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Approval Sheet

Hampton University Ministers' Conference:
Nurturing Pastoral Imagination in African American Clergy

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Candler School of Theology

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Nurturing Pastoral Imagination in African American Clergy

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A Final Project Submitted to the Faculty of the
Candler School of Theology
in partial fulfillment of the degree of
Doctor of Ministry

Abstract

Hampton University Ministers' Conference:
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The effectiveness and faithfulness of African American pastors in the 21st century will require knowledge, skills, and intuitions that can be fostered by institutions with the proper theological and social ecology. Clergy who possess pastoral imagination have demonstrated the capacity for practicing liberating ministries that enhance the church and the larger community. Building this capacity is often stymied by isolative one-dimensional learning experiences that do not expand pastoral imagination and creativity. This capacity can begin in graduate theological formal seminary, but requires a lifelong trajectory and commitment that can be provided most effectively by trusted clergy leadership education centers. Findings from this ethnographic qualitative study indicate specific principles which directly influence the identification, nurture, and development of pastoral imagination in African American clergy. Conclusions from this research can inform administrators and faculty in theological higher education, as well as professional development programs of principles that facilitate and support the contextual praxiological intent and application of pastoral imagination in pursuit of ministerial renewal and excellence. The accompanying innovation is a proposal to establish the **Hampton University PRIME Research and Study Center**. PRIME is the acronym for Pastoral Renewal Initiative for Ministerial Excellence. As an outgrowth of the research findings, the PRIME Center's research foci will be: pastoral well-being, pastoral imagination, and pastoral agency, with pastoral imagination taking center stage in this study. Recommendations for further research include further contextual treatment of the findings and exploration of the conceptual model developed from this study.

Keywords: *African American clergy, pastoral imagination, moral leadership, black practical theology*

ACKNOWLEDGEMENTS

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SECTION ONE | Introduction

"The Negro Preacher is the most unique personality developed by the Negro on American soil."[1][2] In *The Souls of Black Folk,* William Edward Burghardt DuBois characterizes the genius of the African American religious experience by highlighting three theo-cultural phenomena: The Preacher, The Music, and The Frenzy.[3] DuBois goes on to characterize the preacher as "politician, orator, boss, intriguer, and idealist."[4] This multi-varied personality stands before the culture with "a certain adroitness, a deep-seated earnestness of tact, and consummate ability"[5] to embody and project the uniqueness of personality in preaching.

DuBois' religious triumvirate, under the peculiar circumstances of the Negro in America, survived the backwoods of slave churches and praise houses. The presentation of the Word, beautiful expressions of music, and supernatural joy in the Holy Ghost embody the African American religious and congregational experience. Navigating this unique religious experience is the African American pastor who continues to be custodian, nurturer, and purveyor of the spiritual, existential, and ontological experience known as the Black church. This cultural expressivism is rooted in the surviving vestiges of African traditional religions and slave cultures that have persisted across the centuries. The African American pastor is expected to faithfully carry the wisdom and memory, hopes and dreams, struggles and triumphs along with the sorrows and joys of a people. Our cultural wealth has persisted historically, socially, and psychologically in a society that has been largely hostile; denying individuals of color the privileges of wholeness and agency. In place of these privileges, psychosocial twoness or bifurcation have emerged;

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[1] William Edward Burghardt DuBois. *The Souls of Black Folk; Essays and Sketches*. Chicago, A. G. McClurg, 1903. New York: Johnson Reprint Corp. (1968):161-175.
[2] DuBois, Ibid.
[3] DuBois, Ibid.
[4] DuBois, Ibid.

about which DuBois wrote abundantly. This study addresses the first of DuBois's characterizations; the cultural vocation of the preacher by exploring pastoral imagination among African American clergy that has been fostered by an HBCU. And, it proposes to build on the strengths of over one-hundred years of practice by offering an innovation for the continued development of leadership potential and pastoral prowess. Hampton University Ministers' Conference has faithfully undertaken the mission of providing vital leadership resources for African American clergy men and women for over a century.

Hampton University: A Historical Synopsis

The year was 1861 and the American Civil War, in its infancy, held control of Fort Monroe in Hampton, Virginia; a fortress at the aperture of the Chesapeake Bay. Union Major General Benjamin Butler (May 1861) decreed that any fugitive slaves reaching Union lines would not be returned to bondage, classifying them as "contraband of war" and would not be returned to a state of enslavement. As a result, a massive population of enslaved people amid the harsh realities of the times, hastily made their way to Fort Monroe in search of freedom. In support of that freedom, "The Grand Contraband Camp", build just outside of Fort Monroe was established to make accommodations for newly freed slaves. This camp served as the first self-contained community of African-Americans, and the beginning of education for these newly freed bondsmen and women; this endeavor was of utmost importance.

However, in 1831, Virginia passed a law forbidding the education of slaves, freed blacks, and mulattos. On September 17, 1861, Mary Peak, a free woman, held her first class of approximately twenty students under a growing simple oak tree. Under this oak, named the Emancipation Oak, the first Southern reading of the Emancipation Proclamation took place in 1863. Today, Emancipation Oak is still standing just behind the gateway entrance to the

Hampton University campus. The tree is an enduring symbol of the promise of education for all in the best and worst of times. On April 1, 1868, Hampton Normal and Agricultural Institute, founded by the Hawaiian missionary General Samuel Chapman Armstrong, opened its doors to African American and Native American peoples for the benefit and purpose of practical experiences in trades, industrial skills, and the building of character.

The Conference for Education in the South

Prior to the founding of Hampton Institute Ministers' Conference, Dr. Hollis Burke Frissell, principal/president of Hampton Normal and Agricultural Institute, served as one of the major leaders of the Conference for Education in the South. This organization met to develop strategies for the enhancement of life in the South for African Americans. In 1913, over 250 delegates registered to attend the sixteenth annual session of the conference held in Richmond, Virginia. "For four days, farmers, businessmen, preachers, college women, school officials, and worker of all classes met to discuss ways to enhance life in the south with a particular orientation to focus on education[6].

Hampton Institute (its name at the time) held a widely attended summer school for teachers, and became the natural location for the development of the oldest conference of Black ministers. The idea was to work with an institution of higher learning willing to address the concerns of the Black church in relationship to the development of the newly freed African American community. Therefore, the aim was to focus attention on black churches as vehicles for the comprehensive development of black communities. Unlike many HBCUs that sought to

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[6] Michael A. Battle, *The History of the Hampton University Ministers' Conference: An Experience of Interdenominational Cooperation*, the First Decade. Hodale Press: St. Louis, (1996):11-13.

provide liberal arts education for the talented tenth, Hampton Normal and Agricultural Institute

reflected the philosophy of mass uplift by training the hands (farmers), the head (teachers), and

the heart (ministers) of the community. The idea of multiple disciplines and community service

groups working in tandem with the faith community to "demonstrate the Body of Christ at work

in the world building the Kingdom of God"[7] was a justified emphasis in light of historical

circumstances. In order to lift the community, it was prudent to improve the quality of the

church and its leadership. Carter G. Woodson determined that the primary and urgent needs of

the rural Negro church and community were, "better race relations, improved religious

education, and character building.[8] As a result of this strategic partnership between the church

and community undergirded by the educational strength and national reputation of Hampton

Institute, the formation of a new organization dedicated to the training of African American

clergy was well underway.

The Conference of Negro Ministers of Tidewater, Virginia

The Negro Ministers of Tidewater, Virginia met for the first time June 29 through July 3,

1914 on the campus of Hampton Normal and Agricultural Institute in the campus chapel, the

Memorial Church of Christ. The 1914 edition of *The Southern Workman*, reported that in

attendance were 40 ministers representing four mainline Protestant denominations: Baptist,

Methodist, Episcopal, and Presbyterian. The total program included two lectures and two

discussions pressing the importance of social action and clergy preparation for service to their

communities. The 1914 gathering was a success and Reverend Hollis Frissell, formerly the

college's chaplain now president, recommended "*the establishment of a conference in which*

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[7] Battle, *History of Hampton University Ministers' Conference*, 12

[8] Battle, Ibid.

ministers of all denominations could meet for a few days of study and discussion of the great

common problems which they are facing in their work[9]. The success of the first year led to

further growth of the conference. The Rev. Dr. A. A. Graham was elected president, the Rev. G.

W. Jimmerson was elected vice president, and the Rev. Laurence Fenninger, the Hampton

Institute assistant chaplain, became executive secretary of the conference. Since Fenninger, the

position of executive secretary has always been filled by the university chaplain, strategically

strengthening the college-conference-community connection. For most of the conference's

history until 1976, the position of university chaplain and consequently conference executive

secretary, had been occupied by white males. In some ways, this symbolized a partnership

between the missional outreach of white churches, the social concern, spiritual uplift, and

mission of black churches. Dr. Michael A. Battle became the first African American chaplain of

Hampton University and Dr. Timothy T. Boddie the second African American chaplain. In 2008,

Dr. Debra L. Haggins became the first female to serve as University Chaplain and Executive

Director of the conference.

Hampton University Ministers' Conference

As the Hampton University Ministers' Conference (HUMC) evolved, it experienced a

couple of name changes, reflecting its growth and transition into the mainstream of clergy life. In

its second year, The Ministers' Conference of Hampton Institute, and later The Hampton

University Ministers' Conference, were officially and legally adopted. The conference faced

limited opposition early on due to the reality that numerous Baptist meetings and conferences

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[9] Georgia Albright-Griffin.. *A Brief History of the Memorial Church: The Heart of the University fromm 1869.*
     Hampton : Hampton University Press, (1998):63-66.

were convening across the state of Virginia. Nevertheless, the conference continued to grow and flourish due to its outwardly focused aim and agenda to become a national rather than a local or regional phenomenon. However, the conference transitioned and expanded its focus to include addressing the needs of both urban and rural churches due to the great migration of blacks from the South to the North after World War II. The conference was lauded for establishing a powerful way for an institution of higher education, Hampton Institute, to affect community life through its fortification of the Negro church.[10]

In 1934, the Annual Choir Directors' and Organists' Guild was added to the yearly gathering to develop the music ministry of the churches along with the pastorate. The Rev. Samuel A. Devan, university chaplain from 1930-1940, wrote about the addition to the conference, "This aroused so much interest that there have been requests that we provide in future conferences for the attendance of church music directors."[11] To this date, the Hampton University Ministers' Conference-Choir Directors' & Organists' Guild Workshop remains the oldest of the conferences founded and sustained by colleges and universities.

Statement of the Problem

Some congregational research suggests that African American clergy learn to fulfill their roles as pastors through situated learning as well as formal education. Situated learning theory argues that learning occurs best when it takes place in the context to which it is applied. Its premise is that an individual's acquisition of professional skills is acquired as a member in the community of practice. The focus of situated learning is on the relationship between the

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[10] Albright-Griffin, Ibid.
[11] Albright-Griffin, Ibid.

acquisition of knowledge, experience, and the social situation in which it occurs[12]. Both

processes are important due to a prevailing socio-historical context threaded through the pastoral

call of Black clergy. Robert M. Franklin in *Crisis in the Village* cites three major socio-cultural

existential challenges manifested in African American community renewal and threats to

pastoral imagination[13]. The crises of :1) commitment to healthy relationships, marriages, and

families, 2) mission in black churches as it relates to the prosperity movement and its collective

power, and 3) moral purpose, courage, and character in our schools and colleges[14]. Franklin

proposes a Ground Zero Strategy of six concrete steps to restoring community hope and

addressing these socio-cultural crises[15].

Figure1 Franklin's Ground Zero Strategy for Restoring Hope in African American Communities

Step 1	Step 2	Step 3	Step 4	Step 5	Step 6
Focused Conversations	Collaborative Leadership	Vision & Plan	Accountability & Action	Sustaining & Fundraising	Documenting & Celebrating Progress

Franklin's revelations are important for nurturing pastoral imagination in African

American clergy.[17] Harrison continues the conversation by directing his attention to how African

American clergy learn to perform their roles through vocational experiences, relationship-

building, socio-contextual and socio-ecological factors, which all contribute to pastoral learning.

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[12] Jean Lave and Etienne Wenger, *Situated Learning: Legitimate Peripheral Participation*. Cambridge, UK: Cambridge University Press. (1990).

[13] Robert M. Franklin, Crisis in the Village: Restoring Hope in African American Communities, Fortress Press Minneapolis, (2007):41-216

[14] Franklin, Ibid.

[15] Franklin, Ibid.

[17] William T. Harrison. Dissertation : How African American Pastors Learn the Role of Ministry. University of Georgia. (Summer 2010):84-127.

A community of practice informs, offers feedback, and suggests improvements to strengthen and hold the pastor accountable as leader and spiritual shepherd[18].

Dykstra posits that pastors are formed over time, need space, and deep engaging experiences to grow and develop[19]. Focused and sustained ministerial praxis and awareness of new research findings in practical theology in the work of the pastoral office are needed to help clergy become prepared and suited for ministerial service. However, this necessary support system for nurturing pastoral imagination and professional competence run contrary to the three to four years required by most traditional seminary and theological school programs.

Hence, African American clergy wish to be faithful and effective in an intentional community of lifelong learning to share common practices in the presence of multiple mentors taking on the roles of experienced pastors, theologians, and guides. This project sets forth an innovation which allows for the cultivation of lifelong learning habits in supportive communities by informing theology, enriching ministry, and blessing the lives of congregational leaders.

What is Black Pastoral Imagination?

Black pastoral imagination is the creative didactic expression of Christian leadership and consciousness used to navigate the alternate realities of memory, tradition, experience, and vision. It is the curious courageous work of standing before God's people, wrestling with countless possibilities, and asking the question *what do you see.* This question has allowed black pastoral imagination to endure and thrive under best case and worse case scenarios in the context

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[18] Harrison, Ibid.

[19] Craig Dykstra. "Pastoral Imagination". *For Abundant Life: Practical Theoloy, Theological Education and Christian Ministry.* Wiliam B. Eerdmans Publishng Company. Grand Rapids, Michigan. (2008):46-61.

of Black life. The African American pastor presses the question until what the listener imagines becomes what the listener believes. What the listener believes becomes a living faith always looking toward a preferred future.

This original conceptualization of black pastoral imagination is crudely represented in the imagery of a cup and saucer. The cup itself is the pastoral imagination with its handle representing the Gospel of Jesus Christ; Christological truths and principles affixed to the cup of imagination. Dualistically, black pastors drink and pour from this cup containing a full myriad of existential experiences inherent in the subsistence of black life. For the sake of illustration, the saucer represents historical periods woven into the fabric of American democracy and significant to the progression and regression of our survival and persistence: the residual effects of chattel enslavement, the failures of Reconstruction, and the remaining resurging vestiges of Jim Crow. black pastoral imagination endures and thrives amid unresolved societal ills, systemic expressions of inequality, extemporaneous outbursts of verbal denigration, and physical acts of violence. Yet, African American pastors still ask the question resoundingly with clarion voice and the critical consciousness of black pastoral imagination, *what do you see?*

Figure 2: Black Pastoral Imagination
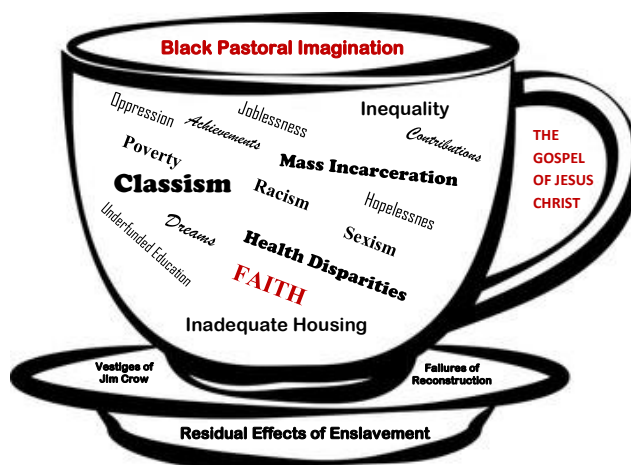
Purpose of the Study

The aim of this study was to understand the goods that result from the effective and faithful practice of pastoral imagination. Based on those goods: congregational vitality, community uplift, along with personal and professional fulfillment, this project proposes a plan to establish a center devoted to the research and training of pastoral leaders in the areas of well-being, imagination, and agency with pastoral imagination taking center stage in the production of this research. In a season of volatility and rapid-fire change in society, this is a propitious time to explore and document the roles of imagination and creativity among African American clergy. Employing the qualitative method of ethnography, the researcher has endeavored to: 1) discover the general knowledge-base and skill-building experiences fundamental to pastoral formation and identity, 2) determine why the identified knowledge-base and skills are pivotal, and 3) provide a research-based justification for establishing a center committed to building and enhancing capacities for more effective pastoral leadership, personal growth, and professional viability over the career span.

Research Questions

The research questions were designed to yield information about the pastoral imagination praxis and habitus of African American clergy. Consequently, these questions addressed the internal dynamics of the study and guided the investigation.

RQ1   How do African American clergy practice and manifest pastoral imagination?

RQ2   How can relationship-building and mentoring be used to support African American clergy in the practice of pastoral imagination?

RQ3   What are the practical elements and resources necessary for developing imagination and creativity in African American clergy?

Conceptual Framework

The theoretical framework for this project was designed to advance the study of pastoral imagination in an African American theo-cultural context, and build a strong argument which undergirded the study and answered the research questions. Theological, theoretical, and contextual constructs provided the conceptual schema of the study and support to this project.

The *theological construct* provided biblical foundations that informed the concept of pastoral imagination, and offered a compelling theological framework for the study. The *theoretical construct* was built upon the contributions of other researchers and theologians who have significantly influenced the concept of pastoral imagintion as practical theology. The *contextual construct* provided a model of praxis, interventon, and innovation informed by classic literary resources within African American culture. Contextual support was provided by several classic sources of black cultural and theological thinking including: DuBois' dual consciousness formation construct and critical celebration of the Negro church, Richard Wright's clasic inerpretation of African American life in 1941 re-contextualized by the socio-cultural struggles of the 21 century, and a key metaphor and spiritual idiom from theologian Howard Thurman and his exploration of the disinherited. Each segment of the framework will be given proper treament in the literature review.

Definition of Terms

Specific terminology was used to maintain uniformity and ensure comprehension, and are included below.

African American Clergy: Men and women of African descent who are ordained as pastors, ministers, elders, or leaders of ministries in Christian denominations and serve congregations or

denominations with a demographically predominant African American population in its membership.[21]

Black Practical Theology: A constructive theology which addresses the traditional disciplines of theological education of black pastors and para-church leaders who serve communities of faith confronted daily by challenges in the African American community.

Pastoral Imagination: A way of perceiving, understanding, and relating to the world that reflects one's love for God's creation, God's people, and unrealized possibilities to repair or create new realities in the church, public square, and the world.

Moral Leadership: Virtue-centered leadership for the common good which envisions the full range of possibilities in unique situations to solve the ethical challenges of mobilizing character, the wisdom of the Christian tradition, and imagination informed by black cultural classics. [22]

Praxis: Theology-in-action or religious practices and theology informed by theory and guided by values and ultimate purposes which are saturated with meaning, theory, agency and action.[23]

Study Center: A place of research, education, formation, support, community, and spirituality situated in an ecumenical context affiliated with a denomination and/or university. [24]

Significance of the Study

The idea of a centralized place to study religion and spirituality is not a new concept. In 1242, John of St. Julian and a few other young Dominican friars took up residence in a house situated near a university in Naples. The Dominican "house of studies" became a place for

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[21] Imani-Sheila Newsome-Camara. *A Historical Analysis of Leadership Education of African American Protestant Clergy within University-based Black Church Studies Programs*. Dissertation. Boston, MA, USA.

[22] Robert M. Franklin. "Moral Leadership: A Vocation for the Next Generation". *Canopy Forum*

[23] Dale P. Andrews and Robert L. Smith. (EDS.) "Prophetic Praxis for Black Practical Theology". *Black Practical Theology*, (2015): 3-15.

[24] H. G. Gary. "This Old House". *InTRUST*, (2016).

spiritual formation and educational support to students who would eventually become preachers. It delivered a sense of community, spirituality, and a love of learning; Thomas of Aquinas became St. John's most renowned student. Currently referred to as centers, the house of studies model of education and formation continues to be successful on or near higher learning campuses[25]. Many of these centers are devoted to nurturing pastoral imagination and creativity, yet are less numerous today and almost nonexistent in African American Protestant circles.

The proposed center will have a distinctive opportunity to leverage its relationships with the larger Hampton University research community, Hampton University Ministers' Conference, the Office of Religious Affairs, and the Religious Studies Program. Hampton University will leverage the history, trust, connections, partnerships, and relationships with African American pastors, churches, congregations, communities, and religious organizations.
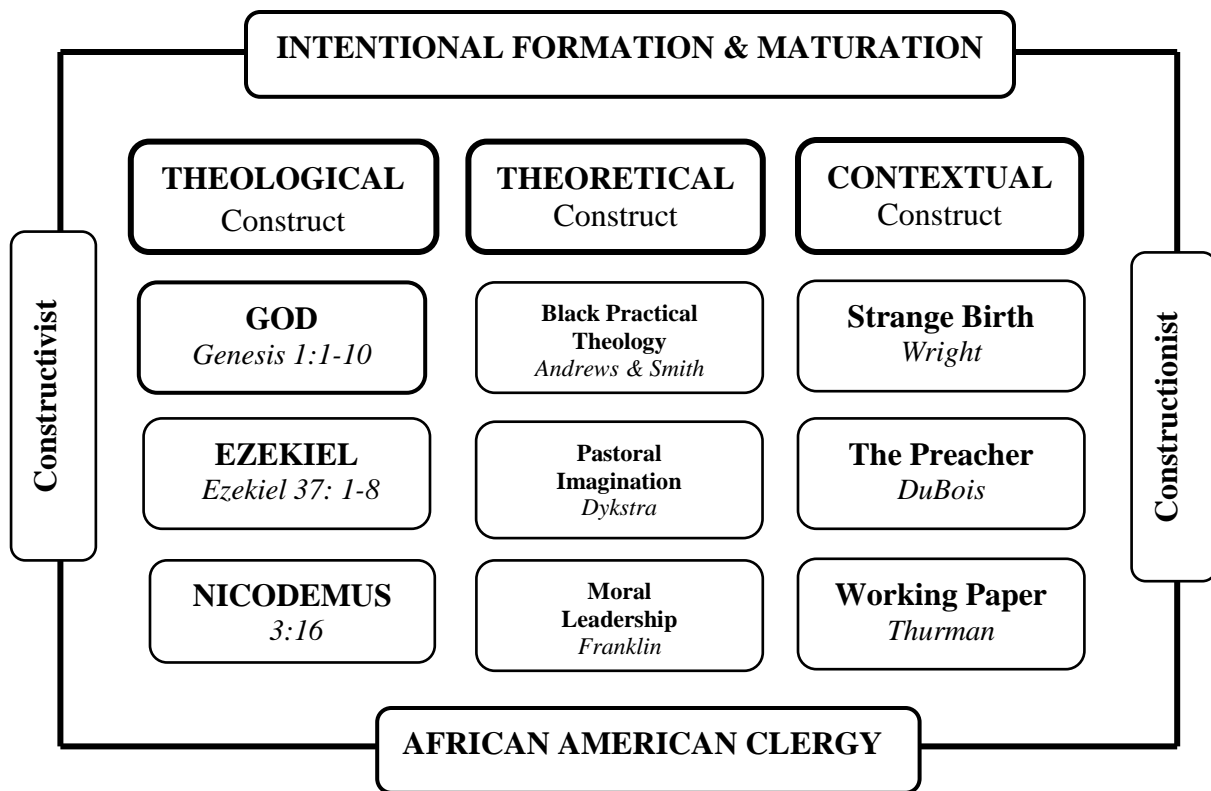
SECTION TWO | Literature Review

Overview

Figure 3 serves as a road map to the literature reviewed for this study. While there is in general a wealth of literature available on the subject of pastoral imagination, relatively few studies or resources exist on the subject as it relates to the specific contextual needs of African American clergy. Therefore, the contextual construct of the framework makes the case for addressing the practical needs of clergy who pastor a populace whose context is ripe with prevalent socio-historical realities and unique conditions.

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[25] Gary, Ibid.

Figure 3   Conceptual Framework and Literature Review Map

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                    INTENTIONAL FORMATION & MATURATION

                 THEOLOGICAL      THEORETICAL       CONTEXTUAL
  Constructivist  Construct        Construct         Construct      Constructionist

                    GOD          Black Practical    Strange Birth
                 Genesis 1:1-10     Theology            Wright
                                 Andrews & Smith

                   EZEKIEL          Pastoral         The Preacher
                 Ezekiel 37: 1-8  Imagination          DuBois
                                    Dykstra

                  NICODEMUS          Moral          Working Paper
                     3:16         Leadership          Thurman
                                   Franklin

                       AFRICAN AMERICAN CLERGY
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A synthesis of these constructs paved the way for the application of new and prior knowledge to support an innovative study and research center for the intentional formation and development of pastoral imagination in African American clergy.

THEOLOGICAL CONSTRUCT

It is written that words can create reality and control imagination. Words can also imagine a world and reckon it to be so. Man's story of God begins with the imagined reality of God as He created a world from a dark formless void with these words: *In the beginning, God created the heavens and the earth (Gen. 1:1).* We find the holy imagination and Spirit of God actively and intentionally hovering *(*1:2), commanding (1:3; 6, 9, 11, 14, 20, 24, 26), dividing (1: 4-7; 14-16),

calling (1: 5, 8, 10), making (1: 7, 16, 26), gathering (1: 9-10), distinguishing greater from lesser (1:14-16), blessing (1:22, 28; 2:3) and approving (1: 10, 12, 18, 21, 25, 31) actively and intentionally. God did not leave His creation to chance; He envisioned, organized, and completed the work of His mind and then rested (2:1-3) upon the imaginative handiwork of both creation and creature. One might surmise that which God imagined, He spoke into existence. That which God spoke into existence became a written account of the beauty of His mind, and the earth as a visible representation of His omnipotence. God as Father, Son, and Holy Spirit is revealed to us through His divine imagination and creation Spirit.

Veith and Ristuccia, authors of *Imagination Redeemed: Glorifying God with the Neglected Part of the Mind,* take on the subject of the imagination with scholarly and biblical precision. The authors suggest that Christian imagination is a river that runs through all our thinking and the mental life of the soul in need of redemption. Veith and Ristuccia propose the need for a redeemed and righteous imagination to serve as proper hosts to the works of the Spirit of God. A righteous imagination can only be nourished by a *righteous feed* of visual and mental inputs which capture the mind for Christ when we see God as the ultimate reality. Genesis 1:1-2:4a *is* that righteous feed nourishing what the authors refer to as the most dense and neglected part of the mind, the imagination.

Defending and rescuing the imagination from immature descriptions and thought is a work worth undertaking for men and women called to lead others, envision, and construct a better world. When the imagination is well-nourished it allows the Christian pastor to live out his or her calling in full faith to reveal the creative work of God in our lives.

Indeed, it was the imagination of God which brought forth man made according to His image and likeness.[27] John the Apostle, in the prologue of his Gospel, issues an invitation to the imagination when he makes this declaration*: In the beginning was the Word, and the Word was with God, and the Word was God* (1:1). The invitation is extended even further when John invites us to imagine, Jesus, the incarnate Son of God living among us: *the Word became flesh and dwelt among us* (1:14)*.* The Apostle Paul, in an epistle to the Colossian church, pronounces upon the incarnate God in Jesus Christ the eternal vocation of imagination and creativity by which, "…*all things were created in heaven and earth, visible and invisible…all things were created through him and for Him* (1: 16-17). Augustine offers the imagination of God to be the source of the imagination of human beings present in three forms: memory, perception, and will. Memory is the primary agent of mentally feeding the imagination[28]. Imagination and the sensory perception of God feed the reflection, contemplation, and action needed to carry out the work of the Kingdom.

Regeneration, renewal, and restoration of the dry bones (Ezekiel 27:1-14) is an Old Testament shadow of Christ's "born again" declaration (John 3:1-16). One skeleton from an assortment of bones called together to be the framework for the many parts that make up the human body. With the hand of God upon Ezekiel's life, he is transported about by God to a place of disconnected, scattered, dry bones on the valley's floor. The bones were *very dry* implying that life was no longer possible. Ezekiel, now immersed in a God-initiated vision, stands hopelessly in the middle of the valley when God issues a challenge to the prophetic imagination of Ezekiel with this

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[27] Gene Veith and Matthew Ristuccia. *Imagination Redeemed: Glorifying God with the Neglected Part of Your Mind.* Crossway Publishers; Wheaton, IL (November 30, 2014): 1-178.

[28] Veith and Ristuccia, Ibid.

question, *"Son of man, can these bones live?* Aware of God's power, Ezekiel answers*, "O, Sovereign Lord, you alone know."* Ezekiel is now able to prophesy to the bones that life would return. At the sound of the prophet's command, the bones rattled and came together with tendons, flesh, and sinew; yet without breath. God commanded Ezekiel to prophesy again, however this time, not to the bones, but to the breath! To prophesy is to imagine that we can *come forth from the four winds and breathe into the slain that they may live*. Prophetic and pastoral imaginations caused the disjointed dry bones to come together, be regenerated, and restored from a place of lifelessness and hopelessness.

Nicodemus is confounded by the notion of a physical rebirth revealed in his question, *how can this be?* He is faced with the reality that Jesus is a Teacher sent from God. Nicodemus is asked by the Teacher to explore the possibility of increasing his capacity to see and think more deeply beyond what he currently sees, imagine more broadly beyond his world of ritualistic sacrifice, and open up to the possibility that there was more to the story than what Nicodemus has fixed in his mind. A fixed mindset often runs contrary to the deep development of spiritual capacity. Nicodemus's brief encounter with Christ runs parallel with Dykstra's thoughts on going beneath the surface of the obvious and the conventional. To imagine is to think in new paradigms, new images, and new possibilities.

Imagination is a gift from God and finds its fullest expression in God. It is this gift, which is bestowed upon those called to proclaim: *"The Spirit of the Sovereign Lord is upon me…[He has]anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives. He release He has sent me to proclaim freedom for the prisoner and recovery of sight for the bind, to set the oppressed free* (Isaiah 61:1; Luke 4:8 NIV).

Both Ezekiel and Nicodemus where led to think, see, and develop a framework for pastoral work, which far exceeded their current base of knowledge and experience. God commands, "*Let us make man in our own image and likeness*". Ezekiel asks if these bones live again, thereby imaging what is possible in dire circumstances. Nicodemus asks how this can be as he struggles to image the capacity to reach beyond the current paradigm. Pastoral imagination at its theological foundation seeks the way, the will, and the understanding of God for a praxis that expands the capacity to be, to know, and to do.

<div align="center">THEORETICAL CONSTRUCT</div>

Pastoral Imagination

Lischer describes the pastoral office as God's gift to the church, and His way of helping the church discern [and live out] its original purpose and vocation[29]. Lischer uses several descriptive terms to paint a vivid picture of the correlation between the passion of a calling and the work of one's hands for the high purposes of God[30]. The connection is drawn between the call *of* God and what one does *for* God through the context of vocation. Lischer uses several image-bearing words and phrases to describe a divine call to the pastoral vocation which should produce for the pastor: delight and satisfaction in the work, a shaping or forming of the called one for the office, a deeper understanding of one's God-given assignment, true devotion, the maintenance of harmony, dedicated time, and what he calls "a magical mixture of intimacy and matter-of-fact professionalism.[31] It is a good thing: a divine honor and an earthly privilege to be called to Christian service by God.

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[29] Richard Lischer. "The Called Life: An Essay on the Pastoral Vocation." *Interpretation.*
https://www.google.com/search?q=Lischer+an+essay+on+pstoral+vocation&rlz=1C1GCEU_enUS937US937&oq=Lischer+an+essay+on+pstoral+vocation&aqs=chrome..69i57j33i10i160l4.11527j0j15&sourceid=chrome&ie=UTF-8 (2005):166-175.
[30] Lischer, Ibid.
[31] Lischer, Ibid.

Dykstra suggests that pastors are formed over time and need deep engaging experiences in the work of the pastoral office to become prepared and suited for service[32]. This practical need of time and space to grow runs contrary, and in some cases epiphenomenal, to the three or four years devoted to the intense study demanded by seminary programs and accompanying graduation requirements.[33] In other words, the intentional formation, practices, and habitus of pastors which must emerge and reach maturation are more often than not stymied by isolative one-dimensional, rather than supportive multi-dimensional, experiences that hinder pastoral and ecclesial imagination and creativity[34].

Moral Leadership

Robert M. Franklin defines moral leadership as men and women who possess integrity, courage, and imagination aimed at serving the common good while inviting others to join them. The practices of courage, integrity, and imagination are the building blocks of moral leadership and create a pathway to bring about moral agents and moral leaders.[38] In an essay, Franklin writes about the decline of new college students entering the fields of traditional parish ministry and pastoral leadership. He invites us to think about the continuation of seminaries and the legacy of theological education in a "spiritual not religious society.[39] Franklin advocates for experimentation with new and creative approaches to learning moral leadership. This could

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[32] Dykstra, Craig. "Imagination and the Pastoral Life." *The Christian Century, 2013*
[33] Dykstra, Ibid
[34] Dykstra's description of pastoral ministry involves the intangible qualities of pastors who know their work will embody habits of mind and enact wisdom through pastoral practices that nurture communities and sustain vocational life. It involves knowledge acquisition and ministry and professional practices integrated in the pastoral imagination, innate ability, knowledge acquisition and skills application, focused practice, higher knowledge and exposure to create masterful, imaginative and beautiful ministry experiences.
[38] Franklin, Robert M. "Moral Leadership: Integrity, Courage, and Imagination. Chapter 3:The Moral Impact of Enduring Institutions. April 2020. (Kindle Edition: Location 1997-2639).
[39] Franklin, R. (Kindle Ed. Location 1997-2639).

produce leaders who work as free agents in non-profit organizations and other private-public collaborations.[40] For decades, communities such as the African American community have faced insurmountable odds, obstacles, inequities, and other indignities. Many of the celebrated leaders of various movements are now relegated to iconography, seasonal recognition, historical trivia, memorials, and cultural museums. Yet, these moments of struggle were led by moral leaders who were ordained clergy and congregational leaders.[41]

Franklin proposes an interdisciplinary approach to raising, cultivating, and nurturing moral leaders for the 21st Century. Mainly because he finds that millennials are appreciative of the contributions and hardships of previous leaders, yet find more of a connection with those leaders not directly or at all associated with the church; other for-profit or non-profit organizations outside of the religious or ecclesial sphere of influence[42] have their attention. Today's moral leaders must be creative and imaginative in their approaches, display integrity in patterns of behavior, and be courageous at heart. Franklin proposes interdisciplinary or what sounds like and an intersectional approach to the adoption and application of leadership through the virtue of morality. Law, medicine, theology, engineering, technology, education, business, psychology, sociology, and the liberal arts intersect at various points to bring about a more just society. Visions of a preferred future are liberated and people once again become the heartbeat of society.

The formation and habitus of Franklin's vision is best summed up in the five traits and practices of moral leadership in his book of the same name. In essence, moral leaders: 1) should be students of a moral life and a just society; 2) future moral leaders should learn to frame social

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[40] Franklin, Robert. *Moral Leadership*, Ibid.
[41] Franklin, Robert. *Moral Leadership*, Ibid.
[42] Franklin, Robert. *Moral Leadership*, Ibid.

concerns and moral issues that require moral analysis and action, 3) encourage to strive to live morally exemplary lives, engaging in exemplary behaviors, while remaining undaunted by failures and frustrations, 4) invest in enduring institutions that will outlive them and extend their values and aspirations far into the future, and 5) after living their best lives, prepare to die well living their values even to the end. Integrity, courage, and imagination are the formative roots of the discipline, traditions, and practices of moral leadership for the good of all.

A case study, African Perception on Moral Leadership from the International University of Grand Bassam in West Africa, a sister university to Georgia State University, carried out in a climate of political and ethnic conflict offers three points. The participants, all with psychological, sociological and critical thinking backgrounds, were asked to define moral leadership. First, moral leaders are values driven and make choices at the expense of their own personal benefit. These leaders are responsible role models, have moral courage to move against unpopularity, and act on behalf of those he or she leads. Nurture, inspiration, motivation, and idealized influence are major character traits. Integrity, respect, responsibility, humility, and critical thinking are the five major character traits moral leaders possess. The West African study found that being a moral leader has its caveats and is associated with unpopularity and rejection. Being a moral leader requires a great of deal of strength, dynamism, and energy. The study concludes with a question about the source of the moral leader's intestinal fortitude; the responses were holistically significant. The most important place to look for the derivation of these characteristics is in the soul of the leader. The soul of the leader must be nurtured to produce a healthy pastoral imagination and moral leadership agenda. Reverence and emotional integrity serve as the most needed aspects of moral leadership.

Black Practical Theology

James Weldon Johnson's poetic sermon, "The Creation" from *God's Trombones* (1927) is a cultural retelling of Genesis 1:1-2:4 in the homiletical style of African American preaching. Johnson uses the trombone metaphor to point to the power and emotion inherent in the style and substance of black preaching, lifting it to an art form through his poetry. Johnson uses "The Creation" as an exercise in creativity and imagination. The poet lifts the pastoral imagination and moral imagination on one plane; applying the significance of culture and context to Scripture capturing the biblical imagination. Black practical theology, pastoral imagination, and moral leadership amalgamate the theoretical, theological, and contextual constructs used in this study. Theology and theory teach us the power and utility of imagination, while practical theology in an African American context will produce expressions of what we have come to know about the black church experience's authenticity. The pastoral imagination is a phenomenon well worth studying and its rich findings in religious thought, tradition, and praxis worth disseminating.[45]

Andrews and Smith posit that black practical theology seeks to reinterpret the traditions and context of African American religious experiences.[46] The authors present a paradigm that brings together theory, method, and practice which they describe as praxiological intent. The purpose of their work, or praxiological intent as theological method is to show concrete examples of how practical theology makes vital connections between black theology and black churches, regarding them as the two most important parts of the Black religious experience. However, to complete the African American narrative I would include the family and historically black colleges and universities.

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[45] James Weldon Johnson. The Creation. *God's Trombones*. (1927).
[46] Andrews & Smith, *Black Practical Theology*, 3-15.

Theology made tangible through the practices of faith communities engage on a daily basis and describe actions that are informed by theological judgments. It takes its cues from the black experience and engages the practices and theological characteristics of the black faith community. Black practical theology embodies how a faith community interprets and responds to the issues and events that impact it. Black pastoral theology contemplates the *what* and *why* of black church praxis in light of the historical and contextual reactions that share black consciousness and worldliness. An informed praxis is the result of a critical awareness of dominant values, sound theological reflection, and critical engagement with historical and contemporary contexts. Properly addressing contemporary issues does not ignore cultural, social, Christian traditions and scripture.

Andrews and Smith examine four major areas in their collection of essays which help to clarify and dig more deeply into theology from the perspective of Black consciousness and practical theology: 1) the rationale for such a work, 2) definitions and terms associated with the theory, 3) the theological focus, and 4) its methodology[47]. The authors identify six major topics or key areas of investigation into black communities and congregations: 1) black youth, intergeneration and ageism, 2) class and poverty, 3) gender and sexual orientation, 4) globalism, immigration, and diaspora communities, 5) health crises, HIV/AIDS, and poverty, along with 6) mass incarceration, capital punishment and justice.[48]

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[47] Andrews and Smith, Ibid.

[48] Andrews and Smith: Black practical theologians seek to promote the interdependency of practical theology, ecclesiology, and critical methodology with black axiological and epistemological realities. These understandings promote theological understanding which has respect for the historical and social realities of African American life. The study of Black theology is the intentional study of pastoral leadership praxis in the context of religious life. Black practical theology is a discipline requiring cultural reflection between religious practices, both individual and ecclesial, theology as a human phenomenon, a lived religious experience which permeates each area of African American life. Black practical theology is a way of studying God and seeing Him with new eyes as it relates to the interpretation and reinterpretation of the Christian scriptures through historical record, cultural shifts, institutional strengths and failures and human success and error.

Reddie records that Black theology becomes a transformative methodology for conscientizing or raising the critical awareness of black people. The practical theological method for undertaking black theology begins with the experiences of the learner and brings their experiences into dialogue with the existential expressions and essential meanings of the diasporan black experience[49]. People in real contexts matter as much as abstract ideas and disembodied theories.[50]

CONTEXTUAL CONSTRUCT

James H. Evans, in *We Have Been Believers: An African American Systematic Theology,* posits theological reflection as integral to the African American church.[51] Among Evans' affirmations of African American faith are the: 1) content of God's revelation is liberation, 2) primary resource of that revelation is the Bible, with historical importance for contexts without power and limited options, and 3) epitome of God's self-revelation is Jesus Christ, offered to us as both liberator and mediator. In light of these affirmations, theology as introspection and proclamation is crucial for African American theology, faith, and freedom. Although black theology is a continuation of mainstream or traditional theology, Evans presents black theology as a convergence of "an African world view, the complex experiences of slavery, oppression, survival, rebellion, adjustment to the new world, and their encounter with the biblical text. These realities shaped the African American intellect and spirit."[52] A constructivist perspective of the timeless writings of Richard Wright, W.E.B. DuBois, and Howard Thurman to

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[49] A. G. Reddie. Participative Black Theology as a Pedagogy of Praxis. *Black Practical Theology.* Pp. 59-72.

[50] Reddie*. Pedagogy* of Praxis, 2-10.

[51] James H. Evans, An African American Systematic Theology: We Have Been Believers. Fortress: Minneapolis, (1992): 2-7.

52 Evans, *Ibid.*

create a theo-sociological theo-conceptual context in response to Evans' research on Black theology[53]:

> *"The black theologian must relate the canonical story in its prophetic mode with the folk stories as a people who hope against hope. The black theologian must tell a story that relates the hope of the biblical message with the realism of the Black experience. Conversely, the theologian cannot be so disillusioned by the tragic dimensions of African American experience that hope expressed in the canonical story is not seen. Black theologians must tell a story that relates a hope of the biblical message with the realism of the Black experience."*

Howard Thurman's Spiritual Idiom

Thurman's wonderful metaphor and imagery of life as a working paper can be applied freely to pastoral and church life. He posits that it can never be determined just what an [individual] and will become. Each [individual] "fashions a unique life working paper of character, personality, and achievement against a backdrop of anonymity and emerges articulate and particular"[54]. He further expounds that life as a working paper is made up of a creative synthesis of what the [individual] is and how the [individual] reacts to the living process. The miracle is the impact and significance that working paper can have on human history[55]. Thurman celebrates the miracle of the working paper as manifest in the life of Jesus Christ; He did what all mankind may do. For when they see Christ, they see etched the glory of their own possibilities[56].

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53 Evans, Ibid

54 Thurman, Howard. *Jesus and the Disinherited.* Boston: Beacon Press. 1949. Pp. 100-102.

55 Thurman, Ibid

56 Thurman, Howard, *Disinherited,* 100-102.

W. E. B. Du Bois' Preacher

In Chapter 10 of DuBois's classic, *The Souls of Black Folk*, "Faith of Our Fathers" DuBois describes the defining, core elements of the Negro church as a sociological reality: "The Preacher, the Music, and the Frenzy."[57] Although the African American church during Reconstruction was "the center of social, intellectual and economic life" during the Reconstruction and Post Reconstruction years, Pierce asked the question, wherein shall we locate the souls of black folks in the twenty-first century…[58]? The position of DuBois is that the black church, with both secular and sacred roles and responsibilities, exists and survives to encourage and empower a people with limited or arrested power. The black church nurtures cultural identity, meets religious needs, and at times, serves as a source of educational needs. It produces role models, authentic expressions of worship, and provides sanctuary from the realities and challenges of daily life[59]. DuBois accounted that the religious experiences of Negroes developed out of "the peculiar circumstances of a black man's environment as an expression of his higher life"[60] from slave worship held under the cover of night and southern shanties called praise houses into the development of the Negro church.

Richard Wright's Voices

While DuBois was born in the north, Wright was born in the south and writes to describe the life conditions of the 12 million Negroes (black voices) as inhabitants of the seventeenth, eighteenth, and nineteenth centuries. Wright's *Voices* brings historical significance to the call, commitment, social responsibility, and pubic nature of the pastorate in the life of black

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57 Du Bois, *Souls of Black Folk*, 161-175

58 Pierce, Y. (2003). The Souls of DuBois' Black Folk. *The North Star: A Journal of African American Religious History*.

59 Barnes, Sandra L. "A Sociological Examination of W. E. B. DuBois' The Souls of Black Folk." *The North Star: A Journal of African American Religious History*

60 DuBois, *Souls of Black Folk*, 161-175

communities and churches. The call is to imagine the hope, faith, love, relief, release, and stability of a survivalist community that includes Thurman's disinherited and DuBois' frenzy.

The collective theo-contextual nature of Thurman, DuBois, and Wright undergird the value of pastoral imagination in African American ecclesial leaders. Therefore, this literature review, written from a constructivist perspective, was based upon the premise that the African American pastor is called to serve "a heterogeneous, culturally-diverse and politically dominated minority that struggles to survive[61]". This description was originally attributed to the ancient Yahwist by Jerome Ross, yet can be applied to people of African ancestry.

Argumentative Synergy of the Literature

This section synthesizes major works of literature that support the treatment of the research questions. The literature was examined along theological, theoretical, and contextual lines to explore the intentional formation and maturation of the pastoral imagination. Quality multi-dimensional opportunities that nourish, nurture, discipline, and resource the pastoral imagination are needed. Meeting the spiritual, intellectual, emotional, social, and familial needs of the Christian leader is essential to the pastoral and congregational well-being of the church and the Christian community at-large. Research concludes that African American clergy learn to fulfill their roles as pastors through situational learning as well as formal education. While an identifiable socio-historical context is threaded through the pastoral call, there are distinct reasons for nurturing the pastoral imagination of Black clergy. The founding purpose of Hampton University Minsters' Conference is to address the unique challenges of African

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[61] Jerome C. Ross. *The History of Ancient Israel and Judah: A Compilation*. Dorrance Publishing Co., Inc.: Pittsburg. (2003): ix.

American pastors by providing formal and informal opportunities for professional pastoral continuing education and professional training.

The holistic health and well-being of pastors, churches, congregations, and communities at-large constitutes the ongoing work of the Hampton University Ministers' Conference. Creating opportunities to develop strong communities of practice is essentially vital. The state of ministry, pastoral leadership, and congregational development continue to shift in great degrees. African American pastors must experientially discover ways to liberate the imagination and nourish the soul for ministerial thriving in the days ahead; this study is one such effort. The strongest arguments for the study is a collection of historical and contemporary pastors who are respected as towering examples of creativity and imagination, and have built a strong churches with deep roots in the community.

Among a sea of exemplars, the pastoral imagination is liberated in preaching and prophetic church leadership in the ministries of Rudolph W. McKissick, Jr., William H. Curtis, Cynthia L. Hale, Walter S. Thomas, Gina Stewart, Barbara M. Amos, Fredrick W. Haynes, Howard John Wesley, Ralph West, and Marcus H. Cosby. These ecclesial leaders currently navigate thriving churches through swiftly changing socio-cultural and theo-political seasons to emerge as strong disciple makers and intentional Kingdom builders. We pay homage to the homiletical imagination of Ella and Henry Mitchell, Gardner C. Taylor, Miles Jerome Jones, Samuel DeWitt Proctor, Howard Thurman, Parthia Wynne Hall, Benjamin E. Mays, William Holmes Borders, Katie Geneva Canon, and Martin Luther King, Jr. for writing sermons which poetically spoke to the prophetic imagination of the times in which they lived. Hampton University Ministers' Conference has benefited from a reciprocal relationship with a flagship of preachers and pastors over the last 106 years.

SECTION THREE | Findings

An analysis of the data revealed that imagination manifests itself in the pastoral praxis of

African American clergy in five distinct ways: (1) contemplation and self-awareness, (2)

scholarship and the exploration, (3) vocation and conflict, (4) determination and motivation,

along with (5) reflection and self-surrender. These factors translated into six non-circular or non-

cyclical principles or major outcomes which answered the research questions. These principles

are positioned to nurture the embedded creative spirit of clergy leaders in the context of the

African American faith tradition. Figure 4 is a concise representation of these findings. The

remainder of this project provides a narrative of the results of the data through thematic analysis.

The complete ethnographic methodology is included in Appendix A.

Figure 4   Diagram of Coded and Categorized Findings from the Study
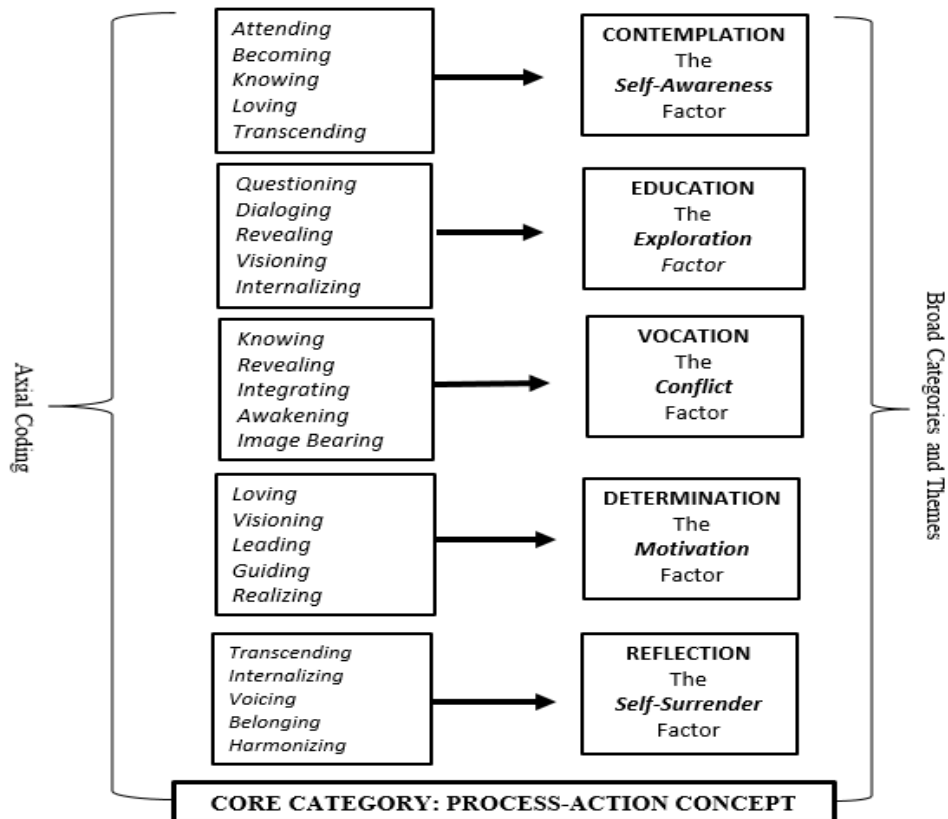
Answering the Research Questions

Research Question One: *How do African American clergy practice and manifest pastoral imagination?*

Principle 1: Pastoral imagination in African American clergy <u>*praxis*</u> accepts imagination as the primary activity and basic construct of leadership as a creative process. An analysis of the data revealed that nurturing the ecclesial leadership of African American clergy is the integration of process and action. *Factor One* of the pastoral imagination process-action matrix involves attending, becoming, knowing, loving, and transcending. Therefore, emerging from the data is a contemplative element that leads to greater self-awareness. Pastoral leadership requires the active use of the imagination to help people see a future which may not be immediately attainable or achievable in the present but quite possibly in the future. Participants applied scripture text from the book of Jeremiah to proof text this notion of imagination as a tool of leadership in the creative process of transcending present life circumstances and visualizing a future hope*: For I know the plans I have for you declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future* (29:11). Imagination is always emerging and being awakened to greater understandings. The elements of the <u>Self-Awareness and Exploration Factors</u> are directly applicable to Principle One.

Principle 2: Pastoral imagination in African American clergy perceives the world through a complex <u>*habitus*</u> of faith, history, tradition, conviction, proper scholarship and biblical exegesis. The pastoral habitus of African American clergy requires that the imagination partner with faith to envision and explore possibilities in the present through inquiry and dialogue. One of the major revelations taken from the data revealed that the Black preacher cannot be a

liberation theologian or a social justice preacher without an interactive imagination. Imagination, particularly in preaching, means that we must help congregations of context see the hand of the Lord active in their daily living. The proof text used here is, *I would have fainted less I believed I would see the goodness of the Lord in the land of the living* (Psalm 29:13-14). In other words, releasing the pastoral imagination in thick sermonic presentations reveals what the Kingdom of God looks like regardless of existential circumstances. The habitus of the pastoral calling is to help those we serve and the world reimagine themselves experiencing God's goodness, inspiring the visual imagery of a preferred future. Pastoral habitus manifests itself in visibly transformed lives having internalized the power of the Gospel at work as reflective discipleship. The elements of the Self-Awareness and Self-Surrender Factors are directly applicable to Principle Two.

Research Question Two: *How can relationship-building and mentoring be used to support African American clergy in the practice of pastoral imagination?*

Principle 3: Pastoral imagination in African American clergy is nurtured by *wisdom leaders* who serve as agents of change and guiding at various stages of the pastoral career arc.
Wisdom leaders help pastors to retain consciousness critical to survival in seasons of uncertainty, when creative thinking abilities are most urgently needed. Across a twenty to thirty year pastoral career arc, experienced pastors have wrestled with and negotiated a plethora of situations, having amassed a professional treasure chest filled with tools, instruments, celebrated successes, and worthy failures. These treasures could benefit and enhance the congregational life and pastoral ministry of lesser experienced or novice clergy leaders. Participants spoke of wisdom leaders in terms of "spiritual fathers'" or fathers in ministry" as the most frequent nomenclature for wisdom leaders. The strength of these mentoring relationships is built upon the integrity, dedication,

foresight, compassion, and cognitive abilities used to create viable relevant congregational ministries and strong churches which have sustained societal seasons of peace and community unrest. Wisdom leaders provide the motivation and encouragement to try new things by, not succeed at somethings, reflect upon all things, and start a new or renewed thing in the life of the pastor, the church, or the congregation. The elements of the Self-Awareness and Mediation Factors directly applicable to Principle Three.

Principle 4: Pastoral imagination in African American clergy flourishes in the safety and honest critique of _conversation partners_ trusted to share the day-to-day joys and burdens of congregational leadership. The imagination flourishes in safety and security: *Where there is no counsel, the people fall: but in the multitude of counselors there is safety* (Proverbs. 11:14). Participants revealed the need for wisdom leaders and conversation partners. The mentoring and coaching capacities of each are needed on differing levels. As stated above, wisdom leaders are further along the pastoral career arc, and have the knowledge and experience of the years to rely upon. Their role is cast in the drama of ministry over the long haul of pastoral service. The role of the conversation partner or "pastoral contemporary" is fit for one who is interested in an exchange or generation of ideas, and prioritizes the importance of meeting on a regular basis to share the day-to-day workings of ministry. Conversation partners rely on each other for listening and feedback, or listening when only a sounding board is needed. Indeed*, iron sharpens iron, and one man sharpens another* (Proverbs 27:17). Conversation partners share ideas birthed from the imagination and engage in the creative processes of congregational leadership. Mutual relationships are built upon trust, transparency, and confidentiality. When the mind is open to new things, the imagination flourishes in a free-flowing spring of God-given ideas and witty inventions. *Two are better than one because they have a good return for their labor: If either of*

them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. (Ecclesiastes 4:9). The elements of the <u>Self-Awareness and Conflict Resolution Factors</u> are directly applicable to Principle Four.

Research Question Three: *What are the practical elements and resources necessary for developing imagination and creativity in African American clergy?*

Principle 5: Pastoral imagination in African American clergy flourishes when <u>*intentional experientially*</u>-based programs provide spiritual, educational, and professional opportunities for lifelong learning. God was intentional when he extended the pastoral call and invited us to stand out in front of countless possibilities and make meaning of it all. Within each of us, God has placed a certain mix of gifts, leadership styles, and pastoral modalities; resourcing the called one to acknowledge that the uniqueness of each embedded imagination is sufficient to answer the call to ministry. Pastors are committed to using these gifts and resources making a strong determination to continually recreate themselves for the sake of relevance and relationship. The ability to imagine, articulate, and make happen the will of God helps us move from the classroom of formation to the living role of imagination. God has uniquely gifted us with a reservoir of resources to represent the visible presence of Christ on earth. Our duty is to, *Ask and it will be given … seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened*. (Matthew 17:17). Interrelating spiritual disciplines, theological education, and personal experience awaken and activate the imagination in service to the Body of Christ. The elements of the <u>Exploration Factor</u> are applicable to Principle Five.

Principle 6: **Pastoral imagination in African American clergy contains deeply embedded elements of _contextual knowledge_ and _cultural immersion_ integrated and applied to those communities living in a unique socio-historical theo-political vortex.** The data revealed a close connection to DuBois and his conceptualization of double consciousness briefly discussed earlier in this paper. The participants reclaimed and applied the concept of double conscious to the pastoral leader who must navigate life through two realities. The African American pastor lives between two realities; between something I know God gave me to produce and those things society heaps on communities living the juxtaposition. It was the conclusion of the participants that God gives the powers and strengths of creativity and imagination as instruments to navigate between realities so that the cyclonic nature of multiple conflicting forces does not negate or disintegrate the work of the Kingdom and bifurcate the leader's soul. The elements of the Conflict Resolution and Mediation Factors are applicable to Principle Six.

Summary

A careful analysis of the data revealed six principles which support the nurture of pastoral imagination in African American clergy. Intentional praxis and habitus, deep connections with wisdom leaders and conversation partners, personal and experiential meaning-making opportunities, along with a contextual and culturally immersive theological knowledge-base lead to a process-action approach to African American pastoral leadership nurture and enhancement. The findings and concepts discussed above are neither circular nor are they linear, and may be encountered at any point along the pastoral leadership career arc. Figure 5, The Black Pastoral Imagination Process-Action Concept Matrix, is a diagram of coded and categorized data presented as a conceptual model. The graphic is also approach to how African American pastors

can learn more about themselves, their congregations, and ministries in relation to the contextual nature of pastoral imagination.

Figure 5 | *Black Pastoral Imagination Process-Action Concept Matrix*

Black Pastoral Imagination Process-Action Concept Matrix						
	CONTEMPLATION		EDUCATION		VOCATION	
1 The "SELF-AWARENESS" FACTOR	Attending	Becoming	Knowing	Doing	Loving	Transcending
2 The "EXPLORATION" FACTOR	Questioning	Dialoguing	Revealing	Interacting	Visioning	Internalizing
3 The "CONFLICT RESOLUTION" FACTOR	Wrestling	Discerning	Integrating	Intersecting	Leading	Voicing
4 The "MEDIATION" FACTOR	Choosing	Cultivating	Awakening	Interrelating	Guiding	Belonging
5 The "SELF SURRENDER" FACTOR	Committing	Transforming	Image Bearing	Serving	Realizing	Harmonizing
REFLECTION						

(Vertical axis label: REFLECTION)

The matrix of five factors is organized on a vertical plane, with the process-actions situated as gerunds on a horizontal plane with reflection as the support. The gerunds denote processes that are ongoing and represent the ever-evolving nature of learning.

For example, a horizontal reading of the matrix uses self-awareness, exploration, conflict resolution, mediation, and self-surrender as a pillar of five stackable factors useful in exploring the dynamics of pastoral imagination. A vertical reading of the matrix uses contemplation, education, vocation, and reflection as overlapping processes of cognitive engagement. Both planes come together to build a strong foundation for the nurture and development of pastoral imagination in Black clergy. The accompanying field of actions facilitate critical and creative thinking skills and the active knowledge-base African American pastors employ in the work of the imagination. Further development of this conceptual matrix is required to make it a workable reference tool. The continued development of this paper into a book, an assessment instrument, rubric, and other such ancillary materials are the next developmental stages of the project.

Section Five | DISCUSSION & INNOVATION

Discussion

This paper concludes similarly where it began; with the Hampton University Ministers' Conference and its contribution to informed pastoral leadership, the organized delivery of theological education, and professional development aimed at strengthening the African American community for full participation in American citizenship and democracy. It was the vision of the college's president, chaplain, original planners, and first conveners of the gathering to be a model of nonsectarian interdenominational cooperation in the African American church and the world. The mission was to build and promote God's kingdom on earth through Christian collaboration, with a clear objective to prioritize the work of the Kingdom of God through the intense study and scholarly discussion of those problems and tasks which all ministers share together. The vision, mission, and objective of the conference remains the north star of this religious organization.

Within the visible mandate of the gathering is the implicit goal to afford clergy a few days of concentrated time (the first full week of June annually), dedicated space (Memorial Chapel, Ogden Hall, Convocation Center), and the stability of place (the proper and extended campus of Hampton University) to engage in the study and discussion of problems clergy share together. The invested provision of time, space, and place is the embedded intention of the gathering and the embodied work of the university chaplain. Hampton University provides spiritual renewal, dream revitalization, and the benefit of theological education through sermons, lectures, workshops, seminars, and fellowship through an interdenominational interdisciplinary agenda of preaches and speakers.

Two thousand fourteen marked the centennial celebration of the conference, and brought about a renewed focus on the personhood and holistic development of the pastor in a post-modern society of rapid change and technological advancements. As executive director and treasurer of the conference, I have witnessed this renewed spirit and emphasis on holism in pastoral leadership. This Doctor of Ministry project has given me the opportunity to advance research in the area of black practical theology and strategy to address the study of theology and leadership in an African American context and praxis. After the completion of the D.Min. Program, I hope to write a book about my findings, advance research opportunities, and fully develop the concept matrix into a research-based training and development toolkit with ancillary professional development materials to be used in churches and other religious organizations.

Innovation

The establishment of a center for the research and study of pastoral imagination and leadership is an idea whose time has come in the life of the conference. The construction of a

national facility dedicated to clergy development with an emphasis on creativity and the imagination is needed now more than ever. The center will be a spiritual and academic hub, which will further research and study in black practical theology. The national center will be established on the campus of Hampton University.

This project proposes building the Hampton University PRIME Research and Study Center with three foci addressing pastoral well-being, imagination, and agency. The acronym PRIME stands for Pastoral Renewal Initiative for Ministerial Excellence. The PRIME program was established at the university in 2018 through the generous funding of the Lilly Endowment's Thriving in Ministry Program. The university was invited by the Endowment to apply for an additional $500,000.00 in sustainability funding, with a portion used for fundraising efforts.

The PRIME Center is designed to nurture, support, and enrich good pastors to become great pastors. The call, formation, continuing theological education and ever-evolving nature of the twenty-first century pastorate is in need of resources, tools and opportunities, dedicated time, space, and place devoted to the scholarship, praxis, and habitus of African American clergy. The PRIME Center will expand the work of Hampton University Ministers' Conference from operating as a once per year six-day spiritual and intellectual retreat to become a year round resource and study facility, national dissemination center, and research hub. New knowledge and research findings created or discovered at PRIME Center will be disseminated in digital and print publications, and other gatherings. The HUMC will be privileged to share the research in yearly plenary and seminar sessions in the teaching arm of the conference, the Church Development and Leadership Academy.

The new facility will be designed internally and externally in a retreat like atmosphere with spaces for prayer, meditation, worship, research, lectures, classroom space, a library, and a

modern sanctuary students may use for weekly worship services during the academic year. This project was shared with the chair of the Department of Architecture, Professor Robert Easter, in the spring of 2019. After several discussions, Professor Easter decided that it would be a worthy project for the Senior Design students. In turn, the design students were given the graphic meeting notes recorded during a data collection session with project participants of the PRIME Program. The architecture students (n=15) studied the plans and imagined what such a facility could become. Hampton University architecture students presented their plans before a panel of faculty members and guest architects. Pastoral and student input will give the facility a unique church-academy aesthetic and practicality. Appendices D and E contain the design narrative, spatial program, and student designed building plans.

With permissions given, the next steps for the project is to continue working with the Office of Development to secure the $12 million to $20 million dollars needed to build the PRIME Center. The fundraising plan will operate three campaigns simultaneously: (1) construction, (2) technology with the library, and (3) furnishings. The conference will contribute to the building of the center through a structured giving plan. The HUMC raised well over $1 million dollars help build the HU Convocation Center. PRIME participants are excited to know that the wisdom and experiences they shared in this study will contribute to the well-being of clergy on a national level, and usher the conference into its next great investment in the Body of Christ and the men and women called to congregational leadership.

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APPENDICES

Appendix A | Methodology

Appendix B | Demographic Survey

Appendix C | Demographic Survey Charts

Appendix D | Pastoral Imagination Graphic Meeting Notes

Appendix E | Vision Center Design Plans | Space Program | Architectural Designs

Appendix A
Methodology

Research Design & Structure

The purpose of this study was to explore how African American clergy in Christian churches learn and apply the principles of pastoral imagination in congregational and community leadership. This study also sought to understand the role of mentoring in the growth and development of pastoral roles and responsibilities leading to progression along a defined career arc of congregational leadership. The qualitative design, ethnography, explored the lived experiences (perceptions and praxis) of the study population in the context of their vocation. This section details the methodology revealed in the design of the research (Figure 3).

Figure 3 Ethnographic Research Design

Research Design

Data Results   5
- Findings
- Reporting

Permissions: 1
- Doctor of Ministry Program Coordinators
- Volunteer Pastoral Study Participants

Data Analysis   4
- Memoing & Coding Schema
- Code Organization & Categorization
- Theme Development

Data Collection: 2
- Demographic Survey
- Enneagram Assessment
- Researcher Observations
- Video/Audio Recorded Interviews

Data Interpretation: 3
- Sorting
- Categorizing

The participant sample consisted of African American clergy (n=12) from diverse denominational affiliations with varying years of pastoral experience recruited from within the Hampton University Ministers' Conference and Church Development and Leadership Academy. *Ethnography as Pastoral Practice* by Mary Moschella[63] served as the primary resource to guide the investigation, along with the work of Creswell.

Population, Sample, & Sampling Method

A select group of pastors (n=40) and denominational leaders were invited to be a part of a series of restorative retreats designed to explore the ideas of flourishing and well-being in ministry with funding generously provided by the Lilly Endowment and additional in-kind contributions from Hampton University. A cohort of pastors (n=12) from among the 40 was selected to be a part of this project. The participants were selected according to the following limiting criteria: 1) attended the Hampton University Minsters Conference at least once in the last three years, 2) participated in the 2019 PRIME Program Cohort, and 3) actively serving in a pastorate or other ecclesial leadership role. The sub-cohort completed a twelve-item survey, used to gather specific demographic information needed to complete the project (Figure 4).

Figure 4: Demographic Questionnaire Coded

- **DS01AGE:** Age Range	- **DS07ECC**: Ecclesial Status
- **DS02GEN:** Gender	- **DS08YRX**: Year of Experience
- **DS03ETH:** Ethnicity	- **DS09PRX:** Previous Experience
- **DS04MRS:** Marital Status	- **DS10CRR:** Years in Current Position
- **DS05DRG:** Highest Degree	- **DS11ECS:** Ecclesial Setting
- **DS06VOC:** Vocational Status	- **DS12AFF:** Denominational Setting

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[63] Moschella, Mary Clark. *Ethnography as Pastoral Practice: An Introduction*. Cleveland: Pilgrim. Press, 2008.

The targeted population participated voluntarily, received a letter acknowledging their willingness to participate, and an orientation session outlining participant expectations. The orientation was extremely informal with information given prior to conducting the study. Appendix D contains graphic representations of the demographic data.

The project did not require IRB review because it is a quality improvement project as defined by Emory University. Approval was contingent upon narrowing the scope and decreasing sample (n=40) to a carefully selected and diverse cohort (n=12), which would serve as a pilot population currently active in the Hampton University Ministers Conference.

Data Collection

The data collection process consisted of one demographic survey, a brief one-on-one perceptions and praxis interview administered to each participant. The Enneagram Assessment provided insight into the personality types, communication tendencies, relationship awareness and possible leadership characteristics. One-on-one perceptions and praxis interviews provided specific information and added depth to the participants' individual and collective experiences. Small and large group sessions were used to gather data from the participants' responses and interactions. Focused discussion groups and recorded observations allowed for consistent documentation of the participants' responses throughout the data collection process. Extensive review and playback of the recorded sessions were essential for note taking, data categorization, and coding. Research subjectivity was of concern because the researcher is an ordained African American minister with more than twenty-five years in ministerial leadership and service. Therefore, it was important to ensure the validity and credibility of the data collected. A simple

triangulation method incorporated member checks to establish data credibility, thick descriptions for rich coding, and member checks to maximize accuracy and minimize researcher bias.

Data Analysis

Data collection and analysis occurred simultaneously as soon as the process began, and continued until the research process ended or data saturation reached. An inductive approach required chunking, categorizing, coding and drawing relationships to analyze the raw data.

Coding occurred on three levels: open, axial, and selective. Open coding was the first stage where the data is organized in broad themes. Topics emerged from the data, as themes were lifted continually. In axial coding, patterns and categories emerged from the themes. Selective coding produced the one core category, which became the core category and conceptual foundation for the emerging conceptual model. Data saturation meant that new themes and categories ceased to emerge. The conceptual model emerged from the interpretation of the data to provide a foundation, explanation, and justification for the proposed innovation.

The goal of this qualitative ethnographic study was to allow the researcher to create thick descriptions of the pastoral imagination praxis of African American clergy. The study attempted to contribute to the scholarly conversation and growing body of research on the leadership praxis of African American Christian clergy. Interestingly, one of the most exciting aspects of this study is to create greater interest in the phenomenon of pastoral imagination of the clergy serving in an African American context and culture.

APPENDIX B
Demographic Survey

DS01AGE: What is your age range?
___25 to 35
___36 to 45
___46 to 55
___56 to 65
___Over 65

DS02GEN: What is your gender?
___Male
___Female

DS03ETH: What is your ethnicity or race identification?
___African American
___Hispanic
___Caucasian (not Hispanic)
___Other: _____

DS04MST: What is your marital status?
___Married
___Single
___Divorced
___Separated
___Widowed

DS05DGR: What is the highest degree you have attained?
___Master of Divinity
___Doctor of Ministry
___Doctor of Philosophy
___Doctor of Theology

DS06VOC: What is your vocational status today?
___Full-time
___Less than Full-time
___Bi-vocational
___Other: _____

DS07YRS: What is your ecclesial status?
___Senior Pastor
___Pastor
___Bishop
___Denominational Leader
___Executive Minister
___Other: _____

DS08YRS: How many years of ecclesial experience do you have?
___3 Years
___4 to 7 Years
___8 to 15 Years
___16 to 25 Years
___26+ Years

DS09PRE: What has been your previous ecclesial leadership experience?
___Associate Minister
___Assistant Pastor
___Senior Pastor/Pastor
___Denominational Leader
___Bishop
___Executive Minister
___Other: _____

DS10CURR: How many years have you served in your current position?
___3 Years
___4 to 7 Years
___8 to 15 Years
___16 to 25 Years
___26+ Years

DS11STG: Select your current ecclesial setting.
___Urban
___Rural
___Suburban
___Inner City
___Parish
___Academic

DS12AFF Select your denominational affiliation.
___Methodist
___Baptist
___Presbyterian
___Pentecostal
___Episcopal
___Other: _____

APPENDIX C
Demographic Survey Graphs

DS01AGE and DS02GEN
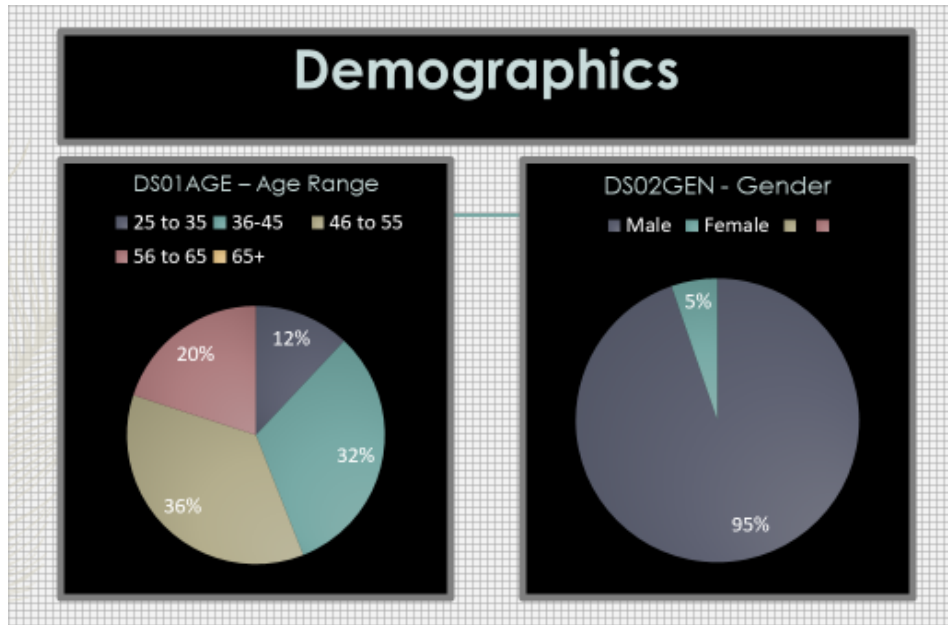
DS3ETH and DS04MRS
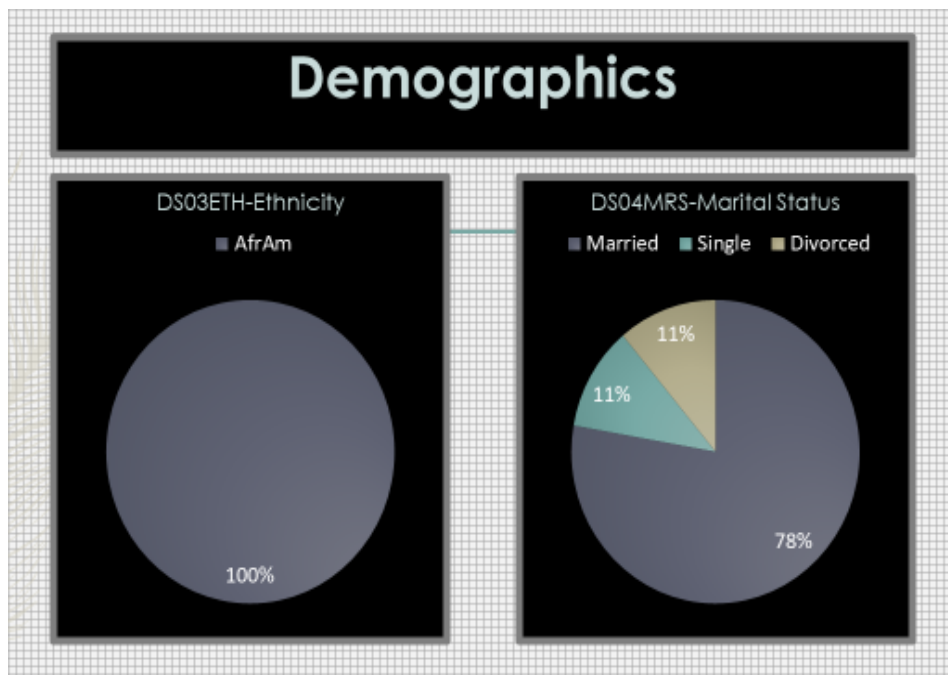
DS05DGR and DS06VOC
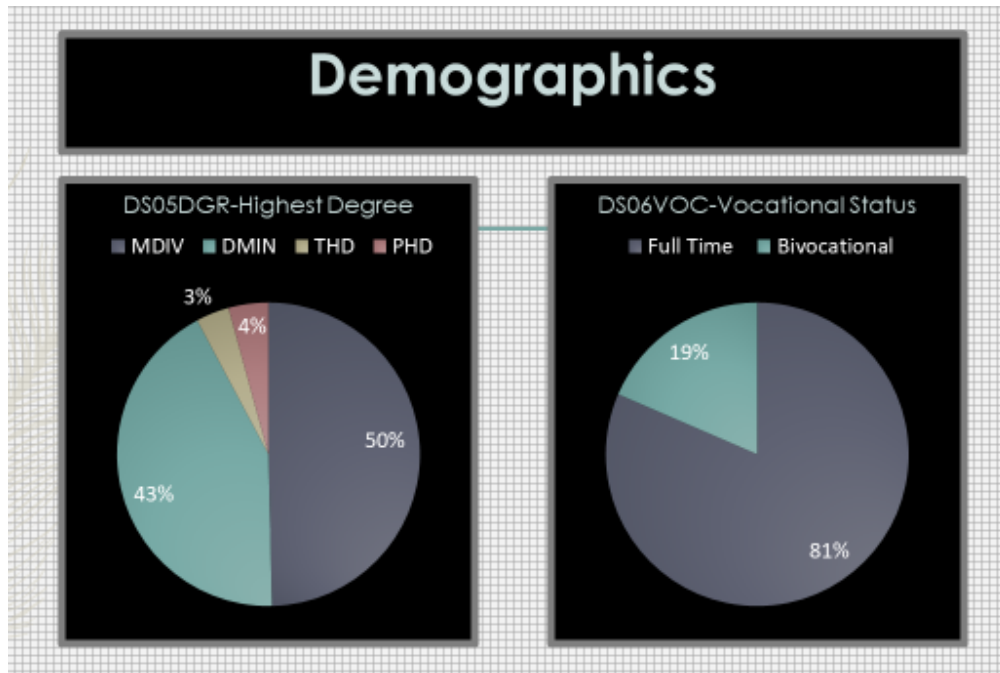
DS07ECC and DS08YRX
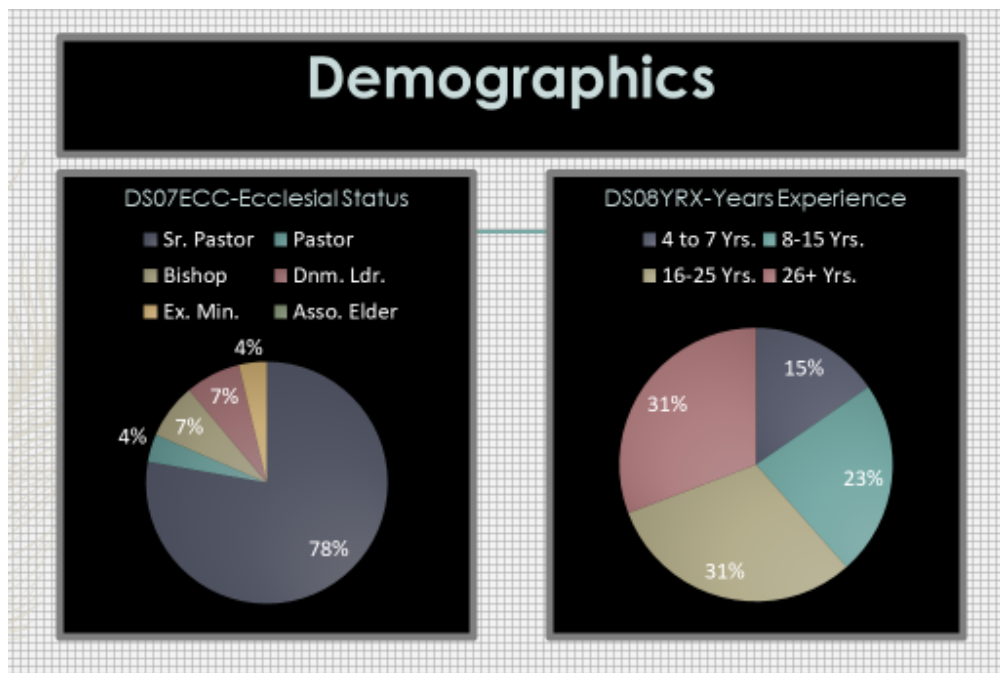
DS09PRX and DS10CRR
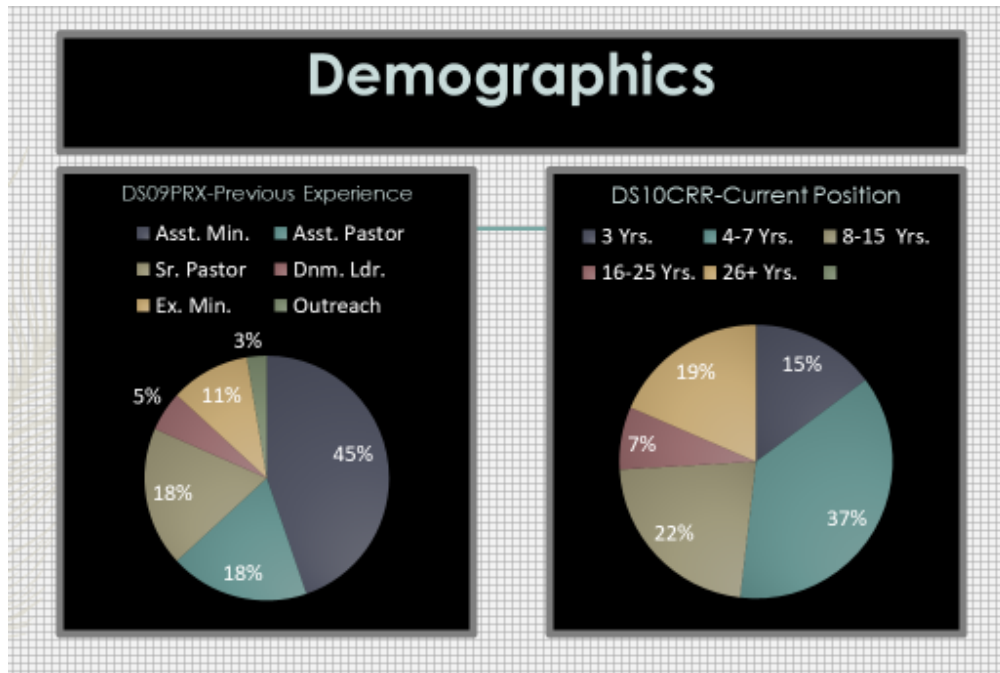
DS11ECS and DS12AFF
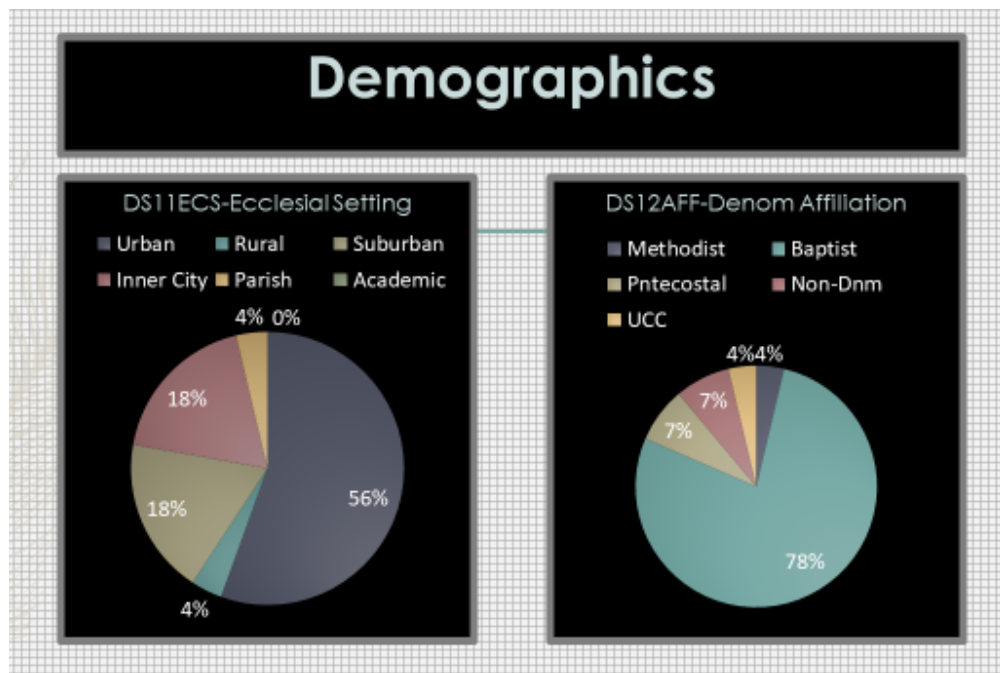
Appendix D
Pastoral Imagination Graphic Meeting Notes

Introduction to Pastoral Imagination | Opening Session

The Opening Session of the retreat welcomed the participants and gave them an idea of what we would be studying and learning together: pastoral imagination. The illustrations in Appendix C are a representation of the session facilitation, feedback, and discussions. The sessions which flowed over a three-day retreat examined pastoral imagination and preaching, pastoral imagination and the church, along with pastoral imagination and the individual. Data generated for this ethnographic study was collected through graphic note-taking and researcher observations beginning with the opening session.

Pastoral Imagination and Preaching | Session One

Pa

Pastoral Imagination Practitioner's Panel Closing Session | Session Four

The PRIME Practitioner's panel was an opportunity for the study participants to ask and answer questions about pastoral imagination from a perspective of Black practical theology. Each of the clergy members on the panel is a current congregational leader with varying levels of experience and areas of expertise either by former vocation or bi-vocational status at the time of this study.
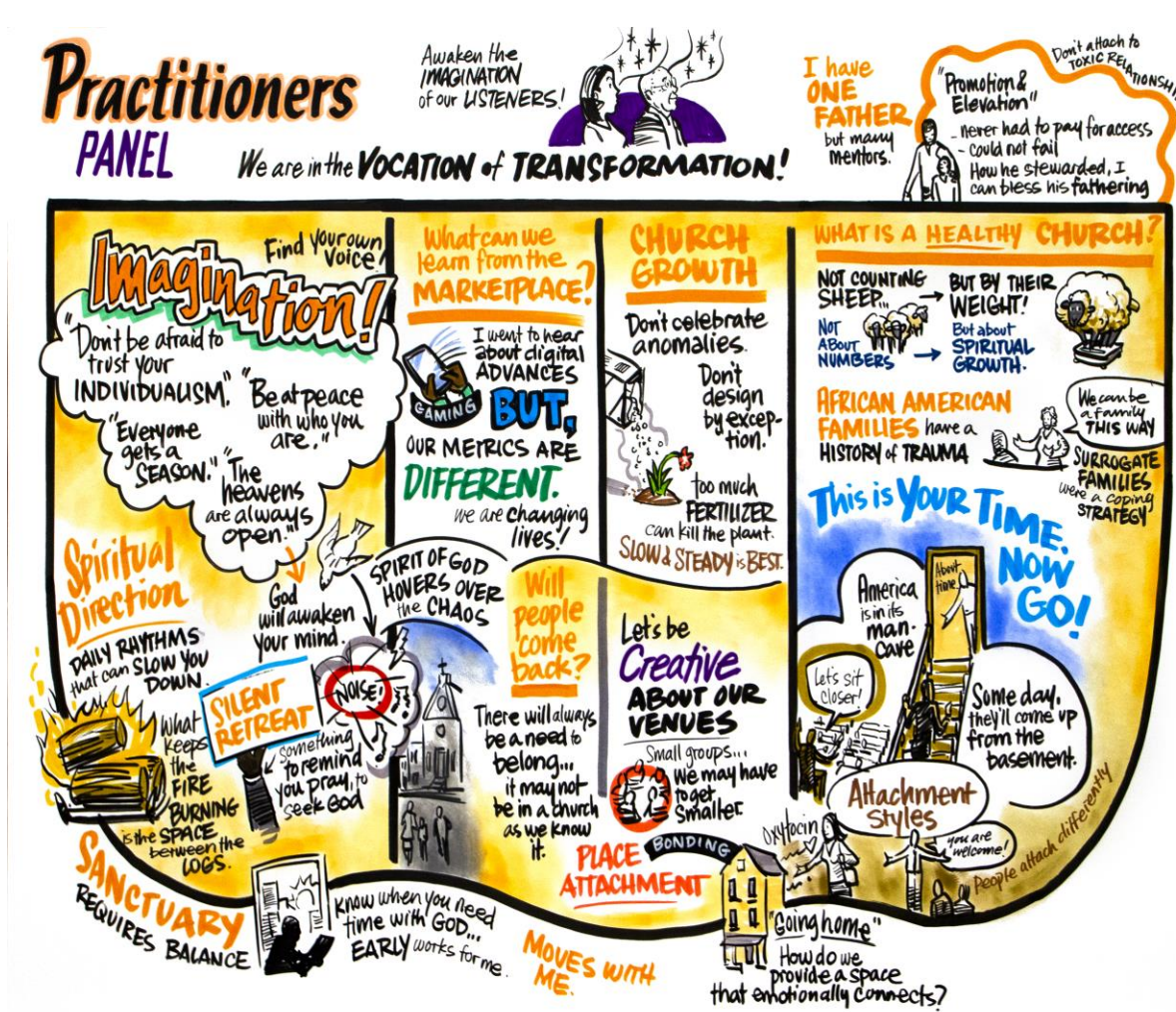
This 50-minute forum was a means to check the data collected during other sessions and determine if the great majority of the data collected had reached the point of saturation.

The PRIME Vision Center | Dream Boards

Participants were given the opportunity to dream big! The visualizations below are a representation of responses to this question: *If you could create a place where clergy leaders would have space, a place, and the time to develop the pastoral imagination what would you imagine*?

Appendix E
Design Narrative | Space Program | Architectural Designs
Office of Religious Affairs | Department of Architecture | Office of Development
Hampton University PRIME Research and Study Center
Pastoral Renewal Initiative for Ministerial Excellence
Research & Study Foci: Pastoral Well-Being, Imagination and Agency
Hampton, Virginia

Design Narrative

I.   GENERAL PROJECT DESCRIPTION: The Office of Religious Affairs at Hampton University is seeking to develop research and study center addressing three areas of Christian leadership in African American clergy: pastoral well-being, pastoral imagination, and pastoral agency. In addition, **The Hampton University PRIME Research and Study Center** will enhance the spiritual and leadership praxis and habitus of black clergy. The PRIME Center will promote the education and professional development of pastors and clergy leaders, and provide an academic hub for the advancement of theological, pastoral, and liturgical research and ecclesial methodologies. The Hampton University PRIME Research and Study Center will house the Office of Religious Affairs/University Chaplain and related worship, educational, executive and administrative functions. The facility will provide on-campus classroom space for undergraduate and graduate programs in theology and religion while supporting the existing online programs in religion. The facility will also offer spaces for students to hold multi-denominational gatherings across the spectrum of faith communities. A site potential site for the facility is east of Emancipation Oak and west of the Convocation Center, home of the Hampton University Ministers' Conference-Choir Directors and Organists' Guild. The center will be open year round as the professional development agency of the Hampton Unversity Ministers' Conference-Choir Directors' and Organists' Guild. Hampton University has experience with building and managing multiuse facilities.

II.   EXISTING CONDITIONS: The campus of Hampton University is a historic campus with historic buildings that are critical artifacts. Fifteen acres along the waterfront have been designated a National Historic Site. There are also five buildings on campus with particular historic significance: the Mansion House (build in 1828), the Memorial Chapel (1886), the Academy Building (1881), Virginia-Cleveland Hall (1874) and the Wigwam Building (1878).

In the past 40 years during the tenure of current president, Dr. William Harvey, there has been a wide variety of new structures constructed on campus. They include the Harvey Library, the Student Dining Hall, the Student Union Building, Olin Engineering Building, the Multi-Purpose Building, the Marine

Science Research Building, the Skin of Color Research Center and the Nursing Research Building. This would also include Holmes and White residence halls.

III.   OVERALL VISION: The Office of Religious Affairs is working with the Department of Architecture at Hampton University to act as the design consultants for this project. Robert Easter and faculty members in the Department will review design options to determine the appropriate provision for the projected facility. Contextually appropriate planning that reflects a new-aged, hyper-technic vision will meet design standards of the Hampton University's administration, yet incorporating design ideas that will move the campus and conference in a new direction, with more open spaces for pastoral professional development, student and faculty interaction, communication, study and research. The new multi-purpose research and education facility will support partnerships in theological research, religious education and spiritual formation extensions of the larger more comprehensive programs of the Office of Religious Affairs, to include the Hampton University Ministers' Conference.

IV.   DESIGN SPATIAL PROGRAM: Potential spaces could include the following:

A.   **ADMINISTRATION**: The facility will house administrative spaces for the Office of the Executive Director/Chaplain and all support staff, including workspace, a choir practice hall and storage, break rooms, and conference room(s); a welcome area for casual conversation, and dining areas are included in the first floor space program.

B.   **WORSHIP AND FELLOWSHIP**: The facility will house a tech-savvy ecumenical chapel and worship space to accommodate large gatherings, and performances in religious arts. Individual prayer stations will be incorporated in designated locations of the facility.

C.   **EDUCATION AND RESEARCH:** There will be spaces to facilitate on-campus as well as online education and professional development. This will include offices for academic staff, a small mostly digital library, an imagination room, computer laboratory, and education support spaces for instruction, research, writing and community engagement.

D.   **MEETING AND STUDENT SUPPORT:** The facility will house spaces to support a range of faith-based gatherings, religious meetings, catered fellowship meals and religious celebrations.

E.   **BUILDING SUPPORT:** Spaces to house building systems and all code-required spaces (restrooms, maintenance rooms, etc.).

F.   **GROUNDS AND LANDSCAPING:** Landscaping may include a prayer wall, a water wall, and a small amphitheater for outdoor gatherings. Unique landscaping will enhance the external and internal settings, such as the HU Convocation Center includes.

PROJECT REQUIREMENTS: DESIGN STUDENTS

You must hone your planning skills to incorporate the vision of the Chaplain/Executive Director and the administrative leadership into a unified and cohesive plan that articulates a direction for the future growth and development of the university, the conference, and diverse spiritual life of students, faculty and staff. As such, you must present a balanced and objective assessment of the campus and its potential for community formation, spiritual growth, and religious education.

PROJECT SCHEDULE:

1. **Week One** (September 28- October 5, 2020): Research and Documentation

    a. Existing conditions assessments of facilities and grounds.

    b. Project goals, program analysis and Client vision assessment. A meeting with the client will be held virtually on Wednesday, September 30 at 1:30 p.m. Be prepared to ask questions that will help you understand the project intent.

    c. Base Maps and overlays due describing existing conditions and development opportunity sites. On Wednesday, November 20, a combined committee comprised of members of each group must develop a digital model of the campus.

2. **Weeks Two/Three** (October 5-19, 2020): Site Planning and Design

    a. Development of plans for project requirements

    b. Recommendations for site layout options and building massing studies to be presented virtually to the client on Monday, October 19, 2020.

3. **Weeks Four-Six** (October 20-November 20): Conceptual Design

    a. Project Finalization and presentation

4. **Week Seven** (November 16-29): Presentation Week

    a. Project Finalization and presentation: Drawings can be hand drawn to scale, or digitally developed. Drawings are to be on no more than four (4) sheets that are 24"x18". These must be submitted at 1:00 pm, on Friday, November 20, 2020.

Hampton University PRIME Vision Center Spatial Program

Department / Space Description								Remarks
DEPARTMENTAL SUMMARY								
ADMINISTRATIVE							1825.0	
EDUCATION AND RESEARCH							4416.0	
MEETING AND STUDENT SUPPORT							5512.8	
BUILDING SUPPORT							2126.4	
TOTAL							13880.2	

Department / Space Description	Space Std (NSF)				Net SF		Qty	Total SF	Remarks
ADMINISTRATIVE									
a	Chaplain's Office	175	sf/p	1	persons	175	sf	1	175.0	
b	Admin Support Staff	100	sf/p	2	persons	200	sf	1	200.0	
c	Reception / Waiting	15	sf/p	15	persons	225	sf	1	225.0	
d	Conference Room	25	sf/p	20	persons	500	sf	1	500.0	
e	Ministerial Staff Offices	120	sf/p	2	persons	240	sf	1	240.0	
f	Break Room	20	sf/p	6	persons	120	sf	1	120.0	
g		250	sf/p		persons	0	sf		0.0	
h		150	sf/p		persons	0	sf		0.0	
i		25	sf/p		persons	0	sf		0.0	
j		120	sf/p		persons	0	sf		0.0	
k		25	sf/p		persons	0	sf		0.0	
	Internal Walls and Circulation (25%)								365.0	
	Totals			7					1825.0	t/ play area
EDUCATION AND RESEARCH									
a	Classrooms	25	sf/p	30	persons	750	sf	4	3000.0	isolated from other exam rooms
b	Research Library	25	sf/p	8	persons	200	sf	1	200.0	
c	Instructional Staff Offices	120	sf/p	1	persons	120	sf	4	480.0	
d		110	sf/p	1	persons	110	sf		0.0	
e		80	sf/p	1	persons	80	sf		0.0	
f		120	sf/p	1		120	sf		0.0	
g		100	sf/p	1		100	sf		0.0	
h		80	sf/p	1		80	sf		0.0	
i		65	sf/p	1		65	sf		0.0	
j		100	sf/p	1	persons	100	sf		0.0	
k		150	sf/p	1	persons	150	sf		0.0	
	Internal Walls and Circulation (20%)								736.0	
	Totals								4416.0	Future phase
MEETING AND STUDENT SUPPORT									
a	Meeting Rooms	50	sf/p	4	persons	200	sf	2	400.0	
b	Chapel	50	sf/p	15	persons	750	sf	4	3000.0	
c		68	sf/p	8	persons	544		1	544.0	
d		250	sf/p	1		250	sf	1	250.0	
e		200	sf/p	1		200	sf	1	200.0	
f		150	sf/p	1		150	sf	1	150.0	
g		120	sf/p	1		120	sf	1	120.0	
h		80	sf/p	1		80	sf	1	80.0	
i		250	sf/p	1		250	sf	1	250.0	
	Internal Walls and Circulation (20%)								918.8	
	Totals								5512.8	Future phase
BUILDING SUPPORT									
a	Storage Room (Supplies)	150	sf/p	1	persons	150	sf	1	150.0	
b	Mechanical Room	200	sf/p	1		200	sf	1	200.0	
c	Locker Rooms (men & Women)	15	sf/p	8	persons	120		2	240.0	
d	Toilets (Men & Women)	68.00	sf/p	2		136	sf	2	272.0	
e	Server Room	60.00	sf/p	1		60		2	120.0	
f	Mechanical Room	200	sf/p	1		200	sf	1	200.0	
g	Janitorial	40	sf/p	1		40	sf	1	40.0	
h	Entry Lobby	30	sf/p	20		600	sf	1	600.0	
i		40	sf/p	1		40	sf		0.0	
j	Electrical Room	100	sf/p	1		100	sf	1	100.0	
	Internal Walls and Circulation (20%)								354.4	
	Totals								2126.4	Future phase

Hampton University | Department of Architectural | Senior Design Students

Architectural Design One | Christian Galindo Torres
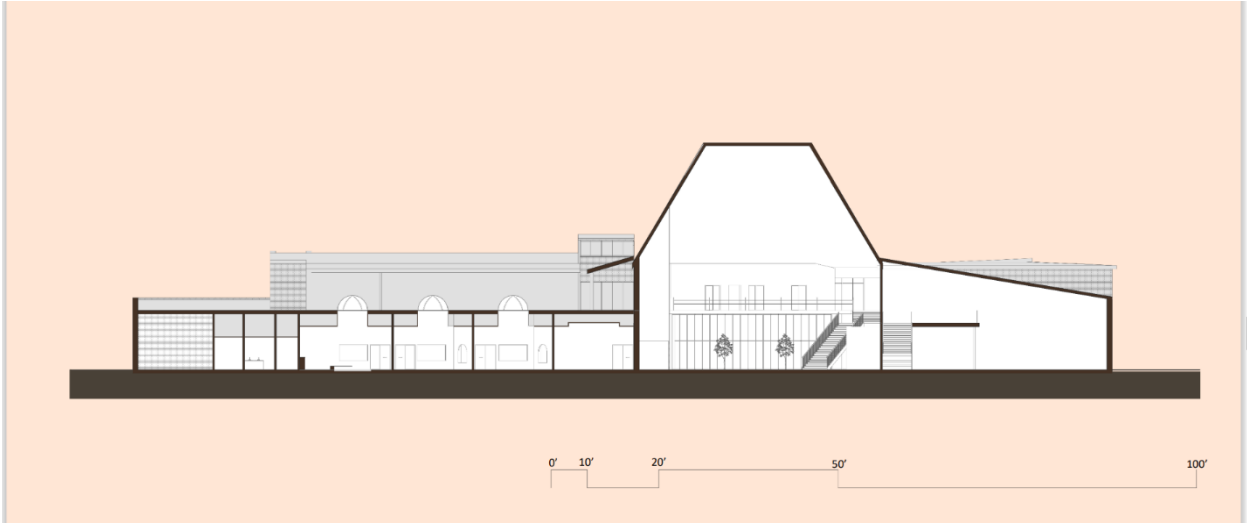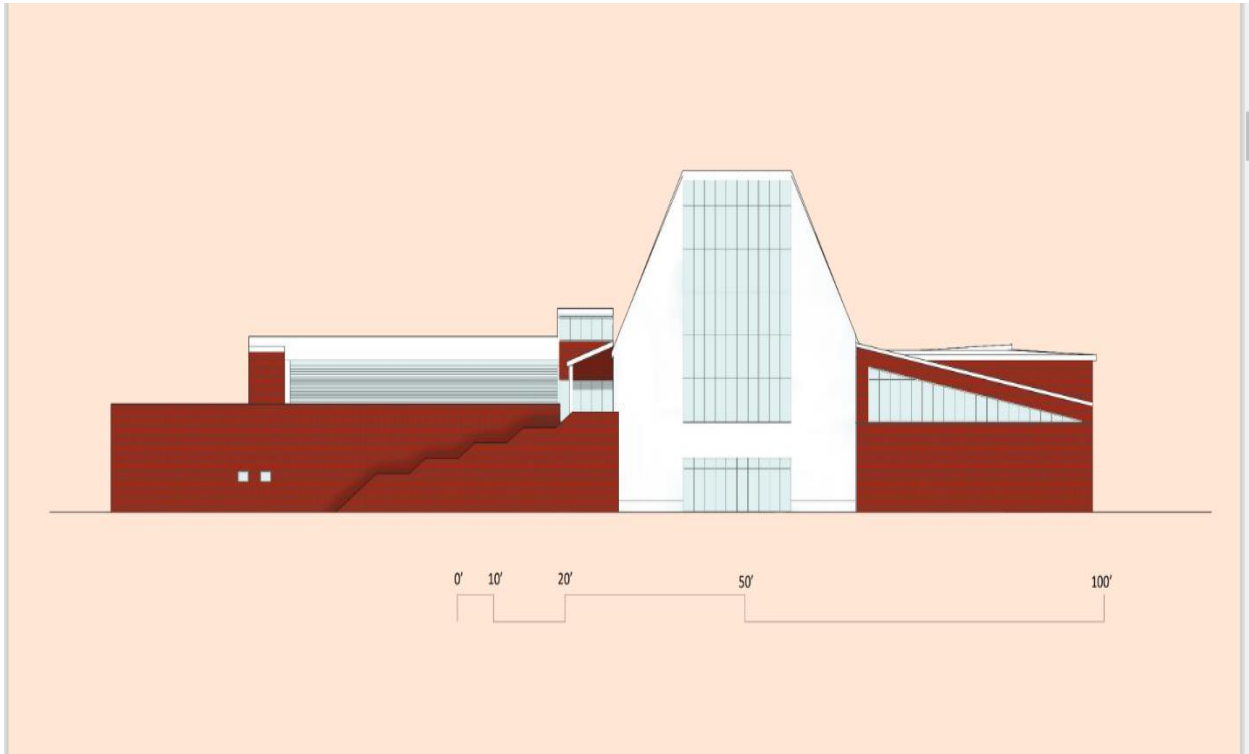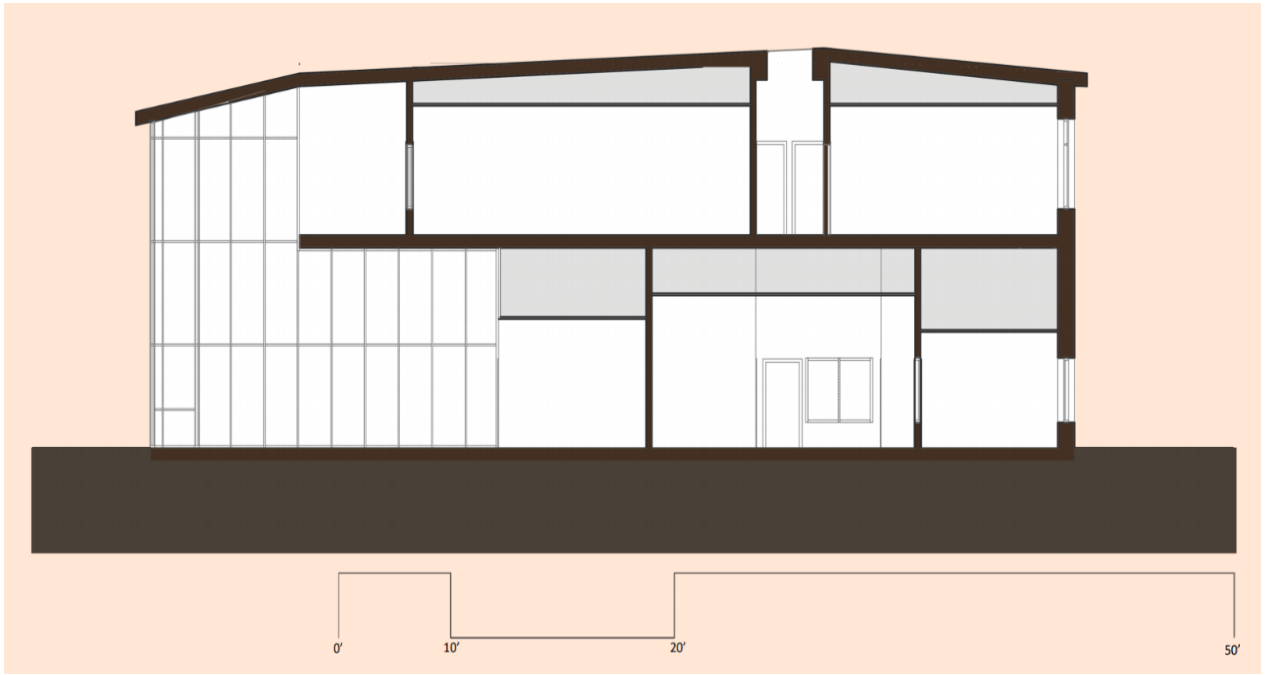

Site
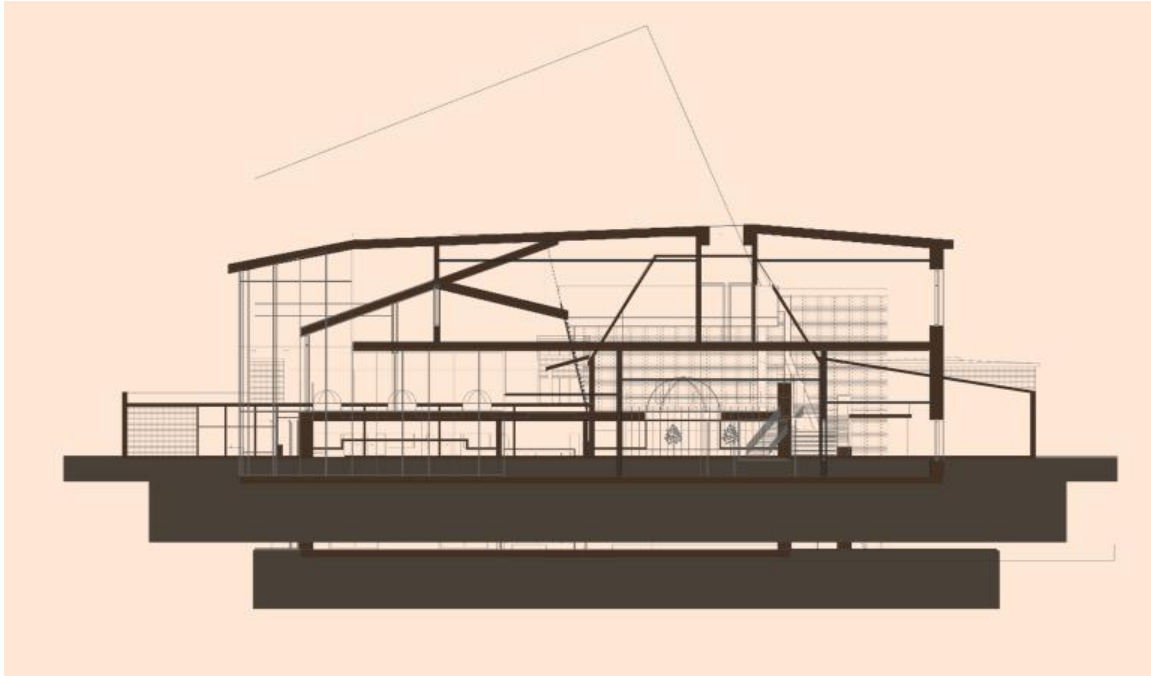
Front View
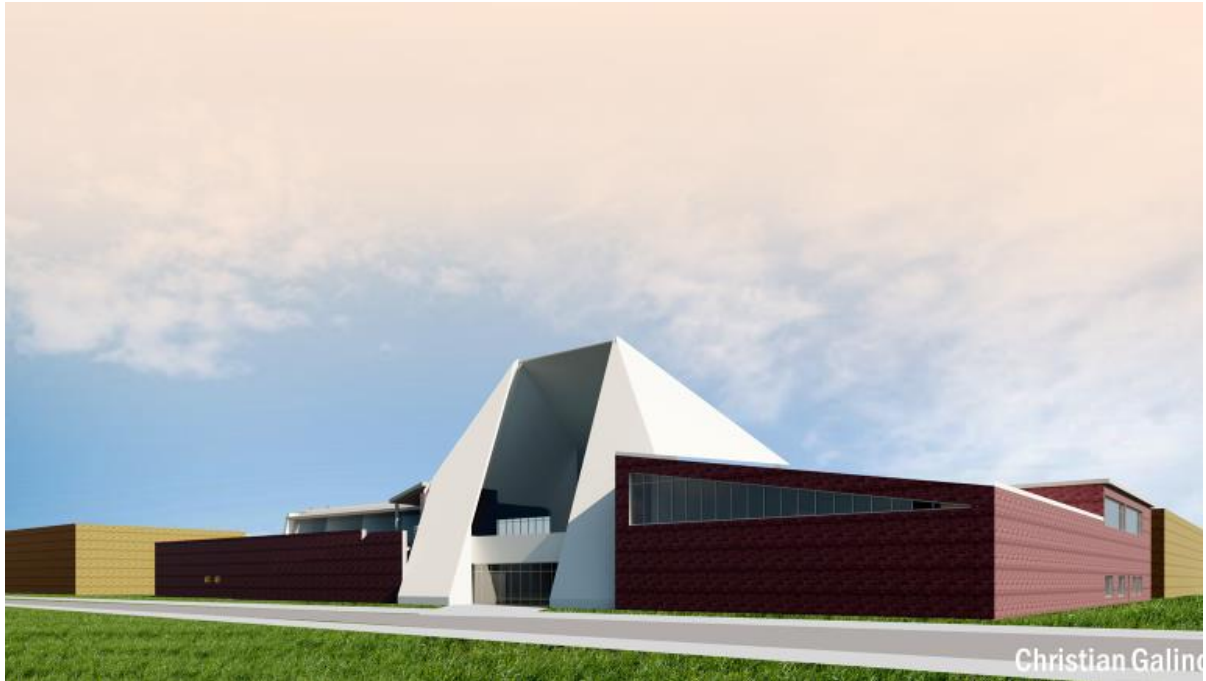
Rear View

First Floor

First Floor

Second Floor

Second Floor

0' 10'   20'   50'   100'

0' 10'   20'   50'   100'
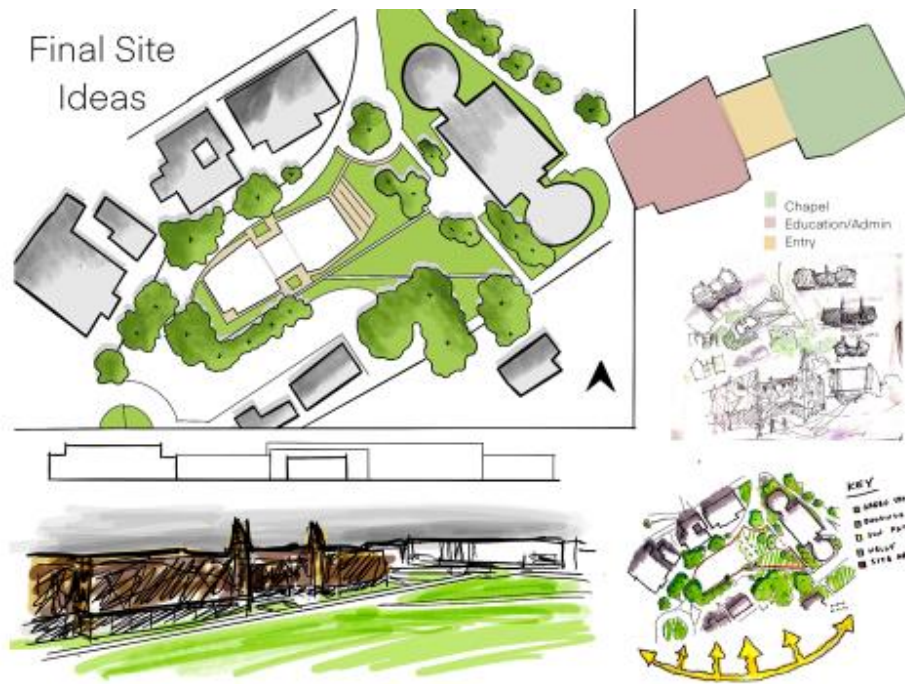

0' 10'   20'   50'   100'
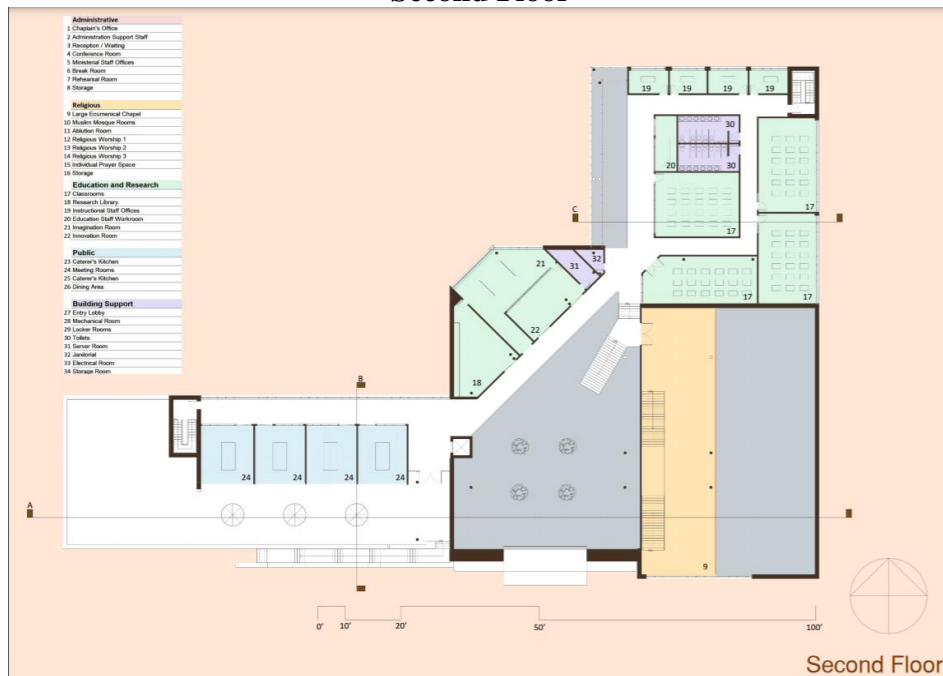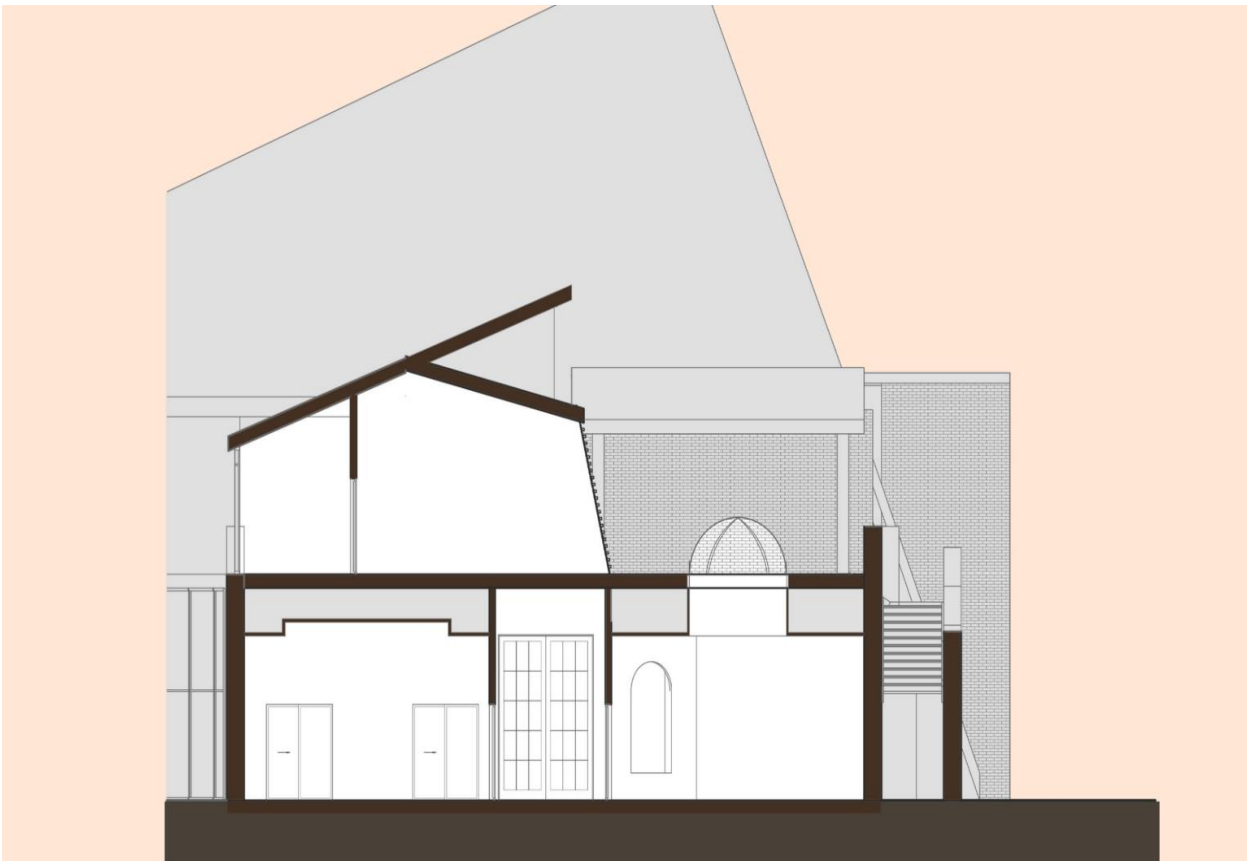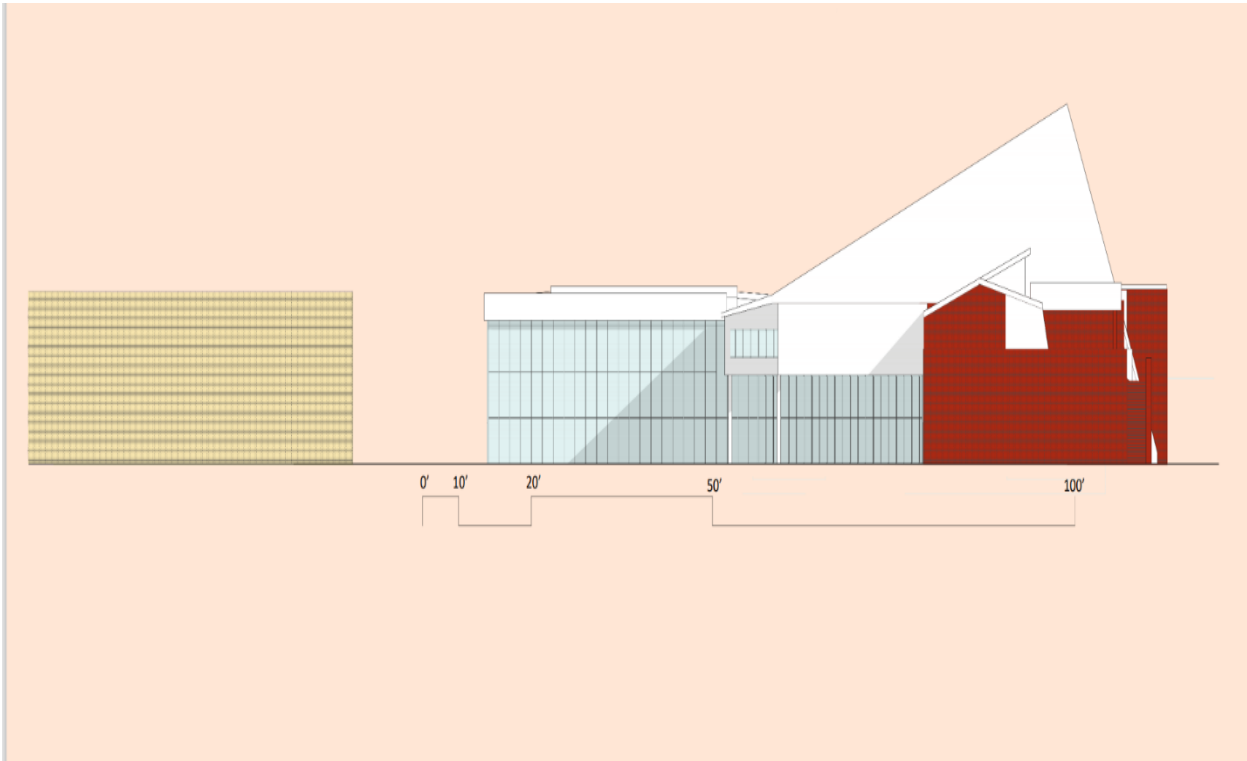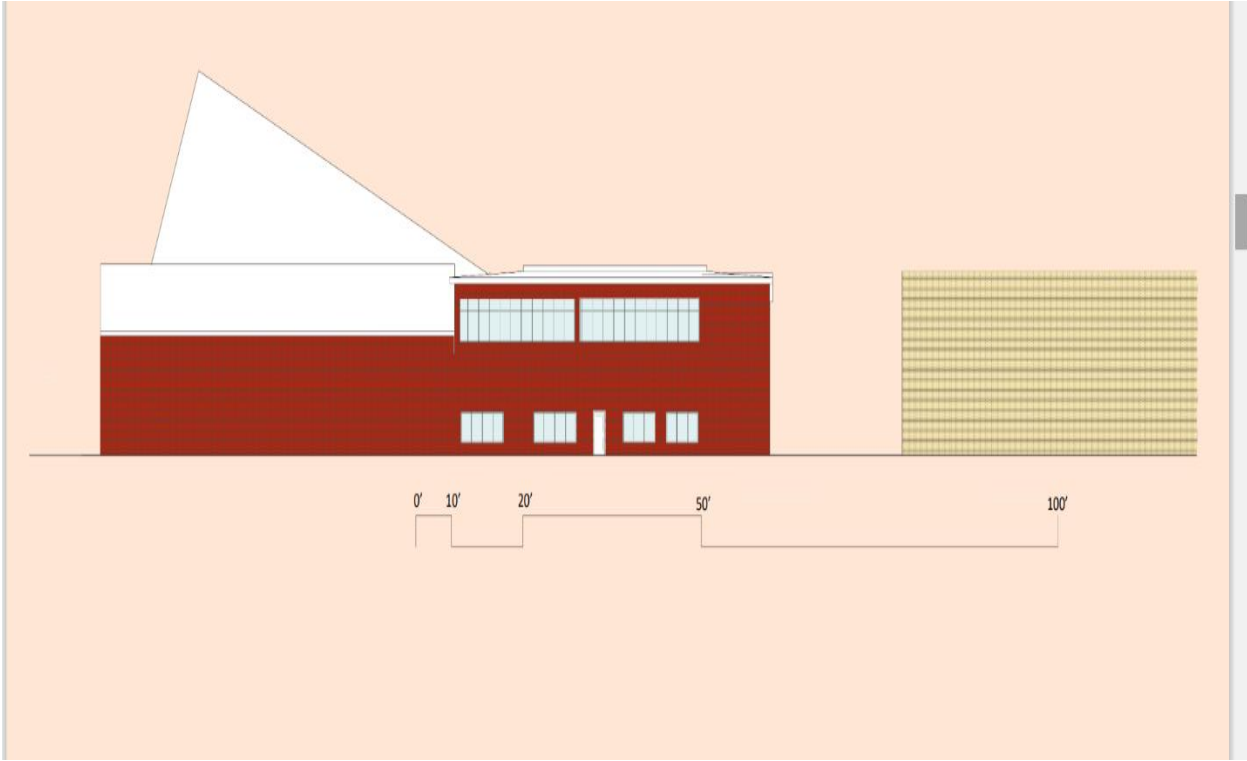
Architectural Design Two | Gary Glinsey

1st Floor Plan

1 Staff Offices
2 Staff Offices
3 Storage
4 Staff Offices
5 Large Chapel
6 Dining Area
7 Conference Rm
8 Lobby
9 Chaplain Office
10 Kitchen
11 Storage
12 Break Room
13 Server Room
14 Storage
15 Storage
16 Worship Space
17 Worship Space
18 Worship Space
19 Muslim Chapel

2nd Floor Plan

20 Staff Offices
21 Staff Offices
22 Workroom
23 Imagination Rm
24 Rehearsal Rm
25 Classrooms
26 Research Library
27 Classroom
28 Innovation Rm
29 Classroom
30 Meeting Rm
31 Meeting Rm
32 Meeting Rm
33 Individual Prayer Spaces
34 Storage

Architectural Design Three | Jaylen Grays

Preliminary Work
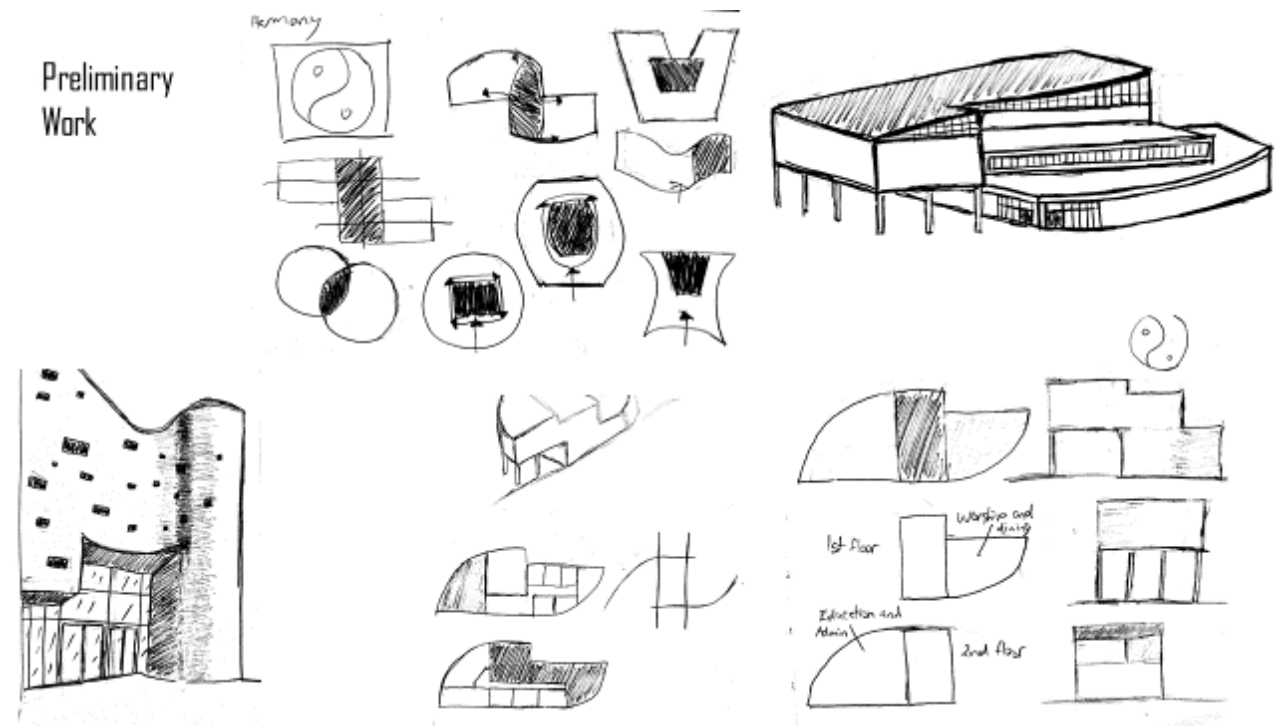
The materials used are limestone, wood, and curtain wall.
The concept for the Spiritual Development Center is harmony. This is represented through the yin and yang symbol. I have
reinterpreted the symbol in this design to prioritize a shared space which can be utilized by different groups of people. The two spaces surrounding the large chapel are categorized as worship and education.

Front Elevation

Right Elevation

Left Elevation

Back Elevation

Vertical Section

Horizontal Section

1 Lobby
2 Reception
3 Storage
4 Janitorial
5 Religious Worship
6 Meeting Rooms
7 Cafeteria
10 Large Chapel

First Floor

11 Electrical
12 Storage
13 Locker Room
14 Imagination Room
15 Innovation Room
16 Small Chapel
17 Conference Room
18 Research Library
19 Individualized Prayer Space
20 Admin Support
21 Admin Storage
22 Ministerial Staff
23 Instruction Staff
24 Chaplain Office
25 Staff Workroom
26 Break Room
27 Classrooms

Second Floor

Architectural Design Four | Mikel Henry
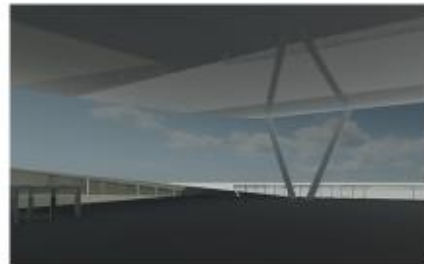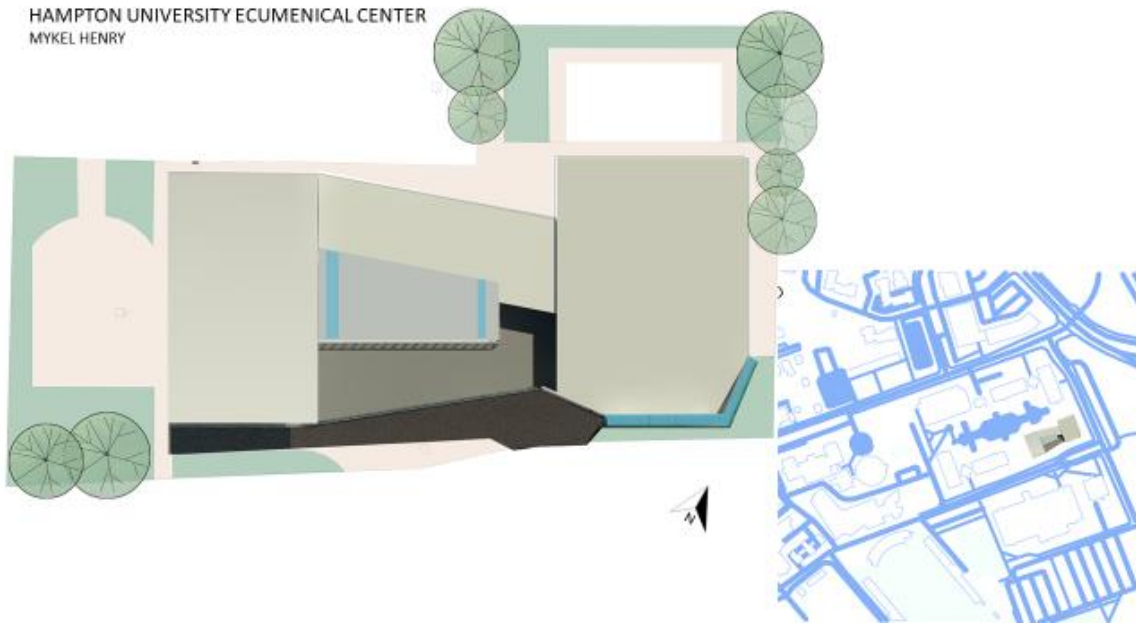
SOUTH ELEVATION

EAST ELEVATION

NORTH ELEVATION

SECTION A
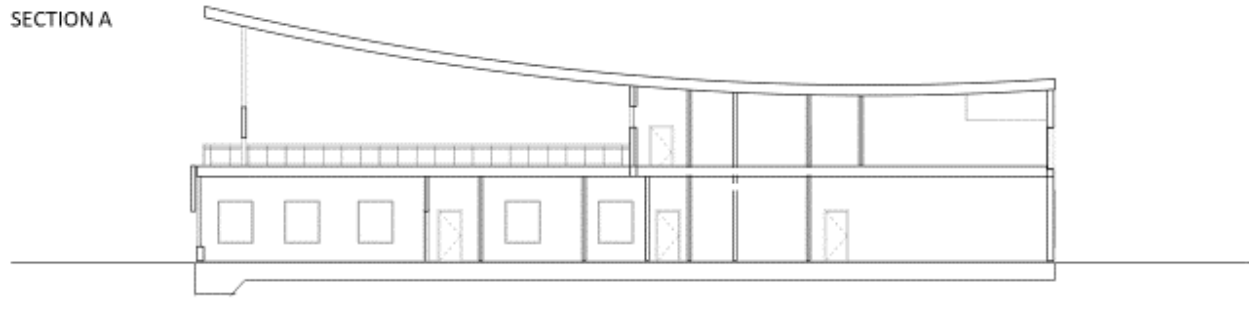
SECTION B
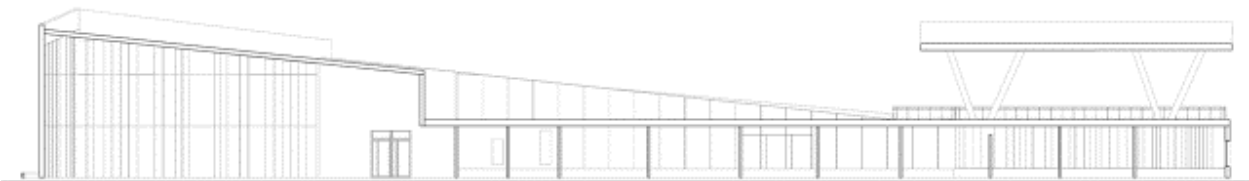
FIRST FLOOR PLAN
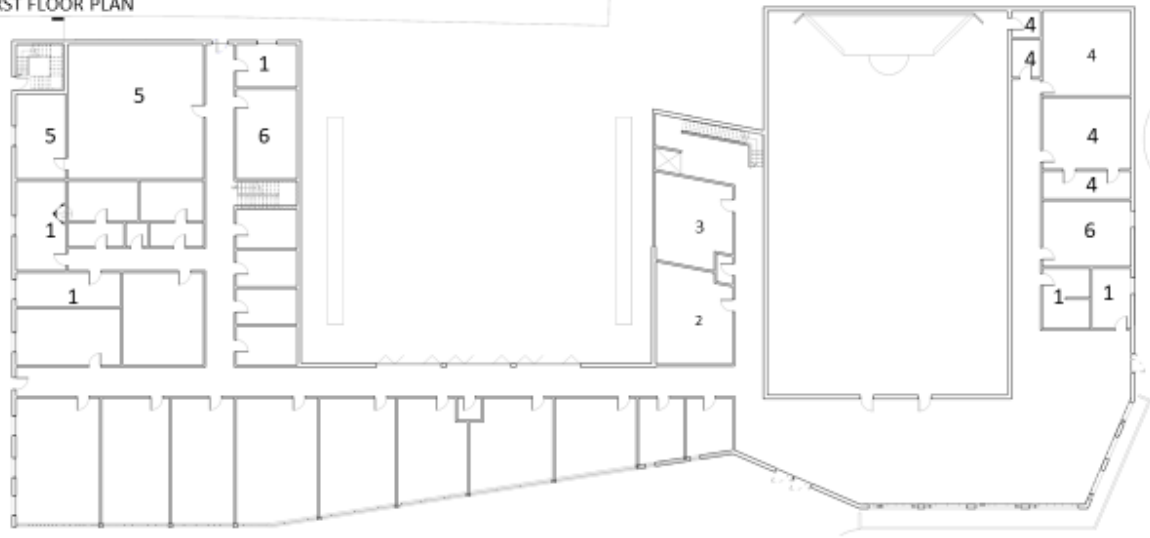
1. ADMIN   6.MEETING ROOMS
2. CHAPEL
3. RELIGIOUS WORSHIP
4. BUILDING SUPPORT
5. CAFE
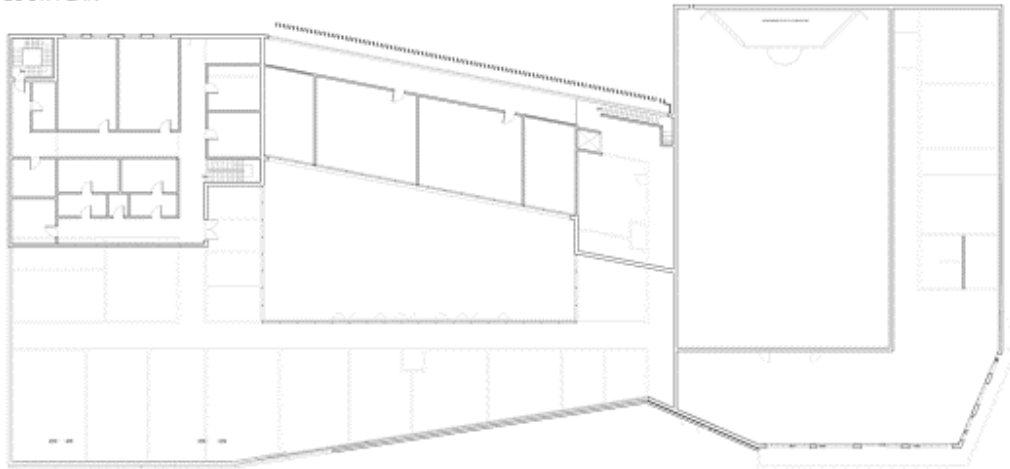
SECOND FLOOR PLAN

Architectural Design Five | Melanie Holguin

Front View

Back View

1st Floor Plan

Dining Area

Administrative

Courtyard

Meeting and Student Support

Education and Research

Building Support
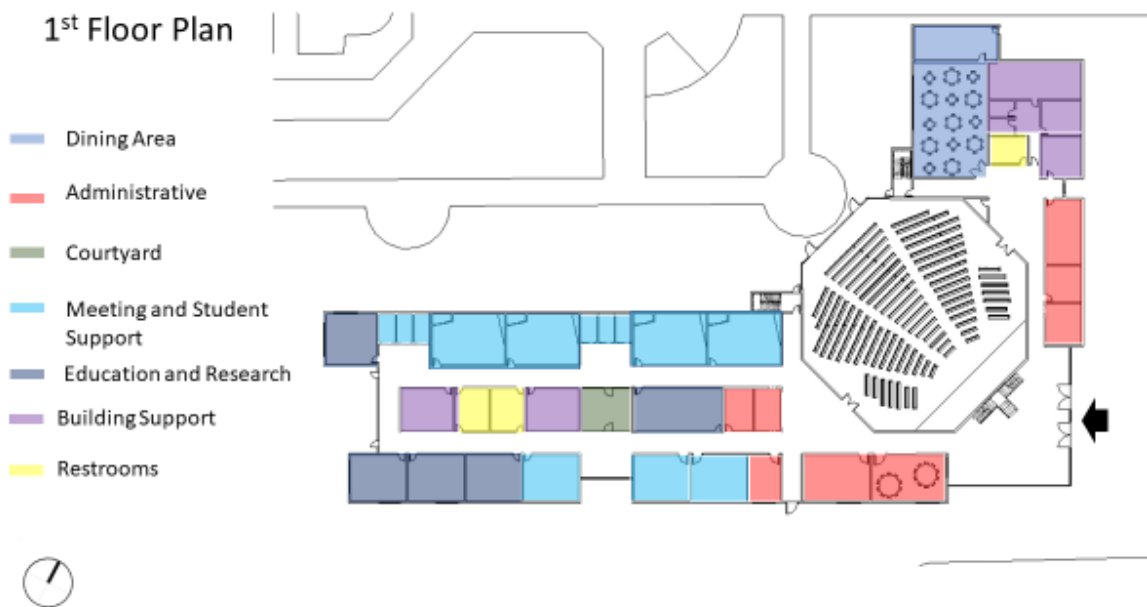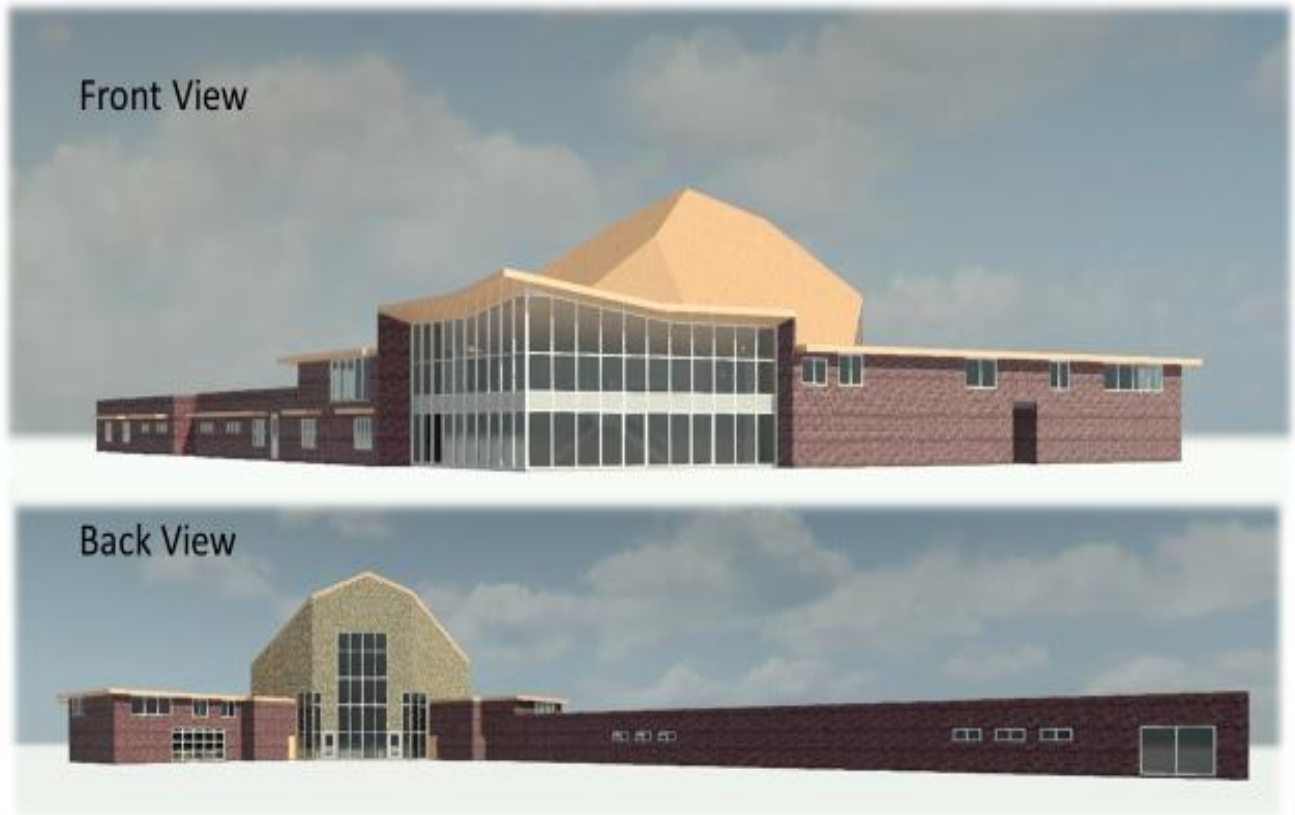
Restrooms

2nd Floor Plan

Education and Research

Restrooms

Courtyard
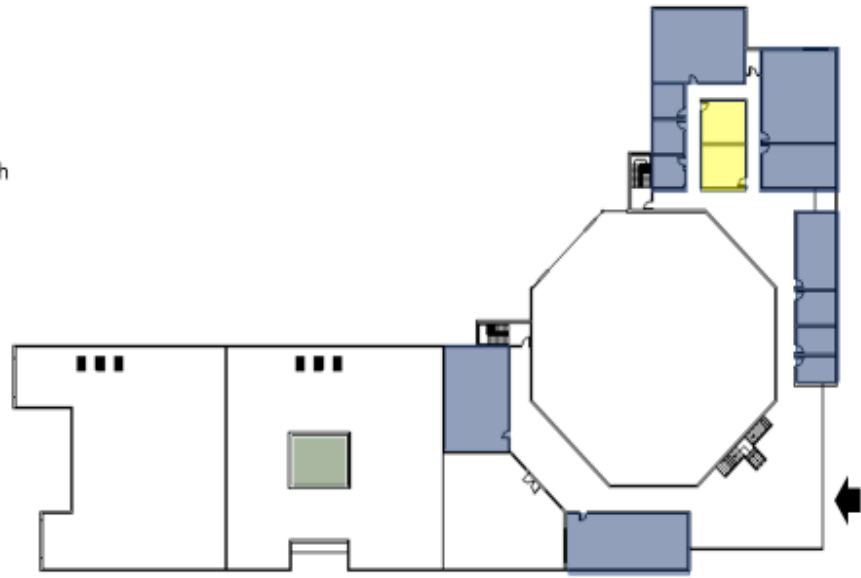
Section View
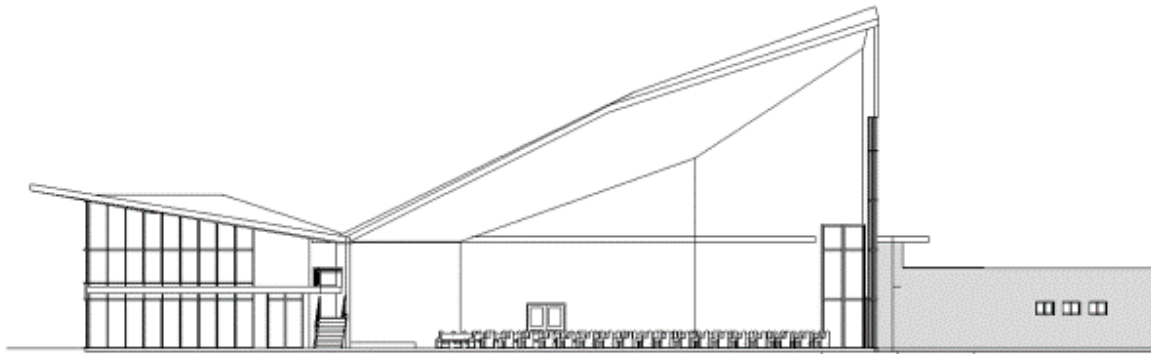
East View
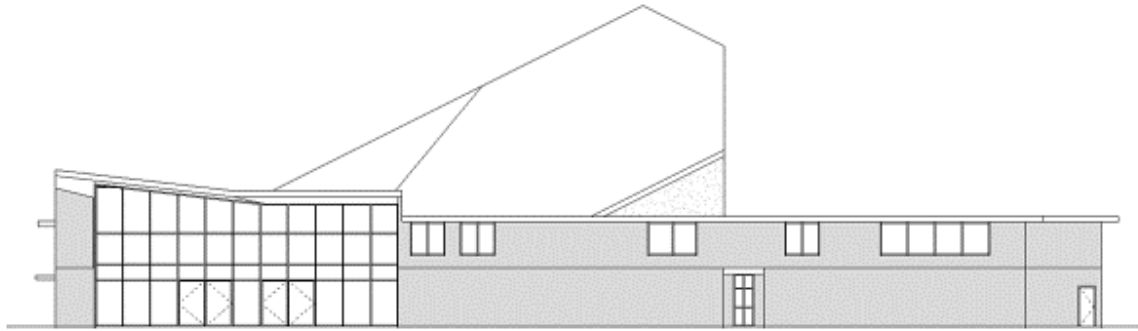
North View
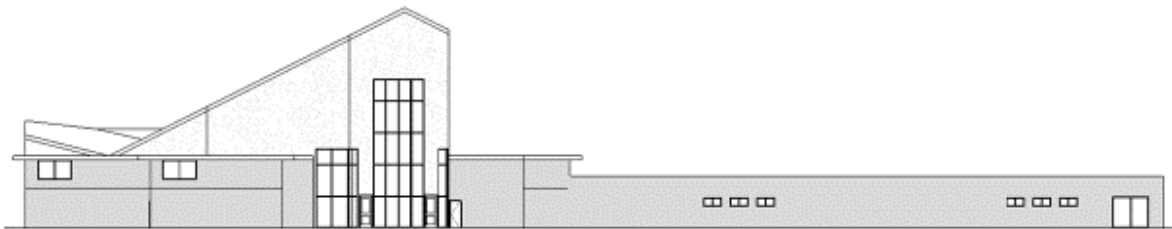
West View

South View

Architectural Design Six | Tasheena Lawrence

Concept

These rounded shapes tend to send a positive emotional message of harmony and protection. The circle is often used in a logo to represent unity, commitment, love or community.

Section A and B

North And South Elevation

Section A and B

First Level
Floor Plan

Second Level
Floor Plan

Storage
Small Chapel
Meeting Room
Individual Worship Spaces
Meditation Hall
Men and Women Lockers
Yoga Hall
Janitorial

**Third Level
Floor Plan**
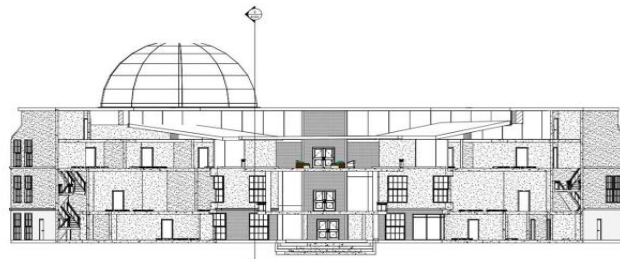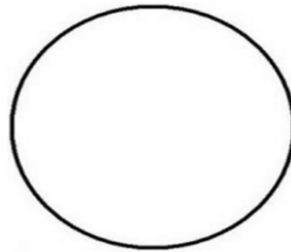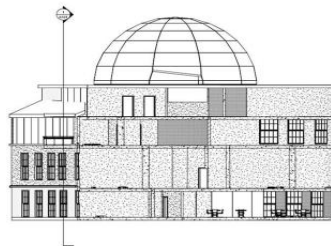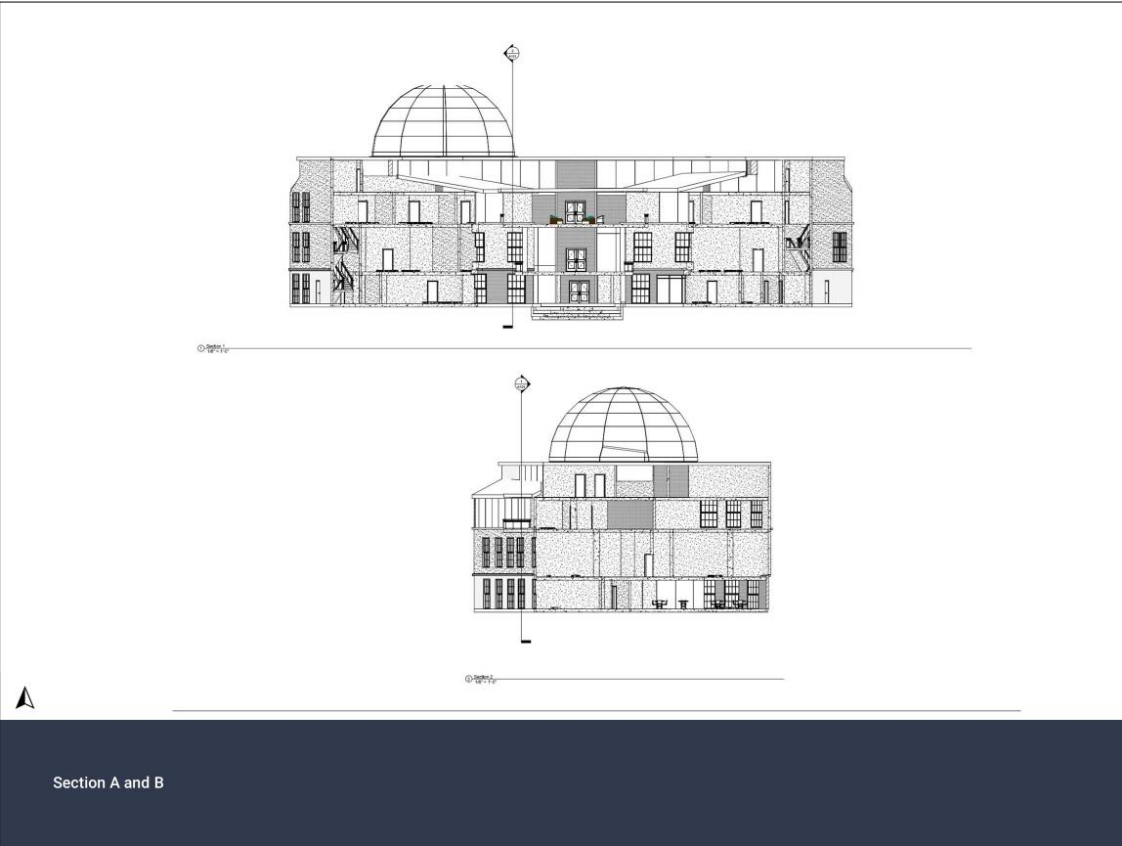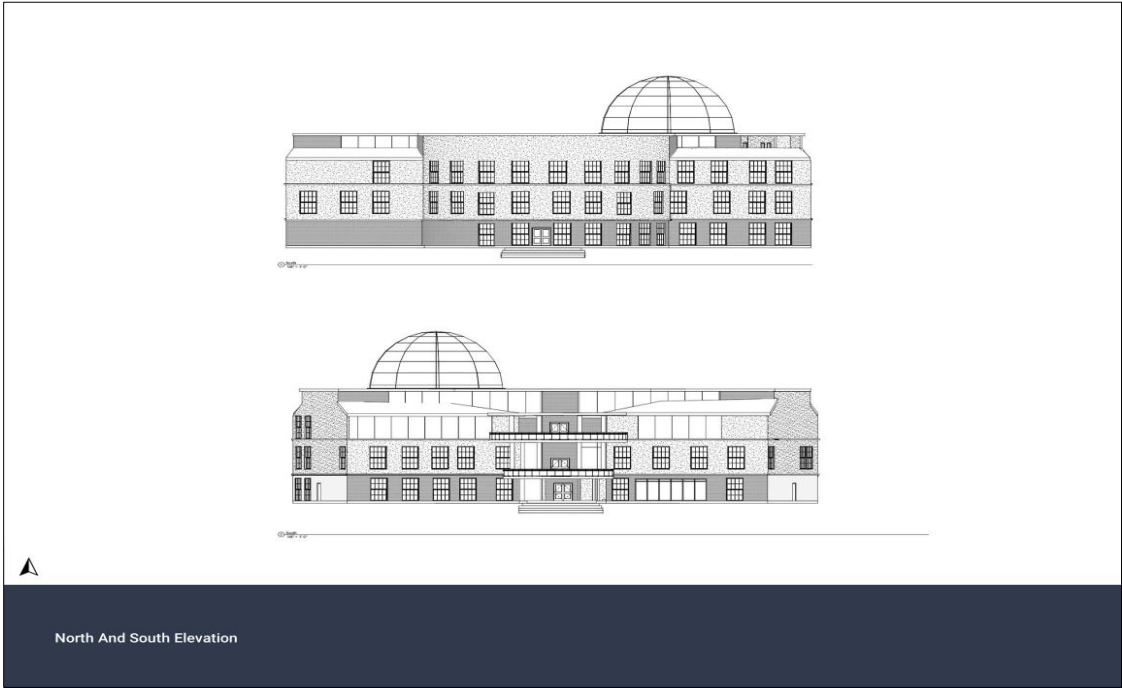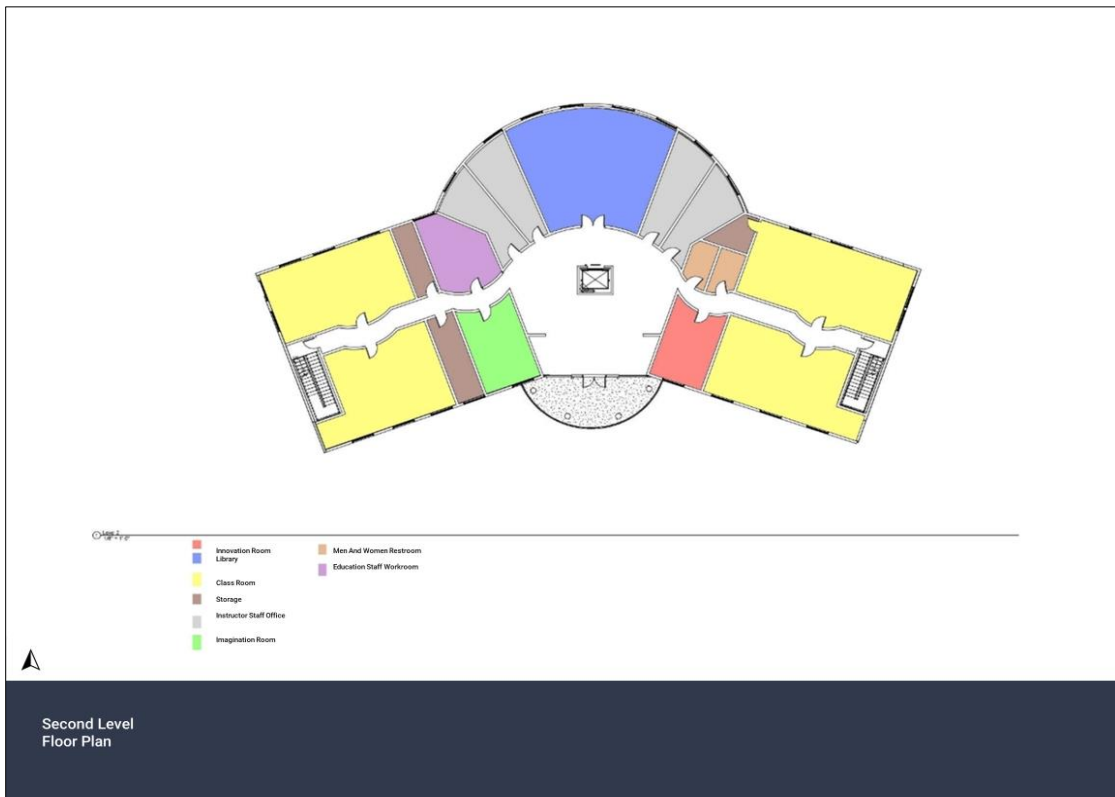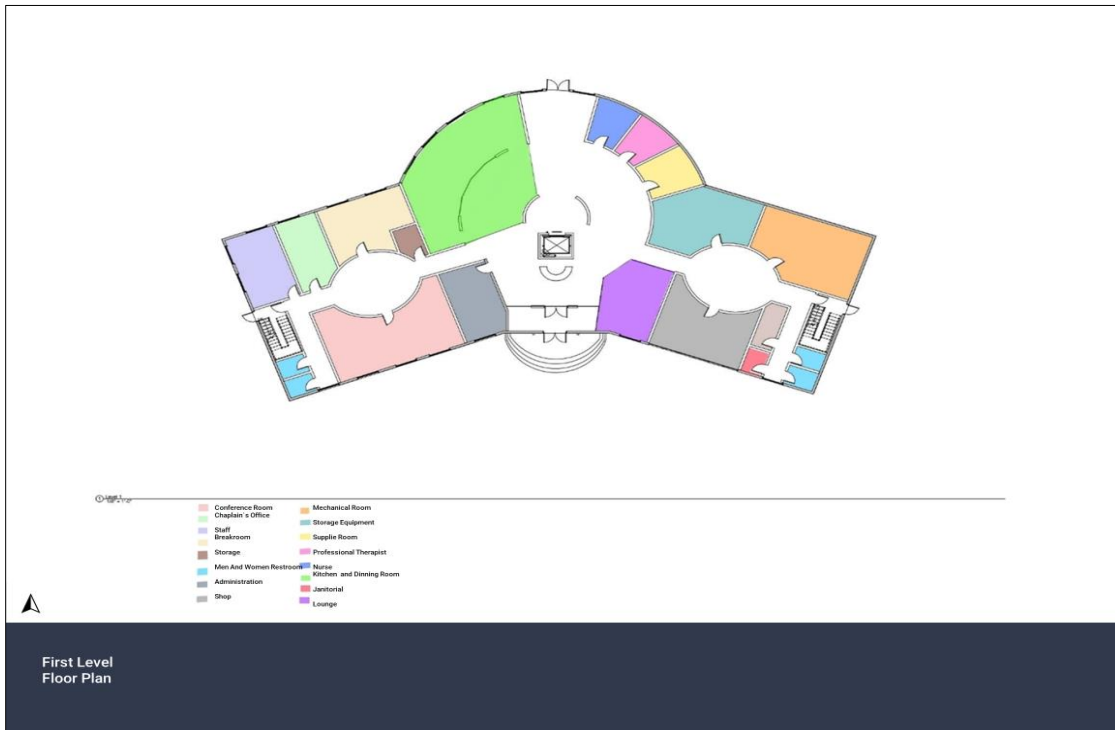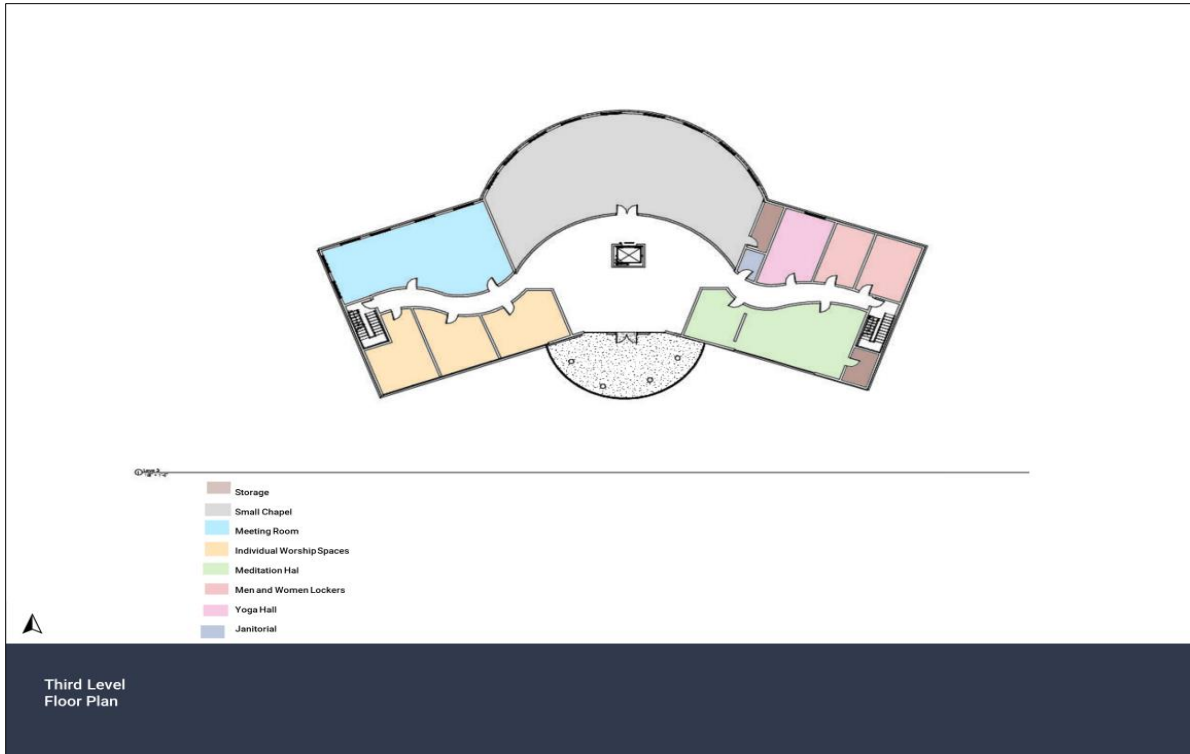
Architectural Design Seven | Julian Primus
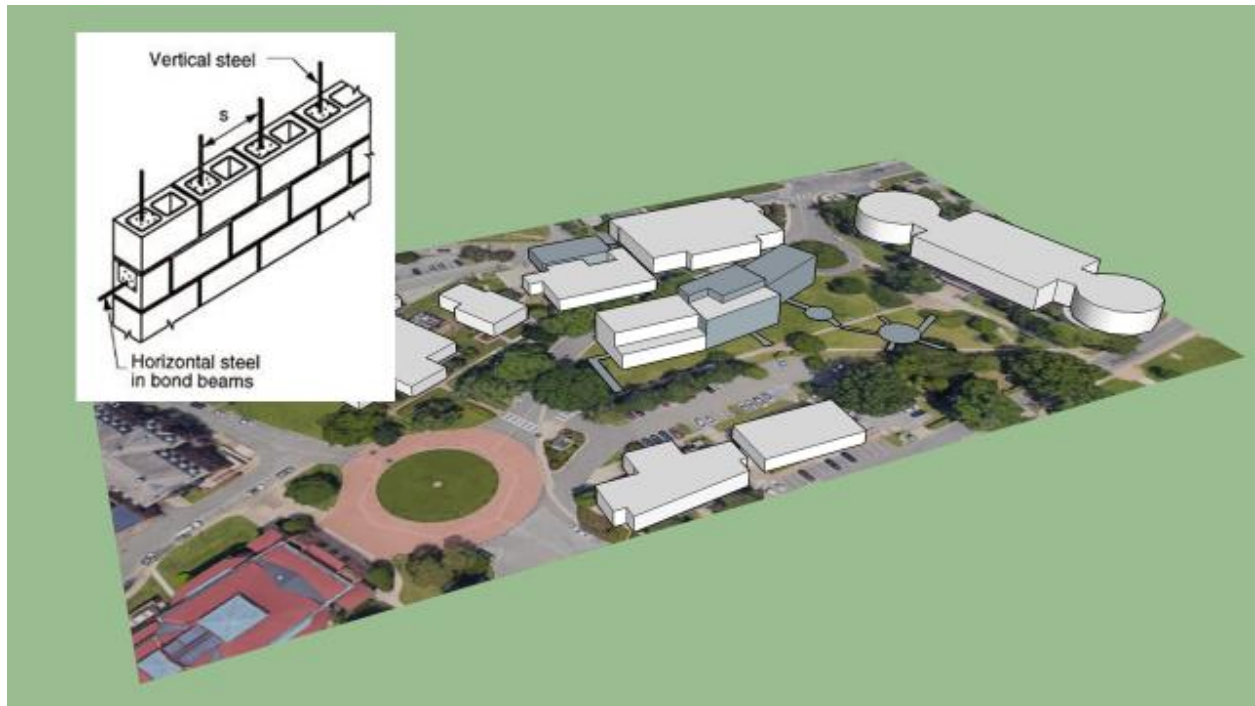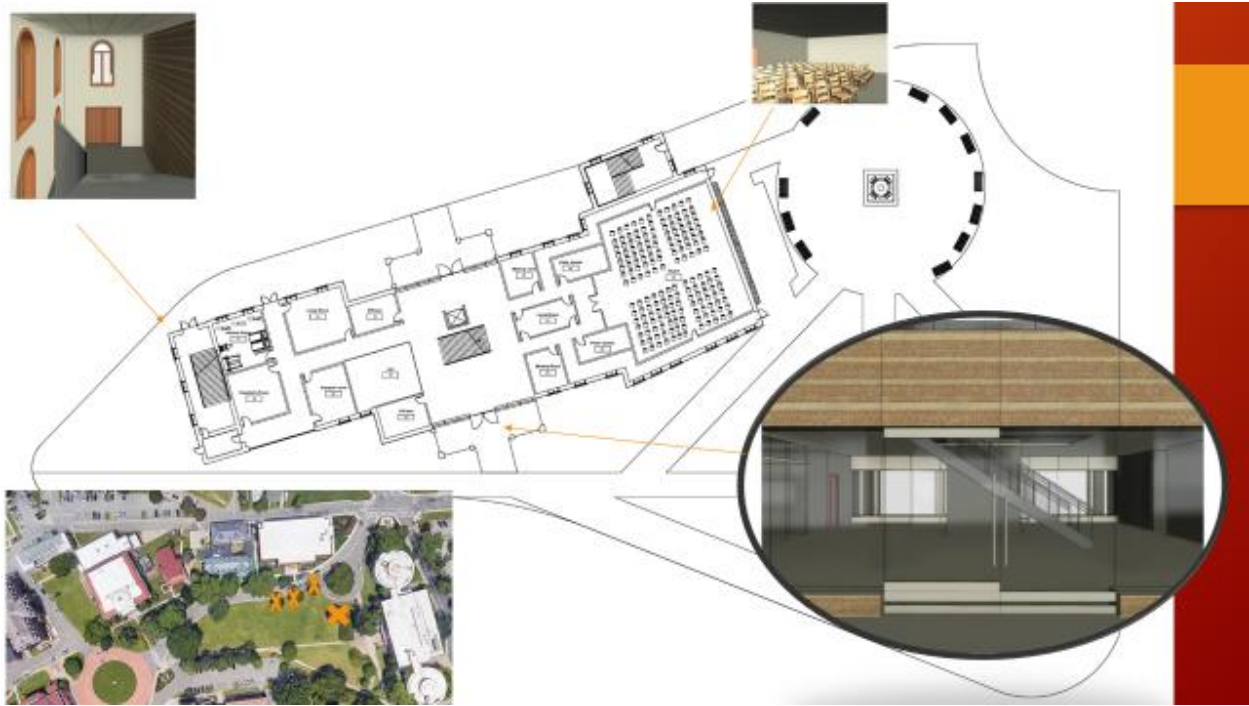
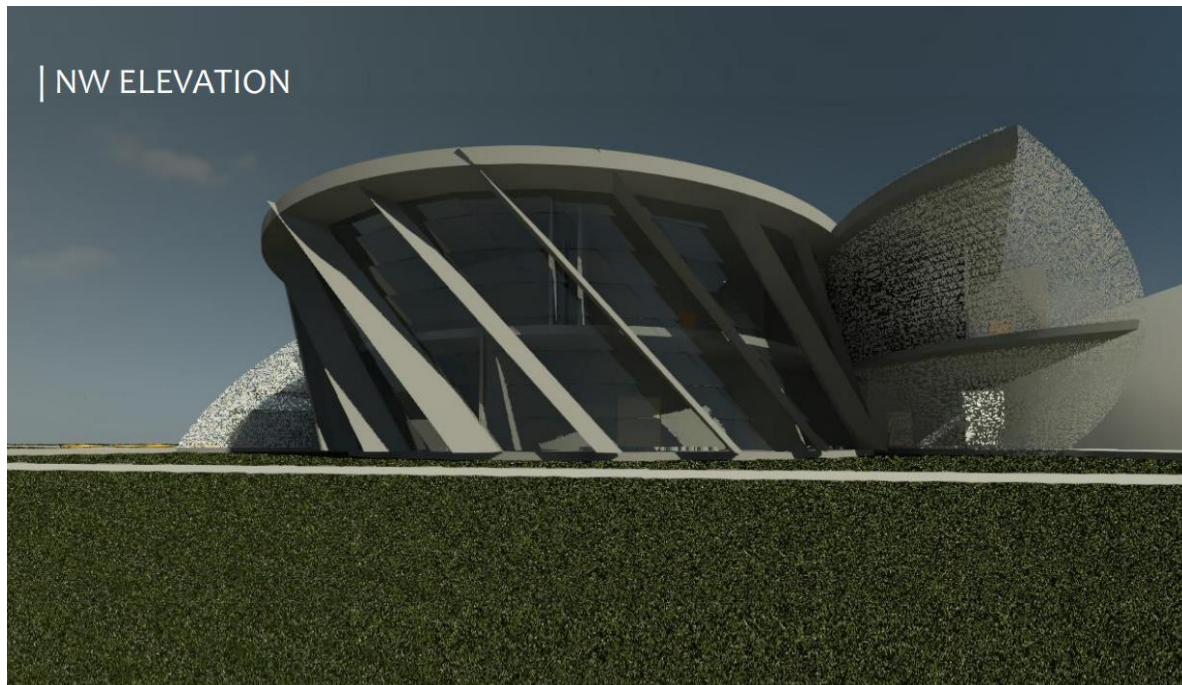**Architectural Design Eight** | Dillard

west
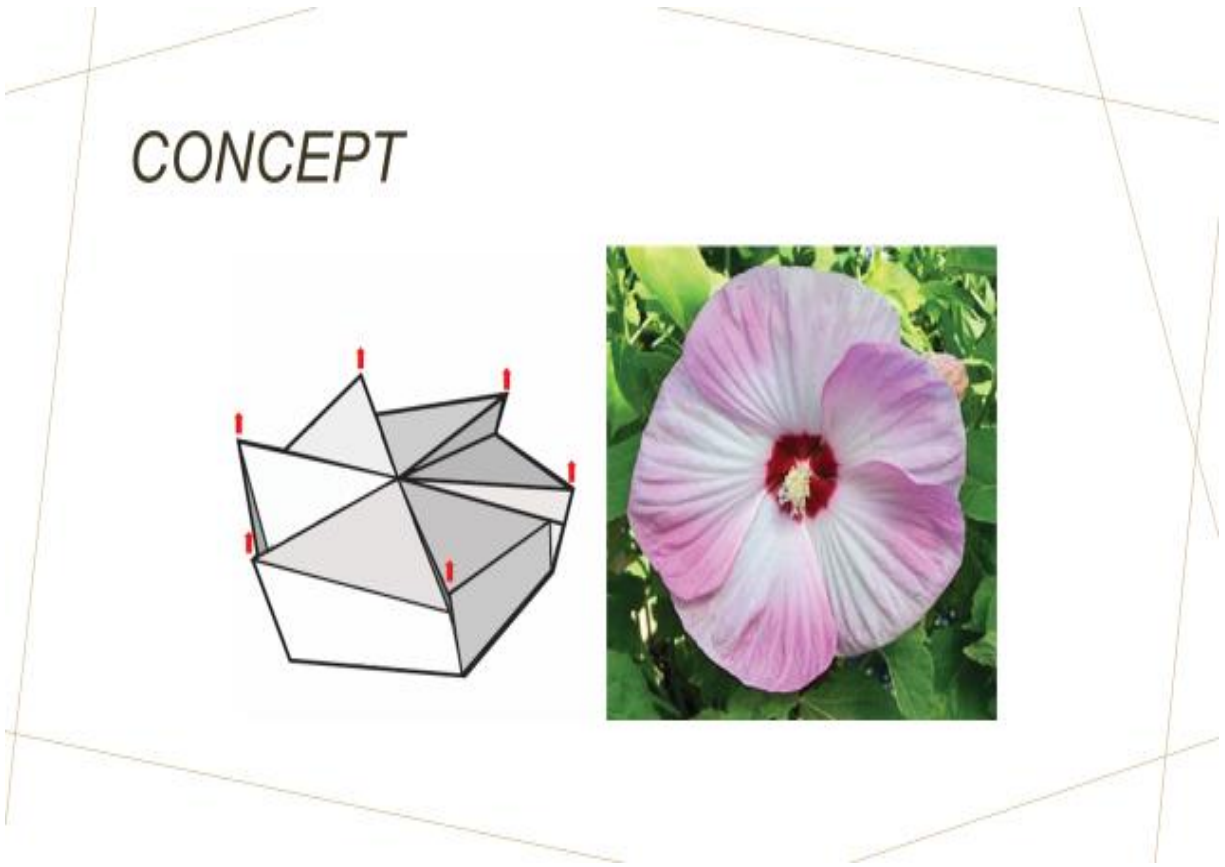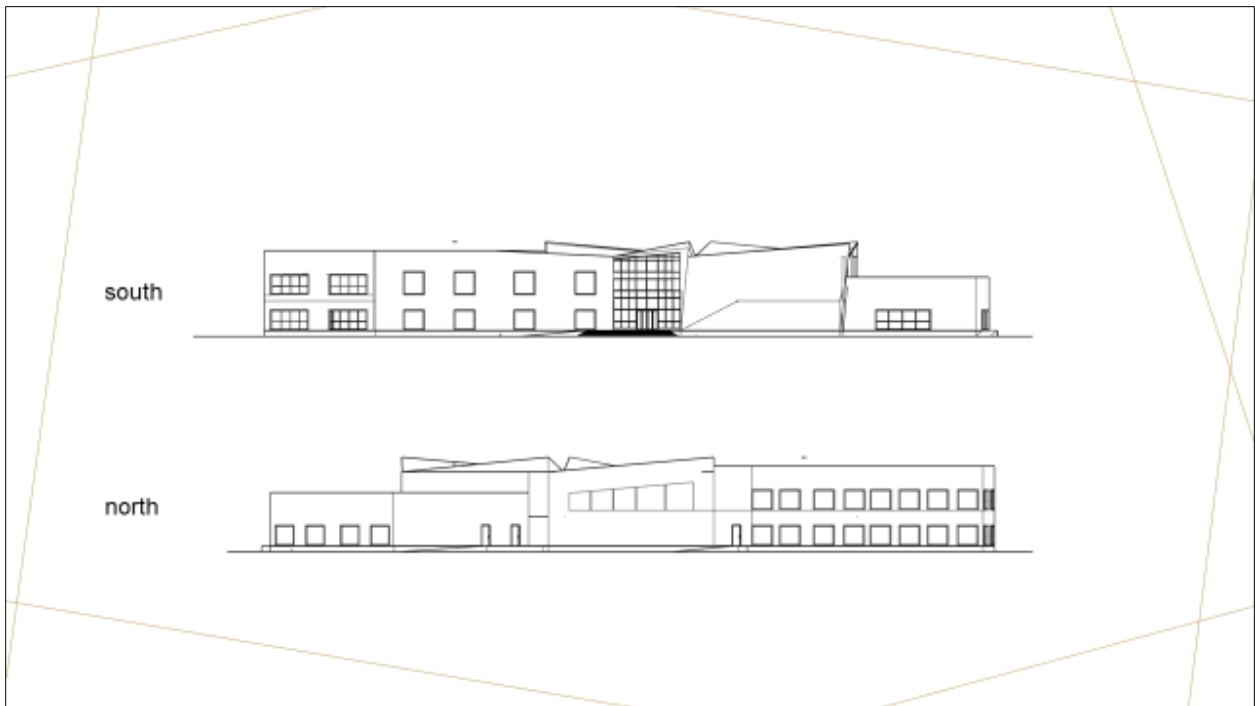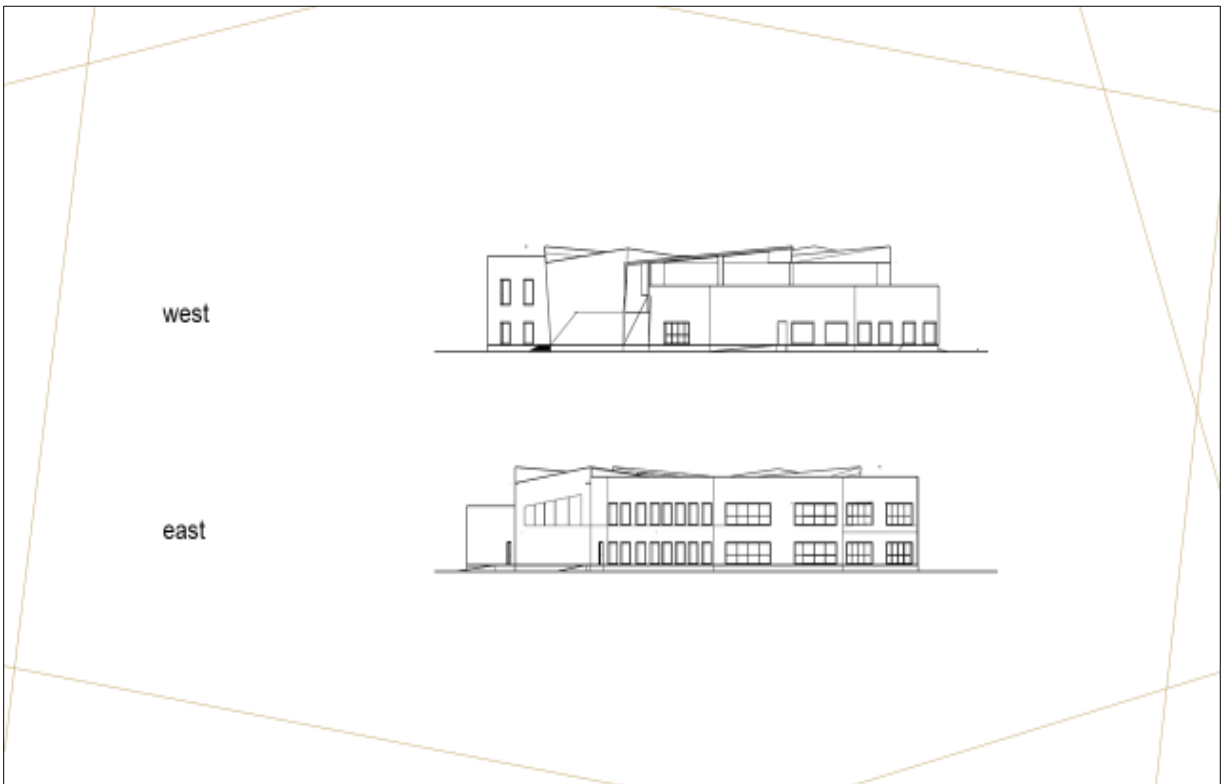
east

south

north

Architectural Design Nine | Paul

| PROCESS WORK
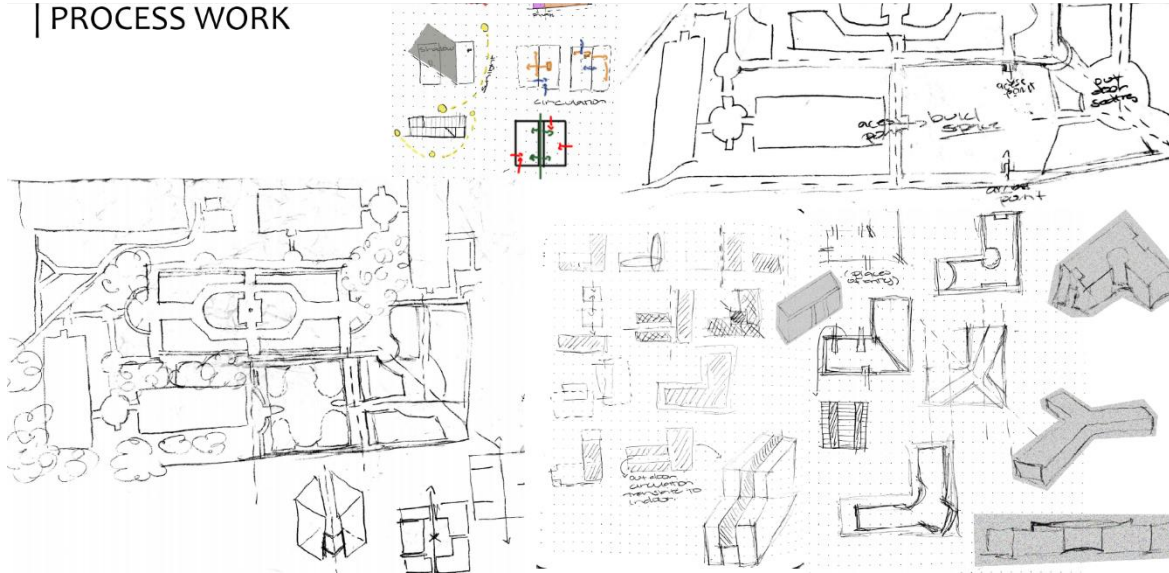
| NW ELEVATION

| SE ELEVATION

| NE ELEVATION

| FIRST FLOOR

ADMIN

COMMON PUBLIC
SPACE

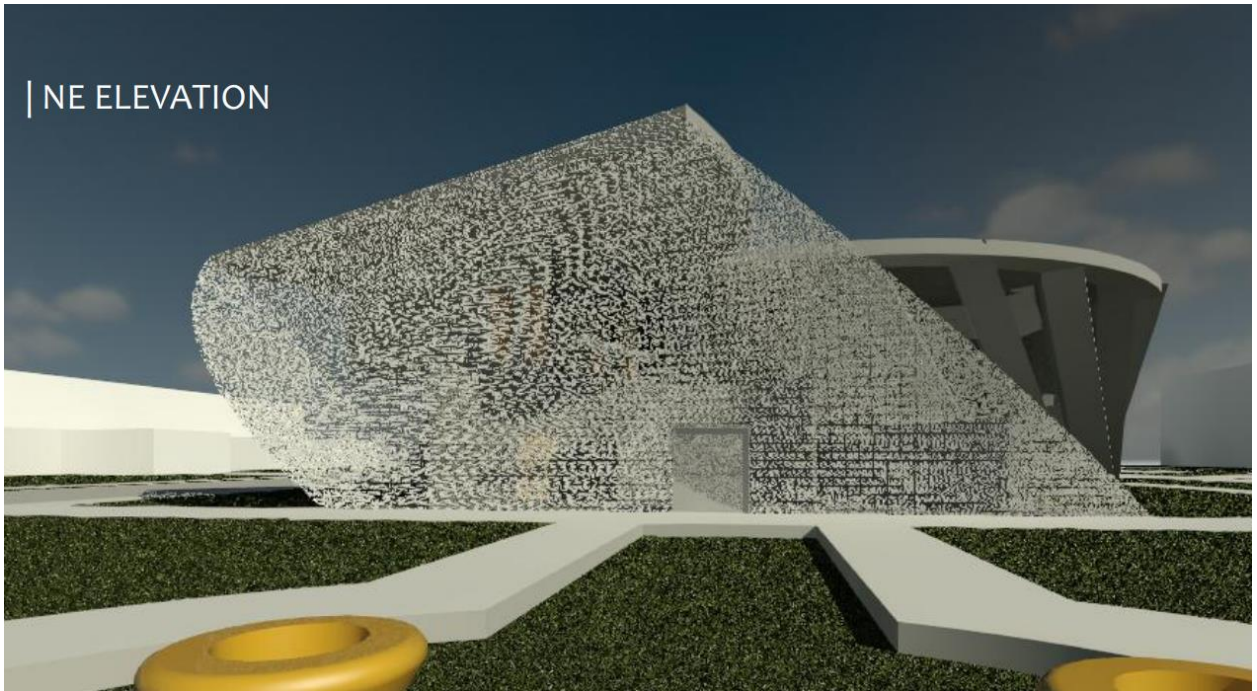CHAPEL
SUPPORT

BUILDING
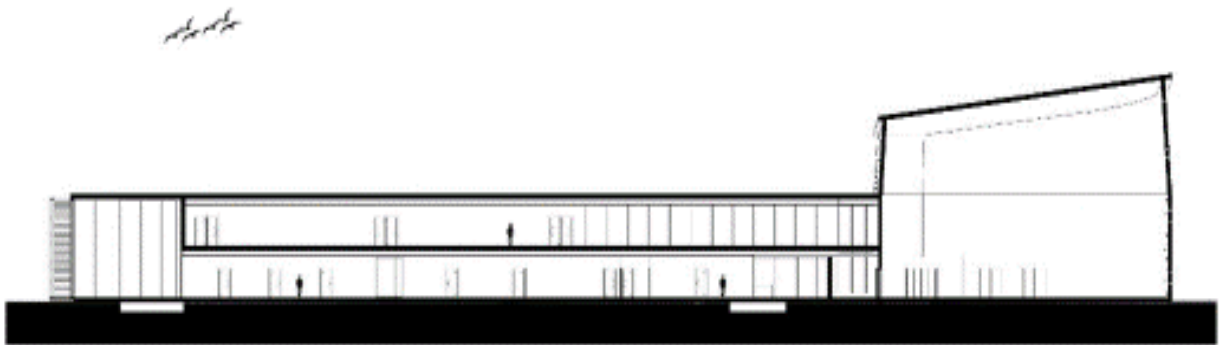SUPPORT

1/8" = 1'

N

| SECOND FLOOR

N
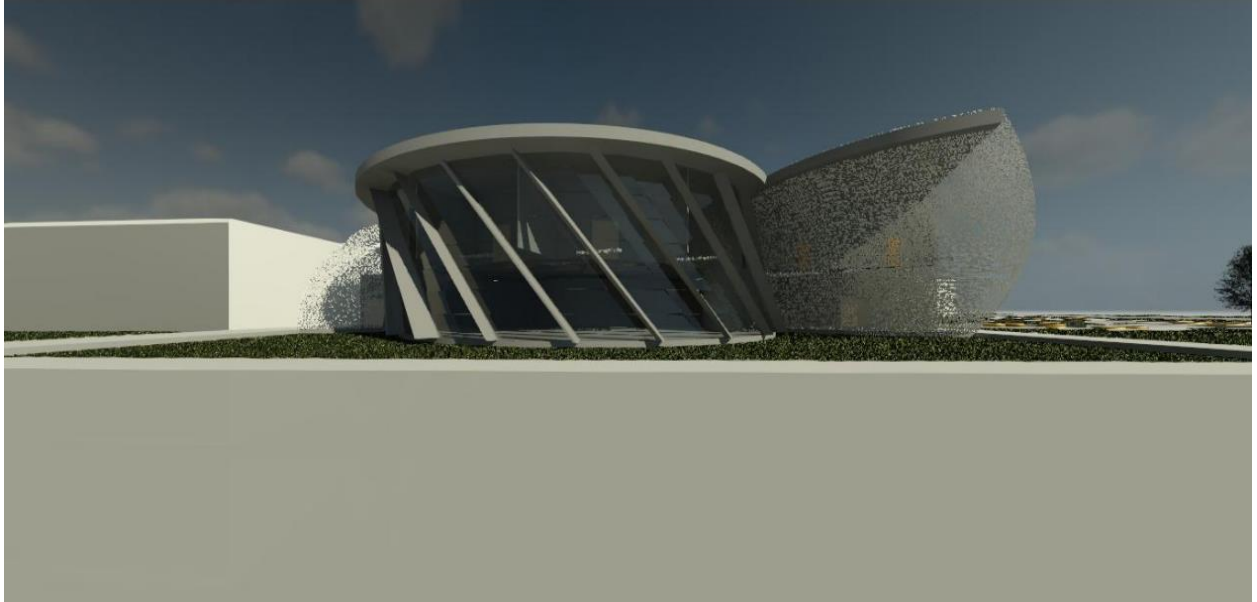
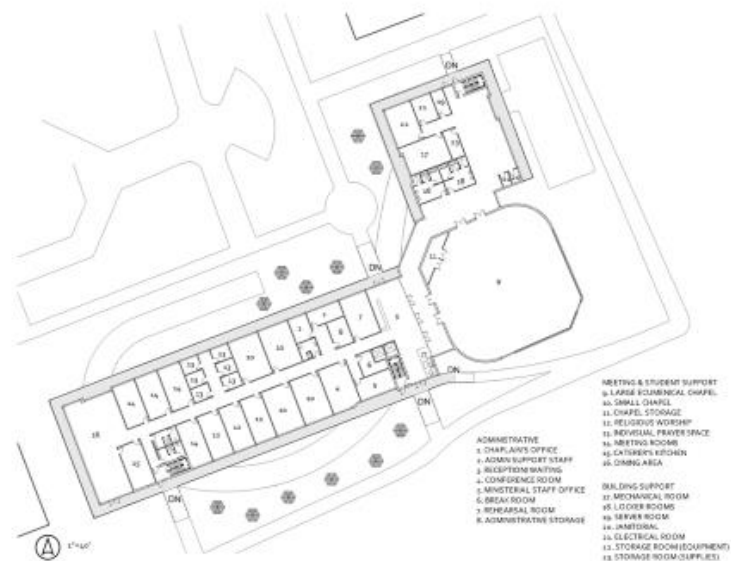**Architectural Design Ten** | Osman

SITE PLAN

15   45
  30

SECTION

1"=30'

NORTHEAST ELEVATION

SOUTHWEST ELEVATION
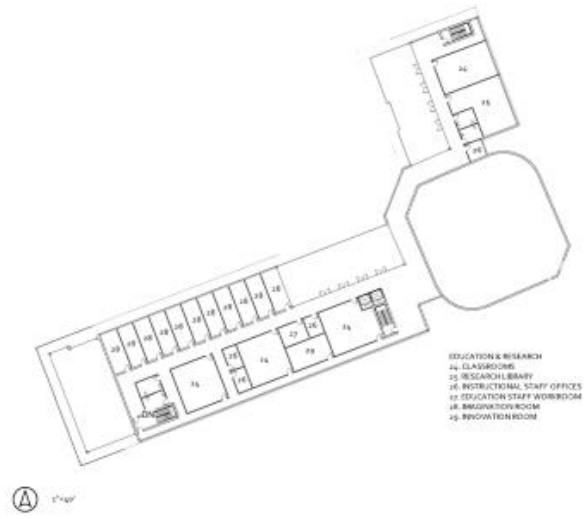

ADMINISTRATIVE
1. CHAPLAIN'S OFFICE
2. ADMIN SUPPORT STAFF
3. RECEPTION/WAITING
4. CONFERENCE ROOM
5. MINISTERIAL STAFF OFFICE
6. BREAK ROOM
7. REHEARSAL ROOM
8. ADMINISTRATIVE STORAGE

MEETING & STUDENT SUPPORT
9. LARGE ECUMENICAL CHAPEL
10. SMALL CHAPEL
11. CHAPEL STORAGE
12. RELIGIOUS WORSHIP
13. INDIVIDUAL PRAYER SPACE
14. MEETING ROOMS
15. CATERER'S KITCHEN
16. DINING AREA

BUILDING SUPPORT
17. MECHANICAL ROOM
18. LOCKER ROOMS
19. SERVER ROOM
20. JANITORIAL
21. ELECTRICAL ROOM
22. STORAGE ROOM (EQUIPMENT)
23. STORAGE ROOM (SUPPLIES)

1ST FLOOR

EDUCATION & RESEARCH
24. CLASSROOMS
25. RESEARCH LIBRARY
26. INSTRUCTIONAL STAFF OFFICES
27. EDUCATION STAFF WORKROOM
28. IMAGINATION ROOM
29. INNOVATION ROOM

2ND FLOOR