

Pastoring during a Pandemic: Adaptive Leadership Formation in Times of Crisis

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Imagine a microscopic entity powerful enough to shut down the global economy, wipe out storehouses of medical protective equipment, and exhaust hospital workers around the world. As recently as last year, such a scenario was the stuff of science fiction. Now imagine that this same microbe becomes the impetus for unprecedented and sweeping innovation in the church and a call to redefine what it means to be church. At the center of these changes stand leaders who are not trained in pandemic protocols, hands-free ministry, digital worship platforms, mask mandates, virtual pastoral care, or any of the myriad other modifications in church life due to COVID-19. Nevertheless, these pastoral leaders persist not only in the practicalities of navigating rapidly changing recommendations but also in the spiritual task of leading their congregations through day-to-day uncertainty. Seemingly, these clergy leaders have one option: to learn how to lead in new ways.

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When the outbreak began affecting communities in the United States, Central Baptist Theological Seminary (Central) and Pinnacle Leadership Associates (Pinnacle) were deep into planning for their partnered work under a Thriving Congregations Initiative funded by the Lilly Endowment. The trajectory of this planning changed dramatically as the pandemic unfolded, and this collaboration yielded a series of eight webinar roundtable discussions aimed at supporting U.S. clergy. These sessions were mediated through Zoom video conferencing technology, and the basis for these opportunities was that “just-in-time learning is essential to effective leadership” and “helpful practices for leading churches effectively during COVID-19 are emerging as we speak.”¹ The agenda of these forums was threefold. Each webinar included a short presentation, an emerging church practice, and crowdsourcing opportunities for gathered participants. Largely, the participants came out of the established networks of Central and Pinnacle.

Because of the unprecedented nature of this season, these webinars relied on prevailing theories of adaptive leadership. Ronald Heifetz writes, “Without learning new ways—changing attitudes, values, and behaviors—people cannot make the adaptive leap necessary to thrive in the new environment.”² Certainly the pandemic, with its subsequent protocols limiting group gatherings and enforcing stay-at-home orders, offered both churches and pastors opportunities to learn new ways of defining problems, engaging in experimentation, and implementing solutions.

This article explores the many and varied challenges for pastoral leaders during the COVID-19 crisis through the contrasting definitions of technical fix versus adaptive change.³ Building on these ideas, we reflect on adaptive leadership, as theorized by D. Scott DeRue, not solely from the perspective of the person in the leadership position but also from the perspective that adaptive leadership is a complex and dynamic process of leadership-followership that is both interactive and contextual.⁴ Additionally, we share the actual lived experiences of pastors expressed while they were learning how to lead and evaluate their own leadership during a pandemic. We consider what matters most to pastoral leaders during seasons of profound uncertainty, collective anxiety, and unprecedented change, as well as what leadership skills and models prove most efficacious in times such as these.

METHODOLOGY

To explore the experiences of pastoring during a pandemic, we utilized an intrinsic case study methodology,⁵ employed because of the unique experiences of pastors leading through the early stages of the pandemic. The purpose of the case study was to analyze data available from the eight-week series of roundtable webinars on emerging church practices. The data analyzed included webinar recordings and weekly follow-up surveys sent to webinar participants. Therefore, the case is bounded by the eight weeks that represent the early stages of the pandemic in the United States.

We were participant-observers within the webinars and reflected on the participants' experiences and our own experiences of leadership within team meetings that included two staff from Pinnacle. Therefore, our reflections from team meetings and our own experiences participating in the webinars serve as field notes that also inform our understanding of the case.

The three primary research questions for this case study were:

1. What challenges did ministerial leaders experience through the early stages of the pandemic in the United States?
2. What areas of growth did ministerial leaders describe that they and/or their congregations experienced in the early stages of the pandemic in the United States?
3. What leadership strategies did ministerial leaders utilize through the early stages of the pandemic in the United States?

Data from the webinar discussions and weekly follow-up surveys were coded to answer these research questions through qualitative data analysis using NVivo. The findings of the case study will inform ongoing programming for Central Seminary's Thriving Congregations Initiative and may be transferable to other circumstances of change and uncertainty that communities, congregations, or ministerial leaders face.

CASE DESCRIPTION

As stay-at-home orders were put into effect in a number of states across the United States due to the COVID-19 pandemic, as well as in localities in which such orders were not put in place, congregations scrambled to discern how to worship together and engage in other ministries of the church while not being able to gather in person. Just as local and state responses to

the pandemic were varied, congregational responses also differed considerably in those early months. There was speculation about how long stay-at-home orders would be needed, what to call such orders, what a faithful response from Christian congregations looked like, and how to adapt to rapidly changing and varied circumstances.

To assist clergy and lay leaders in such adaptations, Pinnacle began to offer roundtable webinars via video conferencing so that congregations might share with one another new ministry practices emerging in that time. In partnership with Central, they facilitated eight one-hour weekly roundtable webinars from March 17 to May 5, 2020. The purpose of these virtual gatherings was to share about and learn from “emerging church practices” arising out of innovative, adaptive, and technical changes that congregations were employing as our collective lives drastically changed. The format of the gatherings evolved over the course of the eight weeks but generally included a welcome and opening devotion that framed the content for the day, presentations by a few clergy about their own adaptation and innovation experiences, and time for participants to share questions or new ministry practices from their contexts.

Participants in the webinars included clergy and lay leaders as well as denominational leaders who were part of the Central and Pinnacle networks. Most of the presenters in the webinars were Pinnacle’s associates, though other ministry leaders were also invited to present on specific topics. Participants were primarily clergy and church staff from the South and Midwest, reflecting the geographical location of the two sponsoring institutions. The gatherings were attended by congregational leaders from various denominations, especially Baptist and Presbyterian, as the sponsoring institutions have primary networks within those denominations. Some participants attended multiple roundtable webinar gatherings, while others attended just once. The average number of participants in each webinar was thirty-eight.

The eight webinars included five that explored the specific church practices of worship, Christian formation, disciple and pastoral care, managing assets, and serving neighbors. The three other webinars were an introduction to those five practices, a session on leadership strategies, and a session on clergy self-care, the latter two emerging from the needs and requests of webinar participants in previous weeks. The webinar on worship was focused on planning for Holy Week as many congregational leaders

were wrestling with how to observe Holy Week and celebrate Easter amid social-distancing and stay-at-home orders. Table 1 shows the webinar topics as well as brief reminders of how the events of the pandemic progressed in those early stages⁶.

Table 1. Spring 2020 webinar dates, topics, and pandemic events.

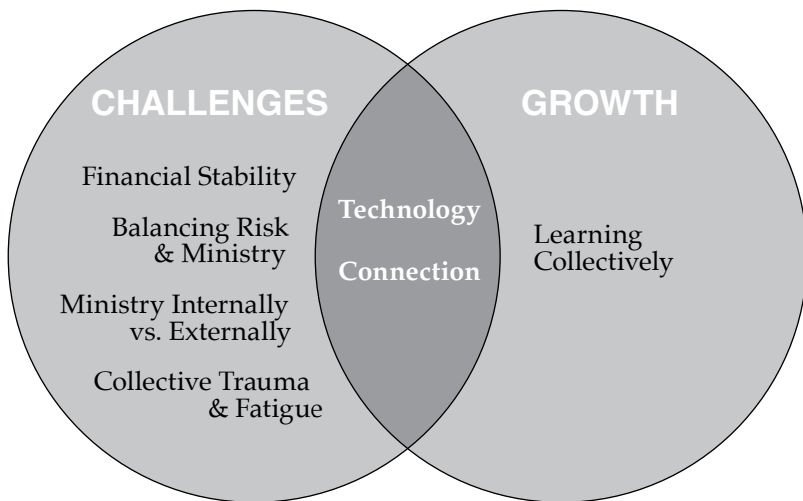
March 17	Emerging Church Practice (ECP)	On March 11, WHO declares COVID-19 a pandemic; President Trump declares a national emergency; California leads the way with stay-at-home orders.
March 24	ECP in Holy Week Planning	Senate passes the CARES Act.
March 31	ECP in Managing Assets, Including Giving	Science learning more about the virus, including transmission through the eyes; more than one third of humanity under some sort of lockdown.
April 7	ECP in Christian Formation	Trial and error with treatment, including inconclusive tests of hydroxychloroquine; number of cases worldwide tops 1 million.
April 14	ECP in Disciple and Pastoral Care	42 states have issued stay-at-home orders, with 95 million Americans affected; gating criteria emerge for reopening the shutdown economy.
April 21	ECP in Leadership Strategies	Young and poor not seeking treatment due to cost; more than 26.5 million Americans have filed for unemployment since mid-March.
April 28	ECP in Clergy and Church Staff Self-Care	Virus spikes in South America; some countries begin easing restrictions.
May 5	ECP in Serving Neighbors	Dr. Anthony Fauci warns against relaxation of social distancing measures and cautions the United States that death toll will likely surpass the 80,000 estimate.

A recurring quotation used within multiple webinars is from a prayer by Thomas Merton that adequately expresses the experiences of many of the pastoral leaders: “We do not need to know precisely what is happening or exactly where it is all going. What [we] need is to recognize the possibilities and challenges offered by the present movement and to embrace them with courage, faith, and hope.” The pastoral leaders’ expressions of the possibilities and challenges and their effort to lead with courage, faith, and hope emerged from this case within key themes.

CASE THEMES

The data analysis revealed areas of challenge and growth that congregational leaders experienced during the early stages of the COVID-19 pandemic, as displayed in figure 1. Congregational leaders also described the utilization of various leadership strategies to facilitate ministry amid these challenges and to move toward growth even while experiencing hardship within the congregations they served. These challenges, areas of growth, and the leadership strategies employed are discussed next.

Figure 1. Case study themes.



As might be expected, many of the congregational leaders who participated in the roundtable webinars expressed the *shift to new technologies* as both a challenge and an area of growth for congregations. In the early weeks of the pandemic in the United States, church leaders had to quickly transition their worship services to online formats, including synchronous online worship through video conferencing platforms and/or recorded worship that was emailed or posted to livestreamed worship services. The immediacy of this necessary change challenged both congregational leaders and members of congregations to learn to use these new technologies. Technological issues became less of a topic of conversation in the roundtables after the first month. However, ministerial leaders who responded to the surveys continued to experience technological challenges, indicating that technology challenges were likely ongoing but not as prevalent or urgent. Discussions and responses about technological challenges, though, were often paired with discussions about the increased use of technology as an area of growth for the congregation and church leaders. Participants highlighted the advantages of having congregations who were now well-versed in the use of technology for worship and other ministries. That technology was a dominant challenge in the early weeks and then became an area of growth indicates integrated learning on the part of leaders and congregations about the use of technology for tackling other challenges during this period.

Interwoven with technological challenges and growth is the theme of *connection*, which church leaders also described as a challenge and an area of growth. While technology helped to mediate the challenge of congregations connecting with one another, connection was described as an area of growth that congregations experienced only in the latter part of the eight weeks. In the webinar discussions and the survey responses, ministry leaders described how the experience of being scattered meant more intentional connections had to be made. Many pastoral leaders also emphasized the need for connection to battle the feelings of isolation that members of their congregations were experiencing. Some participants described church members who had been less active and even former church members becoming once again connected with the church through technologically mediated ministries. Finally, pastoral leaders described their own efforts at connection and new practices they had implemented to be intentionally connecting with family, friends, and colleagues as a form of self-care in

what was an isolating time. These leaders expressed gratitude for the opportunities to grow into new practices of connection with others.

Challenges

There were, however, some very clear and pronounced challenges that pastoral leaders faced in these early months of the pandemic. *Financial stability* was a particular challenge that was discussed as a specific webinar topic on managing assets, but it also emerged as a challenge expressed in the survey responses throughout the eight weeks. In multiple webinars, presenters and participants shared information and resources about how to navigate a season of financial instability. Other unknowns, such as when to stop meeting in person, were also a challenge discussed by many pastoral leaders. This was expressed as the difficulty of *balancing risk and ministry needs* and leading a congregation through that difficult discernment. These responses varied, though, depending on the leadership structure of the church. For example, ministerial leaders from denominations with congregational polity tended to emphasize the challenge of balancing risk and ministry, whereas leaders from churches within a denominational hierarchy tended to discuss financial issues as a challenge more often. The challenge for pastoral leaders within denominations with congregational polity was wading through the congregational decision-making process about when to stop meeting in person as well as when and how to gather in person again. In contrast, leaders serving in denominations with a more hierarchical structure often received either guidance or directives from outside the congregational leadership and therefore did not have to engage that decision-making process with their lay leaders.

A clear challenge for many pastoral leaders in these early weeks of the pandemic related to ministry to those outside the church's flock. Some leaders posed questions about how congregations might serve their neighbors during a time of social distancing, although most presenter and participant discussions in the webinars and the surveys was related to caring for the needs of those inside the congregation. Similarly, there was less of a focus by participants on how the pandemic manifested in ways indicative of the social injustices that many communities were already experiencing. For example, the county in Kansas where Central is located had approximately the same number of COVID-19 cases as a neighboring county when the virus hit that area. Yet, the neighboring county, which has consistently worse

health outcomes due to systemic injustices experienced by the poor communities of color in that county, had higher rates of death from the virus. These trends were not unique to eastern Kansas, but such discussion was not a prominent theme among webinar participants. There are likely multiple reasons for this, none of which can be concluded from this case study. However, these data do invite further exploration and reflection on the dynamics of care, service, and justice in times of crisis.

The challenge of serving one's community amidst crisis is directly related to another challenge that congregational leaders described: how to continue leading through times of *fatigue and collective grief and trauma*. In the crisis of the pandemic, congregational leaders were caring for their congregations and adapting to rapidly changing circumstances while also experiencing the crisis themselves. Some webinar participants described changes to routines and home life as they began to facilitate learning at home for their children. Others described compassion fatigue and secondary trauma. Such responses emerged in week three of the crisis, and by week four participants were strongly expressing the challenge of self-care, of maintaining boundaries, and of leading their congregations through the grief and trauma they, too, were experiencing. Such strong responses and requests for resources prompted the webinar facilitators to add an additional session on clergy self-care in which participants shared struggles and resources as they walked with one another through these trying times.

Growth

In beginning this case study, we were unsure what kinds of areas of growth pastoral leaders might describe. What we did not expect was to find that the main area of growth that pastoral leaders described related to having a space to *learn collectively* with other leaders. For example, one participant stated, "I'm learning a lot from colleagues in settings like this that I can take back to my church and adapt to my own setting," and another commented on the helpfulness of the sharing and cross-pollinating of ideas within the webinars. Through collective learning, pastoral leaders asked questions about technical and adaptive challenges they were experiencing and shared resources and lessons learned with one another. They empathized and held space for the joys and challenges each was experiencing. In the early stages of the pandemic, the weekly space to gather for reflection

on the emerging ministry and leadership practices became, itself, a space of growth and self-care for many of the pastoral leaders.

Leadership Strategies

Of interest to us in this study were not just the challenges and areas of growth themselves but also how ministerial leaders described navigating leadership during the unprecedented challenges that the early stages of the coronavirus pandemic forced upon us all. As participant observers and through analysis of the webinars and surveys, we found three notable strategies that ministerial leaders described.

First, many pastoral leaders described two distinct leadership stances in the rapidly changing circumstances caused by the coronavirus. Some leaders described making decisions on a day-by-day or week-by-week basis about how to adapt to the changing circumstances. Conversely, some leaders described a directive decision-making and leadership strategy that then evolved into collaborative leadership. These categories of day-by-day and directive decision-making were not mutually exclusive, as some leaders employed both strategies at different times or within different circumstances.

Leaders who utilized a directive, decisive decision-making approach indicated that such an approach required clear and intentional communication with lay leaders and congregation members. Maintaining some semblance of stability was also important for many of the leaders who utilized this approach. Finally, making decisive and directive decisions created space for advance planning and innovation that was more challenging when making decisions on a day-by-day or week-by-week basis. For example, one pastoral leader described the directive process they used to decide in the early stages of the pandemic to cancel in-person gatherings for twelve weeks. This, then, allowed the leadership of that congregation to envision and implement plans for retooling the congregational care ministries for those twelve weeks. This pastoral leader described the advantage of having a clear space of time in which to innovate ministries in a new way and the advantage of a clearly communicated plan. Once directive leadership was employed in making the decision about closing the building for twelve weeks, it created space for collaborative leadership to emerge about how to adapt the church's ministries for those circumstances.

Descriptions of collaborative leadership strategies emerged more readily in the latter half of the webinar series. Leaders described using the cir-

cumstances of the pandemic to invite creative and collaborative leadership from others and to develop others' gifts for leadership under the unique circumstances. For example, one pastor described how volunteer teachers were expressing incredible creativity in adapting children and youth ministries within the circumstances of the pandemic and remarked that it had been "fascinating" to watch the volunteers learn as they went along and figure out how to do new things.

A second strategy that many of the congregational leaders who participated in the roundtable webinars discussed was *utilizing the moment*, or, as Thomas Merton's prayer expressed, facing new possibilities with courage, faith, and hope. For some leaders, the rapidly changing circumstances caused by the COVID-19 pandemic provided an opening for making changes that either the leaders or the congregation had previously identified but had not yet implemented. Examples include incorporating technology into worship in new ways, finding innovative worship practices, resourcing families with tools for faith formation at home, adding online giving, creating small group ministries and thus empowering more leaders to utilize their gifts, and establishing practices and structures for congregation members to offer care to one another. Such changes are examples of the adaptive leadership that many church leaders exercised as the pandemic changed ministry needs and priorities.

Finally, a recurrent theme throughout this case study was the *need for connection*. Pastoral leaders described connection as both a challenge and an area of growth within their congregations during this time. But connection was also a strategy that leaders utilized as an important tool for leading their congregations through the pandemic. Leaders discussed the importance of connecting with members of the congregation, church staff, lay leaders, denominational leaders, and other pastors. They connected with others to communicate, to maintain stability, to address needs, and to strategize for future planning. Congregational leaders who worked primarily with children and youth described the importance of connecting through fun such as creating videos, games, video conferencing costumes, and more. The theme of connection was the most prevalent discussion topic that ran throughout all areas of exploration: challenges, areas of growth, and leadership strategies. Although our capability to connect with one another physically was altered, our collective need for connection for purposes of self-care, growth, and leadership was amplified.

DISCUSSION

Connection emerged as a dominant theme within this case study, and each question the case study sought to answer is indicative of the impact of the pandemic on our collective lives. As many had to isolate, quarantine, or stay at home, we communally longed for and developed new ways to connect with one another and were reminded of our mutual need for connection. This key theme from the case study helps to illuminate DeRue's theory of adaptive leadership, which is grounded in the dynamic and complex interplay of leaders and followers, precisely because such a theory is built on the importance of connections in the leadership process. This is exemplified within this case study, which highlighted challenges of connecting with one's faith community when it was impossible to be together physically, the importance of connections among a group when experiencing a collective crisis, the lifeline of a learning connection with colleagues when leading through crisis, and the place of fun in connecting, as the children and youth reminded us. The leadership strategies that pastors employed also exemplify the dynamic and complex interplay between leadership and followership and the inherent need for connection in navigating such adaptive changes.

Further, as Central had discovered in our planning grant for the Thriving Congregations Initiative, some congregations were already struggling with how to connect to and meet the needs of those outside the doors of church. When the pandemic hit and the church doors closed, that struggle was only amplified as congregations were challenged by the need to balance ministry risk and meet the needs of the community beyond the church's flock. Therefore, connections with those outside of the church family, particularly in relationship to the issues of justice that the pandemic further exposed, continued to be a point of struggle for many congregations. However, applying DeRue's theories of the dynamic complexities of leadership-followership to a congregation's connections with its neighbors may assist congregations in meeting this challenge in adaptive and innovative ways. How pastors might be formed for and by such challenges are explored next.

REFLECTIONS AND IMPLICATIONS

Without question, the COVID-19 crisis placed unprecedented demands on U.S. clergy and their congregations. “Pastoring during a pandemic” is not covered in seminary, and many leadership models from recent decades do not take into consideration the contextual nature of effective leadership, that is, the influence of task, relational, and organizational environments.⁷ This case study illustrates DeRue’s theory that leadership is both a complex adaptive process and highly contextual,⁸ and it raises questions about leadership development and, in particular, preparation for Christian ministry.

Our faith, and therefore our leadership, is an embodied, incarnational practice. We proclaim, “And the Word became flesh and lived among us” (John 1:14a NRSV). We identify as the body of Christ. The coronavirus confronted our very identity and assumptions about being the church by rendering physical touch and bodily connection dangerous and potentially deadly. Who are we without physical contact, without hands to hold and to shake, without arms to embrace, without passing the plate, breaking the bread, and lifting the cup? How do we live as a body without the body’s physicality? How do we overcome a sense of disembodiment? It is no wonder the theme of connection appeared again and again in the case study—over, around, and through every challenge, growth opportunity, and leadership strategy.

The task of answering these questions was primary, and answers did not come in isolation. Rather, they evolved in sometimes complex relationships. Pastor to pastor. Presbytery or bishop or region minister to congregations. Pastor to lay leaders. Lay leaders to congregation. Congregation back to pastor. Lay leaders to pastor. Back and forth, decision by decision. Sometimes leading and sometimes following, but exchanging throughout. Creativity and innovation regarding connecting and reconnecting the body emerged through dynamic relational processes in specific church contexts within the larger context of the worldwide crisis.

The Central-Pinnacle Thriving Congregations Leadership Team was no exception. We had listened to expressed needs and were poised to lead churches on a journey toward flourishing when suddenly we faced the reality that the COVID-19 crisis was changing churches in ways we had not anticipated. Our leadership plan and strategies quickly became irrelevant, and we assumed a follower posture so that we could learn from the pastors

and congregations in the webinars. As a result of that learning—of that dynamic leader-follower exchange—we retooled the initiative to address real-time needs in the context of this present environment.

And isn't that the way a body is designed to work? Each system works with and alongside the other, sometimes leading and sometimes following. Respiratory works with cardiovascular alongside lymphatic, all taking cues from the nervous system. Muscles and skeleton relate to one another to produce movement. Eyes and ears work together and send signals to the brain to perceive and therefore understand the world. DeRue's theory of adaptive leadership seems to fit the metaphor of the body. Leadership arises out of complex interactions—in the context of particular tasks, relationships, and environments.⁹ Leaders and followers exchange positions and thus become increasingly adaptable in the process, just as a physical body's systems work together to adapt to internal as well as external conditions.

Likewise, the words of the Apostle Paul in 1 Corinthians 12 might also be understood as a dynamic model of leadership. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12:12 NRSV). The individual parts cannot exist or function without the others, as it is with leaders and followers. Leadership implies followership. As this case study seems to indicate and as DeRue's theory posits, the ability to adapt as an organization depends on dynamic leader-follower exchanges. Taking Paul's metaphor one step further, every member of the body has an important role, but those roles are not fixed for all time. In some circumstances a member may be called to be an eye, while in others their role is to be a hand. Ultimately, the body's adaptability depends on the parts functioning in dynamic relationship.

Given these insights from a case study on pastoring during a pandemic, what are the implications for theological education, ministry leadership formation, and continuing education for clergy? To which leadership models do we turn? While leadership theorists continue to focus on the individual leader and their ability to effect change in their organization, DeRue insists leadership is not fixed in the individual or the job title and that the environment matters. Not only does it matter; it plays a role in the leadership exchange. If that is the case and if COVID-19 has taught us anything, leadership theories that focus primarily on cultivating the individual leader's skill and perspective may always fall short.

Perhaps we are asking the wrong questions. Instead of asking, “How can leaders change their organizations?” we might ask, “How can leaders and followers work together to create dynamic systems that readily adapt to new circumstances?” Instead of asking “What do we do when our identity is threatened?” we might wonder, “How do we express and embody our identity in new ways?” Instead of asking “How do we change the world?” we might query, “How do we transform ourselves communally so that we are better able to meet the challenges of a world that is ever-changing?” Instead of wondering, “How does a leader make time for self-care?” we might inquire, “How might we discover pathways to connection that enable us to care for one another during seasons of collective grief and trauma?” Perhaps, in reframing our leadership questions and challenges, we might come to understand that the strength of connection empowers us to learn and grow collectively as we participate in the dynamic leader-follower exchange.

This case study, born out of a particular moment in time, may in fact be calling us to a theology of leadership that relies less on contemporary theory and more on the ancient call to incarnational ways of living, being, relating, and connecting. Whether a human body or the body of Christ, the body never ceases to be a body even when its external or internal environs change. And in the dynamic functions of a healthy body, the various parts and many systems respond to one another and the environment as each was designed and purposed, all the while adapting and working together to overcome challenges. Viruses and volatile experiences cannot destroy the body of Christ. Rather, all the parts are called to nurture one another toward greater cooperation, health, and vitality.

CONCLUSION

In this article, we sought to offer further understanding about the formation of ministerial leaders for adaptive change through times of crisis. To do so, we examined a case study that included discussions and surveys of pastoral leaders who attended roundtable webinars in the early stages of the COVID-19 pandemic, as well as our own reflections on the dynamic leader-follower exchange we witnessed and experienced ourselves. The understanding of adaptive leadership through the lens of the dynamic, complex, and contextual elements of the interaction between leadership-follower provides further insight into the challenges, the areas of growth, and

the leadership strategies that congregational leaders described during these weeks. The learnings suggest implications for the formation of pastoral leaders in theological education, continuing education, and lifelong learning and posit questions for theories and theologies of leadership. Therefore, if we can conclude anything, it is this: pastoring in a pandemic changes everything. And yet, the body remains, and the ways in which we embody the gospel in our leadership influences both its adaptability and its vitality.

NOTES

- 1 "Emerging Church Practice during COVID-19," Pinnacle Leadership Associates, <https://www.pinnlead.com/covid19-emerging-church-practice-1>.
- 2 Ronald A. Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading* (Boston: Harvard Business Review Press, 2002), 13.
- 3 Heifetz and Linsky, *Leadership on the Line*, 13.
- 4 D. Scott DeRue, "Adaptive Leadership Theory: Leading and Following as a Complex Adaptive Process," *Research in Organizational Behavior* 31 (2011): 125.
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- 6 AJMC Staff, "A Timeline of COVID-19 Developments in 2020," *American Journal of Managed Care*, July 3, 2020, <https://www.ajmc.com/view/a-timeline-of-covid19-developments-in-2020>.
- 7 DeRue, "Adaptive Leadership Theory," 138.
- 8 DeRue, "Adaptive Leadership Theory," 145.
- 9 DeRue, "Adaptive Leadership Theory," 145.