

Homer U. Ashby, Jr.\*

## **Increase in Beauty and Fullness: The Traits and Qualities Within Them<sup>1</sup>**

### **Introduction**

The life and ministry of Thomas J. Pugh represent a monumental contribution to the area of pastoral care in general and pastoral care with African Americans in particular. As a pastor, educator, and social activist he informed and empowered the liberation and reconciliation tasks of God's people. An important contribution to that liberation and reconciliation work were Professor Pugh's research and publications. In his printed works his role as a pastor, educator, and social activist is evident. With careful scholarship and prophetic insight he built a solid foundation upon which subsequent scholars in the pastoral care field could develop. This essay is a review of Professor Pugh's publications with particular attention given to his thought which influenced the pastoral care of African Americans and those preparing to provide such care.

All of the published works of Pugh are included in this review. This includes research articles, book chapters, prayers, and book reviews. All together they represent a corpus of work that reflects the whole person of Tom Pugh—pastor, educator, and social activist. In addition, the various

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<sup>1</sup>Thomas J. Pugh, "Prayer," *The Pulpit* 29 (October 1958): 14.

publications reflect both the breath and depth of his scholarship interests. The theme of personhood, a special emphasis in the thought of Professor Pugh, is apparent throughout his publications.

### **Research Foci**

The research of Professor Pugh can be categorized in four discreet, yet overlapping areas: 1) the liberation needs of the African-American Community; 2) the development of African-American leaders who can respond effectively to those liberation needs; 3) a dedication to African-American institutions as crucial centers for the preparation of leaders for the African-American Community; and 4) service-based projects actively engaged in the liberation of the African-American Community and preparation of leaders for that community.

### **The Liberation Needs of the African-American Community**

During the period that Professor Pugh was writing, teaching and administering, monumental changes were occurring in the United States, especially for African Americans. Three years before the historic Brown vs. Topeka, Kansas Supreme Court case which desegregated public schools in the United States, Thomas Jefferson Pugh published his first research article<sup>2</sup>—a comparative study of

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<sup>2</sup>Thomas J. Pugh, "A Comparative Study of the Values of a Group of Ministers and Two Groups of Laymen," *The Journal of Social Psychology* 33 (May 1951): 225-235.

six values in a group of ministers, lay members of churches and non-church persons. His last published work was a report on gerontology in theological education published in 1989<sup>3</sup> six years before his death and three years before the "Contract with America."

In the period between his first and last publications significant shifts marked the course of African-American culture and life. The Civil Rights Movement evolved into the Black Power Movement and most recently an Afrocentric Movement has dominated the cultural landscape of African-American life. Rap replaced "rock," while "jazz" and Gospel remained significant musical expressions in the African-American Community. Leadership in that Community has undergone significant change, often associated with tragic circumstances. Martin Luther King, Jr. and Malcolm X were assassinated. Jesse Jackson and Minister Farrakhan emerged as prominent leaders. Increased representation of African Americans in municipal, state, and national politics has been linked with increased voting rights for Blacks and has spawned recent debates on re-districting.

This is not an exhaustive list but reflects some of the major changes that have occurred in the lives and experiences of African Americans over the past thirty years. It is in the midst of these changes that Pugh wrote. His research attempted to remain abreast of the then current trends, within and outside the African-American Community, as well as to interpret those changes to a Community having to respond to internal and external crises.

In Professor Pugh's comparative study of six val-

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<sup>3</sup>Nancy T. Ammerman, Edward A. Trimmer, and Thomas J. Pugh, "Gerontology in the Three Atlanta Seminaries: Views of the Post-Doctoral Fellows," *Journal of Religion and Aging* 6 (1989): 27-44.

ues in a group of ministers and two groups of laypersons (churched and non-churched) he identifies the need for ministers to pay more attention to the social and economic interests of their parishioners. While both ministers and laypersons identified religious interests as the chief value in their lives, ministers demonstrated considerable less interest in social and economic values than lay and non-church persons. His article is a mild rebuke to African-American pastors to be more in touch with the ends and interests of their parishioners and others in the African-American Community. Professor Pugh is calling pastors to attend to the "whole" person, not just the "religious" dimension.

As an educator Professor Pugh participated in the education of African Americans at all levels. On the secondary school level he had been a teacher of mathematics and a principal. At the college level he taught psychology. And at the graduate level he was a Professor of Psychology of Religion and Pastoral Care.

During the 1950s and 1960s the African-American Community placed strong emphasis upon education as the means by which African Americans would gain equality and justice in America. Professor Pugh was a strong promoter of the thesis that education was a necessary means toward the liberation of African Americans and poured his considerable energy and wisdom into the educational task. Professor Pugh was the chief reporter on a project funded by the Phelps-Stokes Fund to improve secondary school education in selected schools in Alabama, Georgia, Mississippi, and North Carolina.<sup>4</sup> The project consisted of three parts: 1)

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<sup>4</sup>Thomas J. Pugh, "How the Project Actually Operated," in *Ladders to Improvement: Report of a Project for the Improvement of Instruction in Secondary Schools*, ed. Aaron Brown (New York: Phelps-Stokes Fund, 1960), B-1 - B-10.

sixteen high schools were partnered with an equal number of colleges so that the colleges could better communicate to the secondary schools what was required of students who wished to attend those colleges; 2) national consultants were brought to the schools to lead workshops on more effective teaching; and 3) regional and state-wide conferences for the dissemination and sharing of information by the Project and among the participants. The major criterion used to measure the success of the three-year project were the standardized tests scores of the students.

In general the students made improvements in their learning especially in the areas of English and Social Studies. However, Professor Pugh did not focus on the quantitative data but more on the qualitative results of the Project. In particular, he was interested in how well the Project aided students in the development of knowledge, skills, and values that would enhance their lives. In the report Professor Pugh repeatedly commented on the value of the Project's ability to offer subjects so that they "had meaning for living and they related it to life."<sup>5</sup> For Professor Pugh the purpose of teaching was to enhance the whole person and to improve that person's capacity to live a full and abundant life. Teaching that imparted only book knowledge was inadequate.

In like manner Professor Pugh reported positively on the way in which the Project prepared teachers to engage in this holistic education. He highlighted "professional growth" of teachers as a major outcome of the Project. The Project provided many opportunities for professional growth—formal and informal. One of the richest opportunities was the provision made for the college-high school cooperation in

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<sup>5</sup>Ibid., B-6.

solving some of the problems which National Consultants had helped the schools identify.<sup>6</sup>

### **Dedication to Institutions of African-American Empowerment**

Professor Pugh's long years of service to Interdenominational Theological Center (ITC) in a number of different capacities is a living testimony of his love for ITC. In addition, his writings reflect the same love and devotion that were present in his actions. The reader cannot help but sense the pride that Tom Pugh had in ITC as he wrote about curriculum responses to gerontology.<sup>7</sup> Not unlike a proud parent who displays pictures of her children when asked about them, Professor Pugh takes the first three pages of the article to provide a historical picture of ITC's development as a Center for theological education. In those pages he is the doting parent who must share details of his charge's growth in the past before bringing us up to date with current accomplishments.

It is in the prayers associated with the educational institutions he served that Professor Pugh is most eloquent. In these prayers he invokes God's power to be at work in the formation of persons. Although the prayer is for the laying of a cornerstone at ITC, the focus of one of his prayers is on the formation that will take place *within* the building's walls:

On this day when we celebrate our heritage to new life in identity with the vitality of the resurrected Lord,

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<sup>6</sup>Ibid.

<sup>7</sup>Thomas J. Pugh, "Interdenominational Theological Center: Curriculum Responses to Gerontology," *Journal of Religion and Aging* 6 (1989): 33-38.

we view a new building raised toward the sky as a symbol of this life, and a place for celebrations of Easter in the future.

In the struggle to achieve peace, brotherhood, and human rights, grant that we may know that in all that is anticipated and sought after the unexpected is often encountered. Give us strength adequate for crises as they arise. Grant us wisdom for the facing of this hour. Grant us courage for the living of these days. And equip us like men to live noble lives.<sup>8</sup>

The lack of inclusive language and the hierarchical images may offend our post-modern sensibilities, but the aim of Professor Pugh's words is to point his hearers to a new and transformed personhood commensurate with the reality of a new building. This new personhood was characterized by vital transformed life; engagement in the struggle for the achievement of humankind's highest goals; the development of strength, wisdom, and courage; and acquisition of capabilities to lift persons beyond their natural limits to participate in transcendent possibilities.

This theme of increasing the capacities of persons is often found in Professor Pugh's writing and is associated with ceremonies at the institutions where he taught and administered.

Forgive us, Father, for our indifference to need, our blindness to light and our apathy where neighborliness was invited. As we face our communities, where people lacking light cannot fully develop their

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<sup>8</sup>Thomas J. Pugh, "Prayer for the Corner Stone Laying," *The Pulpit* 38 (March 1962): 27.

personalities, increase our strength and continue its supply as we bring these dwellers to equitable places where they may share the sensitivity of the full life.<sup>9</sup>

We are reminded that life continues under conditions favorable to it. We would that human creatures live consistently in harmony with the highest good they can acquire in a world which thou dost sustain for their good. Increase in beauty and fullness the traits and qualities within them. Grant, O Father, that little men may see more clearly the way to peace, that they learn to cope adequately with tensions and anxieties, that they build new structures which they need to live in love as children of a loving heavenly father.<sup>10</sup>

A consistent, driving theme in these prayers is the need for persons continually to be engaged in the process of growth. The aim of that growth was to share what John 10:10 refers to as "abundant life." ITC, Albany State, the secondary schools of Georgia, Alabama, Mississippi, and North Carolina were all to assist men and women in the achievement of this "full life," and contribute the skills they had acquired at these institutions in the achievement of "full life" for those whom they were to serve.

### **Improving the Skill and Ability of African-American Leaders**

At the heart of Professor Pugh's research is the desire to enhance the capacity of African-American leaders to serve their communities, whether these leaders are teachers,

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15. <sup>9</sup>Thomas J. Pugh, "Prayer at Graduation," *The Pulpit* 28 (June 1957):

<sup>10</sup>Thomas J. Pugh, "Prayer," *The Pulpit* 29 (October 1958): 14.



ministers, social workers, or social scientists. All of his published research is an attempt to inform African-American leaders of the real needs in their Communities, recent research in the social sciences and practical guidelines for the delivery of helpful resources.

Clearly the Phelps-Stokes Fund Report described the real needs for improved education in secondary schools in the South. In that report Professor Pugh described the projects' goals and activities with an emphasis on the positive impact that the most recent research and developments in a field can have on the improvement of social situations.

This commitment to bring social science research to bear on the needs of African Americans can be found in all of Professor Pugh's research articles. An example that has not been alluded to thus far is Professor's Pugh's article on "Pastoral Explorations with People."<sup>11</sup> This article appeared in the first volume of *The Center*—a forerunner of *The Journal of the Interdenominational Theological Center*. In this volume the newly formed ITC faculty and staff presented a series of articles that recollected the historical precursors, current rationale, and philosophical direction of this new enterprise. Professor Pugh's contribution to this volume was a thoughtful examination of the practical theology that undergirded ITC. In a way it is his manifesto for the personhood of the pastor as the *sine qua non* for ministry. He unequivocally writes: "Pastors in explorations with people seek, in the varieties of person-to-person relationships, to help individuals become persons through mutual understanding and acceptance not so much by what the pastor does as by

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<sup>11</sup>Thomas J. Pugh, "Pastoral Explorations with People," *The Center* 1 (Spring 1960): 31-36.

what he is" (writer's emphasis)."<sup>12</sup>

The influence of Carl Rogers and the notion of becoming a person as a sign of health and well being are evident in this manifesto. When this article was published in 1960, Rogers' thought was emerging in the social sciences. Professor Pugh brought the most recent and best of this discipline to bear on the delivery of services to African-American parishioners by their pastors.

Professor Pugh was quite critical in his assessment of how helpful and applicable the most recent social science research was to the African-American Community. In a review of *Black Ghetto Family in Therapy: A Laboratory Experience*, Pugh challenges a then prevailing notion that the therapeutic needs of the Black family could be divorced from the economic and political empowerment needs. "Economic adequacy is their greatest need, and this is the direction of their search."<sup>13</sup> Pugh believes that any therapy with Black families must address the concrete economic needs that often lie at the base of family symptomatology. Therapy must *first* address the larger social and economic context in which Black families live.

If significant changes are made in the way poor black families view the world, other important changes will follow correspondingly. I think you have to reverse this for the poor. But it is not realistic to expect significant changes without providing both emergency treatment [help] and a dependable basis for on-

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<sup>12</sup>Ibid., 36.

<sup>13</sup>Thomas J. Pugh, review of *Black Ghetto Family in Therapy: A Laboratory Experience*, by Clifford J. Sager, Thomas L. Brayboy, and Barbara R. Waxenberg, *Christian Advocate* 14 (October 29, 1970): 20-21.

going comfort.<sup>14</sup>

It was not until ten years later that the need for personal and social transformation in the therapy of Blacks was resurrected by Archie Smith in his book, *The Relational Self*.<sup>15</sup> It was not until twenty years later that the pastoral care field as a whole adopted the more broad based contextual-approach to pastoral care. Clearly Pugh was ahead of his time. In this same book review the social critic in Pugh appears when he sarcastically writes of the United States' resistance to attend to the needs of Blacks in America: "Can their basic need be remedied? Or, is poverty fundamental to life for the economic system of the country?"<sup>16</sup>

On occasion Professor Pugh produced the social science research that brought new insight to therapeutically tend to the psycho-social needs of African Americans. In an article, "Attitudes of Black Women and Men Toward Using Community Services," Professor Pugh interviewed eighty men and women who used the services of a Philadelphia Family Planning Clinic.<sup>17</sup> He wanted to ascertain what were their goals for themselves and their children, "their views of their personal problems, their feelings about seeking and using community resources for help."<sup>18</sup> The most significant findings from this research were that the participants were reluctant to seek professional help for their problems and generally

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<sup>14</sup>Ibid., 21.

<sup>15</sup>See Archie Smith, Jr., *The Relational Self: Ethics and Therapy from a Black Church Perspective* (Nashville: Abingdon Press, 1982).

<sup>16</sup>Pugh, review of *Black Ghetto Family in Therapy*, 21.

<sup>17</sup>Thomas J. Pugh and Emily H. Mudd, "Attitudes of Black Women and Men Toward Using Community Services," *Journal of Religion and Health* 10 (July 1971): 256-277.

<sup>18</sup>Ibid., 257.

did not seek help from anyone until circumstances in their life were "very tough." Both men and women listed economic problems as their primary concern in life. In light of his earlier published comments about the importance of economic sufficiency for the emotional health of African Americans, his statement in the "Attitudes" article that "They seemed obsessed by economic need—lack of regular work and adequate income"<sup>19</sup> appears to be an overstatement. Yet it confirms his earlier observations.

Regarding the personhood of the helping person,

[a] good relationship between a person seeking help and the helping person evidenced in the latter's proof of being trustworthy and able to keep confidences is of great importance. Every effort should be made to maintain trust. Those seeking help have been conditioned experientially and historically by shattered hopes from secrets revealed by someone who was in on the planning. Anticipated plans of help thus have been thwarted before used and attempts made to circumvent frustrations so caused.<sup>20</sup>

The term that has emerged for the phenomenon that Pugh describes in the above paragraph is "cultural paranoia," that is, a suspicion about the surrounding context that is perceived as hostile and dangerous. He identifies the personal integrity of the helper as a crucial ingredient in erasing such cultural paranoia.<sup>21</sup>

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<sup>19</sup>Ibid., 272-274.

<sup>20</sup>Ibid., 276.

<sup>21</sup>For a discussion of cultural paranoia see C. R. Ridley, "Clinical Treatment of the Nondisclosing Black Christ: A Therapeutic Para-

## Delivery of Service-based Research

Most of Professor Pugh's research was tied to a project that delivered a service to the African-American Community. That service was usually related to education or counseling. Because his personhood was made up of a number of different but overlapping roles, whenever he employed one of these the others were often present. Thus, as a researcher, he was also a teacher and minister.

Research for Professor Pugh was more often than not the recording of his findings from participation in a project to enhance the life of the African-American Community. The Phelps-Stokes Fund Report, the "Attitudes" article, and the report on gerontology in theological education are good examples of this kind of service-based research.

## Pugh's Growth as a Scholar

The change, growth and development that Professor Pugh championed for others is evident in his own growth as a scholar. In his writings he emphasized that the task of the pastoral helper was to assist persons in "becoming themselves,"<sup>22</sup> "fully to develop their personalities."<sup>23</sup> In his writings over the years Professor Pugh revealed more of his personhood to his audience and moved from behind the curtain of the so-called objective social scientist. One of the

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dox," *American Psychologist* 39 (November 1984): 1234-1244. Also see this writer's response, "Mislabeling the Black Christ: A Reply to Ridley," *American Psychologist* 41 (February 1986): 224-225.

<sup>22</sup>Pugh, "Pastoral Explanations," 34.

<sup>23</sup>Pugh, "Prayer at Graduation," 15.

ways in which his own personhood emerged was in his style of writing. In his first research article he adopted a fairly sterile, distant, and neutral stance toward his topic. In those days the task of both clinicians and scholars was to avoid subjectivity at all costs. In a post-modern world we now recognize that such a purely objective perspective is impossible. Yet researchers and clinicians made every attempt to avoid their own personal agendas from entering the discussion. The facts were to speak for themselves without any "help" from the examiner.

Thus, the article on the values of clergy- and laypersons emphasizes quantitative measurement and statistical analysis. The discussion, summary, and conclusion sections of the paper make up barely one-fifth of the article. In 1960, nine years later, Professor Pugh makes reference to the values article in his discussion of pastoral explorations with people in *The Center*. There the sterile, distant, and neutral investigator is removed. Pugh is no longer subtle in his accusations about the motivations of the pastors.

In "A Comparative Study of the Values of a Group of Ministers and Two Groups of Laymen," the writer found that the second highest value for sixty-four ministers was political.<sup>24</sup> They wanted power. The use of the power acquired seems to say something about the religion of the person in the power position. A dynamic religion empowers the behaving person to seek to understand the motives for aspirations.

Not only does Professor Pugh bring himself into the discussion with the personal article "I," he also brings a more exposed self to the discussion. The reader does not have to guess about his opinion on the hierarchy of values

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<sup>24</sup>Pugh, "Comparative Study of Values," 227.

found in the ministers. Pugh asserts in the article that ministry which seeks power over others is both an incorrect approach to ministry and out of sync with the personal values of the laypersons.

During the time of its publication the *Christian Advocate* included in each issue a section entitled, "Counselor at Work." In this section, a pastoral counseling case is presented. The first part of the case is a description of the situation and the actions taken by the pastor to intervene in the life of the person or persons. The second part of the case are comments by distinguished pastoral theologians. Professor Pugh wrote a comment on a case in which a chaplain was providing pastoral care for a man who was hospitalized for two weeks for surgery.<sup>25</sup> At the end of the two weeks the man wanted to reflect with the chaplain some of his past history which had been stirred up by the crisis of the illness and hospitalization. Professor Pugh responded to the verbatim account with a scathing negative critique of the chaplain's pastoral work. With bold and forthright language Professor Pugh outlines the deficiencies of the chaplain's pastoral case.

The principles [*sic*] in this case stand out in bold figures as having different purposes. Mr. B.'s needs were emotional and not important to the chaplain; the chaplain's purpose was to demonstrate intellectual competence in the interview.<sup>26</sup> His (the patient's) cry for help was not heard.

The patient had not learned from the experiences

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<sup>25</sup>Thomas J. Pugh, "Counselor at Work," *Christian Advocate* 7 (December 19, 1963): 15-16.

<sup>26</sup>*Ibid.*, 16.

of his early years how best to live; nor did the chaplain seem to be aware of what the experiences of people—what they do and what is done to them—do to their souls.<sup>27</sup>

Later in his comment Professor Pugh encourages the chaplain to become for the patient a “trusting person from whom the patient can learn poise and achieve calmness in soul.”<sup>28</sup>

The call here is for the chaplain to put himself in the patient’s place [so] that he might understand. . .and discover what [the chaplain] needs to give in assurance and support sorely needed.<sup>29</sup>

Granted, the nature of the scholarship is different from a case study the fact remains that Professor Pugh as a person and as a voice is evident in his comment. In addition to his analysis of the clinical effectiveness of the chaplain, the reader is presented more clearly the underlying clinical philosophy and practical theology of Professor Pugh: in order to be made whole, persons must experience healing physically, psychologically and spiritually. Such healing takes place when the personhood and presence of the pastor engenders love, trust, and forgiveness. “When a minister does this, he demonstrates. . . faith in the quest for redemption and becomes an agent of the Creator in the redemptive process.”<sup>30</sup>

Another way in which Professor Pugh grew as a

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<sup>27</sup>Ibid.

<sup>28</sup>Ibid.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.



scholar was in bringing greater congruency between his theory and the presentation of his ideas. He emphasized personhood as a chief resource for pastoral care. Pastors were to utilize their personhood to assist persons in the full development of their personalities. Such growth and development could be measured with tests and statistical analysis presented in tables, but the personhood of the subjects might be lost. A hallmark of Professor Pugh's research was his inclusion of the actual words of the subjects in his studies. He felt that it was important that personal testimonies be included in his research as yet another way of documenting change and presenting data. The "Attitudes" article includes a number of statements from the clinic users as examples of the conclusions drawn about poor marital relations and reluctance to seek help:

My husband is in night school taking a trade. He wants to go to college. I am not going to let the educational gap widen. Women are more responsible than men. How do you change it? My father-in-law was a wife-beater and his son does the same thing.<sup>31</sup>

Some people needing help might get it if the helping person approached them. A lot of people out here need help, but they have been pushed back so long they are bewildered.<sup>32</sup>

The following is an excerpt from a lengthy testimony from one of the teachers in the Phelps-Stokes Project:

In every sense of the word I was a 'Traditional

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<sup>31</sup>Pugh, "Attitudes of Black Men and Women," 270.

<sup>32</sup>Ibid., 217.

Textbook Teacher,' believing that the same kind and amount of subject matter should be mastered by all pupils to attain a certain grade, such as 'A' or 'B.'

...by the beginning of the third workshop period, I discovered that 'Making Units in Literature' was not what I needed; rather, I needed a change of attitude and approach; I needed new methods and procedures for teaching the units which I had.

I am no longer a teacher chained and fettered to the pages of a textbook. My pupils and I have engaged in experiences similar to those which were mine to share at the Atlanta University Workshop.

My classroom procedures and instructional program are so changed that I was voted "Teacher of the Year" by my co-workers to represent the Local Association. I was further chosen "Teacher of the Year" by District I, Association, and ranked second among eight thousand teachers in state finals.<sup>33</sup>

Through the inclusion of the words of his research subjects, Professor Pugh not only gives examples to support his research conclusions, he also helps the reader to see how growth and change in personhood take place. First of all, those who wish to help another must be willing to go where that person is—physically, emotionally, and spiritually. Secondly, the help must be in the form of a resource that a person can grasp. The source need not be material, but graspable. It could be a perspective, a way to approach things, an insight, or a new way of looking at something. In any case it is one that the person can apply in particular situations. Thirdly, the help must not only provide a graspable,

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<sup>33</sup>Pugh, "How the Project Actually Operated," B-7.

usable resource, but also call for a change in the inner self. Finally, the help should empower persons to provide a similar kind of help to others.

In the examples that Professor Pugh used to support his research conclusions he also allowed the latent theory behind the words to become flesh in the testimony of the research subjects. In this sense, Professor Pugh's research over the years became more and more an object lesson of the personhood.

### **Conclusion: Implications for Future Teaching, Counseling and Social Transformation**

To the extent that Tom Pugh's teaching was intertwined with his pastoral counseling and social ministry he provides a model of teaching in theological education for the future. Teaching in theological education must not only become more interdisciplinary, the total teaching enterprise must become more multifaceted. Teaching that combines research and engagement with real-life situations is a model for theological education. Professor Pugh was able to demonstrate that learning and professional growth can be powerfully influenced when teaching occurs while the student is engaged in professional practice.

Pastoral counseling with African Americans must pay attention to the whole person. As Professor Pugh has indicated, economic and political concerns are indispensable ingredients to personal liberation and transformation of African Americans. This holistic approach has been echoed by others more recently, but it is Tom Pugh who initially voiced the opinion that the emotional, physical and spiritual well-being of African Americans must give attention to

the contextual needs of economic and political empowerment.<sup>34</sup>

Currently, there is an ongoing debate whether or not the delivery of services to the African-American Community disempowers rather than empowers. The argument is that the delivery of services cripples a community's capacity to mobilize its own resident resources to provide for its own needs.<sup>35</sup> The debate is often couched in either/or terms. Professor Pugh supported the idea of the need for both. It is not a question of outside resources *versus* indigenous empowerment, but a question of outside resources *plus* indigenous empowerment. Repeatedly, in his research he called upon pastors, chaplains, pastoral counselors, and community workers to make themselves and their services available to the African-American Community. These efforts were needed in order to give initiative and support to the liberation process. The services, however, were not to replace or thwart the empowerment of men and women to do for and care for themselves and their communities. Rather, help from others should be designed so as to provide useful and usable resources *and* enhance the inner qualities of persons so that they can make the most use of resources, internal and external. As long as the debate over social policy for those in need is couched in either/or terms, the problems of social dislocation will persist. The enhancement of persons individually and as community requires assistance from others in offering of resources

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<sup>34</sup>Christine Y. Wiley, "A Ministry of Empowerment: A Holistic Model for Pastoral Counseling in the African-American Community," *Journal of Pastoral Care* 45 (Winter 1991): 355-364.

<sup>35</sup>See John P. Kretzman and John L. McKnight, *Building Communities from the Inside Out: Paths Toward Finding and Mobilizing a Community's Assets* (Chicago: ACTA Publications, 1993).

for the development of inner selves, necessary for full personhood. It is this legacy from Thomas Pugh that we must recognize, and more importantly, utilize.