

REVIVALISM HANDBOOK
A GUIDE FOR
DISTRICT LEADERS - PASTORS - EVANGELISTS



APPROVED BY
THE BOARD OF GENERAL SUPERINTENDENTS
2005

Revivalism Handbook

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Committee on the Interests of the God-Called Evangelist

Dr. Charles R. Millhuff, Coordinator

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**Committee on the Interests
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Introduction

The revival/crusade event has been an institution since the Church of the Nazarene began. In the latter part of the 1800s in Los Angeles, in a building called the Glory Barn, Dr. Phineas F. Bresee, our founder, ran what amounted to a continuous revival crusade. The form and presentation of the revival crusade has been in evolution since the early 1700s. The work of George Whitefield became the prototype for revivalism and preaching style of the American evangelist/revivalist. His preaching led, in part, to the first Great Awakening in North America, a revival of such depth and breadth that it swept the entire North American landscape.

By the mid 1800s, the message of the pure heart brought about in a second definite experience of divine crisis, subsequent to the first crisis of regeneration, had become a movement known by historians today as the American Holiness Movement. The growth of the penitent prior to and following this crisis was never denied, but rather encouraged and propounded, as it still is in Holiness circles today. At the heart of this movement were the campmeeting and the revival meeting. The Church of the Nazarene was formed and developed in large part by church-planting evangelists. We in the Church of the Nazarene are clearly an outgrowth of this movement, though obviously our theology is deeply influenced by James Arminius and the brothers John and Charles Wesley. Later on, there were a number of people who deeply influenced the movement: people like Phoebe Palmer, C. W. Ruth, and Uncle Bud Robinson. Uncle Bud remains our best-known evangelist, even 100 years later.

Our message has not changed, but our culture has and with it our delivery systems. In the post-Colonial Period, when our movement was forming and growing, we were an under-entertained, under-socialized culture. At the dawn of Century 21, we are now an over-entertained and over-socialized society, due to the urbanization of North America and some remarkable inventions. We have changed from an agrarian culture and have been influenced by the invention and popularization of various forms of mass media: radio, television, and the Internet.

The changes we face in Revivalism are not solely the representation of spiritual apathy. Change of any kind must be open to the scrutiny of the Spirit-led Church at large and based on an understanding of Holy Scripture.

The office of evangelist, in various forms, is well established in Scripture and in church history. The Apostle Paul was a church-planting evangelist, and it appears that men and women who fulfilled the role of Prophet in the Old Testament were itinerants as well. This beloved passage from the prophet Isaiah seems to describe the role of an evangelist:

How beautiful upon the mountains
Are the feet of the messenger who announces peace,
Who brings good news,
Who announces salvation,
And says to Zion, 'your God reigns'. Isaiah 52:7 (NRSV)

Dr. Dennis Kinlaw sees the same role represented in Romans 10:15, "And how shall they preach unless they are sent? Just as it is written,

‘How beautiful are the feet of those who bring glad tidings of good things.’”

Of course, this handbook is being prepared for those who already believe in, and have a desire for the work of the evangelist as their place of ministry. This guide is meant to clarify previous statements and provisions regarding the role of the evangelist in the Church of the Nazarene. It is the belief of the Committee on the Interests of the God-Called Evangelist that establishing such a guide will result in smoother dealings for the evangelist and a better understanding with those who engage the evangelist. This will result in a more profound experience for all, to the end that the Church will prevail for Her Christ. The Committee offers this to the glory of God and the benefit of all that engage in this remarkably exciting work.

Matters of Preparing for a Revival

Every prospective revival engagement begins with the work of the Holy Spirit prompting a person or persons to have a crusade, revival, campmeeting, encounter, seminar, or another of the variety of these gatherings. The common thread is an invitation to a person or persons, to minister for a period of time, to prepare the groundwork for growth, conversion, or the infilling or leadership of the Holy Spirit. This initial need, which prompts search for said minister, leads to the eventual contact and engagement. Below are some observations regarding the process of scheduling, planning, and executing a revival engagement:

1. This first contact takes place via in-person contact, mail, email, or a phone call. As a rule, this first contact is for the purpose of inquiring as to the evangelist's availability.
2. Many contacts are made via emails. It is important that such an email exchange include the contact information of both parties including physical addresses, email addresses, and phone numbers of the respective office, home, and cell phones. This consideration is advised for both parties, so as to provide ample opportunities for communication during the planning process.
3. Matters of finance and other special needs are best discussed over the phone. It is sometimes difficult to explain a need on paper or in an email without misunderstanding the facts, or more importantly the intent.

4. Once these matters have been worked out over the phone or in person, they should then be put into writing, forming an agreement or understanding between the Church Board and the evangelist.

5. Matters of minimum honorarium, housing, food allowance, and travel expenses should be clearly delineated in two separate letters, preferably hard copies on letterhead, one from each party. Exchange of said letters will indicate final confirmation of the upcoming engagement.

6. Of far greater importance is the issue of preparation for the physical and spiritual aspects of the event. For any visitor to the church, their impression of the event starts the moment they turn into the church parking lot. Friendliness, cut lawns, trimmed bushes, and clean restrooms go a long way in preparing for the service. But even beyond this lies the matter of spiritual preparation: long weeks of prayer in advance with a list of real people being prayed for. This expectancy prepares the way for real, redemptive miracles. Flyers in the foyer and in the mail, ads in the local paper, letters to surrounding pastors, and a sign on the lawn - all of this tells the church and community something important is going on. Pianos should be tuned, music preplanned, and altar workers recruited and trained. The key to all of this is a growing sense of exciting expectation.

The evangelist, as well, must see every event as unique and be prepared in spirit and in understanding of the audience and their special needs.

Without prayer and fasting all you have is a gathering.

With prayer and fasting, a real revival of holy living can and will take place. This prayer commitment is incumbent on the Evangelist as well!

In the end, only the Holy Spirit makes all good things happen.

If we are to properly lay the groundwork for this event both Pastor and Evangelist need the grace of God.

Matters of Honoraria and Expenses

St. Paul tells his young protégé, Timothy, “The laborer deserves to be paid.” (I Timothy 5:18, NRSV) Many times, he thanks those who helped in providing for his financial needs. Obviously, the evangelist must deal with matters pertaining to earning a living, issues incumbent upon every person in our society. For the purposes of this handbook, let us approach this from a supply-and-demand perspective.

Supply

Many congregations want and desperately need an evangelist to come to their church, but feel it is a financially impossible task. When the cost is looked at in total, at one gulp, it certainly does appear impossible to most churches, and especially their boards. However, when the cost is broken down into small, bite-sized endeavors, it becomes doable for any church. If a church can recruit 25 giving units from the congregation, each of whom could give \$5 a month, that would amount to \$1500 a year for a Revival Fund. This sum would go a long way in paying for any evangelist to come to any given church in the U.S. or Canada. An hour of baby-sitting, a cut lawn, the price of a small pizza, these are but a few of the ways one might look at it. If a pastor/board/congregation really wants a revival event, this kind of Revival Fund is an easy way to provide for it.

Demand

The evangelist must create a demand for his or her services. The old adage is still true, "Meetings get you meetings." The pastor is the key person to gauge the success of any given event. When it is over, he or she must be able to say at least three things:

- 1) This was a positive experience.
- 2) Redemption took place.
- 3) In this evangelist, I had a friend, a willing ear, and a spiritual companion for a few days.

The average pastor or District Superintendent will want to have heard the evangelist they are calling in person; at the very least they will want a solid recommendation from a trusted colleague.

Finances

Expenses an evangelist must deal with in earning a living are: travel, house, utilities, insurances (health, car, home), retirement planning, Social Security, federal, and state taxes, as well as other unforeseen costs. If an evangelist is incorporated no federal forms need to be filled out in that he or she is being paid by their own corporation and the church is paying the corporation not the individual. If an evangelist is not incorporated the check must be broken down in housing, travel, social security, and honorarium. This breakdown may be on a separate form or noted on the check.

The following guidelines have been established to help an evangelist with these needs:

Per Sunday Honorarium

It is recommended that a minimum of \$1,000 per Sunday be paid as an honorarium, and that a food allowance of \$100 be provided in the case of a single worker (\$200 when a spouse is involved).

Travel

Travel should be paid including round-trip air travel or the prevailing federal mileage rate given when driving.

Motor Homes

If possible, adequate parking should be provided with utilities in a park or place made available at the church. An amount beyond the above should be given when the cost of housing the motor home is less than a motel equaling the motel cost minus the motor home parking fee.

Other Revival Workers

It is recommended that the honorarium and expenses be equal for other revival workers, i.e. song evangelists, children's evangelists.

Christmas Love Offering

Churches and districts are encouraged by the General Superintendents to send a generous Christmas Love Offering in the spirit that most churches do for their pastor.

Illness Offerings

When an evangelist must cancel due to accident or illness it is suggested that the church consider sending him or her an offering when the cancellation falls on the date that involves a church or district. This would be common with a pastor or a District Superintendent.

Matters of Guidelines for Cancellations

It is important for both the church and the evangelist to understand the complexity of factors involved when a cancellation occurs. For instance, if the evangelist cancels an event on short notice, not only will it cause the church the hassle of finding a replacement or postponing/canceling the event, but it may render invalid all publicity materials the church or district has produced and posted. On the other hand, if a church or district cancels an event, the evangelist may not be able to fill the dates on short notice, leaving him or her without that week/weekend's earnings, not to mention the expenses of any travel arrangements already reserved and paid for.

Of course, such a situation should be handled with grace, and governed by Christian ethics in matters of compensation. If at all possible, both parties should give opportunity for rescheduling the event.

Churches

If a cancellation is made by the church/district less than three months from the contracted date, it is recommended that the evangelist be paid in full, as per the above-mentioned guidelines (\$1000); if less than six months in advance of the date, one half of the above-mentioned amount (\$500) should be paid. Cancellations made more than six months in advance of the date require no remuneration. If the date is filled, the above is null and void.

Should the evangelist cancel an event, it is recommended that he or she be responsible for any costs incurred by the church/district (e.g., advertising/publicity, travel reservations, etc.). A written letter of apology, with explanation should be sent to the church and the Revivalism Coordinator, and filed with the Office of Revivalism Ministries.

District Campmeetings

Given that it is quite difficult for an evangelist to fill a cancelled campmeeting date, special consideration should be given to this situation. If the district cancels less than one year from the contracted date, it is recommended that they pay the amount given as honorarium to their highest paid evangelist the year before. If the date is filled the above is null and void.

Should the evangelist cancel a campmeeting, he or she should be responsible for any costs incurred by the district (e.g., advertising/publicity, travel reservations, etc.). A written letter of apology, with explanation, shall be sent to the District Superintendent and the Revivalism Coordinator.

Changes of Leadership

When a pastor or district superintendent leaves his or her assignment after engaging an evangelist, the agreement should continue for the entity represented by the letterhead on which the terms of the agreement were delineated (e.g., church or district).

UNFULFILLED AGREEMENTS AND UNRESOLVED FINANCIAL ISSUES

In the case of an unfulfilled agreement by the church/district or the evangelist, the matter should be sent in writing to the Revivalism Coordinator for reconciliation. Likewise, any unresolved financial issues should be referred to the Revivalism Coordinator. This would include unpaid bills left by an evangelist or unfulfilled monies not paid by the church or the district to the evangelist.

Matters of Evangelists' Classifications

The matter of classification falls into four distinct categories for the Nazarene Evangelist as outlined in the 2005-2009 Church of the Nazarene Manual (section 408-408.7):

1. Registered
2. Commissioned
3. Tenured
4. Retired Evangelism Service

408. The elder or licensed minister who is an evangelist is one devoted to traveling and preaching the gospel, and who is authorized by the church to promote revivals and to spread the gospel of Jesus Christ abroad in the land. The Church of the Nazarene recognizes three levels of itinerant evangelism to which a district assembly may assign ministers: registered evangelist, commissioned evangelist, and tenured evangelist. An evangelist who dedicates time to evangelism, outside his or her local church as his or her primary assignment and who does not sustain a retired relationship with the church or any of its departments or institutions, shall be an assigned minister.

408.1. A registered evangelist is an elder, or a licensed minister, who has indicated a desire to pursue evangelism as his or her primary ministry. Such registration shall be for one year. Renewal by subsequent district assemblies

shall be granted on both the quality and quantity of work in evangelism in the year prior to the assembly.

408.2. A commissioned evangelist is an elder who has met all the requirements of a registered evangelist for two complete years. The commission is for one year and may be renewed by subsequent district assemblies for one who continues to meet the requirements.

408.3. A tenured evangelist is an elder who has met all the requirements of a commissioned evangelist for four complete and consecutive years immediately prior to application for tenured evangelist status, and has been recommended by the District Ministerial Credentials Board and approved by the Committee on the Interests of the God-Called Evangelist and the Board of General Superintendents. This role designation shall continue until such time as the evangelist no longer meets the requirements of a commissioned evangelist, or until he or she is granted retired status. (228.2, 431)

408.4. A regular self-assessment and review similar to the church/pastoral review shall be conducted by the evangelist and district superintendent together at least every four years after the election to the tenured role. The district superintendent shall be responsible for scheduling and conducting the meeting. This meeting shall be scheduled in consultation with the evangelist. Upon completion of the review, a report of the results shall be forwarded to the Committee on the Interests of the God-Called Evangelist to

evaluate qualification requirements for continued approval.
(208.19-408.4)

408.5. An elder or licensed minister who sustains a retired relationship with the church or any of its departments, and who wishes to perform a ministerial function through revivals or evangelistic meetings, may receive certification for “retired evangelism service.” Such certification shall be for one year, shall be voted by the district assembly upon recommendation by the district superintendent, and may be renewed by subsequent district assemblies on the basis of actual work in evangelism in the year prior to the assembly.

408.6. An elder or licensed minister desiring to enter the field of evangelism between district assemblies may be recognized by the general office of Clergy Development upon recommendation of the district superintendent. The registration or commission shall be voted by the district assembly upon recommendation by the district superintendent.

408.7. Guidelines and procedures for certification of evangelists’ roles will be contained in the *Handbook for Christian Ministries*.

The distinction is left to the appropriate board and the District Superintendent as to the granting of these credentials and in the case of t.he Tenured, the committee and the Board of General Superintendents as well. It is hoped that the issue of *intent* would prevail in the determination. In the event that a given individual feels

they have been turned down unfairly for a given classification, they may appeal to the Revivalism Coordinator for possible mediation. However, the district where the individual seeks classification is the final word in the matter, as outlined in The Manual.

The Committee on the Interests of the God-Called Evangelist, under the instruction of the General Secretary, has established criteria for the number of revival or evangelistic meetings that each credentialed evangelist must meet in order to retain their status each assembly year.

Criteria established:

Registered Evangelist (EVR) – 6 meetings

Commissioned Evangelist (EVC) – 12 meetings

Tenured Evangelist (EVT) – 26 meetings

Evangelism Service, Retired (ESR) – 6 meetings

“Full-time evangelists and full-time co-evangelists continue to receive a Year of Service credit for conducting services for 30 or more Sundays per year in Nazarene churches, according to the Pensions and Benefits office. In the event this criterion is not met, a Year of Service credit can be earned for conducting 26 or more revival events per year. One or the other of such alternative criteria can be used, but not in combination.”

The Song Evangelist

402.1. Any member of the Church of the Nazarene who feels called to serve as a . . . lay song evangelist . . . on behalf of the church, but who does not at the present time feel a special call to become an ordained minister, may pursue a validated course of study leading to a certificate of lay ministry.

422. A song evangelist is a member of the Church of the Nazarene whose intention is to devote the major portion of his or her time to the ministry of evangelism through music. A song evangelist who has a ministerial credential and who is involved in active ministry and has evangelism as his or her primary assignment, and who does not sustain a retired relationship with the church or any of its departments or institutions, shall be an assigned minister.

422.1 Guidelines and procedures for certification of song evangelists' roles are contained in the *Handbook For Christian Ministries*.

Conclusion

It is understood that extenuating circumstances such as illness or family crisis may alter implementation of these guidelines. We encourage evangelists as well as churches and districts to be generous and gracious in their understanding of any given situation.

The Church needs revival, and those individuals whom God has called to this holy office. Those who are called to this exciting work need a vineyard in which to labor. We really do need each other, and it is in this spirit of mutual dependence that this guide is offered.

This entire handbook is available on a website at
www.nazarenerevivalism.org
under resources

