

18
Exiles in America
Sandra Richter

20
**Prayer, Repentance
and Hope for America**
Lisa Fields

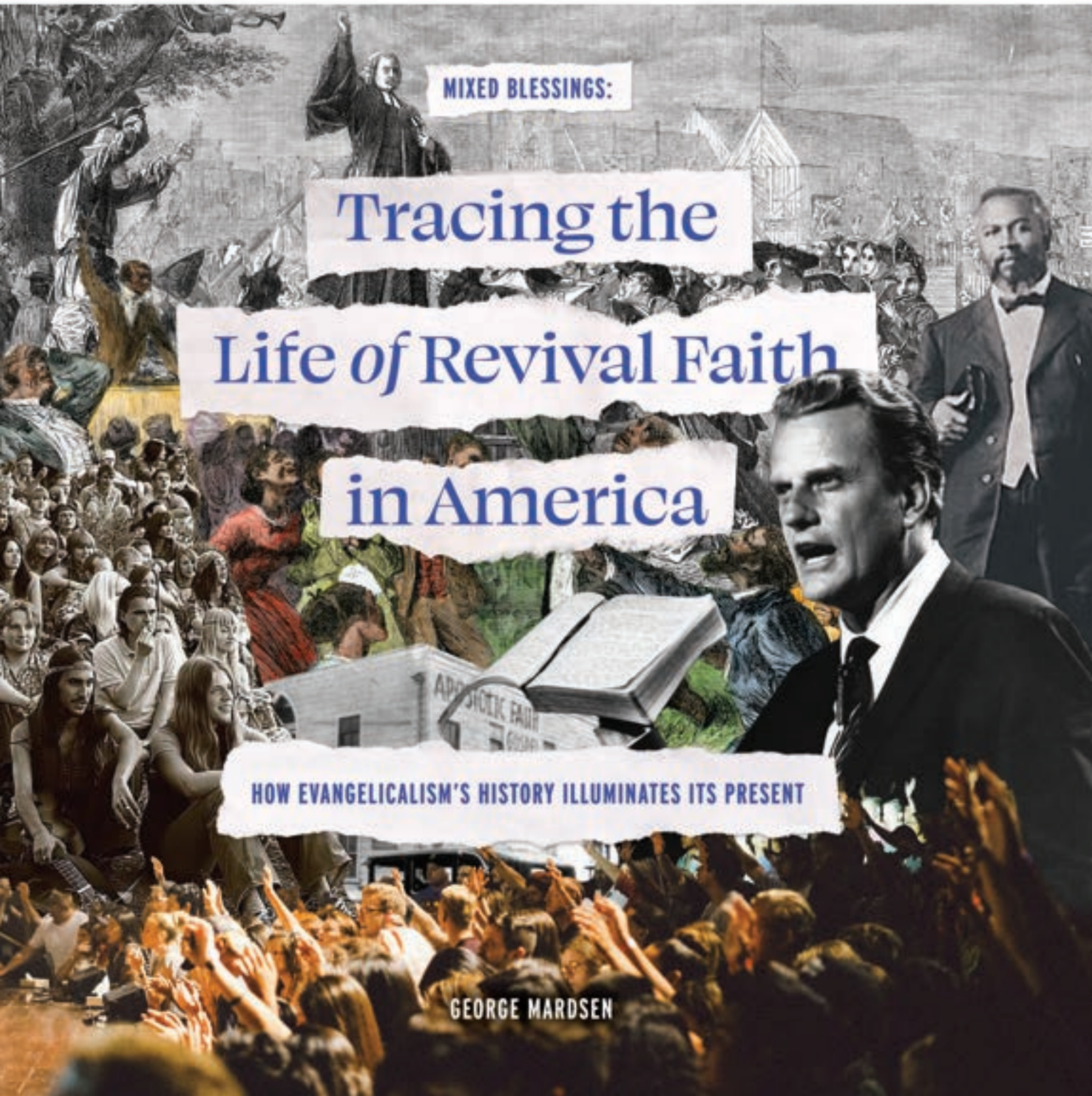
23
Resilient Voices
Ryan O'Leary

24
**A Letter to American
Christians on the 250th
Anniversary of U.S.
Independence**
Botrus Mansour

26
**Happy Anniversary,
America**
Walter Kim

Evangelicals

Magazine | Spring/Summer 2026 | Vol. 12 No. 1



MIXED BLESSINGS:

Tracing the Life of Revival Faith in America

HOW EVANGELICALISM'S HISTORY ILLUMINATES ITS PRESENT

GEORGE MARDSEN

They're Still Waiting. *Will Your Church Answer?*



Hurricane Melissa shook communities, but not their spirit. Churches are rising. Families are rebuilding. And Food For The Poor is still there making it happen.

Now it's your turn.

When churches come together with us, we are unstoppable. No challenge is too big, no family beyond reach. Faith moves mountains.

Act on your faith today. Help us rebuild a stronger Jamaica!

Prefer to give by check?

Include source code 168852 in the memo line and mail to:

Food For The Poor

6401 Lyons Road, Coconut Creek, FL 33073 **foodforthe poor.org**

SCAN TO DONATE



or visit
**foodforthe poor.org/
help-jamaica-families**

FOR MORE INFORMATION

754.234.8390
Bromley.Rupert
@foodforthe poor.org



Steeple to People

Protecting the way you do ministry is what we're all about. Get the support you need to continue helping the Kingdom grow with insurance, payroll, employee benefits, and more.



Scan to get started with our full-circle services or visit brotherhoodmutual.com.

Insuring America's Churches and Related Ministries®

Property & Liability Insurance | Auto Insurance | Workers' Compensation | Mission Protection | Payroll and HR Solutions

Copyright 2026 Brotherhood Mutual Insurance Company. All rights reserved.
6400 Brotherhood Way, Fort Wayne, Indiana 46825

Evangelicals

The Magazine of the National Association of Evangelicals



Also in This Issue

6

Comment

Evangelical leaders reflect on facing death and living out faith with love, truth and courage in a broken world.

9

Calendar

Here's your guide to upcoming events held by and for the evangelical community.

10

Worth Noting

The NAE launches national research on evangelicalism, pursues wise and ethical policies for artificial intelligence, and bears witness to the sacred gift of life.

12

A Legacy of Good

Kevin McBride traces how evangelicals have historically lived out the gospel through acts of service, unity and public witness, calling believers to be an *Influence for Good* today.

Your NAE

For more resources and opportunities, visit [NAE.org](https://nae.org) anytime, anywhere — on your phone, tablet or computer.

PODCAST

Today's Conversation provides opportunities for you to hear from leading thinkers, theologians, activists, culture-makers and more.

EVENTS

Our breadth and diversity of partners allow us to organize unique gatherings that encourage and enrich leaders in the evangelical community.

MEMBERSHIP

We are the largest and most established network of evangelical Christians in the United States. Our membership includes around 40 denominations and thousands of churches, schools and nonprofits. Together we serve a constituency of millions.

EMAIL UPDATES

Subscribe to receive news and timely updates at [NAE.org](https://nae.org).

SOCIAL MEDIA

-  /NAEvangelicals
-  /NAEvangelicals
-  @NAEvangelicals
-  /theNAEvideos

Influence for
Good.®

Subscribe

Evangelicals magazine comes to you as one of many NAE resources to help leaders and their communities navigate complexity with biblical clarity. NAE member institutions can receive bulk subscriptions for their ministries at no charge. **Learn more at [NAE.org/membership](https://nae.org/membership).** To receive a personal subscription, we invite you to partner with us at **[NAE.org/give](https://nae.org/give).**

The mission of the National Association of Evangelicals is to honor God by connecting and representing evangelical Christians.

Walter Kim President

Heather Gonzales Vice President & Chief Operating Officer

Galen Carey Vice President of Government Relations

Sarah Kropp Brown Vice President of Communications & Marketing

Steve West Director of Chaplaincy

Jennifer Haglof Senior Director of Special Projects & Events

Randall Bach Ambassador to Denominations

Sarah Baldwin Director of the Gospel Beauty & Breadth Project

Brandon Doss Associate Endorser of the Evangelical Chaplains Commission

Steve Eng Advocacy Director

Juliana Leshner Director of the Evangelical Board of Certified Chaplains

Toni Kim Director of Spiritual Care

Terri Miller Global Church Representative

Efrain Carbajal Creative Director for the Gospel Beauty & Breadth Project

Taryn Blocker Project Coordinator for the Gospel Beauty & Breadth Project

Diane Cokley Office & Technology Services Manager

Samantha Conway Development & Membership Manager

Mellie Cynthia Communications Manager

Ginger Hall Data Manager

Joel Kersey South Central Regional Representative

Rylee Lacy Advocacy & Policy Manager

Marti Martinez Content & Engagement Specialist

Dwayne Peoples Chaplain Care Coordinator to NAE Chaplaincy

Erika Reynoso Project Coordinator for the Racial Justice & Reconciliation

Collaborative

Rebecca Qian Executive Assistant to the NAE President

Sheila Steward Executive Assistant to NAE Chaplaincy

Karis Watts Membership Coordinator for the Evangelical Chaplains Commission

Sarah Kropp Brown Editor

Emma Patel Associate Editor

Cross & Crown Design

Evangelicals Spring/Summer 2026, Vol. 12, No. 1

Published three times a year by the National Association of Evangelicals for the benefit of its members, donors and friends.

For address changes, please send an email to Magazine@NAE.org or call 202.479.0815.

The National Association of Evangelicals
PO Box 23269, Washington, DC 20026

Articles and excerpts are published by the NAE with permission by authors and contributors. © National Association of Evangelicals. All rights reserved worldwide.

Unless otherwise noted, all Scripture is taken from The Holy Bible, New International Version®, NIV®, Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Advertising in Evangelicals magazine does not imply editorial endorsement. If interested in advertising, contact Samantha Conway at SConway@NAE.org.

The National Association of Evangelicals is registered as a 501(c)(3) nonprofit organization in the United States of America.

With Support From **Brotherhood Mutual Insurance Company** and **Gordon-Conwell Theological Seminary.**



The story of faith in America weaves together many strands — Indigenous spiritual traditions, the convictions of early settlers, revival movements, and diverse expressions of faith carried to this land and birthed within it. Christian faith, in particular, has shaped American ideals of dignity, community, justice and the common good, and has supported human flourishing far beyond our borders. Yet that same faith has also been used to justify genocide and slavery, to seek dominance over other nations, and to excuse other distortions. This tension is part of the American story we are called to face honestly.

In honor of our nation's 250th anniversary, this edition of *Evangelicals* explores how evangelical faith has shaped America today — in both its strengths and struggles. Renowned historian George Marsden offers an overview of evangelicalism in America, with particular attention to the enduring influence of early revival movements and the ways they continue to shape religious life and public imagination.

Revivals, prayer movements, and public theology have guided believers through significant social and scientific change in our country. In a Q&A, Christian apologist Lisa Fields reflects on the importance of telling the truth about our history and considers how prayer and lament have sustained believers in past generations, and how these practices might guide us today.

This issue only begins to address the scope of evangelical faith in America. Shaped by immigration, denominational diversity, and theological debate, evangelicalism represents a

rich spiritual mosaic whose influence on education, civic life, and human rights has been significant.

As America looks toward its next 250 years, the challenge before us is to elevate the values that have historically brought out our best — humility, generosity, love of neighbor, integrity and a commitment to religious freedom — while remaining clear-eyed about moments when faith has been distorted or misapplied. The tensions between faith and public life, patriotism and discipleship, unity and pluralism remind us that the American story is still being written.

When placed within the larger 2,000-year arc of global Christianity, America's journey stands as both a testament to the constructive influence of Christian faith and an invitation to grow toward a more faithful, just and hopeful future together. **E**



The Work Right in Front of Us

“ I loved John Perkins because he lived a life worthy of imitation. He was not only a preacher, but he was also a man who would spend hours in relational discipleship. He was just as excited to exhort a person over the phone as he was to preach on a stage in front of thousands.

He was not only a civil rights leader. He was a man who shared a hotel room with his brother in ministry every time he traveled, because no human relationship was more important than the one he shared with his wife of 74 years. He did not limit his focus to private righteousness or public justice. He spoke boldly in public about justice and lived faithfully as a husband and a father in private.

I loved John Perkins because he loved me every time we interacted. He loved me by listening to me, thinking with me and encouraging me. He showed me that in a world obsessed with platform building, there is nothing greater than to love the neighbor God has put in front of you.”

Patrick Ray, pastor of Northside Neighborhood Church in North Minneapolis, in an article for the Evangelical Free Church of America

“ We cannot solve pretty much any of the world’s problems with a January ‘New Year, New Me’ optimization narrative. So, if possible, let’s disentangle our very real ability to make small, lovely changes to our own lives from the news cycle. Unless your New Year’s Resolution was to run for office. Then absolutely. You threaded the needle on that one.

For the rest of us, let’s recommit to the small and lovely resolutions that actually can change our lives. When we feel scared about where the world is headed, let us not retreat from ourselves. We push back against despair when we repeat, quietly and stubbornly, ‘There are things I can do. There are things I can do. There are things I can do.’

And at the same time — and this matters just as much — we need to stay engaged in our citizenship, even when it feels overwhelming or inadequate or painfully small.”

Kate Bowler, writing on her Substack, Everything Happens

History Held in Tension

“ It’s really important, as Christians, to kind of hold two things in tension, right? One of them is that our history of religious freedom and our understanding of human nature that created the Constitution and created America — they’re worth celebrating. America is an amazing place and has done amazing things.

At the same time, human nature hasn’t changed since the Garden of Eden. We are made in the image of God, but we also are broken by sin. We are capable, at our worst, of terrible things. That includes religious persecution, which is why we needed the free exercise of religion in the first place.... We obviously have other acts of extreme injustice, especially slavery, Jim Crow and other things.

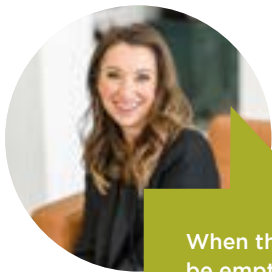
It’s important to have the understanding that was shared by the founders about what human beings at our worst are capable of and not think that we have kind of transcended the darkest parts and possibilities of human nature. It’s those two things that are in tension, and are both worth thinking about at the same time.”

Tim Schultz, speaking on the NAE’s Today’s Conversation podcast episode, “The Genius of Religious Freedom”

Truth in the Face of Death

“Death is wicked. Death is evil. Death is not how it’s supposed to be. And me getting a cancer diagnosis, again, is pretty small on the grand scheme of things. But it’s a touch of grace because it forces me to tell the truth. And the lie I want to tell myself is that I’m the center of everything. And I’m going to be around forever. And I can work harder, and store up enough, that I can atone for my own brokenness. I can’t. And so, I hate cancer. But I’m also grateful for it. I tell a lot more truth to myself than I used to do it when I thought I was super omni-competent and interesting.”

Former U.S. Sen. Ben Sasse in a **CBS 60 Minutes** interview, “**Lessons for America**”



When there is a hole in a bucket, it doesn’t matter how much water you put into it. It will always be empty. And, the human soul is like that. We need Jesus to heal the cracks, so that we can hold love & affirmation correctly. Without him, the bucket always leaks.

Sharon Hodde Miller @SHoddeMiller

In light of the current situation in Iran — world conflicts are messy and complicated, way more than I can or should cover in one hot take. I am praying for our leaders to act with justice, boldness, discernment and wisdom. I am also praying for and for the protection of our military, who put themselves into harm’s way for the protection of others. Most of all, our Summit family is praying for the many, many house churches we know exist in Iran.

J.D. Greear @jdgrear

Predictable responses in the U.S. continue to reveal a willful rejection of nuance. Peacemaking requires more than quick reactions and reflexive loyalty. It demands disciplined thought, patient listening, and the courage to engage disagreement without contempt.

Mark DeYmaz @markdeymaz



TALBOT SEMINARY OF BIOLA UNIVERSITY

A DUAL-CAMPUS SEMINARY*



GREATER LOS ANGELES AREA



GREATER PHOENIX AREA

Talbot School of Theology is the fastest-growing** among ATS-accredited large seminaries — with a legacy of academic excellence and unwavering commitment to the gospel.



**Ready to advance
your calling?**

TALBOT.EDU

** Talbot School of Theology and Phoenix Seminary are working toward Phoenix Seminary becoming Talbot Seminary Phoenix, pending approval by accrediting agencies.*

*** by organic FTE % growth*

Multiple Locations and Online
Study wherever God has placed you with our flexible options.

CAMPUSES

La Mirada, CA
Phoenix, AZ*

EXTENSIONS

New York City, NY
Kyiv, Ukraine

EMBEDDED LOCATIONS

San Diego, CA
Las Vegas, NV
Seattle, WA
Honolulu, HI
More coming soon

EVANGELICAL CALENDAR

Please join the evangelical community at these events hosted by the NAE and its members. **Your prayers are welcome, too.**

Many of these events include downloadable resources for promotion and participation.

AUGUST 24–28, 2026

Chaplains Training Workshop

Birmingham, AL

NAE Chaplaincy
EvangelicalsChaplains.org

The Chaplains Training Workshop is open to NAE chaplains and candidates, as well as chaplains from NAE denominations. Sessions highlight faithful approaches to ministry, training on religious accommodation issues, and other practical issues facing chaplains today.

SEPTEMBER 24–25, 2026

Child Discipleship Forum

Nashville, TN & Virtual

AWANA
AWANA.org

The Child Discipleship Forum will feature keynote presentations on forming kids with a different spirit amid our rapidly shifting culture. This event fosters intentional conversations, prayer and worship alongside hundreds of others who are passionate about child discipleship.



SEPTEMBER 23–25, 2026

Priority

Orlando, FL

Missio Nexus
MissioNexus.org

After a year devoted to evangelism, the journey now turns to the heart of what sustains lasting faith: deep discipleship. At the 2026 Missions Leaders Conference, participants will explore how discipleship moves beyond initial belief to cultivate enduring spiritual growth.



SEPTEMBER 23, 2026

See You At The Pole

National Network of Youth Ministries
SYATP.com

Since 1990, students have gathered around their school's flagpole to pray for their school, friends, families, churches and communities.

OCTOBER 13–15, 2026

OneAccord 2026

Washington, DC

Accord Network
AccordNetwork.org

Christian relief and development professionals will hear from speakers who are deeply connected to the community, engage leading-edge research and learning, and share knowledge while building relationships with hundreds of other relief and development leaders from around the world.

OCTOBER 20–21, 2026

Digital Media Con

Virtual

Evangelical Press Association & National Association of Evangelicals
DigitalMediaCon.com

The Digital Media Con is a two-day online conference focusing exclusively on digital media and marketing for Christian communicators.



OCTOBER 21–22, 2026

Amplify Conference

Wheaton, IL

Wheaton College Billy Graham Center
AmplifyConference.org

The Amplify Conference is a unique community of leaders from national evangelism ministries, denominations and networks that gathers annually to share ideas, research and a common vision to reach every person in North America with the gospel of Jesus Christ.



NOVEMBER 17–19, 2026

Defending the Faith

Denver, CO

Evangelical Theological Society
ETSJETS.org

At the annual meeting of the Evangelical Theological Society, scholars, pastors and students will discuss Defending the Faith — a topic that must be addressed anew in every generation of the Church.

✓ NAE Launches National Research on Evangelicalism

The National Association of Evangelicals has commissioned a major national survey to identify the trends shaping evangelicalism in the United States and to assess how evangelicals engage the public square, including patterns of behavior, communication and social issues. The survey is being conducted in partnership with the Barna Group, which designed the study and will lead the research and analysis.

As “evangelical” is increasingly perceived as both a theological and political term, the study seeks to hear directly from evangelicals about how they understand their beliefs, identity and engagement in the public square. Additionally, the study includes responses from Americans who do not identify as evangelical, capturing their perceptions of evangelicals in the current cultural context.

NAE President Walter Kim said, “This is a pivotal

moment in the future of the evangelical movement. To continue leading with hope and healing, we need a clear understanding of how evangelicals see their faith, identity and public engagement today.”

Results will be shared in phases starting in the fall. Over the next two years, the NAE will also host gatherings for evangelical leaders and media professionals to engage the research and strengthen collaboration.



✓ Why Artificial Intelligence Policy Matters for Believers

Artificial intelligence is advancing at a remarkable pace, reshaping how we live, work and connect. Genesis 1:26–27 teaches that every person is made in God’s image and thus has inherent dignity. At the National Association of Evangelicals, we believe AI — in its development, deployment and regulation — must uphold the God-given dignity of every person.

While AI evolves, one of the most important ways to honor this mandate will be through wise and ethical policies at both state and federal levels, ensuring protections for the most vulnerable. The NAE is advocating for these protections in several key ways:

- **Protecting state-level regulations:** The NAE opposed a congressional proposal that would block state AI regulations and helped ensure it was defeated. We will continue urging lawmakers to preserve states’ ability to create responsive AI policy.
- **Addressing AI-generated explicit content:** The NAE is monitoring legislation addressing

AI-generated explicit content, including celebrating the TAKE IT DOWN Act — signed into law by President Trump on May 19 — which requires online platforms to remove nonconsensual sexually explicit material upon notification.

- **Urging guardrails for AI chatbots:** The NAE joined a coalition of faith-based organizations calling on lawmakers to ensure algorithms do not reinforce “self-harm, addictive or exploitative patterns,” and instead direct people toward help, connection and hope.



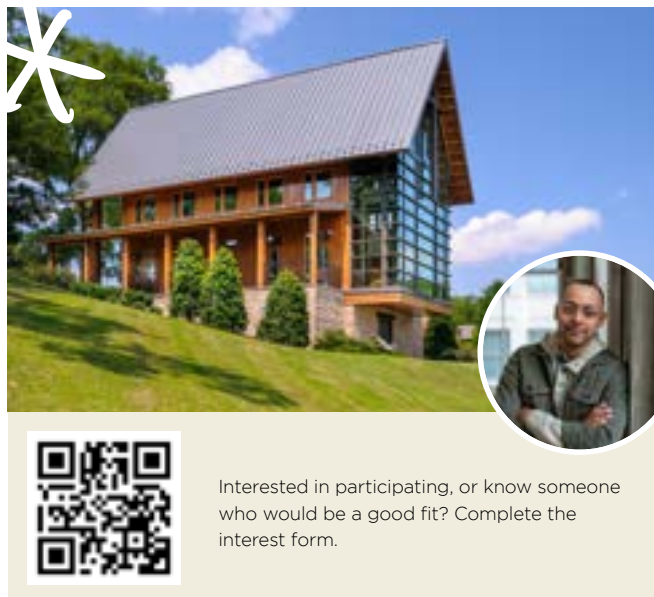
Explore articles that engage the future of AI with wisdom and clarity.



✓ Rest and Renewal for Leaders of Color

The Spiritual Retreat for Leaders of Color offers time for reflection, rest and learning for leaders engaged in racial justice and reconciliation work in Christian ministry. Last year, leaders gathered in Richmond, Virginia, to hear from John Onwuchekwa, who led sessions on grief and joy. This year's retreat will take place November 4–6, 2026, in Richmond, and will feature Rich Villodas, lead pastor of New Life Fellowship (Queens, New York) as the guest speaker.

The retreat provides spiritual and emotional care in a safe space for connection and prayer. Participants are invited to deepen their capacity for racial justice, while reflecting on how this work shapes their faith and well-being.



Interested in participating, or know someone who would be a good fit? Complete the interest form.

✓ Bearing Witness to the Sacred Gift of Life

In January, thousands gathered in Washington, D.C., for the March for Life, publicly affirming that “life is a gift.” The National Association of Evangelicals was grateful to participate, as we continue working to promote a culture of life at all stages.

The NAE supports efforts to strengthen families and economic security through policies like the Child Tax Credit, paid family leave, and updates to Social Security — measures that help alleviate financial pressures that often lead to difficult family decisions. The NAE also advocates for protecting life in health care, including support for the prohibition of government-funded abortions.

Beyond the United States, the NAE remains committed to restoring global HIV/AIDS funding as part of a broad witness to human dignity and compassion worldwide.



✓ Seeing Immigration Through Our Neighbors' Stories

Behind every immigration headline is a real person made in God's image — a neighbor with a story worth hearing. As immigration continues to dominate national debate, the National Association of Evangelicals offers a more personal perspective through “This Is My Immigrant Neighbor,” a new six-part video series highlighting Christians whose lives and faith have been shaped by relationships with immigrants.

Featuring voices from across the Church — including a pastor, church planter, refugee ministry leader and others — the series shares stories of fleeing violence, living with uncertainty and navigating a broken system.



Check out the “This is My Immigrant Neighbor” series at [NAE.org/immigrantneighbor](https://nae.org/immigrantneighbor).



Kevin McBride is senior pastor of Raymond Baptist Church in Raymond, New Hampshire.

A Legacy of Good

How Evangelicals Have Lived the Gospel Through Service, Unity and Hope

“They despise not the widow and grieve not the orphan. He that has, distributes liberally to him that has not. If they see a stranger, they bring them under their roof and rejoice over him, as if it were their own brother.”

This is how the philosopher Aristedes described early followers of Jesus in 125 A.D. He observed that the lifestyle of this fledgling movement was so countercultural that people wondered why they lived this way. Early followers did not separate “good news” from good actions. They were God’s influence for good, taking their lead from Jesus.

Jesus not only preached the “good news of the kingdom,” but he also demonstrated God’s goodness through his ministry to those in need of physical, emotional and spiritual healing. Proclaiming the good news and demonstrating God’s goodness have gone hand in hand throughout the history of evangelicals, because for Christians, goodness flows from the very character and nature of God.

Colony, “A Model of Christian Charity,” John Winthrop wrote, “We must delight in each other; and make other’s conditions our own.” So it has been with the best of evangelical movements.

William Wilberforce’s campaign to end slavery, for example, grew out of his Christian belief that the gospel was meant not only to be heard but also to be seen in restoring dignity and freedom to people. In 1859, evangelicals formed the Boston Union Missions Society to help educate poor newsboys and girls in the city. In the early 20th century, Boston’s “upstart evangelicals” worked among new immigrant communities for labor reform, improvements in tenement housing and public school reform. They were an influence of God’s goodness to those often overlooked by others.

From Abolition to Public School Reform

In his 1630 address as governor of the Massachusetts Bay

A United Evangelical Witness

In 1942, the National Association of Evangelicals was

1835-1866

Charles Finney, a Presbyterian minister, promotes social reforms, such as abolition of slavery and equal education for women and African Americans, while a professor and president at Oberlin College

1874

The Woman’s Christian Temperance Union forms to create a “sober and pure world” and to advocate on a number of social reform issues, including labor, prostitution, public health, sanitation, international peace and alcohol abuse

1830s

Sarah and Angelina Grimke write and speak against slavery and for women’s rights based on their Christian theology

1865

William and Catherine Booth found The Salvation Army in England — which later came to the United States — to preach the gospel of Jesus Christ and meet human needs in his name without discrimination



Learn more about the NAE’s history at [NAE.org/history](https://www.nae.org/history).

founded to unite evangelicals for active engagement in public life, bringing about transformation that is good and God-honoring.

“The National Association of Evangelicals is uniquely equipped to carry out its stated mission of being an *Influence for Good* in today’s polarized culture,” says Shirley Mullen, president emerita of Houghton University and author of “The Courageous Middle.” “The NAE allows the richness of the evangelical movement to exist within a framework of unity so that the ‘evangelical’ voice can be sounded with clarity and impact in the context of the larger culture.”

Over the years, the NAE formed the National Religious Broadcasters and the Evangelical Foreign Missions Association (now Missio Nexus) and played a significant role in the development of the New International Version of the Bible. The NAE has been an *Influence for Good* in many other significant areas, including:

- **Humanitarian Relief:** Through World Relief, which was founded by the NAE in 1944, the NAE has assisted communities hit by natural disasters, conflict and famine. After Hurricane Katrina, NAE-affiliated churches and member organizations, including Samaritan’s Purse and The Salvation Army, mobilized volunteers to rebuild homes and provide critical support. Their efforts were recognized in The New York Times article, “A New Meaning for ‘Organized Religion’: It Helps the Needy Quickly.”
- **Global Development and Poverty Reduction:** Partnering with member organizations, such as Compassion International, World Relief and World Vision, and through its current “Compassion for a World in Need” campaign, the NAE promotes programs

addressing child poverty and health care globally. As a result, millions of children have received education, health care and nutritional support, with local churches serving as implementation hubs.

- **Chaplains Ministry:** Chaplains serve as pastors in places where churches often cannot go — battlefields, hospitals, prison cells, boardrooms, police departments and more. In these unique places and in times of crisis, chaplains become visible reminders of God’s presence and care. Representing more than 3,000 chaplains nationwide, NAE Chaplaincy provides a home for chaplains of different backgrounds and traditions through ministerial endorsement, training workshops, individualized support and networking with other chaplains.
- **Holistic Advocacy:** The NAE’s consistent presence on Capitol Hill has allowed the words and heart of God to be spoken among national leaders. Through engagement on a wide range of issues, as articulated in “For the Health of the Nation,” the NAE seeks to influence policy for the common good in ways that reflect God’s priorities.

These are just some of the efforts underway. We all see the walls of division in our culture. The NAE has a strong history of being a bridge builder — a model of what is possible when God’s goodness brings change to people and communities.

“Turn away from evil and do good; seek peace and pursue it” (Psalm 34:14). Seeking peace and doing good are actions we can all take to influence our culture. The NAE provides opportunities to do so in partnership, so that together we can make a difference and be God’s *Influence for Good* today and into the future. **E**

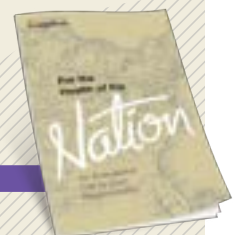
1944

The National Association of Evangelicals forms World Relief, the Chaplains Commission and the National Religious Broadcasters



2004

The NAE’s “For the Health of the Nation” outlines evangelical policy focus issues, including religious freedom, family life and children, sanctity of life, poverty, human rights, racial justice and reconciliation, peacemaking and creation care



1976

Chuck Colson, a former Richard Nixon aide, founds Prison Fellowship as a ministry to prisoners and their families

MIXED BLESSINGS:

Tracing the Life of Revival Faith in America

HOW EVANGELICALISM'S HISTORY ILLUMINATES ITS PRESENT

GEORGE MARDSEN



George Marsden is a historian of American religion and professor emeritus of history at the University of Notre Dame.

“Evangelical” has become a contentious term in the United States. Today we often hear about “exvangelicals” or “post-evangelicals.” Some who once owned the identification now regard the term “evangelical” as having been simply ruined. The primary reason for such contention is that pollsters have identified “evangelicals” as a major American political force. And politics — and with it, conflict and polarization — overwhelms everything else in our news and much of our discourse.

A pressing question, then, for those who would still own the term “evangelical” is how in these troubled times we might still think of evangelicalism as primarily a religious movement.

Defining a Faith Tradition

First, we need to emphasize how provincial is the political pollsters’ identification of “evangelicals” with “American white evangelicals.” Even looking only at the United States, such a classification obscures the fact that most African American churches are evangelical. Many other churches of non-white ethnicity are likewise evangelical. More strikingly, if we think of how evangelicalism has remarkably burgeoned throughout the world, especially in Africa and Asia, then we see how very misleading the identification of the traits of white American evangelicals with evangelicals is.

The most used set of traits for identifying who is “evangelical” is the “quadrilateral” developed by historian David Bebbington. Evangelicals are:

- **Biblicist**, emphasizing the Bible as the highest authority;
- **Crucicentric**, emphasizing salvation through the atoning work of Christ on the cross;
- **Conversionist**, emphasizing lives transformed, a “born-again” experience and a life-long process of following Jesus; and
- **Activist**, emphasizing action for evidencing and spreading the gospel.



George Whitefield preaching in 1743

Such evangelical traits can be found among hundreds of millions of Christians around the world. At the same time, such evangelical Christians are distributed among a bewildering variety of churches and ministries.

Reformation and Revival Roots

If we step back and look at the history of these many-sided but related Christian movements, we can better understand the remarkable diversity of the evangelical movement today. Evangelicalism has roots in the Reformation and earlier, but modern evangelicalism arose in the 18th century pietist movements of Continental Europe and then in British Methodism and revivalism. George Whitefield was the leading evangelist bringing this gospel style to America. Beginning in the 1730s, his revival tours sparked what became known as “The Great Awakening” in the colonies.

Whitefield’s successes brought many imitators. In the American colonies most of the state churches had been relatively weak. Revivalism appealed to individual experience, recognition of one’s sin and guilt, need for personal commitment, and a life guided by Christ’s teaching. Evangelicalism thus succeeded in building grass-root Christianity. For the next several generations, awakenings flourished throughout the emerging nation. The first half of the 19th century brought many varieties of revivalism that became known collectively as the “Second Great Awakening.”

Faith and Cultural Impact in America

These revival movements helped shape many parts of American culture. Evangelicals were active in reform movements against slavery and for temperance and women’s rights. Meanwhile, in the South, white evangelical Christians offered biblical justifications for enslaving Africans. Because evangelism appeals to individual choice, it is often susceptible

to accommodating, rather than challenging the prejudices of its constituents. Even so, and remarkably, evangelical Christianity became the most common religion among African Americans, both enslaved and free. During the Civil War, each side often invoked Christian justifications for its cause.

Through the end of the century, even while America was becoming more ethnically and religiously diverse, evangelicalism was embraced by most Protestants. Innovative leaders continued to introduce new emphases and found new ministries and denominations. The most prominent of these were various holiness movements that grew mainly from Methodist roots, and then Pentecostal movements that would become further agencies of innovation, division and growth.

Despite such distinctions, most American Protestant churches in the early years of the 20th century shared a common evangelical heritage. Christians in almost all Protestant denominations, for instance, were familiar with the same wide repertoire of gospel songs. So much was this heritage part of a widespread American culture that it did not seem out of place at Teddy Roosevelt’s Progressive Party Convention in 1912 to adopt as their theme song, “Onward Christian Soldiers.”

The Fundamentalist-Modernist Divide

By the early decades of the 20th century, however, the largest northern evangelical denominations were beginning to divide between liberal and conservative factions. The more progressive leaders, who became known as “modernists,” accepted modern critical biblical scholarship and less literalistic theologies, often with emphasis on a politically progressive “social gospel.” Meanwhile, revivalism was still strong in much of American Protestantism and, by the 1920s, many conservative evangelicals were promoting militant

“fundamentalist” movements to counter the modernist trends.

During this era of controversy, the term “evangelical” was less commonly used by those on either side of the divide. Most conservative Protestants who stood against liberal trends were known as “fundamentalists.” In the largest northern denominations, most prominently among Presbyterian and Baptist, fundamentalists were militants who fought against modernist trends, some forming their own smaller denominations. Many others who were militant fundamentalists were already in smaller revivalist-oriented denominations that emphasized separation not only from liberal theologies, but also from modern mores such as smoking, drinking, dancing or card-playing.

The Rise of the “New Evangelicals”

Harold J. Ockenga, the leading founder of the National Association of Evangelicals in 1942, played a large role in bringing back the term “evangelical” as a designation for Bible-believing evangelistically oriented traditionalist Christians. The “new evangelical” movement, as it came to be called, received an incalculable boost when in 1949 one of its evangelists, Billy Graham, emerged as a national sensation.

For the next decades Graham remained America’s evangelist and was also a leading figure in building alliances with evangelicals worldwide. While the “new evangelicals” around Graham, such as Ockenga and others, remained loyal to their biblicist and anti-modernist heritage, they also were cautiously stepping away from strict separationism and the behavioral practices that most militant fundamentalists insisted upon. During the decades following mid-century, even while revivalism continued to foster many varieties, Billy Graham remained the principal face of evangelicalism and gave it a mostly positive image.

A momentous shift in the public perceptions of American evangelicalism began just a half century ago, when presidential candidate Jimmy Carter announced that he was “born again” and 1976 was tagged “the year of the evangelical.” Soon it became apparent that Carter’s evangelicalism was a political asset and may have made the difference in a close election.

Faith, Politics and Free Enterprise

As a result, evangelicalism was now seen as newsworthy

due to its political potential. And, most importantly, some evangelicals and their formerly separatist fundamentalist counterparts, such as Jerry Falwell, Sr., began to focus on growing their political influence. Media attention tended to focus on these high-profile leaders, but evangelical ministries remained as diverse and as innovative as ever, and many did not involve politics.

Even so, due largely to the nature of the American news machine, political identity has become a primary identity for many Americans. And so, churches on either side of the political spectrum are likely to accommodate the dominant political loyalties of their members. Political stances can be charitable and even prophetic, but, given the nature of politics, they are more likely to mirror our self-interests.

Recognizing the dangers of such temptations on both sides of the American political spectrum, it is helpful to step back from America’s controversies and view evangelicalism as a global phenomenon shaped over four centuries. Evangelicalism arose in the Western world in the same era as free enterprise capitalism. Both of these movements encouraged innovation and thrived on what proved effective, or what would sell. Inevitably, some innovations were admirable, and others far less so. Awareness of the imperfections, and even some aberrations, within the evangelical orbit should keep us humble and prompt us to pray for discernment.

If we look at the remarkable flourishing of evangelicalism worldwide, we find notable diversity, including awe-inspiring faithfulness under persecution, as well as some deeply concerning examples of syncretism, abuses, excesses of the prosperity gospel and other dubious teachings. Yet even among churches and ministries that we may see as unhealthy or simply frivolous, one often still hears the basic gospel message of sin and salvation through Christ’s atoning work on the cross that evangelical founder George Whitefield, and even the Apostles, would recognize.

Discernment is certainly needed when aberrations appear, but the authentic gospel continues to shine through in many varieties and contexts. That is good news indeed. 



Exiles in America

What Joseph and Daniel Teach Us About a Life of Faith in a Political World

Are you finding yourself a bit disappointed in the American political process these days? Wondering how our system became so divisive, so polarized, so ... nasty? Me too. More troubling, I'm finding Christians around me — be they adherents of the Red or Blue — dragged into allegiances that foster fear, deepen conflict and create the sort of entrenchment that drowns out all other allegiances.

In less conflicted moments, all of us would readily agree that as Christians we are “citizens of another kingdom” (Philippians 3:20), and that the kingdom of God is way bigger than American politics. But in this age of extremists and empires, in the heat of the moment, we forget. Partly because we are Christians, who care deeply, and partly because we live in a democracy where our voices matter, and it would be irresponsible not to speak.

But somehow these excellent motivations get twisted into postures that unconsciously fuse our American identity with our Christian identity, luring us into believing that we can “bring the kingdom” by getting the right party into office. And although merging one’s faith identity with one’s national identity is a very human reflex, it is not who we, the Church, are.

It *was* who Israel was. Under the Mosaic covenant, Yahweh was Israel’s king. Her political boundaries were the boundaries of the “kingdom of God”; prophet, priest, and (human) king were divinely appointed federal officials; and national law was religious law. So when Nebuchadnezzar II

captured the nation in 586 B.C.E., the citizens of Israel (i.e., the people of God), became “exiles” — strangers in a foreign land. This is where our term “exile” comes from.

A Kingdom Not of This World

With the inauguration of the New Covenant, the theocracy of the Mosaic Covenant comes to an end. There is no longer a nation-state that can be identified as the “kingdom of God.” Rather, the Church is declared “a holy nation,” ruled by the one seated at the right hand of the Father, and the sole requirement for citizenship in this nation is allegiance to Christ. His kingdom is “not of this world” (John 18:36), and neither is ours. Thus, the New Testament teaches us that as Christians we are to live our lives as “foreigners and exiles” on this earth, recognizing with every step we take, every social media post we make, this is not our home (Hebrews 11:13).

Integrity in Exile

The Bible offers us several examples of what it looks like when godly men and women live their lives as “exiles” in a foreign



land. Let's start with Joseph.

A young man of means, Joseph is betrayed by his own, ripped from his home, and winds up a domestic slave in Potiphar's house. Falsely accused, he lands in an Egyptian prison for 10 agonizing years. But even under these horrific conditions, Joseph chooses a life of integrity and service. In the end, his God-given gifts shine through, he is freed, elevated to a position of influence, married to a woman of substance, and gifted with two healthy sons.

Both served their foreign masters with loyalty and integrity, and both lived lives that daily testified to the character of their God.

And what of Daniel? Dragged 900 miles from his home as the political prisoner of Babylon, like Joseph, Daniel chooses integrity and service. But also like Joseph, Daniel's successes are met with slander and sabotage. His friends are thrown into the "fiery furnace." He is sentenced to the lion's den. But Daniel's God-given gifts also shine through. His integrity is unassailable. His wisdom is profound. And Daniel is elevated to positions of tremendous influence serving under as many as *six* foreign kings.

Both of these men chose to maintain the codes of their true citizenship in a foreign land. Even when maintaining that allegiance threatened their very lives. Both served their foreign masters with loyalty and integrity, and both lived lives that daily testified to the character of their God.

God's Rule Endures

In these stories (and so many more) we find a remarkably unified message: Human empires rise and fall, but God's rule endures. Those who build their lives upon this truth are wise. Does it surprise us then that the Apostle Peter opens his letter: "To God's elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia ..." and then urges us to remember who and whose we are (1 Peter 1:1, 2:11-25)?

Beloved, let me challenge you to live today as though you truly are a citizen of another kingdom. As Joseph and Daniel have modeled, and as Jeremiah urged the first exiles, "Seek the peace and prosperity of the city to which I have carried you into exile" (Jeremiah 29:7). Our first allegiance is neither Red nor Blue, but it is to him whose "kingdom will never end" (Luke 1:33). **E**



Prayer, Repentance and Hope for America

Lisa Fields is the founder and CEO of the Jude 3 Project, an apologetics organization equipping Black communities in Christian faith. A respected speaker, author and film producer, she wrote “When Faith Disappoints” and “When Heroes Fall,” and produced documentaries including Juneteenth: Faith and Freedom (PBS) and Unspoken. Fields holds degrees from the University of North Florida and Liberty University.

WHY ARE PRAYER, LAMENT AND REPENTANCE SO IMPORTANT WHEN REFLECTING ON THE CHURCH’S WITNESS AND HISTORY IN AMERICA?

Prayer is essential because it holds together two things. It is intercession, but it also brings *personal reflection*. As we

navigate the complexity of the world and the ways people have gotten it wrong or used faith to harm, prayer helps us handle that tension with grace.

There are many times I feel frustrated with what’s happening in the world. But when I sit before God, I’m reminded of the journey I’m on and that gives me the grace to



navigate others' journeys. One thing I see in our culture now is a persistence in calling out wrongs but not remembering our own wrongs. Prayer gives us the courage to call out wrong, but it also gives us the heart posture to hope for the redemption of the very people we're calling out.

WHAT DOES HONEST PRAYER LOOK LIKE IN MOMENTS OF INJUSTICE?

We need to be brutally honest in prayer, even when that includes frustration about injustice or confusion about what he allows. If those emotions stay bottled up, they can turn into bitterness that taints your soul. In those moments of prayer, God ministers to me in ways I can't fully explain.

Lament is part of that honesty: "God, this is terrible. Don't you see? Don't you care?" But we can't stop there. We also remember that if God has changed us, even in hard areas where our hearts were hardened, he can change anyone. That shifts how we pray. Jeremiah tells us to pray for the welfare of the city, because our well-being is tied to it. In an individualistic culture, we forget how connected we are. When we pray this way, we leave with courage, humility and grace — ready to speak truth with redemption in mind.

WHAT DOES HEALING AND FAITHFUL PRESENCE LOOK LIKE FOR CHRISTIANS TODAY?

Scripture calls out not only what we see out our window, but also what we see in the mirror. Having a sober view of ourselves helps us navigate complexity in others. We need to be prayerful and communicate to God everything that has hurt us, even what he has allowed to happen. Many people are carrying unresolved pain or disappointment with God. If that isn't processed honestly, it can become bitterness — and bitterness distorts how we understand truth and engage others. Healing is essential if we want to participate in restoration.

This work is both internal and external. Internally, it means bringing our wounds to God and allowing him to restore what's broken. Externally, it means engaging in tangible ways — supporting organizations that pursue justice, holding leaders accountable and caring for those harmed by injustice. Faithful presence is about that combination: doing the inner work with God while also stepping into the work of repair and restoration in the world.

HOW DOES PRAYER HELP US RESIST EXTREMES AND ENGAGE OTHERS WELL?

People at ideological extremes are usually very afraid. When I see someone as scared, it helps me approach them differently. Fear can be covered with many things, especially anger. Rather than just debating, I try to ask thoughtful "why" questions to help uncover the experiences and fears shaping someone's perspective.

People don't hold beliefs based on logic alone. Their experiences shape the lens through which they see the world. That's why questions are so important. Even Jesus asked more questions than he answered. And, when people discover truth for themselves, they tend to hold onto it more fully. Prayer grounds us in patience and compassion, so we can engage others in this way.

WHAT GIVES YOU HOPE FOR THE NEXT GENERATION?

The gospel still resonates when it's communicated truthfully and clearly. I see this especially in young people. Many are living in a constant state of comparison, unsure of their worth. When you tell them they're made in the image of God — and then help them understand who God is (his character, his love and his nature) — they begin to see their value differently. That's where I see hope: in helping people rediscover who God is and who they are in light of him. ❶



BE EQUIPPED *for your* CALLING

IN PERSON • RESIDENTIAL • ONLINE

| *English • Spanish • Portuguese*

GORDON  CONWELL
THEOLOGICAL SEMINARY

Learn More & Start
Your Debt-Free Seminary
Journey at gcts.edu/NAE





Resilient Voices

The Indigenous Journey in Christian Faith

The Ojibwe phrase, “Bangii kidowinan nakaazan niibina wii-ikidyin” means to say a lot with a few words. A word that accurately describes us as Indigenous peoples in the United States is “resilient.” Tribal peoples in the United States have had to endure great hardship that has left us with deep trauma, like the wounded man in the Good Samaritan story. Physical wounds often heal and sometimes heal quickly; soul wounds not so much.

Open the door on America’s history, and you will find the roots of this trauma among us as tribal peoples. Words and phrases that describe how we, as Indigenous peoples, have been treated include “genocide,” “forced land removal,” “forced assimilation” and “broken treaties/promises.” Terrible atrocities have been committed by people claiming the name of Christ. While some followers of Jesus understand this, many more turn a blind eye to gross injustices and indignities. Even those who mean well often approach Indigenous people with superiority and cultural insensitivity. These realities are continuing struggles facing us as tribal peoples.

Yet let us also focus on how God can open new doors that no one can shut in the present and the future (Revelation 3:7). These divinely opened doors provide opportunities for service and blessings if we step through them. One of the opportunities is for the larger evangelical church to learn about and grow from our strength as tribal people.

For example, Indigenous cultures have a high regard for wisdom. Remember that Solomon asked God for wisdom to lead, and this request pleased God so much that he not only

granted Solomon wisdom but also gave Solomon much more. Other contributions that Indigenous peoples offer to the larger evangelical church include a high regard for community and caring for God’s creation — ruling over it while also being good stewards. Tribal followers of Jesus can also help the American church live into the much larger complicated reconciliation puzzle that God is arduously piecing together in our country.

Billy Graham once told a gathering of Indigenous Christians that they have a role in winning not just Indigenous Americans but all of America to Christ. So I invite you to listen to Indigenous Christian voices and unite as evangelical Christians in building a society marked by righteousness and justice, remembering that God’s throne rests on both (Psalm 89:14). 





A Letter to American Christians on the 250th Anniversary of U.S. Independence

The blessed influence of the American church on my faith was evident even before I started traveling to the United States in 1998. American missionaries served in my childhood in the Baptist school and church in Nazareth. When I visited the United States, it was not limited to one place. I have traveled across your country — from Shipshewana, Indiana; McAllen, Texas; Poulsbo, Washington; Chicago; Los Angeles; and New York, to mention a few. In all these places, I have encountered people of deep faith, kindness and generosity.

I have been richly blessed by American Christians — missionaries who served faithfully, camp counselors who invested in young lives, donors who gave sacrificially, ministry partners who stood with us, and most importantly real friends who opened their homes and hearts. These relationships are a testimony to the love of Christ lived out in real and practical ways.

As the United States marks 250 years of independence, I write to you with gratitude, prayer and hope. This is not only a time to celebrate, but also a time to reflect. From the

perspective of the global Church, American Christians have played an extraordinary role in shaping modern evangelical faith — and for that, we thank God.

We also thank God for the people and institutions that have come from American Christianity. Leaders like Billy Graham, Tim Keller, Lisa Sharon Harper, Rick Warren, and Martin Luther King, Jr. have influenced not only America, but the world. Schools, churches and ministries — including the World Evangelical Alliance — have been shaped by your vision and support. Your culture of creativity and initiative has





helped the Church think in fresh and courageous ways.

There is a saying, sometimes shared as a joke: Christianity started as a person, moved to Rome and became a religion, went to the United Kingdom and became a culture, and in America became a business. I do not agree with the spirit of this statement — but like many jokes, it reflects a concern we should not ignore.

So, I want to ask a simple question: How can the American church be even more blessed in the next 50 years?

I believe the answer lies in becoming more incarnational. In mission, being incarnational means entering into the lives of others with humility — understanding their culture, respecting their context and serving them with love. It means not exporting a version of Christianity shaped primarily by one culture, but allowing the gospel to take root in every culture in a way that is faithful to Christ.

This kind of life is only possible through true discipleship. Jesus called us to deny ourselves, take up our cross, and follow

The gospel invites us ... to a life marked by simplicity, compassion, humility and dependence upon God.

him (Luke 9:23). This is how we walk with Jesus. In such a case, we must be willing to examine and deny ourselves, as well as our own culture — embracing what is good, but also letting go of what does not reflect the heart of Christ.

While your generosity is well known and deeply appreciated, there are times when the language of faith seems closely tied to prosperity and achievement. The gospel invites us instead to a life marked by simplicity, compassion, humility and dependence on God.

Another challenge is the strong emphasis on individualism. While personal faith is essential, the Church is, at its core, a community, as the Scripture describes. Around the world, believers cherish the beauty of shared life — bearing one another's burdens and living as one body. When individual preference becomes central, something of this beauty is lost.

Closely related to this is the challenge of collaboration. In the World Evangelical Alliance, we deeply believe in the power of working together across denominations, cultures and nations. At times, however, the strong American spirit of free enterprise — so helpful in innovation and initiative — can unintentionally become a barrier to deeper partnership. The global mission of the Church calls us not only to lead, but also to listen, to share and to build together.

We also observe, with some concern, the close connection between Christianity and nationalism in certain contexts. Love for one's country is natural. Yet when national identity becomes too closely tied and sometimes overrules over the gospel, it can corrupt the gospel and essentially weaken our witness. The Church belongs to Christ, not to any one nation.

This is especially important when we think about how theology is applied in the world. As global believers, we long to see biblical truth lived out with fairness, humility and compassion toward all people — including in complex places like the Middle East.

We offer these reflections as friends and partners in the same mission. None of these challenges belong to American Christians alone; they are tensions we all face in different forms across the global Church. We, too, are learning. We, too, have blind spots. And we need one another.

As you celebrate 250 years of independence, may you also celebrate the greater freedom found in Christ — the freedom to serve, to love, to listen and to walk humbly with God.

May the American church continue to bless the nations — not only through its strength, but through its willingness to follow Jesus wherever he leads.

Grace and peace to you.

Botrus Mansour



Happy Anniversary, America

When my wife and I hit our 25th wedding anniversary, we celebrated heartily. We recalled our happiest moments and the surprising twists of providence that brought us to places and people we never could have anticipated. Celebration, however, came with contemplation. While we looked back with gratitude, we also looked forward by recommitting ourselves to the marriage we wished to cultivate by God's grace.

Our nation marks 250 years of the Declaration of Independence this year. An anniversary of such import calls for remembrance and rejoicing, and it should come with much fanfare. I'm always happy to do my part with burgers and fireworks! But anniversaries also invite reflection on where we have been and what we long to become. Remember, rejoice, reflect and recommit: It is a good rhythm for the covenant of marriage, and it is a good rhythm for our commitments as a nation.

The Declaration boldly proclaims: "All men are created equal, endowed by their Creator with certain unalienable Rights — Life, Liberty and the pursuit of Happiness." Those words still stir the soul, but its ultimate fulfillment is found in a higher citizenship.

As Christians in America, we hold dual citizenship. We belong to this beloved country, but we pledge an even deeper allegiance to a heavenly one (Hebrews 11:16). I was born a U.S. citizen but reborn a citizen of God's kingdom (Philippians 3:20). And I have found that living faithfully under Christ's lordship does not diminish my love of country but roots it in a grander vision of truth, goodness, loyalty and justice.

For me, faith *in* America began as faith *from* America. Long before our family knew the word "evangelical," my parents encountered the good-news people who had come to South Korea. Missionaries and evangelical organizations came to proclaim the gospel in word and demonstrate it in deed that helped rebuild every facet of society.

I have been blessed by the reach of that love. A Lutheran minister befriended my parents in Korea. An Irish Catholic family rented us their basement apartment in New York City. A Korean Presbyterian church loved us through my childhood. And a Baptist youth pastor shared the good news of Jesus with me in a parking lot, leading me in a prayer to receive Christ as my Savior. Our story, like so many immigrant stories, is woven together by believers from different traditions, bound by one gospel.

This anniversary, may we remember what we have been given, rejoice in God's faithfulness, reflect honestly on our calling as Christians in the United States, and recommit to live as citizens of heaven on American soil. **E**

Training wheels.

Knowing how to create all the communication tools your organization, ministry, or church needs to reach those you serve, is a balancing act.

When your team can't handle it alone, Cahoots is your destination for training and support to make all your marketing, fundraising, and communications activities easier to navigate.

You can now access online courses, live classrooms, and private counsel with advertising professionals offering faith-based, time-tested, and brand-building expertise.



It's on-the-job training empowering you and your team to balance it all.

Annual subscription discounts for NAE readers.



CahootsCommunications.com/NAE

THANK YOU

2025 NAE AMBASSADORS

Ambassadors are donors who support the mission of the National Association of Evangelicals by making an annual commitment of at least \$1,000 (over and above membership dues). We are deeply grateful for the generosity of our 2025 Ambassadors!

AMBASSADORS

\$1,000–4,999

Thomas and Susan Addington
Jay and Barb Barnes
W. Todd and Carol A. Bassett
Mark Batterson
Scott and Sarah Brown
Peter and Phyllis Cha
Douglas and Shelly Chen
John and Cathy Chowning
Sam and Vivian Chun
John Yee and Mia Chung-Yee
The Community Church at Garden Spot Village (New Holland, PA)
Joel and Karen Collins
Tom and Claire Correll
David Crane
Kathleen Crowell
Lisa Treviño Cummins
Tim and Joyce Dalrymple
Judith Dean
Huck and Emma Dorn
Terumi Echols
Dean and Nancy Falb
Edward and Rebecca Feldmann
Carla and Bill Freeman
Carl and Cindy Greene

Heather and Nathan Gonzales
Gordon-Conwell Theological Seminary
Carlton Harris
David and Joanna Hoag
Shirley and Jeff Hoogstra
Gordon and Jane Hugenberg
Immanuel Baptist Church (Hoquiam, WA)
Helen Kaminski
Franky and Lily Kong
Steve and Ann Kullberg
Roberto and Nora Laver
Douglas and Christine May
Scott Miller
R. York Moore
Shirley Mullen
Carl Nelson
Kristine and Louis Nelson
James and Anne Newman
Janet and Dick Pearson
Preston Trail Community Church (Frisco, TX)
Christopher Robinson
Philip Ryken
Alex and Alexis Sauer-Budge
Joel and Hilary Stanton
Richard and Reneé Stearns
Doug and Wilma Sweeney

Endrina Tay
JoAnne and Fraser Venter
Kyle and Jennifer Vogan
Colin P. Watson, Sr.
Alan and Emily Wong
Robert Yi
Kevin York
Charles and Serena Yu
Mark Shepard and Annetta Zhou
Anonymous (2)

SILVER AMBASSADORS

\$5,000–9,999

Ken and Kathy Artz
David and Kimberlee Barrett-Johnson
Blacknall Memorial Presbyterian Church (Durham, NC)
John K. Jenkins
Kelly Kim
Walter and Toni Kim
Steven and Lori Landberg
Vincent Lau
New Beginnings Church (Mathews, NC)
OneHope
Restoration Fellowship (Boston, MA)
Ed and Donna Stetzer
David and Ellen Turner

GOLD AMBASSADORS

\$10,000 and above

Rollie and Barbara Anderson
Calvary Chapel (Ft. Lauderdale, FL)
First Baptist Church of Glenarden (Glenarden & Upper Marlboro, MD)
Fuller Theological Seminary
Larry and Jacqueline Graber
Great Commandment Network
Matthew and Maura Hodge
Trinity Presbyterian Church (Charlottesville, VA)
Trinity Presbyterian Church (Plymouth, MI)
Wooddale Church (Eden Prairie, MN)



Give your 2026 support today at
[NAE.org/ambassador](https://www.nae.org/ambassador).