

# CASON



**MANAGING CONFLICT AND EGO IN CHURCH  
TALENT TEAMS** ...SPIRITUAL WISDOM FOR CONFLICT  
RESOLUTION AMONG GIFTED INDIVIDUALS

## *The Role of Training, Coaching, and Mentorship in Ministry Growth*

**VOLUNTEER ENGAGEMENT AND RETENTION  
STRATEGIES:** CREATIVE WAYS TO KEEP VOLUNTEERS  
INSPIRED, PRODUCTIVE, AND FULFILLED

CREATING A **CULTURE OF GROWTH** AND  
**FEEDBACK IN CHURCH LEADERSHIP**

**DEVELOPING EMOTIONAL INTELLIGENCE  
IN CHURCH LEADERSHIP:** CULTIVATING LEADERS  
WHO LEAD WITH EMPATHY, SELF-AWARENESS,  
AND RELATIONAL MATURITY

**LEVERAGING TECHNOLOGY FOR TALENT  
DEVELOPMENT IN THE CHURCH:**  
HOW CHURCHES CAN USE DIGITAL PLATFORMS TO  
STREAMLINE TRAINING AND TALENT MANAGEMENT

**FROM PEW TO PURPOSE:** PRACTICAL  
WAYS TO IDENTIFY MINISTRY GIFTS

**HARNESSED FOR DESTINY:** MANAGING AND RETAINING  
TALENTS TO BUILD GOD'S KINGDOM ON THE EARTH

**DON'T GET TOO CHURCHY  
WITH GIFTED HANDS**

**"TALENT DEVELOPMENT AND MANAGEMENT  
IN CHURCH LEADERSHIP"** DELIVERED AT THE  
CHURCH ADMINISTRATORS SOCIETY OF NIGERIA  
CASON 2025 ANNUAL CONFERENCE

**BALANCING ANOINTING  
AND COMPETENCE IN MINISTRY**

# EDITORIAL

President's Address	03
CASON Conference 2024 Presentation Summary	04
"Talent Development and Management in Church Leadership"	06
Balancing Anointing And Competence In Ministry	09
The Role Of Training, Coaching, And Mentorship In Ministry Growth	11
Developing Emotional Intelligence In Church Leadership	12
Photospeaks	15
Volunteer Engagement And Retention Strategies	16
Managing Conflict And Ego In Church Talent Teams	18
Creating A Culture Of Growth And Feedback In Church Leadership	19
Don't Get Too Churchy With Gifted Hands	23
From Pew To Purpose: Practical Ways To Identify Ministry Gifts	25
Leveraging Technology For Talent Development In The Church	26
Harnessed For Destiny: Managing And Retaining Talents To Build God's Kingdom On The Earth.	28

## EDITORIAL

### • PUBLISHER

CHURCH ADMINISTRATORS  
SOCIETY OF NIGERIA

### • EDITORIAL TEAM

Sunkanmi Obisesan  
Segun Adegoke

### • CONTRIBUTORS

Seyi Oladimeji  
Steve Akoni  
Tomi Vincent  
Niyi Dunmade,  
Dr. Kunle Hamilton  
Segun Adegoke  
Ayo Daniels  
Charles Sunkanmi Obisesan  
Kayode Olorunnisola

### • CORPORATE OFFICE

Plot 2-3 Kudirat Abiola way,  
FirstBank Bus stop, Oregun ikeja, Lagos

- TEL: +234 (0)702 5008 505
- EMAIL: [info@thecason.org](mailto:info@thecason.org)  
[casonorg@gmail.com](mailto:casonorg@gmail.com)
- WEB: [www.thecason.org](http://www.thecason.org)

### • CASON is the publication of the Church Administrators Society of Nigeria

- *VEWS/OPINIONS expressed  
by our columnists and contributors  
are not necessarily those of the magazine.*

### • Advertising in CASON does not necessarily imply editorial Endorsement.

- Copyright CASON © 2025

### • Design & Production

MORE!IMPACT // +234 805 762 4306

## PRESIDENT'S ADDRESS

Distinguished colleagues, beloved brothers, and sisters in Christ,

It is with great joy that I welcome you all to this year's Conference of the Church Administrators Society of Nigeria (CASON). I count it a privilege to stand before you today and speak on a theme that is both timely and critical to the health of our ministries: *Talent Development and Management for the Church Ministry*.

The Church of Jesus Christ is blessed with treasures far beyond gold and silver. Our greatest resource is people — men and women filled with gifts, skills, and divine potential. Within every congregation lies untapped talent that, if nurtured, can move the mission of God forward in ways that exceed the imagination of any one leader. Yet, these gifts will remain dormant unless we intentionally discover

*I believe God is calling His church into a new season where the focus is no longer just on what the pulpit can achieve but on how the entire Body can function effectively.*

them, develop them, and manage them with wisdom.

Talent development in ministry is not simply about training people to fill positions. It is about raising **disciples** who are empowered to serve, **mentoring leaders** who will multiply impact, and **creating opportunities** for every gift to find expression. In doing so, we are not just building structures; we are building people who will carry the vision of Christ into the future.

Talent management, on the other hand, calls us to be wise stewards. It means creating the right environment where people can flourish, matching their strengths with responsibilities, and fostering a culture of growth, accountability, and excellence. **When talents are overlooked or mismanaged, churches stagnate.** But when people are rightly developed and positioned, ministries thrive, leaders are multiplied, and destinies are fulfilled.

This is why the theme of this year's conference is so dear to my heart. I believe God is calling His church into a new season where the focus is no longer just on what the pulpit can achieve but on how the entire Body can function effectively. The future of ministry belongs to churches that will recognise, nurture, and release the gifts God has already placed among them. The outcomes are clear: **stronger teams, sustained growth, and transformed lives.**

Friends, as we deliberate together, I urge you to see talent development and management not as a mere administrative duty, but as a spiritual assignment. Let us be faithful stewards of the people God has entrusted to us. If we do this, the Church will be stronger, the Kingdom will advance, and generations to come will rise to serve with excellence.

Thank you, and may the Lord bless you richly. Happy conference 2025.

Blessings!

**'Seyi Oladimeji**

President (CASON) & Lead Consultant (CMC)  
September 2025





## CASON Conference 2024 Presentation Summary



*Presentation by*

**Dr. Nkemdilim Iheanachor,**  
*Senior Lecturer, Lagos Business School*

At the CASON 2024 Conference, Dr. Nkem highlighted the urgent need for sound **corporate governance within church leadership and administration**. Drawing lessons from Nigeria's 2009 banking crisis and global church failures, he underscored that weak governance marked by fraud, poor oversight, corruption, and lack of accountability remains a critical threat to both secular institutions and the body of Christ.

He traced recurring patterns of organizational collapse in large churches worldwide, including poor financial management, absence of internal controls, weak succession planning, and leadership conflicts. Such failures erode member trust, reduce participation, compromise financial stability, and damage the public image of the church.

Corporate governance, he emphasized, is not limited to corporations but is equally vital for churches and faith-based organizations. Its four pillars of accountability, fairness, transparency, and independence must be entrenched to ensure stability, credibility, and continuity beyond founding leaders.

Dr. Nkem stressed that effective governance requires:

- Strong structures like **boards of trustees** to provide oversight.
- Regular **audits and transparent financial reporting**.
- Clear **codes of conduct** to safeguard integrity and prevent conflicts of interest.
- **Succession planning** to prepare future leadership.
- Ongoing **training for administrators** in finance, management, and strategy.

He further noted that the modern church must integrate both **hard elements** (*laws, policies, frameworks*) and **soft elements** (*culture, trust, behavior*) of governance. By doing so, churches will not only avoid internal collapse but also remain relevant in shaping society, influencing governance, and driving kingdom advancement.

Dr. Nkem concluded that sound governance ensures operational efficiency, sustainable growth, and a global impact

for the church. It equips the body of Christ to lead by example, safeguard reputation, and steward resources effectively for future generations.



*Presentation by*

**Mr. Hakeem Ogunniran,**  
*Founder/CEO, Eximia Realty Co. Ltd*

At CASON 2024, Mr. Hakeem Ogunniran emphasized the centrality of **corporate governance to church leadership and administration**. Drawing from his professional background in governance practice, he outlined its purpose: to create systems and processes that reconcile the interests of all stakeholders, leaders, members, communities, and the wider society, in a fair and sustainable way.

He highlighted that governance goes beyond mere compliance or ticking boxes; it must become a **culture and principle** guiding every action of the church. Good governance requires clearly defined rules, effective leadership structures, transparent financial management, and strong succession planning. He warned against “dominant personality” leadership models where decisions are monopolized by one individual or family, stressing that such practices undermine accountability and sustainability.

Ogunniran also referenced the emerging **Nigerian Not-for-Profit Governance Code 2023**, which will apply to churches, mosques, and other religious organizations. Four of its twelve principles, compliance with law, effective governing bodies, diversity and inclusion, and people leadership, are particularly vital for succession and continuity in churches.

He concluded that churches that embrace governance excellence, much like well-run corporations, will earn credibility, respect, and long-term stability. Sound governance safeguards mission, ensures transparency, and strengthens the church's witness in society.



*Presentation by*

**Mrs Funke Amobi,**  
*Deputy Head, Operations,  
Stanbic IBTC Bank*

The presentation by **Mrs. Funke Amobi at CASON 2024** focused on the critical theme of **leadership transition in the church**. She emphasized that just as in organizations, effective leadership transition in churches is central to ensuring sustainability, continuity, and the fulfillment of strategic intent.

Drawing parallels with a **relay race**, Mrs. Amobi explained that success often hinges not on individual brilliance but on the smoothness of transitions. A mishandled handover, like dropping the baton, can undermine years of progress and threaten the vision of the church.

Biblical examples, such as **Moses to Joshua and Elijah to Elisha**, were highlighted as models of successful succession, demonstrating the importance of deliberate preparation and the involvement of the Holy Spirit in the process.

She identified **three key pillars** of effective leadership transition:

1. **Succession Planning** - a structured process of identifying, preparing, and positioning future leaders to prevent disruption and assure continuity.
2. **Leadership Development** - deliberate mentoring, coaching, exposure, and training to build readiness across different timeframes (immediate, short-term, medium-term, and long-term).
3. **Change Management** - ensuring governance structures, transparency, communication, and stakeholder engagement to minimize resistance and confusion during transitions.

Mrs. Amobi also highlighted common challenges, including

resistance to change, insufficient resources, poor communication, and difficulties in identifying suitable successors. She stressed the importance of honesty in succession planning, identifying both strengths and potential derailers of candidates, and ensuring trusted companions (such as HR, lawyers, and senior leaders) are part of the process.

In conclusion, she reinforced that **leadership transition is not optional but a divine mandate**. When managed effectively, it ensures organizational stability, accelerates vision, minimizes disruption, and secures the future of the church. She called on leaders to embrace intentional planning, mentoring, and structured change management, reminding them that "there is no success without a successor."

## Special Interview Session



with  
**Pastor Nkechi Ene,**  
*The Presiding Pastor of  
The Carpenter's Church*

**Q1: How can churches cultivate a leadership pipeline that prepares future leaders for key roles while ensuring diversity and inclusivity?**

**A:** Churches must intentionally build a leadership pipeline rooted in service. True leaders often emerge from those who serve faithfully, not necessarily from family ties or pre-selection. Diversity and inclusivity are achieved when everyone has access to serve, regardless of tribe or background. The qualification for leadership is consistent service, not heritage.

**Q2: What role does mentorship play in preparing future leaders for succession?**

**A:** Mentorship is central to leadership succession. It involves training, guidance, and the generous transfer of knowledge and spirit from mentor to mentee. A true mentor does not hold back but pours out values, principles, and spiritual discipline. The goal is not cloning a leader's style but imparting their spirit, integrity, and vision.

**Q3: How should churches handle situations where a leader resists stepping down or transitioning?**

**A:** Resistance is often unavoidable if structures and accountability systems are absent. The solution is preparation before the crisis arises. A church must have governance and accountability frameworks in place early. If none exist, resistance can cause chaos or even splits. The Holy Spirit's guidance and existing structures are key safeguards.

**Q4: What are the challenges faced during succession planning and how can they be mitigated?**

**A:** Challenges include spiritual, emotional, and organizational resistance. Transitions can provoke grief, accusations, or misplaced loyalties. Mitigation requires patience, transparent communication, consistent reliance on the Holy Spirit, and sometimes restructuring leadership teams. Over time, trust can be rebuilt, and stability restored.

**Q5: How should churches handle transitioning of power in a way that models Christ to society?**

**A:** The church must demonstrate peaceful, orderly transitions as a witness to society. Emotional turbulence must be managed with patience, wisdom, and transparency. Sometimes leaders must restructure and invite people afresh into positions to establish loyalty to the vision and the new leadership, not to the past.

**Q6: Should church leadership be rotational or lifetime?**

**A:** Churches are not democracies with fixed terms, but neither should one leader hold on indefinitely. Longevity should not override generational renewal. Leaders must intentionally create spaces for younger generations, or churches risk dying with their founders. Planning for youth engagement and succession must start early.

**Q7: What advice would you give to a young successor?**

**A:** Young leaders must remain firm, humble, and God-dependent. They should respect elders, avoid unnecessary confrontation, and gradually integrate younger leaders into structures. They must rely on God's grace for validation and allow results to prove their leadership.

**Q8: How do principles of succession apply to mantle succession (assignments beyond organizations)?**

**A:** Succession is not always about organizations; sometimes God reassigns mantles across generations or territories. The key principle is that grace speaks and God chooses. Succession must not become political or based on titles, lineage, or popularity. What prevails is God's call, His choice, and His grace.

**Q9: What is the fundamental principle of succession planning?**

**A:** The ultimate foundation of succession is God's choice. Human expectations, family ties, seniority, skills, or gender cannot override divine calling. Succession must always align with God's will and the call of God on the chosen individual.

In summary, Pastor Nkechi Ene emphasized that succession planning must be intentional, service-driven, Spirit-led, and centered on God's choice, while being supported by strong structures, mentorship, and inclusivity.



Keynote Address on

# “Talent Development and Management in Church Leadership”

delivered at the Church Administrators Society of Nigeria) CASON 2025 Annual Conference on 22-09-25

**Pastor Dr Odunayo Oke**

President/CEO,  
Charis Equip Consult/Foundation



*The master's joy upon his return wasn't solely about the increased wealth; it was about the servants who had proven faithful and trustworthy.*

**Introduction:** When Britain was faced with a critical shortage of silver during the days of World War II, it was said that Winston Churchill launched a search for possible sources of silver. The soldiers discovered sterling silver statues of saints in some churches and statues of “the twelve apostles” in cathedrals. When Churchill was told of this discovery, he said, “The twelve apostles are they? Well, take them away at once, and melt them down and coin them into money that, like their Master, they may go about doing good; it's time to put the saints into circulation!”<sup>1</sup> Such is the mission that God has given to each one of us. The world we live in is not a great playground, but a vast harvest field, where every man, each in his particular sphere, must thrust in the sickle and reap. None of us can say, like those of whom our Saviour speaks, standing in the marketplace, “No man hath hired me.”

So, please permit me to unequivocally declare that this Conference is designed for the melting of the saints that they might be put back into circulation. Yes, it is high time we melt the saints through effective talent development and management of church leadership. This has become all the more important when we observe that while social media and even traditional media are still preoccupied with mega churches and multi-site churches, the reality is that while we

think the church is growing and expanding daily, her influence as the light and the salt of the earth is diminishing daily. It is high time we delivered ourselves from the error that has crippled the church's mission for centuries. As many churches have succumbed to the mantra, “If we build it they will come” syndrome, it has become very crucial to immediately let us know that to continue to gladly sacrifice time and effort for the cause of the “building” does not bring obedience unto Christ's commandment to “go ye into all the world” – for far too many are unwilling to sacrifice any time or effort for the cause of Christ. How then can the church demonstrate her obedience to her Master today? I believe providing a satisfactory answer to this question is the business of our theme: “Talent Development and Management in Church Leadership”, namely:

**1.** Our commission as expressed in the Bible and especially by St. Mark is to **colonize** all the nations: “And He said unto them, ‘Go ye **into all the world**, and preach the gospel to every creature.’” (Mark 16:15). This clearly laid the foundation for marketplace approach to our mission which is the number one objective of this Conference. **As Christians, our faith is integral to all we are and all we do.** Marketplace approach to mission recognizes that work matters to God

and that His expectation is that we enter the world system<sup>2</sup> and ensure that we are “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity **every thought to the obedience of Christ;**” (2 Cor. 10:5). Revelation 11:15 underscores the outcome of the prayer Jesus taught us to pray in Matthew 6:9—10: “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.” The kingdoms of this world must of necessity become the kingdom of our Lord and His Christ, who will reign forever and ever.

**2.** The theme presupposes that every living thing is under the necessity of continuous advancement. Where the increase of life ceases, dissolution and death set in at once. People instinctively know this, and hence they



are forever seeking more. Jesus sets this law of perpetual increase forth in the parable of the talents in Matthew 25:14-30. **Only those who gain more retain any:** *"From him who hath not shall be taken away even that which he hath."* How many times have you wanted something but didn't want to do what it takes to get the results? Does it make you feel good or pleased when you get something without paying for it? If you do, you are violating the Law, and your returns will always be unsatisfactory. No matter where you go, be willing to pay your way.

One of the laws of success is the law of compensation. The objective of this Conference is to demonstrate that we can use the law of compensation to lift the church out of the place where we are to the place where we rightfully belong. **Our proper place is where we can enjoy the abundance and fullness of life that Christ died to give us;** this is natural, as the law intended; our failure to realize these things is a miscalculation, a mistake! **"It is in the quality more than in the quantity of talents that your true value lies."**<sup>3</sup> Given by God, they constitute a genuine, direct, and sacred connection and channel of intercourse between your soul and your Creator. A talent is considered the wages earned. The servants who actively used their talents, taking risks and seeking to multiply what they were given, were commended and rewarded. The law of compensation says that the better your service, the greater the reward, the more business you will attract. What you don't use, you lose, and the first two servants used their talents for the Kingdom, and that is why their master says to both of them, *"Well done, good and faithful servant...I will set you over much and now enter into the joy of your master."* They will be given much responsibility in the Kingdom because the Master could trust them. The law of compensation states that what we earn, as individuals or as a congregation, is directly proportional to three things: (1) The need for the service we provide, (2) Our ability to perform this service. And (3.) The difficulty involved for someone else to replace us.<sup>4</sup> When in the performance of your tasks you *become better, you will surely attract the better* and be given the greater things to do. He who fills his present place more than required will sooner or later be advanced. Would it, therefore, be correct to blame your difficulty on outer conditions or other people? Why and why not?

3. The theme is aimed at challenging the church to move beyond the average mentality. The average man is by far the majority man. The man who goes beyond the average,



the man who falls short of the average, both of them, by their very definition, are exceptions. They are the outskirts and fringes, the capes and cliffs of humanity. The great continent of human life is made up of the average existences, the mass of one-talented capacity and no action. But here in this Conference, we want you to see what the special advantages are which belong to a faithful and fruitful life lived in the maximum condition and capacity. Such a life brings out and makes manifest the solid strength which belongs to the simple qualities of manhood.

4. It is our objective to teach that our divine Redeemer is the Head and Lord of the Christian economy and that in His exalted capacity, He bestows a variety of talents upon the children of men. Talents symbolize the gifts, skills, time, and resources that God has bestowed upon each of us. Time is a talent. Intellectual power is a talent. Moral capacity is a talent. Religious opportunity is a talent. Relative influence is a talent. And that He who imparted these talents righteously demands their improvement, hence our theme: *"Talent Development and Management in Church Leadership."* The period will arrive when He will come to demand an account. While the investigation will be inclusive, it will embrace each individual and will be impartial. The result will be both joyful and solemn. This is what has made this really a matter of grave concern when we critically reflect on this theme, which indicates an **eschatological concern**<sup>5</sup> when put in juxtaposition with the context of Jesus' concern in His teaching about the parable of the talent.

5. Both the theme and the parable of the talent imply that **mature faith is prophetic** (see Luke 17:5-6). God is looking for a godly administrator of His word. Adam was a governor; but the bad news was that the king became a slave in his domain. The good news is that a new king was born. The issue of dominion is about kingship. And so, the king took on the nature of a slave, paid the price for redemption, and became a priest who died for mankind. Jesus' ministry confirms the prophetic plan of God as it was revealed in Psalm 122:1-2, 5, which says: *"I was glad when they said unto me, Let us go unto the house of Jehovah. (Temple) <sup>2</sup>Our feet are standing Within thy gates, O Jerusalem, (Territorial) <sup>5</sup>For there are set thrones for judgment, The thrones of the house of David. (Throne). The implication of this for the church today is that you can't take a man from the temple to the throne; he has to go through the gate, territory.* Jesus is not just the Lamb (redemption); He is also the Lion of the tribe of Judah (**rulership**). The kingdom is political (Isaiah 9:5-7). Government and the throne are not religious issues but political. The kingdom of God is not transitional but confrontational (Dan. 2:44). The kingdom would not be given to other people, but it shall stand forever. It has to be established in the hearts of people by those whose hearts the kingdom has already established.

6. We intend to remind the people of God that the gospel is not only a message of salvation to save souls from eternal condemnation, but it is also, more importantly, the antidote for the emancipation of the entire cosmos from the totality of vanity unto which it had been subjected



(Rom. 8:19-21). It is the whole creation that was affected by the fall of man in the garden. Psalm 82:5-7 says, *"<sup>5</sup>They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. <sup>6</sup>I have said, Ye are gods; and all of you are children of the most High. <sup>7</sup>But ye shall die like men, and fall like one of the princes."* To ameliorate this impasse, God gave us two-dimensional approaches to the proclamation of the gospel, namely: (1) Proclaiming the gospel of salvation that saves a soul from eternal condemnation (John 3:16;36, 5:24) and (2) the gospel as an ideology as Christ commissioned in Matt. 28:19-20 that the disciples are to make the world observe everything He has commanded us. The gospel is a mind control system, an instrument for territorial dominion. It is the ideology that fosters God's consciousness within a territory: *"<sup>2</sup>Our feet are standing Within thy gates, O Jerusalem. (Psalm 122:2).*

7. The Conference unequivocally insists that our businesses should be a platform for using our God-given talents, skills, abilities, and resources to bring the kingdom of heaven to Earth. Business as mission is a powerful means to get an integrated expression of the gospel, meeting people's spiritual, relational and physical needs.<sup>6</sup> The grand aim of Christ's mission is to establish the fact that to be in the kingdom of God now is to be directly dependent, day by day, upon the guiding, teaching, and leading of the living Lord Jesus Christ. **"Means in our hand, an end in our eye, resources and purposes, are the alpha and omega of our thriving and succeeding in life and ministry."**<sup>7</sup>

8. And that effective talent development and management in church leadership involves (1) identifying and assessing talents, (2) nurturing to mature people through training and development, and (3) utilizing the diverse gifts within a congregation to strengthen the church's mission and ministry through strategic placement, empowerment and delegation. It also includes fostering a culture of continuous learning, providing growth opportunities, and strategically matching individuals' skills with ministry needs. While the parable of the talents highlights the importance of work and utilizing our talents, it ultimately points to something even greater: our relationship with God. The master's joy upon his return wasn't solely about the increased wealth; it was about the servants who had proven faithful and trustworthy. Similarly, our relationship with God should be the foundation of all we do. It's not just about achieving success or fulfilling tasks, but about cultivating a deep and abiding connection with Him. He desires a relationship with us more than anything else, and it's through this relationship that we find true purpose and meaning. So, integrate spiritual growth with professional development, ensuring that leaders are grounded in biblical principles and equipped to lead with integrity. Provide opportunities for individuals to deepen their relationship with God through prayer, Bible study, and other spiritual practices.

**Conclusion:** As I conclude, may I humbly remind us again that the main object of this Conference this year is to make a clarion call to the church to begin to intentionally invest in people as an investment in the church's future. It is a

call to reenact responsible stewardship of the church's most valuable resource – human capital and their giftings. Our goal, as we receive further instructions on this theme during the Conference, should be to become so proficient in our work that it becomes very difficult for anyone to replace us. Let us learn how to crowd out all inferior thoughts by superior thoughts, evil thoughts by good thoughts; ugly thoughts by beautiful thoughts, distressing thoughts by pleasant thoughts, and you will begin to overcome the growth of all negative and confused states of wrong and discord. Let us develop leaders' emotional intelligence skills, including self-awareness, empathy, and the ability to manage relationships effectively. Then we must engage the Seven (7) Mountains of societal spheres, and influence them for Christ and His kingdom, by deploying the multi-talents God has bestowed upon His church and by so doing, we can bring change and transformation to our nation. We must assume our role as priests and take our place on the throne as kings to rule (*see Zachariah 6:12-13*). The priest will sit on the throne as king – We are priests in the ministry, and kings in the marketplaces. Bring back the king to the altar, and glory will come back again. What you are is God's gift to you. What you make of yourself is your gift to God. Everybody has potential, let no one allow fear, subjugation, bureaucracy, kill or crush his/her potential. It is leadership that unlocks potential – that unlimited power in every man! So, let there be talent development and management in church leadership!

#### Sources Cited

<sup>1</sup>PREACHING today Sermon Illustrations. "Churchill Calls Churches to Contribute". Accessed at: <https://preachingtoday.com/illustrations/2003/november/14695.html> On August, 9, 2025.

<sup>2</sup>Oke, Odunayo. *On His Majestic Service: Kingdom Living in the Marketplace*, Charis Venture Publications, Lagos Nigeria, 2017, p. 136.

<sup>3</sup>Phillips Brooks, D. D. "The Advantage of Mediocrity, Accessed at: [https://biblehub.com/sermons/auth/brooks/the\\_advantages\\_of\\_mediocrity.htm](https://biblehub.com/sermons/auth/brooks/the_advantages_of_mediocrity.htm). On August, 9, 2025.

<sup>4</sup>Green Michael. *The Message of Matthew: The Bible Speaks Today* (ed John Stott), Inter-Varsity Press: Leicester, England, 1988, p. 261.

<sup>5</sup>Jared Hyneman, Christopher Shore. *Why Are We Stewards of Creation?: World Vision's Biblical Understanding of How We Relate to Creation*, Published by Natural Environment and Climate Issues on behalf of World Vision International, 2013, p. 9.

<sup>6</sup>Stagg, Frank, *The Broadman Bible Commentary*, Matthew (vol.8), (ed. J.W. MacGorman), Broadman Press: Nashville, Tennessee, 1969, p. 225.

<sup>7</sup>Raymond Holliwell, *Working with the Law*, BN Publishing: [www.bnpublishing.com](http://www.bnpublishing.com). P.66





# BALANCING ANOINTING AND COMPETENCE IN MINISTRY



**Tomi Vincent esq**  
LLM, MCM, LLB

*Anointing gives you divine backing. Competence gives you credibility before people and stability before the law. When ministry is all about anointing, the lack of competence can lead to scandals, abuse, disorganized structures, and even legal crises.*

Many ministers today love to flow in the anointing — laying hands, prophesying, preaching fire — but when it comes to managing people, handling finances, or facing legal realities, things often fall apart. On the other hand, some are brilliant administrators with excellent systems, but spiritually dry — their churches feel more like corporations than wells of revival. The truth is simple but profound: **ministry needs both the oil and the order, the Spirit and the structure, the fire and the framework.**

Anointing gives you divine backing. Competence gives you credibility before people and stability before the law. When ministry is all about anointing, the lack of competence can lead to scandals, abuse, disorganized

structures, and even legal crises. (Think of pastors who pray for healing in a crusade but ignore safety protocols — when accidents happen, lawsuits follow, and the testimony of Christ is damaged). When ministry is all about competence, the lack of anointing creates sterile, lifeless churches. The systems are perfect, but the Presence of God is absent. The church becomes just another NGO. The future belongs to ministries that are **both spiritually credible before God and legally credible before men.**

**The Bible clearly shows us that fire without wisdom burns out and wisdom without fire dries up. But both together build lasting impact.**

**In the old testament,** Moses had the anointing — miracles, the Red Sea, face-to-face encounters with God.

But he nearly collapsed under pressure until his father-in-law Jethro advised him: “You can't do this alone, set up a structure” (Exodus 18:17–23). That was competence. Also, Joshua didn't just inherit Moses' anointing. The Bible says he was “full of the spirit of wisdom” (Deut. 34:9). He had both impartation and preparation and David was anointed king as a teenager, but he didn't mount the throne immediately. He went through training, battles, and leadership grooming. He had to grow in competence to match his anointing.

**In the New Testament,** Jesus was anointed (Acts 10:38), but He also grew in wisdom and stature (Luke 2:52). He knew how to disciple people, handle conflict, and manage resources (like feeding the 5,000 in John 6). Also, Paul prayed in tongues and raised the dead, yet he also argued cases in court, wrote structured letters, and set order in churches (Acts 25:10–11, 1 Corinthians 14:40). In the same vein Stephen and the Deacons were not chosen just for being “full of the Spirit,” but also “full of wisdom” (Acts 6:3). So it was a case of Spirit + skill = leadership fit for service.

**Therefore, balancing anointing and competence in Ministry will suggest**

**Being Spiritual:** Stay rooted in prayer, fasting, and the Word — but also sharpen leadership, financial stewardship, and people skills.

**Pragmatism:** Be intentional about continuous training (seminary, workshops, management courses). Just as the disciples asked Jesus, “Lord, teach us to pray,” leaders today should say, “Lord, teach us to lead wisely.”

**Legality:** Build structures — boards,

policies, and financial records. Not because you lack faith, but because faith and wisdom walk together.

### The Legal Side We Often Ignore

This is where many anointed ministries stumble. We sometimes think legal structures are “worldly” or “carnal,” forgetting that the same God who gave Moses the Ten Commandments also gave him **by-laws for community living** in Leviticus and Numbers. The Kingdom of God doesn't dismiss order; it sanctifies it.

In today's context, every church or ministry also exists in the eyes of the law. You may be anointed, but the government is looking for competence. This shows up in real areas like:

#### 1. Governance and Registration

Under Nigerian law (CAMA 2020, Part F), churches and ministries must be registered, have trustees, and file annual returns. Failure to do so can mean sanctions or even closure. Anointing does not cancel compliance. Even the Apostle Paul organized offerings and carried them with trusted representatives to ensure transparency (2 Cor. 8:19–21).

#### 2. Risk Management and Safety

If your church building collapses, or someone is injured during a service because of negligence, prayer alone cannot erase the liability. A simple fire extinguisher or crowd control plan can save lives and lawsuits. Remember, Jesus Himself told His disciples to “make the people sit down in groups” before feeding the 5,000 (Mark 6:39–40). That was crowd management. Competence protects the anointing.

### 3. Intellectual Property (IP)

Your sermons, books, songs, and church name are not just spiritual treasures; they are also intellectual assets. If you don't protect them, others can exploit them legally. This is not about pride; it is about stewardship. Imagine Paul writing letters to the churches, only for someone else to claim authorship — chaos would follow. Protecting your ministry's identity is part of guarding the vision God gave you.

### 4. Finance and Taxation

Churches enjoy some tax exemptions, but once you run schools, cafés, media outlets, or businesses, you enter a different legal category. If you don't pay what the law requires, the tax authorities will come. Paul said clearly, “Pay to all what is owed to them... taxes to whom taxes are owed” (Romans 13:7). Competence here is obedience to Scripture.

### 5. Contracts and Partnerships

Every rental, lease, or service agreement your ministry enters into is a legal document. Don't rely on “trust me, I'm a Christian.” Put it in writing. Jesus Himself said, “Let your yes be yes and your no, no” (Matthew 5:37). In today's world, that principle translates into contracts.

Paul modeled this balance powerfully. When beaten unlawfully, he didn't just call down fire. He asserted his legal rights: “I am a Roman citizen, you cannot treat me like this” (Acts 22:25–29). That was spiritual authority and legal wisdom working hand in hand.

**In summary,** Ministry is not just about how powerfully you preach on Sunday, but how wisely you manage Monday through Saturday. The anointing draws people; competence sustains them. The Spirit births revival; structure preserves it. **Imagine Three Ministers;** The first is **anointed but disorganized** — the Spirit is present, but when he dies, the ministry dies with him. The second is **competent but prayerless** — the church looks good on paper, but nobody's life is transformed. The third is **anointed, competent, and legally sound** — his ministry burns with fire, yet stands with integrity. **That is the balance God is calling us to.**







**Pastor Seyi Oladimeji**

President (Cason) &  
Lead Consultant (CMC)  
Aug 2025

# The Role of Training, Coaching, and Mentorship in Ministry Growth

## Introduction

Every ministry dreams of growth. But real growth goes beyond numbers; it is about building people who are equipped, confident, and faithful in carrying out God's mission. Ministries that flourish don't get there by chance. They grow because leaders make intentional investments in developing people. Three of the most powerful tools for this are training, coaching, and mentorship, which are collectively referred to as discipleship in the Bible.

### Training: Laying the Foundation

Training is the starting point. It provides the structure for equipping workers and leaders with the knowledge and skills they need. Think about how doctors, teachers, or engineers all go through training before they practice. Ministry should be no different.

From Bible schools to leadership seminars, training helps pastors and workers handle the practical side of ministry: preaching, administration, counselling, and even conflict resolution. When people are trained, they serve with confidence and excellence. Paul told Timothy, "Study to show yourself approved" (2 Tim. 2:15). In today's church, training is one way we "study" and prepare ourselves to be effective vessels.

### Coaching: Unlocking Potential

Training gives us the knowledge, but coaching helps us put it to work. Coaching is personal; it's about asking the right questions, assisting leaders to set goals, and walking with them as they discover solutions.

A pastor, church administrator, or volunteer worker who receives coaching often gains clarity about their vision, becomes more self-aware, and learns to navigate challenges without feeling overwhelmed. Coaching also helps prevent burnout by creating space for reflection and accountability. In ministry, coaching empowers leaders to step into their roles with purpose, reduce the stress of reactive leadership, and cultivate healthier, more effective ways of serving God's people.

### Mentorship: Securing the Future

If training equips and coaching sharpens, mentorship multiplies. Mentorship is a life-on-life investment. It's Moses raising Joshua, Elijah pouring into Elisha, and Paul guiding Timothy. It's about walking with someone, not just

in their ministry tasks, but also in their character, values, and spiritual life.

Mentorship ensures continuity. Without it, ministries risk gaps when leaders move on. But when senior leaders intentionally raise others, the church becomes stronger from one generation to the next. Some of us have been blessed with someone who guided us and gave us opportunities; others may still be longing for that kind of support. Either way, mentorship is the bridge that helps us grow stronger and go further.

### How They Work Together

Training, coaching, and mentorship are not isolated. They work together like a threefold cord. Training lays the foundation of knowledge. Coaching brings that knowledge to life through practice and accountability. Mentorship preserves the future by passing wisdom and experience to the next generation. The three constitute what is known as biblical discipleship today.

When churches intentionally invest in training, add the guidance of coaching, and cultivate mentorship, they create a cycle that strengthens leaders, energizes members, and sustains ministry growth into the future.

### Practical Steps for Ministries

- **Invest in training:** Organize regular leadership workshops and retreats for pastors, workers, and volunteers.
- **Build a coaching culture:** Encourage leaders to have someone who listens, asks questions, and helps them grow.
- **Create mentorship pathways** by Pairing emerging leaders with experienced ones. Encourage senior pastors to mentor the next generation intentionally.

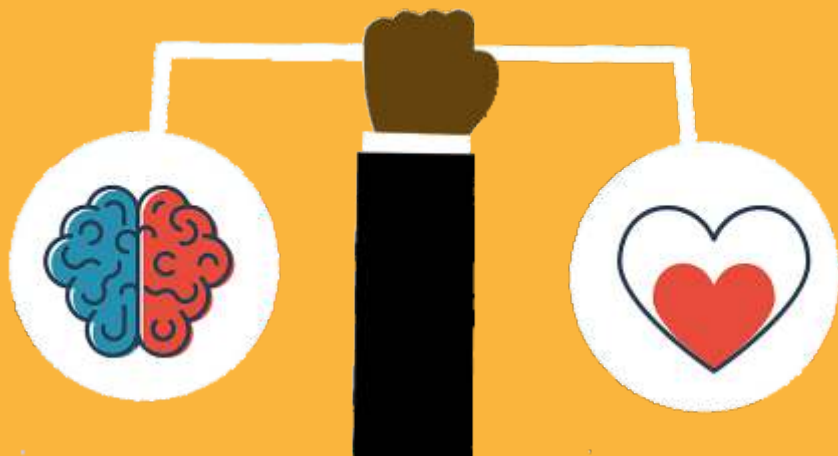
### Conclusion

Growth in ministry doesn't happen by accident. It is the fruit of leaders who choose to develop themselves and others. Training builds competence, coaching unlocks potential, and mentorship secures the future.

If we, as church administrators and leaders, want to see lasting impact and experience growth in our various ministries, then we must make these three (3) tools part of our culture. The church of tomorrow depends on the leaders we are training, coaching, and mentoring today.

# DEVELOPING EMOTIONAL INTELLIGENCE IN CHURCH LEADERSHIP:

Cultivating Leaders Who Lead with Empathy, Self-Awareness, and Relational Maturity



Charles Sunkanmi Obisesan, FCA

## Introduction

In today's rapidly changing world, effective church leadership requires more than theological knowledge, administrative skills, or charismatic preaching. While these qualities are vital, they are insufficient without the ability to connect meaningfully with people at the emotional level. Emotional Intelligence (EI)—the capacity to recognize, understand, and manage one's emotions while also empathizing with others (Goleman, 1995)—is becoming indispensable for church leaders.

Scripture consistently affirms the importance of the inner life of a leader. Proverbs 4:23 reminds us, "Above all else, guard your heart, for everything you do flows from it." This means the heart of the matter is, in reality, a matter of and from the heart. A leader's emotional state influences their decisions, relationships, and the culture of the church. When church leaders cultivate emotional intelligence, they not only strengthen their ability to shepherd effectively but also reflect Christ's heart in a broken world.

This article explores how church leaders can develop emotional intelligence, focusing on three key areas: self-awareness, empathy, and relational maturity.

### 1. The Biblical Foundation for Emotional Intelligence

Some may view emotional intelligence as a secular concept. However, its principles are deeply embedded in Scripture.

*Scripture Passages for Reflection on Emotional Maturity* \* Self-Awareness: Psalm 139:23 \* Empathy: Romans 12:15 \* Relational Maturity: Ephesians 4:2 \* Self-Control: Proverbs 25:28 \* Compassion: Matthew 9:36

#### • Jesus as the Model of Emotional Intelligence

Throughout the Gospels, Jesus demonstrates profound emotional awareness and empathy. He wept at Lazarus' tomb (John 11:35), felt compassion for the crowds

*A leader's emotional state influences their decisions, relationships, and the culture of the church.*

(Matthew 9:36), and calmly redirected the anger of His disciples (Luke 9:54–55). He could discern the unspoken needs of those He encountered and respond with wisdom and grace (Wilkinson, 2013).

#### • The Fruit of the Spirit (Galatians 5:22–23)

Love, patience, gentleness, and self-control are hallmarks of emotional maturity. A leader marked by the Spirit reflects these traits in their interactions, modeling Christ-like emotional balance (Clinton & Hawkins, 2011).

#### • Paul's Teaching on Relational Health

The Apostle Paul urged believers to "rejoice with those who rejoice; mourn with those who mourn" (Romans 12:15). This command underscores the empathetic dimension of leadership and the need to engage with the emotions of others in community.

Thus, cultivating emotional intelligence is not adopting a worldly philosophy but rediscovering a biblical approach to shepherding hearts. When leadership connects with the people's hearts, they will in turn willingly offer their hands in service.

### 2. The Role of Self-Awareness in Leadership

Self-awareness is the foundation of emotional intelligence. It is the ability to recognize one's own emotions, triggers, strengths, and weaknesses, and understand how these impact others (Boyatzis et al., 2013).

#### • Why It Matters

Leaders who lack self-awareness may react impulsively, misinterpret situations, or project unresolved personal



struggles onto others. Conversely, leaders who are self-aware can manage their emotions and respond thoughtfully rather than reactively.

**Checklist for Emotionally Intelligent Leaders** \* Did I pause to pray before making a difficult decision today? \* Am I aware of how my mood is affecting my leadership tone? \* Did I listen actively and without interruption in my last conversation? \* Have I extended empathy to someone who is hurting this week? \* Am I modeling humility and forgiveness in my relationships?

### • Biblical Insight

King David's psalms reveal deep self-awareness. He openly acknowledged his emotions before God—fear, anger, joy, and repentance (Psalm 51). This honesty enabled him to lead with authenticity.

### • Practical Ways to Cultivate Self-Awareness

1. Regular Reflection and Prayer – Daily examine your emotional state in God's presence (Psalm 139:23–24).
2. Seek Feedback – Invite trusted mentors, peers, and even congregants to give honest input about your leadership style.
3. Journaling – Recording emotions and experiences helps identify recurring patterns and triggers.
4. Counseling or Spiritual Direction – Professional and spiritual guidance can illuminate blind spots and provide accountability (Tan, 2011).

Self-awareness is not self-absorption. It is the first step toward self-mastery and service.

## 3. Leading with Empathy: Seeing Through Others' Eyes

Empathy—the ability to understand and share the feelings of another—is perhaps the most Christ-like expression of emotional intelligence (Bar-On, 2006).

### • The Ministry of Presence

Jesus' ministry was marked not only by His words but by His willingness to be present with people in their pain and joy. In John 8, He empathized with the woman caught in adultery, offering both compassion and truth. In John 2, He was sharing in the joy of the new couple and was on hand to solve the problem when their wine ran out.

### • Why Empathy Matters in Church Leadership

Churches are filled with people carrying silent burdens—grief, disappointment, marital struggles, financial pressure. A leader who responds with empathy communicates God's love more powerfully than eloquent sermons. Empathy builds trust, disarms conflict, and fosters unity (George, 2003).

**Practical Habits to Grow Emotional Intelligence** \* Begin meetings with prayerful silence to center your emotions. \* Keep a short daily journal: "What did I feel today? How did I respond?" \* Schedule regular one-on-one check-ins with team members. \* Ask trusted peers: "What's one area where I could grow relationally?" \* Observe Jesus' responses to people in the Gospels—and imitate Him.

### • Cultivating Empathy

1. **Listen More, Speak Less** – James 1:19 advises us to be "quick to listen, slow to speak, and slow to become angry." Active listening communicates value.
2. **Ask Questions with Genuine Curiosity** – Show interest in people's lives beyond their ministry roles.

**3. Step Into Their World** – Visit members in their homes, workplaces, or hospital rooms. Presence deepens understanding.

**4. Practice Compassionate Imagination** – Consider how you would feel if you were in another's situation.

As John Maxwell (2007) reminds us, people don't care how much you know until they know how much you care. But I'll also add that people won't know how much you care unless you show how much you care. After all, the wise man advised in Proverbs 27:23, "Be diligent to know the state of your flocks, and look well (or attend) to your herds."

## 4. Relational Maturity: Building Healthy, Christ-Centered Connections

Relational maturity is the ability to navigate relationships with wisdom, humility, and resilience. In church leadership, where expectations are high and conflicts inevitable, relational maturity determines longevity and fruitfulness (Peterson, 2010). Leadership disconnection from the membership is a recipe for chaos, mistrust, and aloofness.

### • Challenges Leaders Face

1. Misunderstandings and gossip within congregations.
2. Balancing authority with humility.
3. Leading diverse personalities and generations.

### • Biblical Principles for Relational Maturity

**Case Study Snapshot** \* **Scenario:** A church leader faces criticism about worship style. \* **Without EI:** Reacts defensively, shames critics publicly, and divides the church. \* **With EI:** Listens carefully, acknowledges concerns, and invites dialogue. Even if the decision remains, the congregation feels respected and united.

- **Forgiveness and Reconciliation:** Paul exhorts us, "Bear with each other and forgive one another" (Colossians 3:13). Mature leaders initiate reconciliation rather than harbor resentment.
- **Servant Leadership:** Jesus washed His disciples' feet (John 13), modeling humility and service even toward those who would betray Him.
- **Boundary Setting:** Even Jesus withdrew from crowds to pray (Luke 5:16). Relational maturity involves knowing when to engage and when to rest.

### • Developing Relational Maturity in Practice

- **Conflict Management Skills:** Address issues directly but graciously. Avoiding conflict undermines trust.
- **Team Building:** Create environments where diverse voices are valued and collaboration thrives.
- **Modeling Respect:** Treat every member—whether janitor or elder—with equal dignity.
- **Mentorship and Discipleship:** Relational maturity deepens when leaders invest in others, passing on wisdom and walking alongside them.

## 5. Overcoming Barriers to Emotional Intelligence in Church Leadership

While the benefits are clear, many leaders struggle to develop emotional intelligence due to:

- **Cultural Misconceptions** – In some contexts, emotions



*The church of the future will thrive not merely on gifted preaching or organizational strategies but on leaders whose hearts, minds, and emotions are surrendered to the Spirit*

are seen as weakness. Leaders are expected to be stoic. Yet Jesus' tears at Lazarus' tomb challenge this assumption.

- **Burnout and Busyness** – Overloaded schedules leave little room for reflection or meaningful relationships.

**Common Barriers to Emotional Intelligence in Ministry.** 1. Busyness and burnout. 2. Cultural myths about emotions 3. Unresolved pain from past wounds 4. Isolation and lack of accountability

- **Unhealed Wounds** – Past traumas can hinder a leader's ability to empathize or trust others.

#### Overcoming These Barriers:

- Normalize conversations around emotional health in leadership circles.
- Encourage rhythms of rest and Sabbath (Peterson, 2010).
- Promote mentorship, peer groups, and safe spaces for leaders to share burdens.
- Seek professional counseling when necessary, recognizing that healing enhances ministry impact (Tan, 2011).

#### 6. The Transformational Impact of Emotionally Intelligent Leadership

When church leaders embody emotional intelligence, the results ripple through the congregation and community:

- **Healthier Congregational Culture** – Members feel seen, heard, and valued, leading to greater unity and volunteer engagement.
- **Conflict Resolution** – Empathy and relational maturity reduce divisions, creating an environment of peace.
- **Resilient Leadership** – Leaders with self-awareness manage stress better, preventing burnout and moral failure.
- **Gospel Witness** – Emotionally intelligent leadership reflects the heart of Christ, making the church a beacon of love and authenticity to the world (George, 2003).

#### 7. Practical Steps for Churches to Cultivate EI in Leaders

1. **Leadership Training Programs:** Incorporate modules on self-awareness, empathy, and relational skills alongside theology and administration.
2. **Peer Mentoring Groups:** Create circles where leaders can share experiences and practice vulnerability.
3. **Emotional Assessments:** Use tools like personality or emotional intelligence assessments to promote growth.

**4. Spiritual Practices:** Encourage retreats, scripture-meditation, and contemplative prayer to nurture inner life.

**5. Celebrate Emotional Growth:** Recognize not only ministry results but also relational fruitfulness in leadership evaluations.

#### Conclusion

Developing emotional intelligence is not an optional add-on to church leadership; it is central to shepherding God's people effectively. Leaders who cultivate self-awareness, empathy, and relational maturity reflect Christ in profound ways. They embody the servant-hearted, compassionate leadership that the church—and the world—desperately needs.

As Paul wrote in 1 Corinthians 13:2, *"If I have the gift of prophecy and can fathom all mysteries and all knowledge...but do not have love, I am nothing."* Love expressed through emotionally intelligent leadership is what truly sustains ministry and transforms lives.

The church of the future will thrive not merely on gifted preaching or organizational strategies but on leaders whose hearts, minds, and emotions are surrendered to the Spirit—leaders who lead with empathy, authenticity, and Christ-like maturity.

#### References

- Bar-On, R. (2006). The Bar-On model of emotional-social intelligence (ESI). *Psicothema*, 18, 13–25.
- Boyatzis, R. E., Smith, M. L., & Blaize, N. (2013). Developing sustainable leaders through coaching and compassion. *Academy of Management Learning & Education*, 5(1), 8–24.
- Clinton, T., & Hawkins, R. (2011). *The quick-reference guide to biblical counseling*. Baker Books.
- George, B. (2003). *Authentic leadership: Rediscovering the secrets to creating lasting value*. Jossey-Bass.
- Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. Bantam Books.
- Maxwell, J. C. (2007). *The 21 irrefutable laws of leadership: Follow them and people will follow you*. Thomas Nelson.
- Peterson, E. H. (2010). *The contemplative pastor: Returning to the art of spiritual direction*. Eerdmans.
- Tan, S. Y. (2011). *Counseling and psychotherapy: A Christian perspective*. Baker Academic.
- Wilkinson, B. (2013). *The Bible and emotional intelligence: Spirituality, relationships and emotions*. Xulon Press.









***'Volunteers are the invisible engines of ministry, Unseen in payrolls but priceless in impact'.***

#### WHY VOLUNTEERS MATTER

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." - 1 Corinthians 15:58

The church is one of the largest volunteer-driven movements on earth. Unlike the corporate world where paychecks drive performance, in ministry, passion and purpose sustain commitment. Yet, the paradox is this: volunteers are unpaid, but they are priceless. Our strength in ministry depends largely on how well we engage, inspire and retain our volunteer workforce.

A volunteer in ministry is someone who willingly offers their time, skills and energy to serve God's work without financial reward.

I have been engaging with volunteers in ministry for over 30 years. Over these decades, I have witnessed the highs and lows, the joys and the challenges, of working with people who give their time and energy freely to God's work. I have therefore drawn from that experience to bring you creative strategies to help you draw more value from those who are willing, while also creating greater synergy for your ministry.

But here lies the challenge: volunteers are people with full lives, other commitments and shifting priorities. Without intentional engagement, even the most passionate volunteer may become weary, detached or quietly step aside. That is why volunteer engagement is not just administration; it is stewardship of human potential and kingdom service.

This article explores creative strategies - both spiritual and practical - to keep volunteers inspired, productive and fulfilled.

# VOLUNTEER ENGAGEMENT AND RETENTION STRATEGIES

*Creative Ways to Keep Volunteers Inspired, Productive, and Fulfilled*



**Steve Akoni**, M.Sc. FCIA  
Vice-President, CASON

#### CORE ENGAGEMENT & RETENTION STRATEGIES

The future of any church is not built on structures alone, but on the strength of those who choose to serve without a price tag.

##### Clear Expectations (Amos 3:3)

One of the first lessons I learned in volunteer management is that assumptions are dangerous. Every engagement must be based on clarity. While the ministry expects value, the volunteer also carries expectations. They expect recognition, growth and a sense of belonging. When these expectations are unspoken, they later surface as disappointment. Setting the tone from the start creates a win-win, where no one feels shortchanged.

##### Documentation (Habakkuk 2:2)

Volunteerism must be taken seriously. I have found that using a formalized application form helps create a paradigm shift. Volunteers indicate their availability, preferred areas of service, their expectations from the ministry and the skills they bring on board. This not only honors their commitment but also allows the church to plan more strategically. What is documented can be tracked; what is tracked can be celebrated.

##### Orientation (Proverbs 4:7)

Orientation is where culture is transferred. Every new volunteer should go through a standardized orientation session covering vision, mission, core values and work ethics. When people know the 'why' behind what they do, they serve with deeper conviction and fewer conflicts. This is more important for those who serve in the Church Office.

##### Designation (Proverbs 18:21)

Words matter. Calling someone a 'mere volunteer' can diminish their sense of value. In my experience, volunteers respond better when given the dignity of being called 'Volunteer Staff'. That small shift in language (by identifying them as staff) elevates their morale and affirms their identity as contributors, not placeholders.



## ***Volunteers are not 'gap fillers' in ministry; they are pillars holding up the vision.***

### **Recognition & Celebration (Romans 13:7)**

Never underestimate the power of a thank you. Recognition can be as simple as a personal text message, a shoutout during service or special public programs and even an appreciation dinner. Celebrating birthdays, milestones and years of service with a special touch communicates, 'We see you. We value you.' Recognition fuels retention.

### **Growth & Development Opportunities (2 Timothy 2:15)**

Volunteers should leave more skilled than when they arrived. Training sessions, workshops and mentorship opportunities add value to their personal growth. When volunteers grow, the ministry grows.

### **Feedback Culture (Proverbs 27:17)**

A healthy ministry listens. Creating safe channels for volunteers to share feedback (through surveys, forums or private conversations), empowers them to contribute beyond their hands. Feedback not only improves systems but also deepens trust.

### **Spiritual Nurture of Volunteers (Matthew 6:33)**

One mistake churches sometimes make is overworking volunteers to the point where they neglect their own spiritual lives. Volunteers must be nurtured with prayer, fellowship, and discipleship. A volunteer who is spiritually healthy will serve with renewed fire.

### **Community & Belonging (Psalm 133:1)**

People stay where they feel they belong. Beyond service rosters, create spaces where volunteers connect as family - retreats, socials, and shared meals. When volunteers form bonds of friendship, attrition rates reduce drastically.

### **Flexibility & Innovation (Mark 2:22)**

Volunteers are in different seasons of life. Some are students, some are parents, others are professionals with tight schedules. Flexibility is key - consider rotational rosters, hybrid service options or innovative micro-roles. Adapt roles to people, not people to rigid systems.

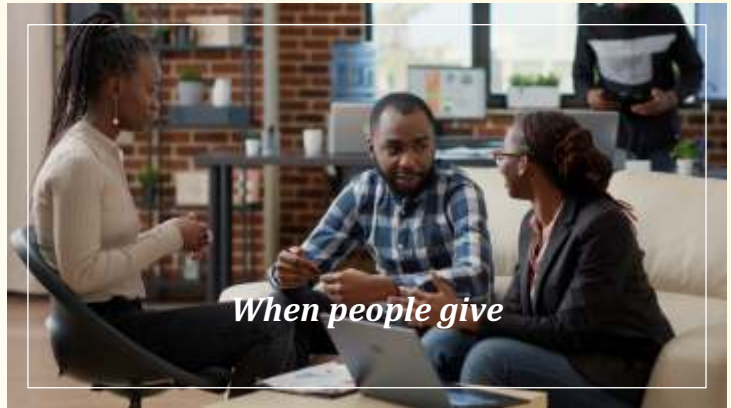
### **Leadership Pathways (Exodus 18:21)**

Volunteers are not just helpers; they are future leaders. When we create leadership pathways like progressive responsibilities, mentoring or succession plans, we signal that their service has a future. Volunteers stay when they see growth ahead.

When people give their time freely, they give a piece of their lives and that is the highest currency of ministry.

### **BEYOND SERVICE, INTO SIGNIFICANCE (Hebrews 6:10)**

As I conclude, this is a good place to be reminded that



volunteers don't just fill positions, they fulfill visions!

Volunteers are not 'gap fillers' in ministry; they are pillars holding up the vision. Their loyalty, passion and sacrifice deserve intentional engagement. When churches combine clarity, recognition, growth and spiritual nurture, they create a culture where volunteers feel inspired, productive and fulfilled.

At the end of the day, volunteer engagement is not just about retaining people; it is about stewarding destinies for kingdom impact.

'A church that invests in volunteers is investing in the future of the Kingdom.'

**CASON**

**TALENT DEVELOPMENT & MANAGEMENT IN CHURCH LEADERSHIP**

**10:00 AM**  
**MON, 22ND**  
**SEPT, 2025**

**CYPRIOTE HOTEL, 1 WOODROW WILSON, MARYLAND-BUS STOP, UXELL, LAGOS**

**SPEAKERS & PANELISTS**

**ENTRY FEE**  
\$50,000 PER DELEGATE  
(70% DISCOUNT FOR MEMBERS)

**EVENT MODE**  
ONSITE & ONLINE

Scan QR code to register

# Managing Conflict and Ego in Church Talent Teams

... spiritual wisdom for conflict resolution among gifted individuals



**Pastor Ayo Daniels**  
Secretary of CASON and lives in the city of Lagos, Nigeria.



**Introduction:** In any human endeavor, organizational conflicts and clear communication are interconnected. The diverse norms and expectations of individuals can lead to conflicts and negative emotional responses, but when it happens, effective communication can navigate each situation to build stronger connections in relationships Luke 17:1-4, Proverbs 25:11 TPT

Conflict resolution is the process of resolving disputes or disagreements between individuals, groups, or organizations. The goal of effective conflict resolution is working to find a mutually beneficial solution, through active listening in negotiation, mediation, arbitration, and collaboration.

Ego can refer to a combination of self-image, self-importance, and the identity an individual holds of themselves, which can manifest in healthy self-esteem, inflated, and fragile display of self. Ego-riddled clashes lead to misunderstandings and flawed decisions by the individual. When ego is put in a positive perspective, individuals can build harmonious, stronger relationships, make informed decisions, and cultivate a personal growth path into a stronger sense of purpose.

Church talent teams consist of individuals with varying skills, gifts, and talents working together to serve the body of Christ. These talented individuals include worship leaders, musicians, technicals in sound, lighting, and media teams, who create visual contents, as well as additional people who execute church event services. Managing church talent teams comes with the challenge of conflict collaborations, volunteer management, and creative differences.

However church talent team members should be trained to work together bringing their supplies into the team to edify the body of Christ, working towards the unity of faith and maturing into the image of Christ who is Head of His Body (Ephesians 4:13). Everyone must be willing to embrace and engage the Jesus servant-leadership model prioritizing service over personal interests, emphasizing gift-based ministry while individuals are empowered to use their unique gifts in service. Effective communication is crucial for an efficient talented community teamwork.

Managing church talent teams requires honest and respectful communication among members, understanding unique

individual strengths and weaknesses. You must address the rising point of interest promptly and allow no conflicts to linger to become cancerous. Learn to always seek common ground focusing on shared goals and values to build our community of faith (Psalm 133:1-3). Every talented team member must be self-aware, humble to receive constructive feedback, focus on the great commission (Philippians 2:4, Romans 12:4-6, Matthew 28:18-20)

## **Biblical tools to manage conflict and ego:**

Irrespective of our gifting advantages, we must learn to treat everyone with:

- 1. Love, Kindness and Respect:** Treat people with kindness, love, and dignity (1 Corinthians 13:4-8)
- 2. Humility:** Consider others' interests above your own (Philippians 2:3-4).
- 3. Forgive Quickly:** Team members are daily prone to offense in our daily interactions but we should let go of any negative ego of resentments. Don't take things personally, except and if it is, engage the biblical template for conflict resolution (Matthew 6:14-15; 18:15).
- 4. Pray for Other Team Members:** No one will be at loggerheads with those they actively pray for. There is an abundant supply of wisdom in prayers to deal with offense so that together everyone can achieve more (James 1:5-7, 17, Jude 23).

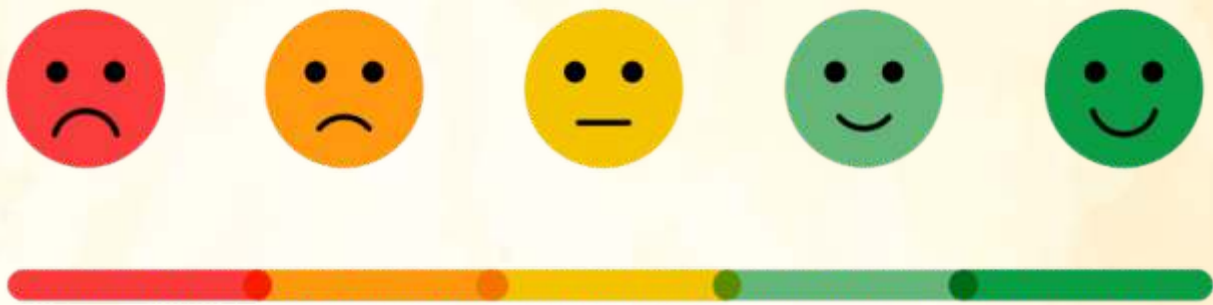
By combining these tools with spiritual wisdom, gifted team members can navigate conflicts effectively, fostering a positive, non-toxic, and productive environment.

By understanding these aspects, church talent teams can work together effectively to serve their church community in their generation.

By using effective conflict resolution best practices, individual team members can resolve disputes in a constructive and respectful manner.

Here are some key Bible passages to educate our team members: Mark 12:31, Romans 12:18, 21, Ephesians 4:26-32, Matthew 20:26, Matthew 5:9, John 13:34, Col 3:13, Jam 1:19-20, 1 Peter 3:8, Leviticus 19:18, Proverbs 12:18.





## — Creating a Culture of Growth and Feedback in Church Leadership +

*Leaders need honest input on preaching, management, leadership style, and character. Without it, blind spots grow, leading to errors in the church.*



**'Niya Dunmade,**

CCA, CCC, MBA, MNIM, MNSE, PMP  
Certified Church Consultant

Founder/CEO, Magnicraft Consulting  
+234 (0) 802 324 2258  
[niyi@magnicraftconsulting.com](mailto:niyi@magnicraftconsulting.com)

### Introduction

Church leadership's key role is creating an environment where maturity, growth, excellence, and feedback thrive. Every church's actions or activities—such as outreach, music, hospitality, or online presence—communicate as much as the sermon from the pulpit, so each area must be done and managed carefully. Every detail matters. In a world where souls are at stake, mediocrity is not an option.

The local church is a living system, not just a spiritual gathering. It functions best through intentional design, systematic evaluation, and ongoing improvement. Feedback is essential to prevent stagnation. Churches that embrace feedback foster growth, while those that avoid it miss vital perspectives.

Therefore, great support is needed for pastors, ministers, and church leaders, providing them with practical systems and biblical insight to create a feedback-rich culture that nurtures growth, fosters talent development, and sustains long-term health that God desires.

### 1. Why Growth and Feedback Matter in Church Leadership

Every church desires growth—but growth without feedback is fragile. Growth must be sustained by healthy systems that empower people, refine processes, and elevate the quality of ministry in a complex and challenging world we live in today.

Souls are every church's bottom line. The mission is eternal and mandatory, making excellence in all aspects of

ministry non-negotiable.

Systems enable sustainability. Without them, churches rely on personality, charisma, or spontaneity—none of which can be scaled or passed to future generations. A lasting system requires institutional strength.

Feedback fosters trust, ownership, and engagement. A feedback culture demonstrates humility, showing all members that their voices matter and promoting attentive listening throughout the congregation.

Proverbs 27:17 reminds us: “As iron sharpens iron, so one person sharpens another.” In a church context, feedback is one of the ways we sharpen and strengthen each other.

### 2. The Spiritual Foundation of Feedback

Feedback is more than an organizational principle—it's a spiritual one. God models feedback and dialogue: “Come now, let us reason together” (Isaiah 1:18). Jesus used feedback intentionally when He asked to His disciples, “Who do men say that I am?” (Matthew 16:13)—not for affirmation, but to prompt reflection and dialogue.

Feedback aligns with the biblical principle of stewardship. Leaders are accountable for what has been entrusted to them (Luke 16:10). A feedback culture ensures that leaders are not operating in isolation but are instead stewarding God's people with wisdom and responsiveness.

### 3. Levels of Feedback in Church Leadership

Healthy church cultures recognize feedback at several levels: personal, team, congregational, and community. Understanding these enables leaders to address growth

comprehensively.

**Personal Feedback** – Leaders need honest input on preaching, management, leadership style, and character. Without it, blind spots grow, leading to errors in the church.

**Team Feedback** – Ministry teams must assess how they work together. Healthy teams review both successes and failures, as well as outcomes and struggles, to learn from them.

**Congregational Feedback** – The wider church body provides insight, especially through surveys, into how ministry is received and its fruitfulness.

**Community Feedback** – Non-members often notice with outside eyes and comment on the church's neighbourhood reputation or perception. Their input is crucial for the relevance of outreach and social responsibilities.

Churches that embrace all above four levels avoid the trap of self-deception and inaccuracies, maintaining a holistic approach to healthy growth.

#### 4. Principles of Creating a Feedback-Rich Church Culture

**Everything Is Worth Evaluating.** Nothing should be exempt from review. If every action should be done in faith, it must be evaluated. Every church and culture undergo changes that require ongoing review for prompt mission alignment.

**Expectations vs. Experience.** Church members arrive for all meetings with expectations. Dissatisfaction arises when expectations surpass experiences. Satisfaction occurs when experiences exceed expectations. Feedback helps close this gap.

**Feedback Is a Gift, Not a Threat.** Leaders who embrace feedback show strength, self-esteem, and maturity. However, it should be given and received in love to encourage growth.

**Anonymous and Honest Input Is Vital.** Ensure safe ways exist for members, staff, and volunteers to share thoughts

without fear of retaliation. People must feel secure and protected when sharing their thoughts candidly.

#### 5. Overcoming Barriers to Feedback in Church Leadership

Many churches resist feedback because of deeply rooted challenges:

- **Fear of Criticism.** Leaders may equate feedback with attack, leading to defensiveness.
- **Cultural Silence.** In some traditions, questioning leaders is seen as dishonour or disrespect.
- **Poor Follow-Through.** Members stop giving feedback if they never see results.

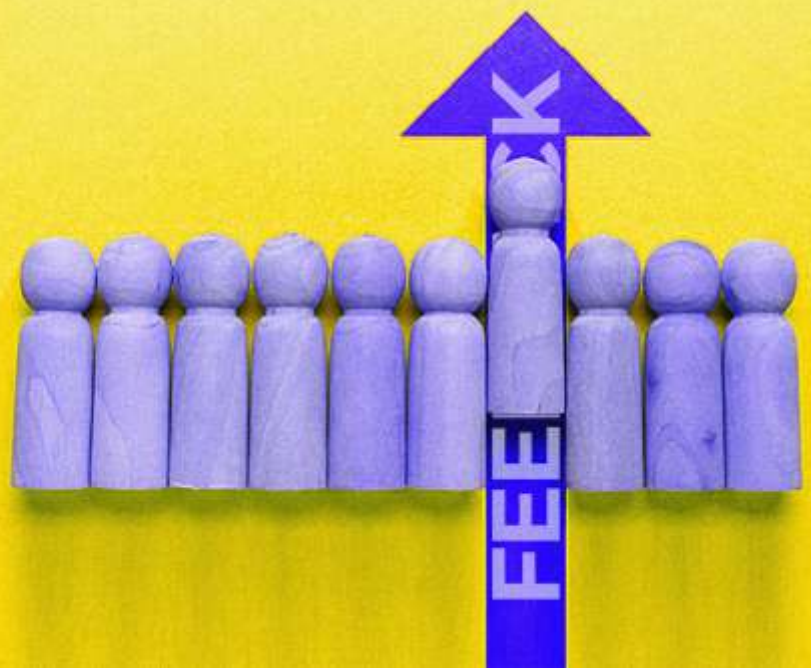
The key to overcoming feedback barriers is reframing feedback as an act of love. Leaders should teach this, create safe channels for feedback, and visibly implement changes based on input.

#### 6. Practical Systems for Growth and Feedback in Church Leadership

Here are concrete practices any church can adopt:

- **Anonymous Surveys Twice a Year** - Gather congregational and volunteer input empirically.
- **Annual Community Analysis** - Track demographic, psychographic changes, and community needs to stay relevant.
- **Post-Event Debriefs** - Hold short reviews after every major event to capture and document lessons learned.
- **Expectation-Experience Mapping** - Identify where member or guests' expectations exceed reality.
- **Feedback Loops in Ministry Teams** - Require every ministry team to review performance and suggest improvements.
- **Mentorship and Coaching Systems** - Pair senior leaders with younger ministers for ongoing feedback and encouragement.
- **Pulse Surveys & Feedback Cards** - Quick 2-3 question

*The local church is a living system, not just a spiritual gathering. It functions best through intentional design, systematic evaluation, and ongoing improvement. Feedback is essential to prevent stagnation. Churches that embrace feedback foster growth, while those that avoid it miss vital perspectives.*





check-ins after services or small group gatherings.

These systems ensure feedback is consistent, not accidental.

### 7. Building the Right Culture Around Feedback

Four cultural commitments are essential for systems to thrive:

- **Humility at the Top.** Leaders must model openness, vulnerability and transparency. If pastors are defensive, honest engagement comes to a halt.
- **Celebrate Feedback Implementation.** Publicly announce changes made in response to feedback. This builds trust and encourages more feedback from members.
- **Normalize Evaluation.** Embed regular evaluation into the ministry to help improve the ongoing church processes.
- **Teach the Biblical Foundation.** Remind the church that feedback and discipline (Hebrews 12:11) are God's tools for growth and maturity.

### 8. The Mirror and Window Principle

Feedback functions in two powerful ways:

- **Mirror Feedback** - Helps leaders see themselves clearly by reflecting their own behaviour and effectiveness.
- **Window Feedback** - Reveals what leaders can't see, such as others' perceptions or the congregation's experience.

Churches using both mirror and window feedback avoid blind spots and foster holistic growth. Hence, churches can use both mirror feedback for self-awareness and window feedback for seeing others' perceptions. Combining both types fosters a growth and outreach perspective.

### 9. Case Example: The Excellence Cycle

#### The Excellence Cycle

**Plan → Deliver → Evaluate → Adjust → Communicate**

A practical cycle for feedback and growth looks like this:

1. **Plan** → Design ministry or event with clear objectives.
2. **Deliver** → Execute with preparation and excellence.
3. **Evaluate** → Collect feedback from all levels.
4. **Adjust** → Implement improvements immediately.
5. **Communicate** → Share changes with the congregation and celebrate progress.

This cycle keeps churches moving forward, not stagnant. It helps churches stay relevant and make a meaningful impact in their communities with the gospel.

***When you act decisively, you will witness transformation-not just in numbers, but in depth, health, and lasting impact.***

***Church members arrive for all meetings with expectations. Dissatisfaction arises when expectations surpass experiences. Satisfaction occurs when experiences exceed expectations. Feedback helps close this gap.***

### 10. The Benefits of a Feedback-Rich Leadership Culture

A culture of feedback produces lasting fruit in many ways:

- **Healthier Teams** - Volunteers feel valued and heard, reducing burnout.
- **Higher Excellence** - Ministries are consistently refined and upgraded.
- **Stronger Trust** - Members trust leaders who listen and act.
- **Sustainable Growth** - Systems and feedback make growth repeatable and transferable.
- **Deeper Impact** - Exceeding expectations creates stronger discipleship and broader outreach.
- **Innovation** - Feedback sparks creativity and keeps methods relevant to changing times.
- **Leadership Development** - Future leaders grow by learning to give and receive feedback.

Developing feedback skills is essential for intentionally discipling and cultivating future church leaders.

#### Conclusion

Church leadership is a sacred responsibility. Growth without feedback is incomplete. Any church seeking to grow and leave a lasting legacy must adopt systems thinking, incorporate feedback loops, and cultivate a culture of evaluation.

**Remember this: everything a church does is a message.** When the church operates with excellence, intentionality, and humility, it communicates the worth of the gospel and the value of every soul. What message is your church or ministry communicating?

Pastors and leaders, take bold steps to embrace feedback. Design systems that give everyone a voice and facilitate ongoing evaluation. Challenge teams to see feedback as a tool for growth. Commit now, and lead your church to transformative and lasting change.

When you act decisively, you will witness transformation-not just in numbers, but in depth, health, and lasting impact. Choose today to boldly build a feedback-rich culture that honours God and changes lives-starting now and for generations to come.

Make every step intentional, knowing the future of your church depends on the actions you take today. Begin.

Key takeaway: Every action reveals your church's core values and priorities to the world.



# EXECUTIVE DIPLOMA IN CHURCH ADMINISTRATION

Church Administrators Society of Nigeria (CASON), in collaboration with Babcock University is offering an Executive Diploma in Church Administration to bridge the knowledge gap that exists in churches and faith-based organizations. The goal is to help church organizations manage the resources effectively using the best standard practice in line with biblical wisdom.

## PROGRAMME OBJECTIVES

- 1) To prepare competent administrators for the church with combined methods of academic and professional training.
- 2) To create a pool of skilled and effective personnel for churches and ministry organisations.
- 3) To ensure adequate preparation of current and aspiring church leaders and managers for excellent Christian work.
- 4) To support the ministerial and spiritual learning of pastors and staff members with knowledge of Church Administration and Management.
- 5) To promote spiritual, intellectual and professional development of church administrators in Africa.

## PROGRAMME DURATION

The programme runs for six (6) months. It is structured into two (2) semesters, with one full day lecture time per week. There will be a two-week break in between the first and second semesters.

Each semester ends with assignments and examination as evaluation tools for certification and graduation.

## STUDY FORMAT

Lectures hold at CASON Lagos study centre and/or ONLINE, plus sitting at Babcock University. Live classes hold weekly on Tuesdays

## ADMISSION REQUIREMENTS

Admission into the programme is merit-based. Applicants are expected to possess a minimum of O'Level (WAEC/NECO) certificate with five (5) credit pass including English Language.

## COURSES INCLUDE:

- 1) Business Communication
- 2) Church Administration & Control
- 3) Statistics for Church Management
- 4) Church Finance and Accounting Procedures
- 5) Law and Government Regulations
- 6) Church Project and Event Management
- 7) Church Ethics and Philosophy
- 8) Church Information Management
- 9) Homiletics

## ADMISSION PROCESS

- 1) Obtain application form at our Lagos office
- 2) Fill and submit the form with the required documents
- 3) You get provisional admission offer after review
- 4) Pay the required fees
- 5) Attend lectures on given date

## FURTHER ENQUIRIES

CASON Secretariat,  
House 7 Plot 2-3, Kudirat Abiola Way  
First Bank Bus Stop, Oregun, Ikeja, Lagos.

**Tel:** +234 (0) 702 500 8505

**email:** [casonorg@gmail.com](mailto:casonorg@gmail.com), **website:** [www.thecason.org](http://www.thecason.org)



# DON'T GET TOO **churchy** WITH **gifted hands**



Dr. Kunle Hamilton

*As a leader you may have found yourself loving the deeds that promote growth in your ministry, but loathing the doer? Or is it that you love both the deeds and the doers, but you can't understand why gifted doers hardly stay long enough in ministry?... they are special and you probably need them more than they need you. The only One we all need the most is God Almighty. Touche!*



Some church pastors and administrators are really good at spotting gifts or talents among members of their congregation, whereas most church leaders are too self-focused and they become too blind to see the wealth of wits and gifts wasting away right before their eyes.

We often get too churchy looking for Genesis to Revelation – that is, wanting to see the holy scriptures playing out in the speech, dressing and behaviour of our church members before we even begin to contemplate pooling them into useful units or departments of the church for the Lord's use. They are not at fault, we are.

As a leader you may have found yourself loving the deeds that promote growth in your ministry, but loathing the doer? Or is it that you love both the deeds and the doers, but you can't understand why gifted doers hardly stay long enough in ministry? These are real issues that we must find solutions to in order to maximize the output of gifted folks in ministry and their length of stay in our different churches.

When we are able to get an exceptionally gifted media, brand, tech or fintech professional to get interested as a volunteer or associate in church, it means we have someone who can expertly help your vision by running with it and taking responsibility as the vision is appropriated into missions, services, acts, tasks or projects, etc. Such an associate cannot be seen or treated like your regular foot soldiers in the ministry.

Rather, they are special and you probably need them more than they need you. The only One we all need the most is God Almighty. Touche! Therefore, you will do well to treat such associates (noun) with respect akin to what you give your higher-ups like pastors, deacons and deaconesses as well as HODs whose responsibilities are so critical that you can associate (verb) them with the growth and success of your spiritual assignment or commission.

## UNDERSTANDING GIFTEDNESS

Let us deconstruct 'giftedness' as it relates to ministry. It



includes spiritual and secular gifts and accomplishments that we may find in some people that are attracted to your person or your calling. All too soon, it becomes obvious to you that they have something special to offer in ministry. Gifted people are said to be the key to innovation.

Giftedness, for the purpose of this brief article, will focus on associates with high academic, professional and life-skill competencies that qualify as highlights or flashpoints of giftedness. I also exclude 'IQ Club Mensa' (i.e. people with an IQ higher than 180) whose brilliant brains may make them grossly dysfunctional among regular folks like you and I.

Rather than have a third-class graduate that is uncharted or an incompetent tutor, every leader usually prefers a first-class graduate, chartered professional or highly resourceful, fluent and society-savvy person as an associate in ministry, sometimes when you are also that 'gifted' but most especially, when you are not.

Giftedness is often accompanied by specific types of behaviour or characteristics. The gifted think in a critical way, 'out of the box'. They shy away from social and religious pressure. They often challenge constituted authority. But they are eager to solve them and drive innovation. These days, IT experts on social media are helping to grow ministries faster than roadshows, outdoor crusades, bus and street evangelism or pulpits and microphones.

Gifted associates in ministry have three main traits (Jacobsen, 1999) plus at least 22 more that my studies have shown (Hamilton, 2012) all laid out into 6 categorisations (6 being the number of man):

- Understand concepts very quickly; often think, talk and act quickly.
- Irritable and inquisitive, but self-motivated and keen to solve problems.
- Creative, brimful of ideas, opinionated, averse to authorities and ideals.
- Extremely sensitive to all kinds of stimuli; some

perceived rather than actual.

- Perfectionists, but they are poor with time-keeping; introverts and vulnerable.
- Insatiable, intolerant, inconsistent, dominant, snubs and show-offs (25 traits)

### **HERE IS WHAT TO DO WITH GIFTED HANDS; START WITHIN YOURSELF**

Remind yourself about this: There is no competition in vision, only collaboration in mission. Gifted folks or associates within your congregation are sent to you for the Lord's use and for discipling as much as you too are sent to them. Only when you successfully add spiritual virtues to associates can their gifts add value to the ministry. Apply the Master's 70 x 7 rule - a great recipe for successful Pastor/Associate relations - by not getting angry or frustrated by the nuances and traits of the highly skilled and highly gifted members of your congregation that can make invaluable contributions to the work of the Gospel under your care.

### **FOOD FOR THOUGHT**

The delicate balance we need to strike with gifted associates in our ministries is cultivating the best brains into becoming your best hands (and sometimes too, your eyes, ears, nose, etc) in ministry.

Remember, your associates are your lean-on (Steve Akoni, 2008). If they are not schooled, trained and disciplined, they can (A) Get trampled upon at the 'gates of Samaria' like the King's lean-on Officer, or they can (B) Runaway and abandon ministry duties at the slightest hint of discomfort like the Samaritans did. Don't use and dump gifted associates; rather we ought to disciple them just the same way we owe that to the other souls that our calling or commission attracts into our care! Look out for them in drama, music, admin, studio, hospitality, protocol, finance, logistics, vocations, teaching, ushering, IT, graphics, etc. They are there, waiting to become better versions of themselves in their personal trinity of body, soul and spirit, even as they get blessed the more in their selfless service to the Holy Trinity of God, Jesus and Holy Spirit.

### **MANAGERS' TIPS FOR MANAGING GIFTED ASSOCIATES**

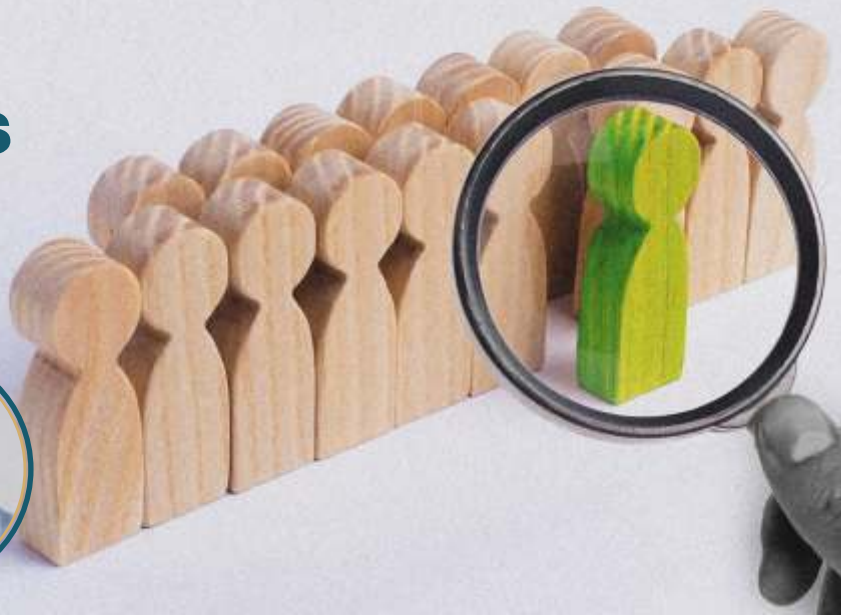
- Be a good example - the 'Good Hand' for others to look up to and emulate.
- Train and retrain your good hands to retain them.
- Minister 'bread and wine' to their souls; like an anointed Melchizedek.
- Grant them access to you so you don't lose them to frustration.
- Assign them as good hands to responsibilities they will thrive at.
- Align their personal trinity to the will of the Holy Trinity.
- Make money work for them rather than them work for money.



# From Pew to Purpose: Practical Ways to Identify Ministry Gifts

**Pastor Seyi Oladimeji**

President (Cason) &  
Lead Consultant (CMC)  
Aug 2025



## Introduction

Every believer has a unique role in the body of Christ, equipped with spiritual gifts for the building up of the Church (1 Corinthians 12:4–7). We are the living stones (1 Pet 2:5) with which He intends to build His Church (Mathew 16:18) on earth today. Moving from “pew to purpose” means transitioning from being a passive attendee to an active participant in God’s mission. The first step is recognising that ministry is not just for pastors or leaders—it’s for every believer. Romans 12:6–8 reminds us that gifts differ according to the grace given to each of us, and discovering them is essential to fulfilling God’s calling in our lives and His Church.

## Practical Steps to Identify Ministry Gifts

### a. Prayer and Spiritual Discernment

Begin with intentional prayer, asking God to reveal your gifts (James 1:5). Invite the Holy Spirit to guide your self-discovery, as He is the giver of spiritual gifts (1 Corinthians 12:11). In Jeremiah 33:3 God gave us an open invitation to call Him “Call to Me, and I will answer you, and show you great and mighty things, which you do not know.”

### b. Biblical Teaching and Gift Awareness

Churches can conduct teaching series on spiritual gifts, explaining each one’s biblical basis and purpose. Awareness often sparks recognition in believers who may not have previously seen their abilities as ministry tools. The most comprehensive teaching on this is from Rick Warren’s book on “Purpose Driven Church” called SHAPE. Where S- spiritual gifts, H- Heart, A- Abilities, P- Personalities and E- Experience. That is how God shape everyone to serve Him on this side of eternity.

### c. Spiritual Gifts Assessments

Practical tools like questionnaires or guided assessments can help individuals reflect on their experiences, strengths, and passions. These tools don’t replace prayer or discernment but offer helpful insight. Some of these assessments are available online; some are free, while

others require a fee before use. Choose the one that you can use in your church, given your peculiarities and context.

### d. Observation and Feedback

Often, others see our gifts before we do. Encouraging feedback from pastors, ministry leaders, and peers can confirm patterns of gifting (Proverbs 27:17). This is where mentoring or discipleship comes in. Those who are older, not by age, but by spiritual maturity, can help us to discern the grace of God in our lives that we are not conscious of.

### e. Trial and Service Opportunities

Sometimes, the only way to discover a gift is to try serving in different areas. 1 Peter 4:10 calls believers to “use whatever gift you have received to serve others,” and this service reveals where fruitfulness and joy align. There is a popular saying, “Use or Lose”. If you are not using the gift that God gave you, like the man with one talent who went and hid it in the ground, you will soon lose it to those who are using their abilities.

Identifying a gift is only the start; the Church must help believers **activate** it. This involves providing clear ministry pathways, mentorship from experienced leaders, and ongoing training. Just as Barnabas nurtured Paul’s early ministry (Acts 9:27), leaders can walk alongside new servants to help them grow in confidence and effectiveness.

## Conclusion

When members move from pew to purpose, the whole Church becomes healthier and more effective in mission. Spiritual gifts are not meant to be hidden (Matthew 5:14–16) but to shine for God’s glory and the good of His people. A church that intentionally identifies, develops, and deploys gifts experiences growth—not only in numbers but in spiritual maturity, unity, and impact. Blessings!

# Leveraging Technology for Talent Development in the Church

How Churches Can Use Digital Platforms to Streamline Training and Talent Management



**Segun Adegoke**

(PMP, FCIA, CCAP)

Certified Church Consultant

*The church thrives on people. Beyond facilities, finances, and programs, it is men and women who drive the mission forward. Effective talent management in the church means ensuring that members are spiritually nurtured, while also being equipped with practical skills that enable them to serve faithfully.*

In today's rapidly evolving world, the church cannot afford to remain behind in how it manages and develops talent. Talent development is no longer limited to the corporate space. Churches, as growing institutions with dynamic responsibilities, need to create systems that identify, train, deploy, and retain capable leaders and volunteers. With the increasing adoption of technology across industries, leveraging digital platforms for talent development has become both timely and necessary. For Nigerian churches, the integration of technology into human capital management can significantly enhance ministry effectiveness.

## The Imperative of Talent Development in the Church

The church thrives on people. Beyond facilities, finances, and programs, it is men and women who drive the mission forward. Effective talent management in the church means ensuring that members are spiritually nurtured, while also being equipped with practical skills that enable them to serve faithfully. As Paul admonished Timothy, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2, KJV). This highlights a generational system of talent transfer, which technology can now accelerate.

## Why Technology?

Technology allows churches to break geographical, financial, and literacy barriers in talent development. The

COVID-19 pandemic demonstrated the power of digital tools, as churches were compelled to migrate to online worship, Bible studies, and discipleship. This same model can be applied to talent management by creating scalable systems for training, mentoring, and evaluation.

Key benefits include:

- **Scalability:** One digital training can reach thousands across different branches.
- **Accessibility:** Members in rural areas can access the same training resources as those in urban centers.
- **Data-driven decision making:** Digital tools can track participation, skill growth, and readiness for leadership roles.
- **Flexibility:** Volunteers can learn at their own pace, reducing pressure and increasing retention.

## Digital Platforms for Talent Development

### 1. Learning Management Systems (LMS)

Platforms such as Moodle, TalentLMS, or custom church-specific solutions can serve as repositories of training materials. Courses on discipleship, leadership, finance, conflict resolution, and ministry protocols can be uploaded and tracked. For instance, Redeemed Christian Church of God's (RCCG) School of Disciples has incorporated e-learning in some of its training modules (Adetunji, 2021).





## 2. Video Conferencing Tools

Zoom, Microsoft Teams, and Google Meet have proven effective for real-time training. Churches can schedule leadership workshops, ministry group mentoring, or workers' orientation programs online, ensuring inclusivity and flexibility.

## 3. Mobile Apps

Custom church apps can integrate sermon libraries, discipleship courses, volunteer schedules, and communication channels. According to Barna Group (2022), over 65% of millennials prefer engaging with learning resources via mobile devices, making this a key strategy for talent development in youth-driven churches.

## 4. Digital Mentorship Platforms

Technology allows for structured mentorship beyond face-to-face interactions. WhatsApp, Telegram, and Slack communities can facilitate guided discussions, feedback sessions, and prayer support. These platforms create accountability structures for nurturing young leaders.

## 5. Human Resource and Volunteer Management Systems

Digital HR tools adapted for churches, such as Breeze CHMS, Planning Center, or Elvanto, help track member skills, availability, and ministry placements. This ensures that individuals are deployed effectively, reducing burnout and improving satisfaction.

## Challenges and Considerations

While the opportunities are vast, certain challenges must be considered:

- **Digital divide:** Not all church members have equal access to devices or stable internet.
- **Cost implications:** Subscription-based platforms may strain church budgets.
- **Cultural resistance:** Some leaders may prefer traditional face-to-face models.
- **Cybersecurity risks:** Protecting church data requires intentional investment in secure systems.

## Strategic Steps for Implementation

1. **Assessment of Needs:** Churches must evaluate the specific skills and ministry areas requiring structured development.
2. **Phased Adoption:** Start with low-cost or free tools, then scale up as impact grows.
3. **Leadership Buy-In:** Senior pastors and administrators must champion the adoption of digital platforms.
4. **Capacity Building:** Train staff and volunteers to manage and sustain digital platforms.
5. **Monitoring and Evaluation:** Use analytics to measure participation, retention, and ministry outcomes.

## Examples:

- **Life.Church (USA):** One of the largest churches globally, Life.Church uses its online platform not only for sermons but also for leadership development and volunteer training.
- **Christ Embassy (Nigeria):** Known for its LoveWorld apps and digital platforms, the ministry uses technology to train and mobilize members across continents.

## Final Thoughts

Technology is not a replacement for spiritual discipleship but a multiplier of it. For Nigerian churches, adopting digital platforms for talent development is not optional but essential for long-term growth. CASON has a unique role to play in equipping church administrators with frameworks, tools, and best practices for this integration. By doing so, churches will not only streamline their training and volunteer management but will also build sustainable systems for multiplying leaders in the 21st century.

## References

- Adetunji, A. (2021). Church Education in the Digital Era: A Nigerian Case Study. Lagos: MIV Publishers.
- Adegoke, S. (2025). The Digital Mandate: Reaching the World for Christ through Technology and Social Media . Lagos: Dave and Abby.
- Barna Group. (2022). The State of Digital Discipleship. Ventura, CA: Barna Research.
- Omotayo, F. (2020). E-Learning Adoption in African Churches: Challenges and Opportunities. African Journal of Religious Studies, 12(3), 45-60.
- Ojo, M. (2019). Technology and the Future of Church Administration in Nigeria. Ibadan: Spectrum Books.
- Pew Research Center. (2021). The Future of Religion and Digital Engagement. Washington, DC: Pew Forum on Religion & Public Life.

*Segun Adegoke is a church consultant, executive coach, and currently serves as CASON Registrar. He is passionate about equipping churches to thrive in the digital age. He is the author of Effective Witnessing, The Digital Mandate and other works focused on discipleship, leadership, and church growth.*

# HARNESSED FOR DESTINY:

## MANAGING AND RETAINING TALENTS TO BUILD GOD'S KINGDOM ON THE EARTH.

**Pastor Kayode olorunnisola**

Certified church Administrator and the resident pastor,  
The Dream Centre of the Life Oasis Int'l church. Surulere, Lagos.



### INTRODUCTION.

The impact of the mismanagement and the subsequent loss of talents in the church to the economy of God's kingdom is enormous. When talents are not harnessed for God and retained in the church to build the kingdom of God the devil hijacks them. The devil is taking advantage of the gaps in harnessing and keeping talents in the church today to use God's investment in his children to build his army of rebels against God and His church. Thank God for stirring up the heart of the leadership of CASON to address and arrest this trend as the scripture clearly stated in 2 Corinthians 2:11 (King James Version) "Lest Satan should get an advantage of us: for we are not ignorant of his devices".

This article seeks to address the foundational matter of harnessing souls into destiny when they join the church. I believe that this subject will help to breed sound believers that will not be tossed around by the devil from generation to generation. The time is here for a divine takeover and high retainership of the talents in the church.

To be harnessed means the following:

- to channel something in a direction
- to be directed well,
- to be controlled,
- to be utilized, and
- to be restrained positively for positive things.

The world is full of examples of both

harnessed and unharnessed forces. A volcano erupting, for instance, is an unharnessed force because it is disruptive. Lightning, thunder and flashing that kill people are also unharnessed power. But the Kainji Dam in North central region of Nigeria, on the contrary, is a form of harnessed power that generates electricity just like the wind can be harnessed to generate power. When God is moving through the calling, it is because of what must be harnessed. So as a minister, when ministering, understand that God is harnessing things in His people. Divine harnessing is where a man's prosperity is, while Satanic harnessing eventually leads to poverty, struggle and sorrow. There are things God puts inside every man that details how God has made him.

These things include: Skills, abilities, talents, attitude, nature, temperament, and uniqueness.

### WHAT DOES GOD HARNESS IN A MAN?

- spirits and thoughts.
- passions
- flesh
- appetite,
- desires,
- resources,
- possessions, and
- destinies which are the special giftings of God in him that must be harnessed.

God's people must be harnessed for His purpose on earth, and He does it mostly through the five-fold ministry

offices—Apostles, Prophets, Evangelists, Teachers and Pastors.

*1 Corinthians 6:15 states "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid".*

A minister's job is to harness God's people, and as an apostle, a prophet, evangelist, pastor or teacher, the ministry must be one that will come in conflict with the flesh of people, and with other things trying to grab them.

Two words that must be noted as you read through this chapter are: harnessing and entanglement.

### CHANNELS OF DIVINE HARNESSING

#### Harnessing Through The Calling:

Everyone who has a ministry or is called into the offices of apostles, prophets, evangelists, teachers, and pastors must understand that some of the responsibilities God wants them to have, is to harness God's people. Exodus 13:18

#### Harnessing Through The Word:

Exodus 13:18 18. But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. A man of God always goes to a fantastic depth whenever he is ministering in our church as compared to when he ministers in his own church. This is because the level of harnessing determines the level of depth.

**Harnessing By Joining:** 1 Corinthians 6:15 "Know ye not that your bodies are



the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid".

There are two joining that a man can be involved in, either with the Lord or with a harlot. If a man is not joined to the Lord, he will automatically be joined to the harlot, and it is the ministry of the five-fold officers to join people to the Lord. Be intentional to join the people God joins to your church to God through strong discipleship and training process.

### **Requirements For Divine Harnessing**

#### **Spiritual Leaders**

Proverbs 29:18 "Where there is no vision, the people perish: but he that keepeth the law, happy is he".

The first thing God does to harness a people, for Himself, is to give them a spiritual leader. God gives people leaders—and most especially spiritual ones—because a man can have great leadership capacity from heaven and successfully harness a nation to do something great, but not necessarily for God, and end up perishing after it all. There have been men in the past who had no spiritual leader they were responsible to for the purpose of harnessing all the capacity for greatness inside them to be a weapon in the hands of God when they function among men. The result is often disaster somewhere on the road of destiny.

#### **Daily Choice and Decisions.**

There is nothing lesser in God; instead, there is always something better. But when a man is not harnessed, he is choosing the lesser road. Sometimes when a Christian is becoming lesser, it might not be the devil attacking him; he might be avoiding harnessing.

#### **Pastoral Leading**

As a minister of the gospel, you must understand how to navigate the place of ministry to the place of leading, because calling people from membership to ministry is one of the things God called the pastor or a ministry calling to do. Ministry can be prayer, outreaches, counselling, and teaching. When a man is harnessed, it means he is hooked on something that

drives him to become better or maximized.

When harnessing is done, a certain spirit begins to come out of such life, and that spirit manifests in the following forms: truth, purity, perseverance, godly standards, discipline, moderation, excellence (requirements for divine harnessing), passion and compassion, care, true love, correction, forgiveness, order and structure, planning and foresight, visions and visionary, focus, wealth, seeding, might and strength, boldness and courage, accuracy and precision, wisdom, simplification and the spirit of faith.

When you stand in your calling as a minister, look at the senses that you must produce in the people. When you are truly ministering effectively, you will produce the following sense, awareness, or sensation:

A sense of divine destiny, divine direction, meaning to life's experiences, divine assignment, a journey somewhere, divine involvement, participation and commitment, accountability, and a sense of the process ('something is happening inside me')

This is what happens when a man is around the calling, because he is serviced and ministering well. During that time, not everyone will come along, but for those who will, there will be an obvious change. The orange, for instance, gives off juice when it has been processed, but there was a time it was on the tree. It changed after it left that tree and was peeled and then squeezed.

#### **Following**

When you see people, who have been around a calling for a long time and there are no changes, it means they are not following, because it is in following that the changes take place. Everyone must therefore make a decision not to remain the same on the journey of destiny.

When Elisha became the prophet, the sons of the prophet were aware of when he started. Some of them had been with Elijah before Elisha started, but they were not changing. Elisha was changing because he was serving. Ministry must bring about

the change in people; what they are this year should not be what they were last year; the changes must be better, not lesser.

### **PRACTICAL KINGDOM PLATFORMS TO HARNESS INTO THE KINGDOM PROCESS.**

- Soul winning
- Discipleship
- Minstrel
- Kingdom financiers
- Helps ministry
- Kingdom publicity
- Intercession
- Micro pulpit (teaching platforms within the local church)

Don't hook God's people only to the practical church department activities, as good as departmental activities are, it is rather the kingdom activities as stated above that hook their spirit to their destiny and qualifies them for spirit flows in the kingdom.

### **CONCLUSION**

We must have clear cut and effective systems in place to harness talents that God is sending to our churches. Many talents are really rotting away because they are not trained to know that every member of the New testament church is a minister.

"Everyone is ordinary until they are trained, it is training that brings out the specialness in everyone." Rev Olusola Areogun.

Every member must be trained and harnessed to fulfill their God given destiny. As we intercede and trust God for the restoration of the hijacked lost talents to the world, we must not leave the back door of our churches open to further invasion of the gates of hell through carelessness in harnessing kingdom talents to advance the cause of God's kingdom on the earth.

Lastly, harness people through proper discipleship programmes: identify callings: graces and talents, then release them to serve the will of God via the local church platforms.

*Ref: Harnessed for Destiny – Rev Olusola Areogun.*

# Vision

To become the foremost regulatory body of excellence that sets the professional framework for the practice of Church Administration and Management.

# Mission & Objective

To promote the practice of Church Administration and Management as a discipline and facilitate adherence to global ethical standards in Church Organizational Management.

# Operational Guidelines:

**Enlightening** Church Trustees and top decision making body of the church on how to make informed decisions on contemporary statutory regulatory issues

**Equipping** Church Administrators with contemporary requisite managerial skills and organizational growth

**Certifying** Church Administrators and managers to carry out the duties of the discipline professionally

# Core Values

**S** Spirituality **P** Professionalism

**I** Integrity **C** Competence **E** Excellence

(SPICE)

## MEMBERSHIP IN CASON

CASON membership is basically in three (3) levels; Student, Affiliate and Certified Membership. It is non-denominational and open to qualified applicants from all walks of



## CASON MEMBERSHIP BENEFIT

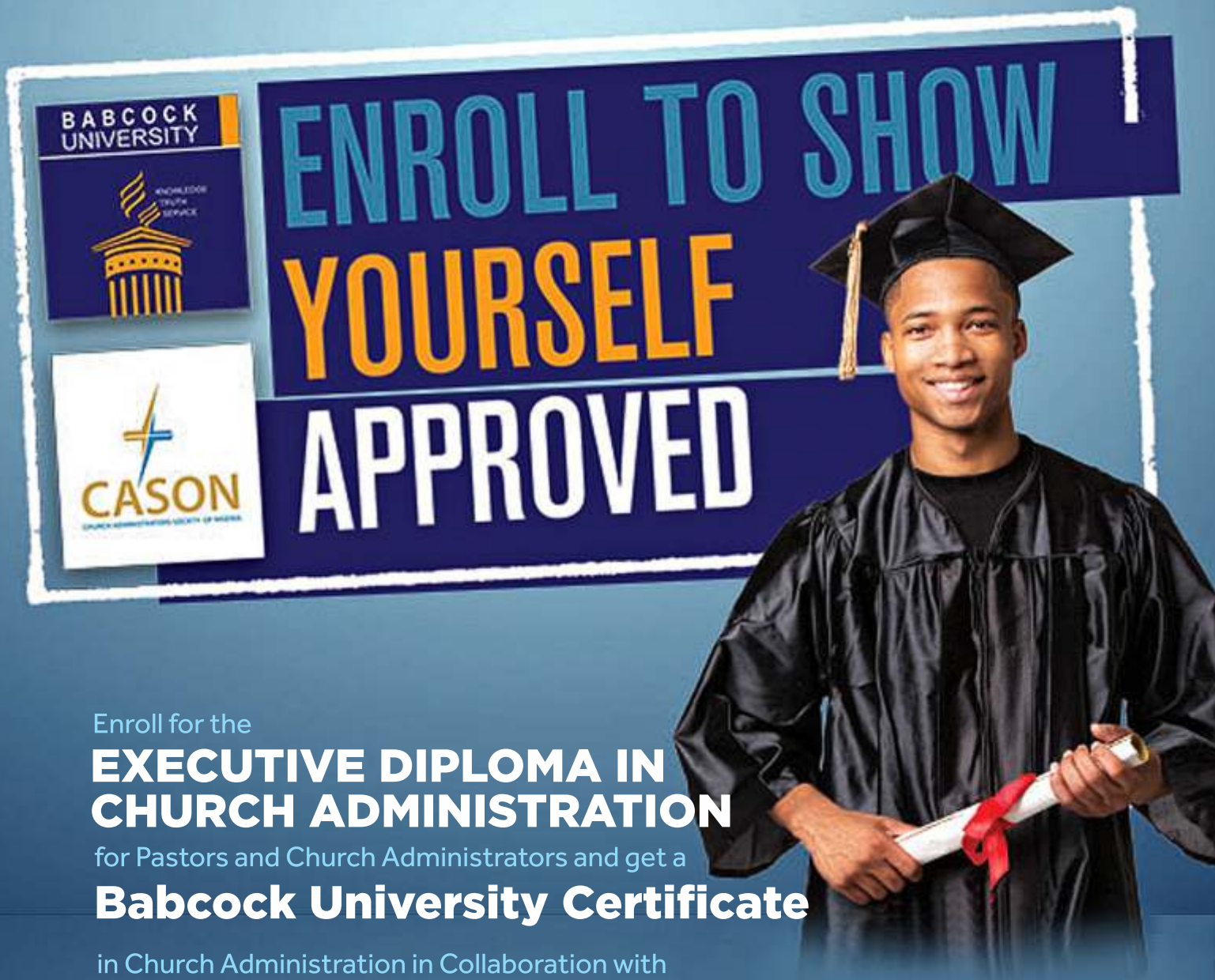
- Career path and prospect
- Discount on seminars and workshops
- Society recommendation to prospective ministry employers
- Recognition as a professional
- Free ministry and professional counsel
- The use of designate (i.e CCA) after your name (for certified members only)

## Join Us Today

**Your easy steps to becoming a member:**

1. Log on to [www.thecason.org](http://www.thecason.org)
2. Click on membership
3. Indicate application form type
4. Complete form accurately
5. Make payment and Submit





Enroll for the

## **EXECUTIVE DIPLOMA IN CHURCH ADMINISTRATION**

for Pastors and Church Administrators and get a

## **Babcock University Certificate**

in Church Administration in Collaboration with

## **Church Administrators Society of Nigeria.**

*For further enquiries:*

07025008505   casonorg@gmail.com

info@thecason.org | bced@babcock.edu.ng

www.thecason.org | babcock.edu.ng

**REGISTRATION IN ONGOING**