

THE ROLE OF THE PRESBYTER

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VISIONARY PLANNING LEADERS

A few years ago, we did a comprehensive review of the South Texas District. (Since that review, the district has now become two districts: South Texas and South Central Texas.) This evaluation committee interviewed the district leaders and key pastors, designed and conducted surveys, and collected the results from a large portion of our ministers. Their findings led to a host of pointed recommendations from minor editing corrections in the district policies to major matters such as the optimal number of sections needed within the district. The committee did great work, and their recommendations rippled throughout our district.

One of the more interesting series of questions, to me, was how ministers view the role of presbyter. The surveys asked ministers to express their agreement or disagreement with the following roles of presbyters. "Is the presbyter the pastor to the section's minister? Do you agree, disagree?" "Is the presbyter mentor to the section's ministers?" "Is the presbyter the trainer for section's ministers?" Several questions continued along this line.

The results were very interesting. The committee reported that the presbyter's role has evolved over time in our district to become that of a **mentor**, a **trainer**, and a **visionary planning leader**. The committee asked the district to revisit the job description of the presbyter to incorporate these elements. Their conclusion was: "Whatever a presbyter has been to ministers in the past, the role of presbyter has changed significantly."

I've had the privilege of serving many years in various section and district jobs including youth president, full-time administrative assistant to the superintendent, Bible college executive, presbyter, district secretary, and district superintendent. Of all the jobs I've held, I'm not sure any have been more rewarding than that of presbyter; for truly, the presbyter is the vital link between the district and the local minister and congregation.

The presbyter not only models exemplary behavior and spiritual discipline to all ministers in a section, he also serves as the visionary leader for that section. Without him, the section would be flying solo into its own directions and pursuits. With him, the section complements the efforts of the district and Kingdom at large.

Districts vary in how presbyters are elected and how they function, but by and large most of what I share will work to some degree or another in most districts. The primary emphasis of this material is to shift the presbyter's role from maintenance to growth, from policing to promoting, and from standing on the sidelines to moving into the training and mentoring roles. Such a transformation of the presbyter's job description will go far in fulfilling the vision of the district superintendent and district board.

Administrative Work of the Presbyter. Before we consider the new capacities in which a presbyter is viewed, let's examine the serious administrative responsibilities that are part and parcel of the presbyter's role. Included in the General Board Policies section of the UPCI Manual and on the UPCI ministers website (www.upciministers.com) is an official job description we've developed for the role of presbyter. It's impossible to overlook that the presbyter has some unique administrative tasks to fulfill. His authority is derived from the district superintendent; thus, in the UPCI Manual he's called the district presbyter. He assists the district superintendent in a variety of ways.

First of all is **communication**. The presbyter is a mouthpiece for the district to the ministers with whom he interfaces. He relays district plans and initiatives to the ministers within his assigned sphere of influence. At times, the presbyter may be called upon to communicate specific information to individual ministers, ranging from the importance of complying with the district financial plan to underscoring the importance of staying true to our Apostolic message and lifestyle. In all the communications, it's good for the presbyter to copy the district superintendent and district secretary. This not only keeps everyone in the loop but also provides greater assurance that all district leaders are speaking the same thing.

The second element of administrative work is that of **pastoral elections and transitions**. Under the district superintendent's oversight and at his instruction, the presbyter conducts pastoral elections. The procedure for pastoral searches and pastoral election meetings can be found in the Handbook for District Superintendents and on upciministers.com. This means that all pastoral candidates should be cleared by the district superintendent. It also means following whatever procedures the superintendent, the Manual, and the local church constitution may require. A church is never so vulnerable as it is during such transitions. While each church is congregational in government, the presbyter can provide stability, insight, and direction during such pivotal times.

A third element of administrative work is **cooperation**. The presbyter can foster harmony, unity and ethics amongst the ministers in his section. He may also be called upon to resolve some ethical issues and grievances among ministers. Because of this, his own behavior should be above reproach. In recognition of the importance of his role, the presbyter has the same right to appeal to ministers in his section as the district superintendent does for the ministers of the entire district. One of the vital roles played by a presbyter is to act as the “daysman,” or mediator, to brethren having disputes among themselves. Healing such rifts and divides not only creates greater harmony in the section, but it magnifies the Kingdom and our Lord.

A fourth area of administrative work is **oversight**. Although we elevate the idea of “servant leaders,” oversight is still a function of the presbyter’s work. If the district is divided into sections, the presbyter calls for and chairs all section business meetings. To this extent, the presbyter should familiarize himself with the proper order of business and with planning.

A fifth area of administrative work is **local church involvement**. On occasion, the presbyter will be asked to serve on the board of a newly formed or reorganized church by virtue of his office. Although the presbyter is not pastor to the pastors, he can be a calming factor in select situations where local churches need outside assistance. The presbyter may also be called upon to set a church in order. Procedures for this are found on upciministers.com.

A sixth administrative function is his **participation in any and all district functions**. The presbyter is a member of the District Board and a vital part of a district’s unified effort. As such, he should be an example in his participation in all district events and functions.

A seventh area of administrative work is in the strategic area of **judicial matters**. On occasion, the presbyter may field accusations from individuals leveled against a minister. In some cases, the presbyter may be able to work with all parties involved to resolve the matter where it does not go forward into the judicial procedure. If that isn’t possible—and in some serious cases, it isn’t possible—then the presbyter should connect the complainant with the superintendent so that he may explain the proper procedure to file a complaint or grievance. In all such cases, the presbyter should keep the superintendent informed. The presbyter may, at times, be asked to serve on an investigative committee in the judicial procedure. There is a procedure for this work, and it’s also found in the Handbook for District Superintendents and on upciministers.com.

An eighth area of administrative work is **planning**. In districts where this applies, the presbyter serves with the section secretary and the section department directors to develop a cohesive section calendar for each forthcoming year. The presbyter seeks involvement of all ministers, finds places for

their talents and gifts to be utilized, and spreads the section events and assignments to as many churches and ministers as possible to make all feel valued and included.

The administrative work of a presbyter is valuable. Quite often, it's time-consuming. In larger districts, it's not uncommon for a section to be equal in size to a smaller, mid-sized district. In such cases, the presbyter's responsibilities are magnified, and a clearer vision is necessary to keep the section on the same page as the district.

Someone once said that each of us needs roots and wings. Roots to stabilize us, and wings to take flight. In a sense, the presbyter has both roots and wings. The roots of administrative work, and the wings of envisioning an evolving future for the section. The presbyter's visionary work is beautiful, and it is wide-orbed.

Growing districts share a single common ingredient: a strategic vision has been cast for the entire district. This vision is usually a five- to ten-year plan that moves the district from one place to the next. This vision encompasses the time, talent, and treasure of the district to achieve its objectives. This vision is usually cast by the superintendent and his designees. That same vision should also place the presbyter front and center in seeing its objectives met on a sectional level. Then, the aggregate of the individual sections translates into district-wide success.

Visionary Work of the Presbyter. As I mentioned at the outset, our ministers are increasingly viewing the presbyter as a visionary planning leader. Since the presbyter serves as a conduit of information between the district and section, the presbyter plays a consequential role in forging and implementing the district's vision.

Let's mention one area of a district's strategic vision: the **growth of the number of new works** (preaching points, daughter works, self-governing church plants, and recruitment of independent Apostolic churches). The presbyter can be the single greatest catalyst to local growth. It is the presbyter who identifies and maintains a list of areas within the section that need new works. He publicizes and mentions constantly in meetings and in communications the section's and district's target cities. He works with local pastors and churches to identify places where new works can be established, and also where area churches can reach out to nearby communities to start preaching points, daughter works, campus ministries, street meetings, and block parties. Additionally, he interacts with area Apostolic ministers who may wish to become part of the UPCI.

The STX District approves sites for new works even before we receive applications from individuals to start those works. Most of these locations we approve were initially suggested by the

presbyters, who know well their areas and where new works are needed. This is not to say that the section is the presbyter's turf. Rather, it's his assigned vineyard to cultivate and to grow for the Master.

Let me give you an example. A number of years ago, I was a full-time assistant to the Texas District superintendent. He asked me to join him on a trip to meet with three pastors in a very large city of our district. At the time, these pastors represented the only churches in that major, metropolitan area. The presbyter had arranged the meeting and took the lead. I'll never forget when the presbyter told those three brethren that there were too few churches for too many souls in the area. I watched as God did what only God can do, hearts began to open, and dreams were born.

Today, in that same city, there are anywhere from 30 to 35 works. Many people worked as God guided them to see this happen, but the logjam was broken because a presbyter acted proactively to fashion a different plan and paradigm for that city. Thus, presbyters are the visionary planning leaders for the section. Only as the sections grow does the entire district grow.

Here's a few thoughts on **how to become a visionary planning leader**. First of all, the presbyter should **absorb the district's strategic vision** and determine how it can best be applied in his section. Some elements of a vision work better for metropolitan areas than for rural areas. The presbyter is the person who's best able to determine what will work and how it will work in his area.

Second, the presbyter should be thoroughly conversant with the **demographics** of his section. He should know which counties are without a church. He should know unchurched communities and unreached ethnicities that lie within the district in general and in his section in particular.

Third, a **pastor's round table** is an excellent way for the presbyter not only to garner needed input and counsel from pastors within that section, but also to share the vision of the district with those pastors. Key pastors can do much in expanding the reach of their congregations into nearby areas that need new works.

Fourth, the presbyter can **forge relationships with independent or other Apostolic pastors** in the section. By maintaining communication with these pastors, it heightens the likelihood of harmonious relations, but also it elevates the possibility that someday those ministers and churches may come into the organization as well. We've seen that happen many times.

Fifth, presbyters can **help to organize** canvassing, street meetings, block parties, and the like, to help new works get their feet on the ground. This is one of the more joyful aspects of being a presbyter. While this is the primary responsibility of the sectional North American Missions director, the presbyter can join with him in seeing new works given a greater chance at thriving.

Sixth, presbyters can use section meetings and communications to **celebrate the wins**. As he elevates the desired result, more and more ministers will catch the vision.

Recap. When a presbyter fulfills his administrative work and steps into the role of a visionary planning leader, greater growth, development, and unity will take place. Buy-in increases from local ministers. One growing section cross-pollinates with nearby sections and, over time, growing sections are the means by which the entire district grows.

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MENTORING THE NEXT GENERATION

In a detailed survey of the ministers in the STX District, one of the common descriptions used in their responses to describe a presbyter was “mentor.” Mentoring the next generation of ministers is perhaps one of the most unexplored but fruitful fields of efforts for each and every presbyter. A number of years ago, Robin Johnston did a study on the average age of ministers in our movement. The findings uncovered the lack of an adequate pool of next-generation ministers. In the years since, there has been an intentional effort to mentor future ministers, and it is succeeding. At the time of this writing, we have more local license holders than in any time in the UPCI’s history.

Yet we always need more laborers in the field. In the STX District we have perhaps a lower ratio of ministers to churches than most: only 1.5 ministers per work. That’s good. It spells involvement. But that’s also not so good because we need more ministers.

This is how a presbyter can be indispensable to the work of God. First, he **can assist local pastors in identifying, activating, and training future ministers**. In many cases, this may lead to a section-wide training program for young ministers. At the very least, through the material on Ministry Central, this can lead to an increased emphasis on the Christian Ministers License in the local church as people become more involved in ministry. The pool for future leaders and credentialed ministers becomes ever larger.

Second, the presbyter can **dialogue with the next generation of ministers**. He can hold regular meetings, formal or informal, in a way to foster camaraderie and strength. Iron does sharpen iron.

Presbyters, then, are mentors. They are not pastor to the pastors. They work alongside their fellow pastors. They are fellow laborers. Yet, like Simon Peter’s shadow that healed, presbyters can influence in a very positive way. Presbyters should seek to elevate the work of ministry itself:

- Ministry is God’s idea, not ours.
- Ministry is a privilege, not a penalty.
- Ministry enhances one’s personal growth.
- Ministry unleashes the power of God.
- Ministry multiplies a church’s potential.
- Ministry is pleasing to God.

- God seeks ministers.

Acts 6 is a case in point. The leaders could not keep up with the needs of the ever-growing church. They brought the church together to discuss the issue, and from that discussion, the next generation of ministers emerged who were full of faith and full of the Holy Ghost. It takes ministers, many ministers, to see God's church grow.

In Romans 16, Paul mentioned 26 people who helped him minister. As Paul served his generation and raised up another generation of ministers, presbyters can do likewise.

There are at least **six required paradigm shifts** for people to move in to effective ministry. First of all is to **move from "serve us" to "service."** We in leadership are placed here to serve and to mentor the next generation. Paul said in Ephesians 4 that gifted leaders are placed in the church to prepare God's people for works of service: for ministry. We serve to release the next generation to be fruitful, so our mindset cannot be "serve us," it's "service."

The second paradigm shift is to **move from "me" to "we."** Many idealize the ministry of Elijah or the Solitary Prophet: alone, aloof, and thundering down judgments. The New Testament opens with a similar ministry, that of John the Baptist, yet this Elijah ministry quickly moved into an Elisha ministry. You may remember, Elisha worked with young ministers. Remember the miracle of the axe head swimming at the school of the prophets? Jesus surrounded himself with ministers-in-the-making, both men and women. When presbyters invite others to minister alongside, they commit to mentoring the next generation. Do you remember when Paul sent Timothy to Philippi? He said of Timothy that he had no else as like-minded (Philippians 2:20). We multiply our efforts when we move from "me" to "we."

The third paradigm shift is when we **move from *impressing at a distance* to *impacting up close*.** One of the challenges young ministers face is that they can fixate on issues that matter less than they imagine: their appearance, their voice, or their sermon mechanics. They need to be taught that most ministry does not happen in the public arena where such issues are of greater importance, nor does ministry happen so much with the masses. Rather, genuine ministry happens up close and personal. The priest and Levite both had the *impressing-from-a-distance* mindset, but it was the good Samaritan who ministered up close; and of the three, he's the only one who made a difference.

We need to undergo a fourth paradigm shift, and that's from ***suppressing the next generation* to *supporting the next generation*.** Some don't see the wisdom of or ever experience the joy in passing the baton to the next generation. Rather, they magnify not letting go and holding on. They don't truly believe the next generation is ever quite ready to accept responsibility. This, of course, is a self-fulfilling prophecy. For if we don't believe the next generation will ever be prepared and ready, then we will not

commit to getting them equipped. There are five ways we can support and not suppress the next generation: (1) empower them, (2) equip them, (3) prepare them, (4) affirm them, and (5) encourage them.

I recently read a study about one denominational church. I won't mention its name, but 89 percent of its youth have left the church by high school graduation. They now experience the lowest number of young ministers attending their conferences than ever before. Their ministers and delegates to their conferences are growing ever older. We take no comfort in this, for the same tendencies affect all religious organizations. Perhaps a partial solution is to be intentional in including the next generation at all levels of an organization.

Kudos may be in order here. I want to thank our local churches, pastors, and organizational leaders for awakening to the need for the next generation in our midst. You not only tolerate the emphasis on raising up youth, but you applaud it and encourage it. This is a fundamental test of moving into the Promised Land of revival and growth. Can we suppress our own feelings so we can support the next generation to grow?

The fifth paradigm shift is to **move from *watching* to *working***. Ministry is not a spectator sport. In the past, we may have emphasized "showing up"; today we emphasize "growing up." You may remember the parable of the eleventh-hour servant (Matthew 20:6-8). The master had gone into the marketplace at the third, sixth, and ninth hours of the day looking for available workers. The harvest was so great that one hour before sunset—the eleventh hour—he went looking for anyone to get involved. He found a man standing idle in the marketplace, and he asked why the man was not working. The man said, "No one has hired me." We need laborers in the field, not loitering on a corner. We need to move them from watching to working. Some things are better caught than taught. We show people how to exit the grandstands and join us in searching the highways and byways for the next soul to win and disciple.

The sixth paradigm shift is to **move from a *comfort mindset* to a *combat mindset***. One of the rules for local licensed ministers is that they have two years to fully activate their ministries (UPCI General Constitution Article VII, Section 6, Paragraph 3.) Credentials with the UPCI does not grant its holder the license to be apathetic or complacent, rather it should motivate him to step forward into greater responsibility and callings. The local pastor has the primary responsibility to help activate such a minister, but a presbyter can also help in this arena by encouraging activation and full involvement in the ministry through his communications, sermons, and conversations. Presbyters have a great opportunity to raise up leaders because of the abiding axiom: leaders raise leaders.

- Leaders who raise leaders don't seek followers; they seek to develop more leaders.
- Leaders who raise leaders don't focus on people's weaknesses; they focus on their strengths.
- Leaders who raise leaders don't ask for a *little* commitment; they ask for *great* commitment.
- Leaders who raise leaders don't impact a *single* generation; they will impact many *future* generations.

A presbyter is a leader who has been authorized and deputized to raise leaders. Promising and potential leaders can be identified by a few key ways. First, they've exhibited leadership in the past. Second, they have the capacity to catch a vision. Third, they have a constructive spirit of discontent. They're never quite satisfied. Fourth, they are willing. Fifth, they have the respect of others. In the South Texas District, several of the presbyters have a meeting once a year for their sections to which they invite all credentialed ministers and their spouses. They also ask those ministers to invite promising leaders they know. That evening is an equipping session where the next generation of leaders begins to emerge.

South Texas District presbyters also have periodic training sessions. Guest speakers and local pastors are used to teach on designated subjects, and all the while, the next generation sees a possible future. The presbyter is the one who lays the tracks upon which ministers may move to greater involvement. He shows them how to succeed, how to achieve a win, either through winning souls and home Bible studies, starting a preaching point, working with their local pastor to do a campus outreach, or some other work. God uses the presbyter to help navigate and advance the next generation of ministers.

When I served as the assistant to the district superintendent, he asked me to help on a project. In a board meeting, presbyters had expressed their desires to see a number of cities reached within our district. As I recall, it was something like 40 towns the presbyters felt strongly should and could be reached. They sensed God had called people to these towns and all that was needed was a signal to those ministers that God was in it and the district was behind them. A deep burden gripped the board and a prayer meeting ensued over those towns that went long into the night. A plan eventually emerged that the presbyters would work through their pastors to identify ministers who had both the potential and the desire to start new works. The superintendent asked me to work with the district secretary, the local presbyters, and local pastors to arrange the logistics for section meetings to highlight these 40 towns. In each meeting we held, the presbyter opened it up, expressing his burden. The district

secretary then preached and asked the ministers to pray and seek God's face. Within the next twelve months, 33 of those 40 towns had new works started. It all began with the desire of the presbyters. They saw what others did not see.

There's a verse that has always challenged me in Joshua 2. It says that God's people served the Lord all the days of Joshua. They even continued to serve God so long as the elders lived who had seen God's great works in Joshua's day. But when that generation died, the Bible says that a generation rose up that forsook the Lord.

It's interesting to see that Moses intentionally mentored Joshua. But for some reason, no mention was made of Joshua's mentoring others. The dark ages of Israel's history were born after Joshua died. In the opening chapter of the Book of Judges, we read of one failure after another. Judah failed to totally capture Jerusalem, a failure that wouldn't be remedied for 500 years. Manasseh lost battles. Ephraim, Joshua's own tribe, failed God. Zebulun failed. Dan failed. Joseph failed. The tribes of Israel fled to the highlands, and the lowlands were handed over to the enemies. Effectively, the tribes were alienated from one another.

Why? Why did that happen? Although it may be too simplistic to give a single reason for this outcome, perhaps one of the reasons is that Joshua did not mentor others like Moses mentored him. Joshua left the responsibility to others, but there is no fathering by committee. We are individually called to mentor.

You will know that you've mentored adequately when you see a generation arise that has a burning desire to serve God and to be used by Him; that has a teachable spirit; that welcomes accountability; and that begins to mentor others as well.

So when should the presbyter begin? It's never too soon to mentor the next generation. Who should you reach? The willing. What should you teach? A curriculum is less important than a date on a calendar. What should you do? Affirm them. Bless them. Lay your hands on them. Then, step back and watch God use them. Presbyters do have a vital role to fill in developing the next generation of ministers.

APPENDIX

Source: UPCI Manual, General Board Policies

DISTRICT PRESBYTER'S JOB DESCRIPTION

1. Overview.

The Presbyter is an officer of the district and is an integral part of the entire district structure, connecting the ministers within each section to the district office, the district departments, and to the district vision and purpose. The Presbyter serves on the District Board and works under the oversight and at the behest of the District Superintendent.

- a. The officers of the district shall be as follows: the District Superintendent, the District Presbyters (one being elected from each section) and the District Secretary-Treasurer (may be one or two persons).

—SOURCE: *UPCI District Constitution, Article 1, Section 1, Paragraph 1*

- b. The District Board shall consist of District Superintendent, District Secretary, and the District Presbyters.

—SOURCE: *UPCI District Constitution, Article 1, Section 2, Paragraph 1*

2. Qualifications. The qualifications for the office of Presbyter are as follows:

- a. Must be a male at least thirty (30) years of age, must have been a minister in good standing with the organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the organization by cooperation in the upbuilding of the work, and must have been a cooperating member of the district for at least one (1) year. Must conform to the Fundamental Doctrine.

—SOURCE: *UPCI District Constitution, Article 1, Section 3*

- b. The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.

We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.

—SOURCE: *UPCI Articles of Faith, Fundamental Doctrine*

3. Constitutional Duties.

The duties of the Presbyter are as follows:

- a. The District Presbyter shall work under the direction of and in cooperation with the District Superintendent in carrying out district work.
- b. In the event the district is divided into section and a District Presbyter is elected from each section, said District Presbyter shall oversee the work of the section in which he is elected under the supervision of the District Superintendent.

- 1) He shall preside as chairman of all sectional business meetings.
- 2) He shall endeavor to maintain a spirit of harmony and cooperation in the section with all ministers, churches, departments of the district and general work.
- 3) He shall be in charge of all sectional fellowship meetings or appoint a chairman to serve in said capacity.
- 4) He shall notify the District Superintendent of all resignations or impending resignations of pastors in the section, and consult with him concerning any complaints that have been brought to his attention regarding any minister in the section, or any difficulty arising between pastors or churches.
- 5) As requested by the District Superintendent, he shall assist in securing pastors for assemblies in his section. (See Sample Pastoral Selection Process and See Sample Instructions for Pastoral Election.)
- 6) As a member of the District Board, he shall examine all applications for license or credentials in his section in advance of their appearance before the District Board.
- 7) He shall supply the District Superintendent with whatever assistance or information he may have which would assist him in carrying out the district work.
- 8) In the furtherance of the work in his section, he shall have the right to appeal to any minister who is a member of his section and any evangelist or missionary currently working in his section.

—SOURCE: *UPCI District Constitution, Article II, Section 2*

4. New Works and Relocation of Existing Works.

- a. The Presbyter should assist the District Superintendent and District Board in processing applications for new preaching points, daughter works, and churches according to district policy. (See also #5.)
- b. The Presbyter should inform the District Superintendent if any works are started or relocated without District Board approval and if any works are discontinued.
- c. It is the responsibility of the Presbyter to follow up on any applications for church relocations:

No minister, or church congregation pastored by one of our ministers, shall relocate or move an existing church in a city or neighborhood where there is another United Pentecostal Church, without written permission from the District Board. All applications for permission to relocate or move an existing church congregation in a city or neighborhood where there is another United Pentecostal Church must be submitted in writing thirty (30) days prior to the District Board meeting. The district secretary shall notify the Sectional Presbyter of the application at least twenty (20) days prior to the District Board meeting. The Presbyter shall notify the neighboring pastors, if applicable, at least ten (10) days before the District Board meeting.

—SOURCE: *UPCI General Constitution, Article VII, Section 7, Paragraph 4*

5. Other Recommended Duties (subject to district policy and procedure)

- a. The Presbyter chairs an annual sectional planning session including the Sectional Secretary and his department heads. The purpose of this meeting is to coordinate the overall calendar and plans of the section.
- b. The Presbyter should communicate regularly with the ministers in the section, individually and collectively, in order to keep every minister connected as much as possible. For section-wide

letters or emails, a copy should be sent to the District Superintendent and District Secretary-Treasurer.

- c. The Presbyter serves as the ministerial liaison to his section and is urged to communicate with each minister on at least a quarterly basis through phone calls, email, mail, texts, or personal visits.
- d. In districts where it applies, the Presbyter serves with the district department director and District Superintendent to form the nominating committee for sectional offices.
- e. The Presbyter is the key person in promoting growth of new churches, daughter works, and preaching points in a section.
 - 1) The Presbyter works with the sectional and district leadership to establish Target Cities where new works can be established.
 - 2) In metropolitan areas, the Presbyter works with area pastors to identify places where new works can be established.
 - 3) The Presbyter makes mention of these Target Cities in sectional meetings and communicates the need to start more works.
 - 4) The Presbyter dialogues with pastors near the Target Cities to ascertain if area pastors may be interested to begin reaching into these targeted areas.
- f. The Presbyter assists in processing all applications for new works (preaching points, daughter works, and home missions works) in the following manner:
 - 1) Required: Contacts any pastor in the same city or community as the proposed new work to notify about the application and to seek input.
 - 2) Recommended: Contacts applicant to discuss his or her preliminary plans and offers guidance. The Presbyter should approach each application with a predisposition to approve qualified applicants. This predisposition does not overlook issues that must be addressed, but it does view each application as the possibility to reach souls and grow the Kingdom.
- g. The Presbyter assists local pastors in activating and training future ministers. The section may choose to have a section-wide training program for future ministers.
- h. The Presbyter seeks to dialogue with and involve the next generation of ministers. Regular meetings or communications should be fashioned for this purpose.
- i. In cases of ministerial disagreement or grievance against a minister, the Presbyter should follow the following guidelines:
 - 1) Encourage reconciliation.
 - 2) Be objective and impartial.
 - 3) Treat everyone with respect.
 - 4) Presume innocence.
 - 5) Be aware of applicable judicial procedure and follow it carefully.
 - 6) Inform the District Superintendent of any matter that is not resolved satisfactorily and in a timely manner.

6. Sectional Matters.

- a. The section shall be an integral part of the district and is under the jurisdiction of the District Conference and District Board.
- b. No section in any of our districts shall be permitted to buy or lease real estate for sectional purposes. They shall not hold any sectional camp meetings or youth encampments without the annual permission of the District Board. When such permission is obtained, the District

Superintendent and the Presbyterian of the said section shall act as a committee to supervise the meeting under the direction of the District Board.

- c. No resolutions or bylaws shall be adopted at a sectional conference that conflict with either the General or District Constitution.
- d. The District Superintendent shall preside at all elections of District Presbyters and sectional officers at the sectional conference. In the event the District Superintendent cannot attend the sectional conference, the District Secretary shall preside.

—SOURCE: *UPCI General Constitution, Article XVII, Section 4, Paragraphs 6-9*