyn L. McCrary, Edward P. Wimberly .....	5
Dynamic Interpersonalism and Personhood Carolyn A. Warren .....	8
Increase in Beauty and Fullness: The Traits and Qualities Within Them Homer U. Ashby, Jr. ....	33
The Power of God for Salvation: Transformative Ecclesia and the Theological Renewal of Pastoral Care and Counseling Rodney J. Hunter .....	54
Identity Formation/Change in African-American Women Amy H. Hartsfield .....	85
The Church's Contribution to Patriarchy: Destruction of the Mental, Emotional, Spiritual, and Physical Health of Women April C. Wells .....	110

Hospitality: A Spiritual Resource for Building Community Archie Smith, Jr. ....	139
Race and Personhood J. Bernard Kynes, Sr. ....	152
The Cross-Culturally Sensitive Person Edward P. Wimberly ....	170
Methods of Cross-Cultural Pastoral Care: Hospitality and In- carnation Edward P. Wimberly ....	188
Partnership: A Paradigm for Pastoral Counseling with Afri- can Americans Linda I. Kirkland-Harris ....	203
Narrative and Personhood: A Paradigm for Hoping Anne E. Streaty Wimberly ....	231
The Wholeness of Women Carolyn L. McCrary ....	258
Conclusion: The Overarching Dimension Joseph E. Troutman, John C. Diamond, Jr. ....	295

## Presenting the Issue

The editors are pleased to present this issue of *JITC* in honor of the legacy, and in loving memory, of Thomas J. Pugh, the father of African-American Pastoral Care and Counseling. There is no doubt that the work of this "quiet giant" represents a monumental contribution in defining the African-American clinical pastoral paradigm. With personhood at the core of Tom Pugh's communal-contextual model, the care giver interacts with others, promoting emotional, interpersonal, and spiritual well-being and health. The carer's authentic relational presence is the major component of a caring ministry.

A general introduction to each of the papers presented in this work enables the reader to focus on the personhood model, the motif woven by the writers as the center of emphasis throughout this memorial to Thomas Pugh. The acknowledgement and their authors are submitted in the order in which they appear in the volume.

Carolyn L. McCrary, Th.D., and Edward P. Wimberly, Ph.D., frame this issue of *JITC* in their overview, "Introduction: Personhood in African-American Pastoral Care," noting that the concept of personhood as understood by Tom Pugh is the basis for his communal-contextual model, enabling care givers to engage in ministry.

The first paper, "Dynamic Interpersonalism and Personhood," by Carolyn A. Warren, M.Div., relates primarily to the context in which Thomas Pugh was trained, assisting in understanding the development of the clinical pastoral paradigm and its influence on his life. Pugh was greatly influenced by Paul Johnson and the Boston University Tradi-

tion of Personalism.

"Increase in Beauty and Fullness: The Traits and Qualities Within Them," the second endeavor, by Homer U. Ashby, Jr., Ph.D., draws on all the written work of Pugh, highlighting the theme of liberation and grounds Pugh's work in the philosophy of the whole person.

The third commentary, "The Power of God for Salvation: Transformative Ecclesia and the Theological Renewal of Pastoral Care and Counseling," by Rodney J. Hunter, Ph.D., explores the implications of a shift from the therapeutic model of doing pastoral care and counseling toward an institutional and parish based model. His focus on the personhood of the leader of an African-American congregation demonstrates how the person of the pastor influences care.

Articles four and five attend to gender-related issues in personhood with specific attention given to women in ministry. Amy H. Hartsfield, Th.D., "Identity Formation/Change in African-American Women," identifies narrative as central in the development of personhood while April C. Wells, M.Div., "The Church's Contribution to Patriarchy: Destruction of the Mental, Emotional, Spiritual, and Physical Health of Women," probes the gender dimension of personhood, focusing on the impact of patriarchy on the lives of African-American women in the Black Church.

"Hospitality: A Spiritual Resource for Building Community," the sixth review, by Archie Smith, Jr., Ph.D., draws a biblical portrait of Jesus, examining how the narratives of Jesus' benevolence form the basis of our identities as pastoral care givers. The way Jesus extends hospitality is the mimetic example for our attending to others in caring relationships.



"Race and Personhood," the seventh tribute, by J. Bernard Kynes, Sr., a Th.D. candidate (Pastoral Counseling), considers the impact of race on the development of personhood of African Americans. Skin color, racism, and racial stereotypes affect the growth of personhood.

The eighth and ninth themes, "The Cross-Culturally Sensitive Person" and "Methods of Cross-Cultural Pastoral Care: Hospitality and Incarnation, by Edward P. Wimberly, Ph.D., proceed beyond the culturally-specific context to a cross-cultural one. They provide the theological bases for endeavoring cross-cultural pastoral care and counseling and the resulting methodological implications of pastoral counseling.

"Partnership: A Paradigm for Pastoral Counseling with African Americans," the tenth essay, by Linda I. Kirkland-Harris, Ph.D., focuses the role of partnership in the developments of personhood and Tom Pugh's contribution to this discussion. Her contribution visualizes context not only as a social location but also involves the personal, dimensional, and situational needs of persons.

The eleventh analysis, "Narrative and Personhood: A Paradigm for Hoping," by Anne Streaty Wimberly, Ph.D., explores the role of narrative in the development of persons, particularly the use of story in engaging people in small groups. She affirms the expanding corpus of literature of narrative and story in theological education.

"The Wholeness of Women," the twelfth contribution, by Carolyn L. McCrary, Th.D., investigates the quality of life for African women on the continent—especially in Limuru, Kenya, East Africa—and African-American women in the Diaspora. She is deeply interested in the "tears and triumphs," the "struggles and challenges" of these women, utilizing both

theological and behavioral disciplines.

A "Conclusion," by John C. Diamond, Jr., Ph.D., and Joseph E. Troutman, D.Min., provides the aperçu, celebrating the life and work of Thomas Pugh and thankfully acknowledging his influence in shaping the African-American clinical pastoral paradigm, and his thoughtful academic leadership in fields beyond psychology of religion. Even though Tom has gone "gently into that good night,"<sup>1</sup> his spirit continues to affirm the personhood of those engaged in caring ministry.

The Editors

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<sup>1</sup>This is a paraphrase of one of Dylan Thomas' poems adapted for *JITC's* particular emphasis. See *The Collected Poems of Dylan Thomas*, "Do Not Go Gently into That Good Night," [New York]: New Directions, [1957], 128.