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Spirit-Empowered Leadership: Exploring Three Dimensions

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SPIRIT-EMPOWERED LEADERSHIP

EXPLORING THREE DIMENSIONS

JAY GARY

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Abstract

How should colleges and universities within the Spirit-empowered Movement develop Spirit-empowered leadership among their students, staff, or faculty? To spur on thinking by those who frame university learning outcomes, this case study from Oral Roberts University defines Spirit-empowered leadership in terms of three dimensions: personal development, interpersonal influence, and generational emergence. It concludes with a call to create the frameworks of leadership needed for the future of the church and society, in light of A.D. 2033, the 2,000th anniversary of Pentecost.

Introduction

“Can we find anyone else like this—one in whom is the [S]pirit of God?” (Gen 41:38 NRSV). This is what the Pharaoh of Egypt, the most powerful ruler of his time, asked his royal officials upon meeting Joseph. It was remarkable that a Pharaoh would recognize the Spirit of God at work in an alien, an immigrant to Egypt, a mere Hebrew. However, Joseph had just interpreted Pharaoh’s troubling dream and offered a policy prescription that would save his empire from mass famine. Joseph, the great grandson of Abraham, was a whole leader, in service to the whole world of his day.

For the past twenty-four months, the faculty of Oral Roberts University (ORU) has been forming new initiatives for ORU’s “Impact 2030” vision, as chartered in its five-year adaptive plan.¹ The 2030 goal, in part, is to develop

“whole leaders for the whole world,” demonstrate a vibrant “Spirit-empowered ethos” that impacts the world, and serve as a premier university for “Spirit-empowered leadership development.”

Almost sixty years ago, Oral Roberts established a university on the Holy Spirit. Today ORU reflects this “Spirit-empowered” culture through its campus, curriculum, and chapels. While Roberts’ call to “listen to the voice of God” and “go into every person’s world” is vital, along with its expression of “whole person” education, a shared leadership development culture is only now emerging. To this end, this article presents a case study of how ORU faculty, staff, and administrators have been thinking about Spirit-empowered leadership over the past two years. It seeks to deepen and widen the conversation of how we develop “Spirit-empowered” leadership, as college educators, student leaders, or ministry leaders.²

Any conversation in the Christian tradition on what is meant to be a Spirit-empowered leader must be grounded in the life, work, and context of Jesus of Nazareth. The Gospel of Luke notes that after Jesus was tested in the wilderness, he returned to Galilee, “filled with the power of the Spirit” (4:14). He went to the synagogue in Nazareth on the Sabbath and read from the scroll of Isaiah, “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free” (Luke 4:18).

What does it mean to be empowered to lead? As illustrated from Jesus’ inaugural message, to be Spirit-empowered means to be filled with the power of the Holy Spirit to serve others. “Empowerment” is “the act or action of empowering someone or something . . . the power, right, or authority to do something.”³ After Jesus was tested in the wilderness, he stood before his village to declare he was endowed with spiritual power to bring wholeness to those who were broken. One might say that Jesus embraced his identity as a “whole leader for the whole world.” This article’s premise is that Spirit-Empowered Leadership (SEL), as modeled by the life of Jesus, is a developmental process best understood as a three-dimensional space created by three vectors: 1) development, 2) influence, and 3) emergence. The first vector, development, describes the *internal* dimension as we become whole leaders. The second vector, influence, describes the *external* dimension of how we interact with others. The third vector, emergence, describes the *generational* journey as we pursue our vocation across the phases and transitions of our life. To say it another way, SEL encompasses three lines, the personal, interpersonal, and generational textures of our lives.

Figure 1 portrays this as a three-dimensional space. The vertical Y-axis depicts leader *development*; the X-axis represents leadership *influence*; the diagonal Z-axis depicts generational *emergence*. This framework invites us to reflect on how we become whole leaders for the whole world, across our whole life, on behalf of the Spirit-empowered Movement.

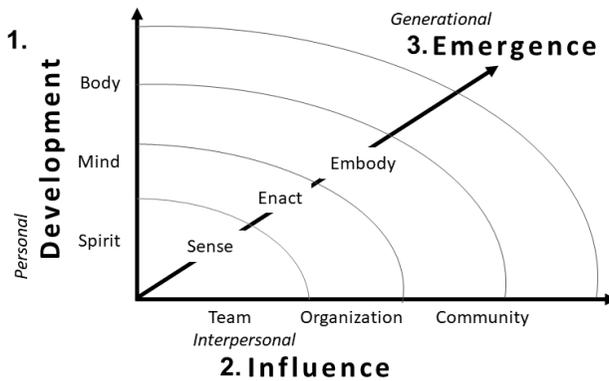


Figure 1: Spirit-Empowered Leadership: 3 Dimensions

Leadership Development

What does leadership development entail? Speaking in September 1965 to the first class at ORU on the “quest for the whole man,” Oral Roberts said, “there has only been one completely whole man. This was Jesus of Nazareth.” He continued, “our concept of the whole man derives from His life and from the example He left us. . . . You can leave here as the whole person God intended you to be.”⁴ From its beginning, ORU has defined its mission as developing students in spirit, mind, and body to become whole persons to impact the world.

After more than a half century, ORU continues to define Spirit-empowered leaders as whole persons ready to lead. Its mission statement reads, “to develop Holy Spirit-empowered leaders through whole person education to impact the world.”⁵ From this viewpoint, leadership is not a position or title we hold—it is a developmental process by which we become integrated and whole in spirit, mind, and body.

As ORU developed its core curriculum, shared in common by its colleges, the phrase “whole person education” came to describe its General Education program.⁶ In 2002, the faculty introduced a whole person assessment model to build students into whole, competent servant leaders.⁷ From 2016 to 2018, a faculty-driven

process revised the general education experience behind ORU’s “Whole Person” education. In 2017, the General Education committee expressed its mission in this way:

Oral Roberts University’s general education courses provide a core curriculum . . . designed to empower students as responsible, engaged global citizens and lifelong learners . . . with the goal of preparing graduates to be professionally competent servant-leaders who are spiritually alive, intellectually alert, physically disciplined, and socially adept.⁸

Note the underlying premise—that ORU’s whole person education *empowers* graduates to be competent *leaders*. ORU’s whole person education *is* leadership education, aligned through various “student learning outcomes,” with the first three reading:

1. Spiritually Alive. Students will learn to hear God’s voice by deepening their relationship with Jesus Christ and increasing their sensitivity to the Holy Spirit. Students will learn to expand their biblical knowledge, approach life from a Christian worldview, and share the gospel of Jesus Christ.
2. Intellectually Alert. Students will learn to gather, retain, apply, and create knowledge, using analytical problem-solving, critical-thinking, and decision-making skills that they can utilize in their professional and personal lives. They will develop historical, scientific, and global perspectives, including an appreciation for artistic expression in various cultural settings.
3. Physically Disciplined. Students will develop a commitment to living a balanced, healthy, and physically disciplined lifestyle.

ORU lists its student learning outcomes as an inventory on the back page of each course syllabus. A full explanation of its General Education outcomes, proficiencies, and capabilities can be found in its 2017 document.⁹

How much of ORU’s “whole person” model might square away with a “whole leader” developmental model, as defined by educators across the United States? In 2019 an internal ORU task force took up this question. This task force compared ORU’s “whole person” model, consisting of five learning outcomes and

twelve proficiencies, to a national Student Leadership Competencies (SLC) model, consisting of eight clusters and sixty competencies related to leadership development.¹⁰

The leadership task force reported that ORU's "whole person" model had competencies that the SLC model did not contain, such as "spiritually alive" and "physically disciplined." However, there was a seventy-percent overlap or equivalency between these two leadership development frameworks, despite different aims and vocabulary. Twenty percent of SLC competencies were *not* represented among ORU's first four academic outcomes. Upon further exploration of SLC skills, such as "responding to change," "supervision," "power dynamics," or "creating change," the task force concluded that many of these competencies were covered under ORU's fifth "professional competencies" outcome, as expressed in upper-level majors, co-curricular student life programs, and professional graduate programs.¹¹

Having shown that ORU's general education is a leadership development curriculum, ORU's task force on leadership inquired of students, "What percentage of your leadership development over your college career occurred *outside* the classroom versus *in* the classroom?" The average answer was seventy percent *outside* the classroom and thirty percent *inside* the classroom (n=14; SD=17%). This speaks to a healthy leadership culture on ORU's campus through student life, as evidenced in a Fall 2019 student focus group:

"I learned to be a leader on my summer job when the managers went on vacation, and I had to manage new hires."

"I figured out my leadership identity while studying abroad and then back on campus to sort things out."

"I learned to be an assertive tutor, without reinforcing someone's 'learned helplessness.'"

"By joining a mission team in my freshman year, I was forced to trust others and talk about who I was in my life with God, and to be affirmed when I stepped out."

This reality that leadership development happens outside the classroom speaks to the need, as ORU looks toward 2030, to recast its student leadership outcomes as overarching university learning outcomes that reflect both co-curricular and

curricular leadership development. Anticipating this need, in the Fall of 2018, another task force of ORU faculty asked, “How should ORU adjust its curriculum, methodology, and programs as it looks to 2030?” It stated:

ORU anticipates that its graduates of 2030 and beyond will be culturally responsive leaders who are able to define and solve problems in both local and global contexts. Graduates will be agents of transformation who will develop the resilience required to maintain a whole-person lifestyle and demonstrate Spirit-empowered leadership with the emotional intelligence for building and maintaining relationships. . . . Multi-cultural collaborative teams [will] address real-world challenges through problem- and project-based learning. Excellent teaching faculty [will] model professionalism, academic acumen, Spirit-empowered learning and leadership, and digital fluency in advanced technologies.¹²

To deepen our approach to develop leaders through the curriculum and co-curricular means, educators should realize that an array of organizations, from health care, technology, military, government, industry, or non-profits make investments in leader development. They do this because the solution to the most pressing problems in today’s world can only be resolved through personal relationships. In a pivotal article from the leadership studies field, Daniel Day argued that what many organizations term “leadership development” should be more accurately called “leader” development.¹³ Why? Because leadership is usually defined as increasing a person’s knowledge, skills, and abilities.

The individual approach to leader development, including “whole person” development, is necessary, but not sufficient. The personal approach builds on a host of educational, psychological, and spiritual theories of development that connect adult development, self-awareness, self-regulation, self-motivation, identity development, cognitive complexity, emotional intelligence, moral development, and learning processes to cultivate domain specific expertise in the arts and sciences.¹⁴

However, as educators, if we just develop in our students “individual-level knowledge, skills, and abilities (i.e., ‘human capital’) that are relevant for leadership,” but do not enable our students “to use these skills . . . [to] develop relationships with others (i.e., ‘social capital’), can it be said that leadership was developed?” Day and his colleagues would say no, asserting, “How can someone lead without others to follow?”¹⁵

Day affirms that individual leader development is “a purposeful investment in human capital.” While necessary, Day points out these training approaches “ignore almost 50 years of research showing leadership to be a complex interaction between the designated leader and the social and organizational environment.”¹⁶ Therefore, to explore Spirit-empowered leadership, we must open up a second space of interpersonal influence to complement individualized personal development.

Leadership Influence

We have described how Spirit-empowered leadership is developed from a personal frame. We now ask, “How is Spirit-empowered leadership demonstrated in interpersonal contexts?” Next to Jesus’ development of his disciples, there is no better example of Spirit-empowered leadership with teams and communities than the Apostle Paul. Speaking of God’s plan to unite both Jews and Gentiles, Paul referred to his Spirit-empowered calling in this way: “Of this Gospel, I have become a servant according to the gift of God’s grace that was given me by the working of his power” (Eph 3:7).

In referring to the “working of his power,” Paul speaks not only to what the Holy Spirit had done *in* him, deep within his inner being, to save, sanctify, and baptize him in the Holy Spirit; the “working of his power” also spoke to what the Holy Spirit was now doing *through* Paul to “make everyone see what is the plan of the mystery hidden for ages in God who created all things” (Eph 3:9).

Through his travels, personal ministry, and letters, Paul demonstrated “leadership influence.” Even though his apostleship was God-given, he did not unilaterally control or direct the various church movements that were emerging. Instead he influenced them through persuasion, collaboration, interaction, and yes, love.

This leadership influence is evident in his letter to Philemon, whose runaway slave Onesimus started working for Paul’s apostolic team. When the time came for Onesimus to return to Philemon, Paul demonstrated leadership. He interceded on behalf of Onesimus to be received back into Philemon’s household as a member rather than be whipped, beaten, or burned. He wrote to Philemon, “Though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus” (Philm 8–9). Paul used his influence to heal broken relationships.

Joseph Rost has defined leadership in our post-industrial world as “an influence relationship among leaders and their collaborators who intend real changes that reflect their mutual purposes.”¹⁷ Each word in Rost’s definition is critical. Rost uses the term “collaborators” instead of “followers.” Why? He considers them actors in their own right. While a team leader might initiate a task, the relationship with collaborators is mutual and non-coercive, as between Paul and Philemon. Influence is multi-directional, not just from top to bottom.

Seen in this light, leadership is shared endeavor. In summarizing Rost’s paradigm of leadership, an educator writes:

Rost reminds us that leadership is not what leaders do. Rather, leadership is what leaders and followers do together for the collective good. . . . Today, scholars discuss the basic nature of leadership in terms of the “interaction” among the people involved in the process: both leaders and followers. Thus, leadership is not the work of a single person, rather it can be explained and defined as a “collaborative endeavor” among group members. Therefore, the essence of leadership is not the leader, but the relationship.¹⁸

This second dimension of Spirit-empowered leadership, called “leadership influence,” affirms that this is a reality in today’s world. Leadership is influence. Yes, it is limited, not absolute power. No single leader has all the answers, nor the resources unilaterally to make substantial change. At one moment, we may be the point or lead on a project, but the next moment, when the budget or situation shifts, we must defer to others to lead, based on their expertise or availability.

In this dimension, leadership is interaction. It is a process where many people participate in leadership, some as initiators, others as collaborators. Doris Kearns Goodwin, a Pulitzer Prize winning historian, wrote *Team of Rivals*¹⁹ to show how Abraham Lincoln displayed his political genius by building a diverse cabinet that blended the factors of influence and interaction to comprise presidential leadership.

How should ORU’s learning outcomes be understood in light of what this article calls “leadership influence”? ORU’s mission statement closes with the phrase “to impact the world.” Based on ORU’s vision, “impact” signifies that its graduates will positively *influence* the world with God’s light where it is dark, God’s voice where it is not heard, and God’s healing power where it is not known.²⁰

While Oral Roberts laid the foundation for leader development in spirit, mind, and body, others came along to build “social” competencies²¹ into its “whole person” learning matrix, namely:

4. **Socially Adept.** Students will develop the skills to communicate effectively in both spoken and written language and to ethically interact within diverse cultures, professions, and social settings. They will gain an understanding of their civic responsibility as service-oriented leaders who can make a positive impact on society—locally, nationally, and internationally.

In the 2017 revision of general education, ORU faculty included “4D. Leadership capacity” as the last proficiency of its “socially adept” outcome. “Leadership capacity” was defined as “the ability to engage, serve, and bring about change within various group settings by influencing and motivating others to pursue a vision through effective communication, collaboration, and decision making.” This definition aligns well with Rost’s paradigm of leadership as an influence relationship.

Beyond the fourth outcome of “socially adept,” ORU faculty added a fifth student learning outcome to its whole person assessment matrix:

5. **Professionally Competent.**

This was to prompt faculty to add discipline-specific outcomes to each student’s major or graduate degree program. This outcome invited faculty teams within specific colleges to ask, “What do our programs prepare graduates to be or to do, related to holistic qualities expected by employers, professional standards, or specialized accreditation?”

To explore how ORU outcomes might be revised to encompass more of a leadership influence emphasis, we might look at a healthcare competency model developed by ORU’s College of Nursing. This model framed out “professionally competent” in terms of four domains and twenty-nine competencies, defining personal, professional, leadership, and industry development for ORU healthcare graduates, from the bachelors, to masters, to doctoral levels.²² More thinking along these lines is needed by ORU faculty.

As ORU faculty or any educators in the Spirit-empowered Movement think through this second dimension of “leadership influence,” they should give specific attention to the proficiencies implied by “socially adept” and “professionally competent” outcomes. They should also identify specific spheres of leadership

influence, enumerate these occupations, and examine these environments where practitioners will work.

Before Jesus was taken up to heaven, he appeared to his chosen apostles and gave them instructions through the Holy Spirit about the spheres of influence they would impact. “You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Oral Roberts personalized this by saying that those who came after him would do greater works “unto the uttermost bounds of earth, into every person’s world.” Educators need to give Spirit-empowered instructions to students about the spheres they will impact.

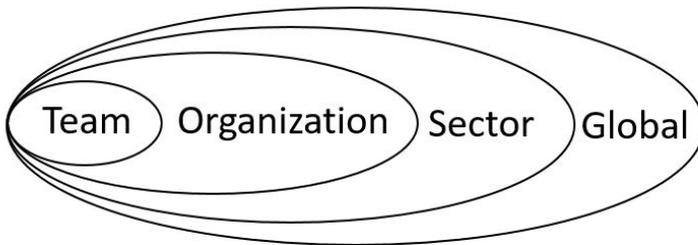


Figure 2: Four Spheres of Leadership Influence

Figure 2 lays out four spheres that emerging leaders might touch: one’s *team* at work, one’s *organization*, their *sector*, and *global*. Our influence to touch others can be direct or indirect. Our direct influence is most intensely mediated through our presence and service to our immediate *team*, whether that is our family at home or department at work. We also have a direct influence, whether small or large, on our *organization’s* innovation or efficiency, whether we work for a small business, a medium-sized state enterprise, or a large corporation. Our influence over our *sector* is usually indirect at best, whether we work in media, education, health, business, or government. The same indirect impact usually applies to the *global* sphere, unless we are a thought leader in podcasting or print.²³ A faculty’s college or discipline might categorize its students’ spheres of “leadership influence” differently; that is fine. The point stands that we must realign our leadership learning outcomes according to the contexts our students will inhabit, whether systems, built infrastructures, or natural environments.

Becoming an empowered leader who influences others to enact real change goes far beyond understanding our own personal MBTI psychological type,²⁴ or our five CliftonStrengths.²⁵ It is not even necessary to master the often overlapping and conflicting theories of leadership studies.²⁶ What is necessary to enact “leadership influence” as a Spirit-empowered leader is to harness the power of constructive conflict within our spheres of influence in such a way that we release collaboration, creativity, and innovation.^{27,28}

Leadership Emergence

We have described how Spirit-empowered leaders are *developed* within a personal frame, encompassing spirit, mind, and body. We then turned to consider how we enact leadership through *influence* within interpersonal spheres. We now turn to explore what it means to be empowered as an *emergent* leader in view of personal, cultural, and generational change.

Perhaps the most radical thing about Paul was that he was able to sense, enact, and embody the new thing that the Holy Spirit was doing in his day, both within his life and across the generations. In Galatians 4, Paul contrasts two narratives based on an allegory of two women—Hagar vs. Sarah; two sons—Ishmael vs. Isaac; two cities—Jerusalem below vs. Jerusalem above; two covenants—Mt. Sinai vs. Mt. Zion; and two modes of existence—life by the flesh vs. life in the Spirit. One pathway was based on Temple-centered piety. This led down the hill to where the people of God would be solely defined by a one-nation covenant. The other pathway led uphill to where Paul sensed the Spirit was now taking a new generation into a multi-national covenant based on mutual honor before God. Paul located himself and his church movements halfway up the hill, between these two paths. He appealed to the Galatians to follow him upward into freedom, as he followed the Holy Spirit into a new era, rather than turn back down the hill into slavery, or life under the Law.

As twenty-first-century Christians, we do not live between two covenant ages as the Apostolic generation did. At the collapse of the Second Temple, the old order passed away, and new things came (1 Cor 5:17). Paul’s approach to paradigm change is exemplary for us. We must strive to be Spirit-empowered leaders in our ability to grasp *emergence*, whether that is *personally* across our own life’s stages, or *organizationally* moving beyond crises, or *generationally* in terms of new paradigms of wholeness.²⁹

Let us now talk about personal *emergence*. Leadership starts with personal empowerment, but is experienced as an unfolding journey as the Holy Spirit leads us across life’s phases. I have taught alongside ORU faculty in the Master of Leadership and the Master of Christian Ministry programs for the past two years. Each program begins with a course on empowered leadership or Spirit-empowered ministry. We ground our instruction in “Leadership Emergence Theory,” or LET, as framed by Bobby Clinton.³⁰ We use Clinton’s approach because it allows students to view their development as leaders as *emergent*, illuminated by their reflection on critical incidents in their lives. The aim is to enable them to document where the Holy Spirit taught them something important.

Clinton presents his timeline in terms of four phases: life foundations, general ministry, focused ministry, and convergent life. Students apply Clinton’s model to a biblical leader, to Oral Roberts’ life, and then to their own lives.

Phase	Phase I Ministry Foundations		Phase II General Ministry			Phase III Focused Ministry		Phase IV Convergent Ministry		
Sub Phase	A. Sovereign Foundations	B. Work Transition	A. Provisional Ministry	B. Growth Ministry	C. Competent Ministry	A. Role Transition	B. Unique Ministry	A. Special Guidance	B. Convergent Ministry	C. Afterglow
Phases	From the healed to the healer		From evangelism to education			Primetime to an architect of a city		Empowering others		
Years	1935-1947		1948-1968			1969-1989		1990-2009		
Process Items	<ul style="list-style-type: none"> - Contracted Tuberculosis, 1935 - Accepted Jesus Christ as Lord and Savior, 1935 - Healed from Tuberculosis, 1935 - Heard God’s voice to heal his generation, 1935 - Pastor and teacher - First healing service, 1935-1947 		<ul style="list-style-type: none"> - First tent revival, 1948 - Started evangelism and healing ministry, 1948-1968 - Pioneer of Christian television and radio broadcasting, 1954-1967 - Started two monthly and one quarter publications, 1954-1967 - Founded Oral Roberts University, 1965-Present 			<ul style="list-style-type: none"> - Primetime specials on television, 1969-1980 - Lost daughter and her husband in a plane accident, 1977 - Combined prayer with medicine, 1981 - Architect the City of Faith, 1981. - City of Faith closed, 1989 		<ul style="list-style-type: none"> - Merged his preaching, teaching, and healing into ORU - Seven concepts that changed his life - Influenced other leaders in evangelism and healing ministries. - Went to be with the Lord in 2009 		
Boundary Events	<ul style="list-style-type: none"> - Brother took him to a tent healer - Heard God’s voice to heal 		<ul style="list-style-type: none"> - Greatest fight was to hear others around the table - Obedient to God to buy land for ORU - Seed-Faith 			<ul style="list-style-type: none"> - Met with founder of Worldwide Pictures - Heard God say, “I will rain upon your desert.” 				

Figure 3: Oral Roberts’ Ministry Timeline, by a MCM 510 student, 2018

According to Clinton each phase is defined by significant events in a leader’s life called *process items*.³¹ Phase I, ministry foundations, commences at birth and is comprised of experiences over which the “potential leader has little control,” but from which he or she can learn valuable lessons.³² During this phase, the leader begins to know God and seek a relationship with him. The leader transitions to

phase II, general ministry, when he/she accepts a role in ministry or the marketplace. During this period, they are active in ministry while simultaneously developing their spiritual gifts. Clinton notes that, despite the leader's full-time work, the goal of phase II is primary character development rather than fruitfulness, as the Spirit focuses more on "working . . . *in* the leader, not *through* him."³³ When the "leader has identified and is using his spiritual gifts in a ministry that is satisfying," he/she transitions to phase III, focused ministry.³⁴ At this point, the leader has learned that "ministry flows out of being" and "gains a sense of priorities concerning the best use of his gifts."³⁵ In phase IV, convergent ministry, the fruitfulness of a leader's ministry is obvious as he/she achieves maximum effectiveness before spending their senior years sharing wisdom and leaving a legacy of influence.³⁶

The beauty of LET is that it helps emergent leaders understand the spiritual, relational, and situational dynamics at play in their personal and professional development. Others have applied Clinton's theory beyond those in ministry vocations, to women³⁷ or professionals.³⁸ It is common today to talk about generational cohorts, from Baby Boomers to Millennials to Generation Z.³⁹ The strength of Clinton's LET is that it is Spirit-centered, rather than a self-centric model. It allows students to view their lives in a generational progression of a 200-year present, from their grandparents to their eventual grandchildren.⁴⁰

Not only do adults need to build a personal narrative of how the Holy Spirit works in their lives, they also need to be resilient and understand how to emerge out from the crises that overtake their organizations and communities. We will likely remember the year 2020 as a time when our world was hit with a triple crisis: a global pandemic, an economic collapse, followed by protests for racial justice. By mid-March ORU faculty pivoted to remote teaching through Zoom, with less than a week to prepare. Following the spring semester, President Wilson worked with a Health and Safety Task Force to navigate through this storm and re-open ORU's in-person classes for the fall semester. This is an example of emergent organizational leadership, facing an overwhelming storm, and finding a way to steer the ship toward a safe harbor.

Beyond personal and organizational change, a third generational dimension to Spirit-empowered leadership would call us to re-examine our underlying paradigms as we move across our lifetimes. According to Dent,⁴¹ Christian philosophy has preferred a traditional worldview (TWV), marked by a closed-system of reductionism, objective observation, logic, and determinism to undergird a modern age. By contrast, an emergent worldview (EMV) would strive to be theologically

grounded in holism, perspectival observation, paradox, indeterminism, and complex adaptive systems. To shift Spirit-empowered Christianity from a reductionist TWV to a complex EMV will require competent leadership from Christian scholars. We will need more studies that examine Jesus' macro-leadership in a chaotic world, compared to the challenges we face in the twenty-first century.⁴²

Toward 2033 and Beyond

In twelve years, the world Christian movement will mark A.D. 2033 as the 2,000th anniversary of Pentecost, when our spiritual ancestors witnessed the outpouring of the Holy Spirit upon all flesh. They found their sons and daughters of Israel prophesied, their young men saw visions, and their old men dreamed new dreams (Acts 2:17).

For the last one hundred years, we too have experienced a New Pentecost, with wave upon wave of renewal reaching the shores of the Atlantic, Pacific, and Indic-African civilizational houses. To amplify these waves, we have embraced Empowered21 relationships, as a shared identity of a global "Spirit-empowered Movement," whose purpose has been to connect the generations for impartation and blessing.

What is the role of Spirit-empowered leadership in serving the 644 million strong community of the Spirit-empowered Movement? What role will Oral Roberts University play in supporting this movement as thought leaders, as educators? What role will you play in your career and life's work? This article has sought to spur on thinking of ORU faculty, staff, students, and alumni to adopt new learning postures. It is a call to reframe our educational aims in view of three leadership conversations, related to our personal development, our interpersonal influence, and our generational emergence. Toward this end, let us recommit ourselves to the great work of our time, to bring about the healing of the nations.



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Notes

¹ University Planning Council, *2021/21 5-Year Adaptive Plan* (Tulsa: ORU, 2020). <http://bit.ly/ORU20-21-5yrPlan> (16 October 2020).

² Within the Spirit-empowered Movement, church educators have focused on “Spirit-Empowered Discipleship,” marked by forty outcomes. See “Spirit-Empowered Discipleship,” *Great Commandment Network*, n.d., n.p., <https://www.greatcommandment.net/spiritempoweredfaith> (16 October 2020).

³ “Empowerment,” *Merriam-Webster*, n.d., n.p., <https://www.merriam-webster.com/dictionary/empowerment> (16 October 2020).

⁴ Oral Roberts, “Quest for the Whole Man Address by President Oral Roberts” (Tulsa: ORU, 7 September 1965, ORU Chapel Audio & Transcripts, 39). <https://digitalshowcase.oru.edu/chapel/39> (16 October 2020).

⁵ “General Information About ORU—The Mission of ORU,” *ORU*, n.d., n.p., <https://oru.edu/news/oru-general-info-media-kit.php> (16 October 2020).

⁶ “General Education Whole Person Handbook,” ORU, Fall 2010–Spring 2011.

⁷ “Whole Person Assessment,” *ORU*, n.d., n.p., <https://oru.edu/academics/resources/whole-person-assessment.php> (16 October 2020).

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