

18
**Black and White
Race in American
Denominations**
A.G. Miller

20
On Politics:
Joshua DuBois

23
**Reflections
From Repenting**
Lon Solomon

24
A Prophetic Journey
Brenda Salter McNeil

26
**The United States
of Minorities**
Leith Anderson

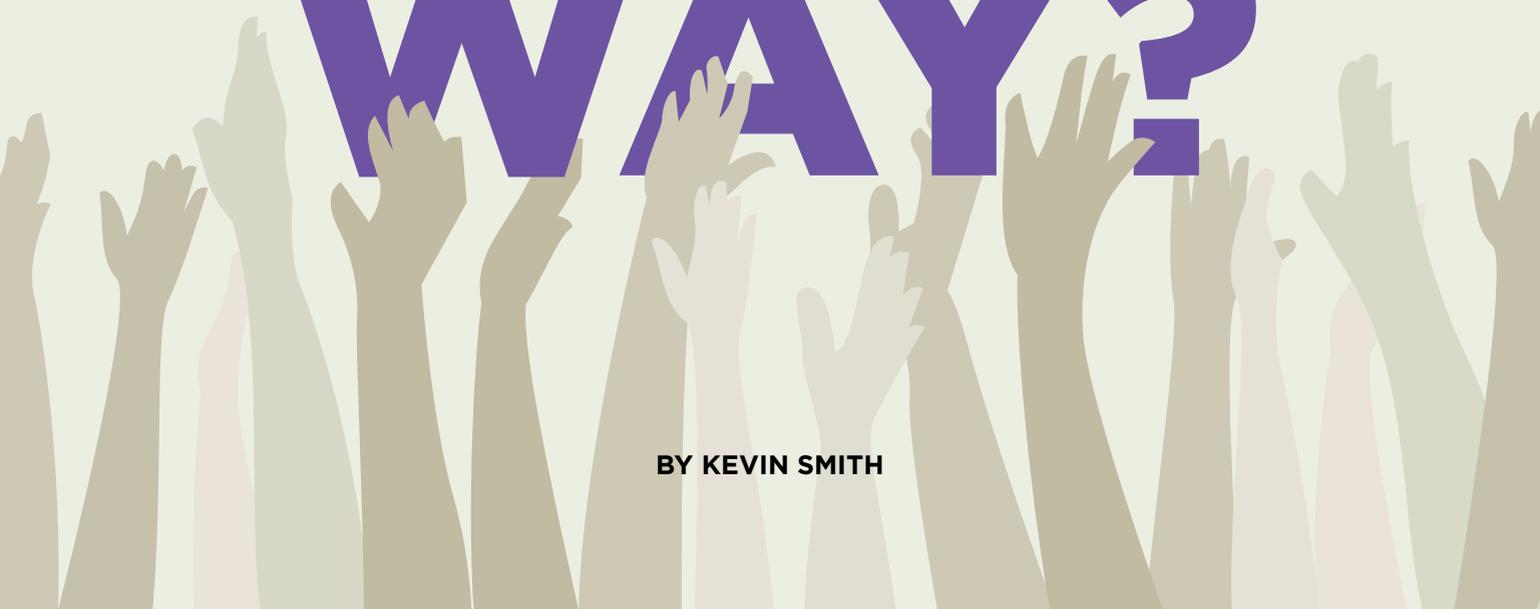
Evangelicals

Magazine | Spring/Summer 2016 | Vol. 2 No.1

Are
Multi-ethnic
Churches

THE ONLY WAY?

BY KEVIN SMITH



LEARN *by* LIVING

COMING FALL 2016



LIFE631 is a residential* initiative that will equip you for a lifetime of ministry and spiritual formation. This program has been designed with a curricular and co-curricular format to give you applied ministerial experience. LIFE631 leads to an ATS accredited Masters of Divinity or Practical Theology degree. Ask for more details.

*If admitted into this select program, you will receive FREE housing at our campus in Ashland, Ohio

Visit
SEMINARY.ASHLAND.EDU

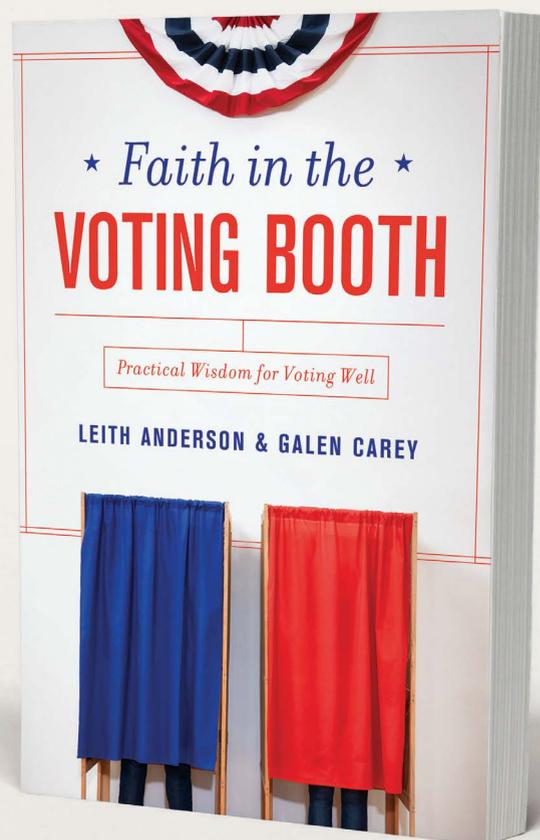
Call
1-866-287-6446



ASHLAND CLEVELAND COLUMBUS DETROIT

★ *Be Ready to Vote with* ★
CONFIDENCE AND WISDOM

Race Relations **TAXES**
Income Inequality
Foreign Policy
**Immigration
Reform**



Faith in the Voting Booth by NAE leaders Leith Anderson and Galen Carey will help you clarify your own position in light of your faith before you enter the voting booth. Using biblical teaching as the starting point for political decisions and engagement, you will be informed of the diverse, sometimes divisive differences among Christians when it comes to the most important issues of our day. Best of all, it will help clarify where you stand on these issues and will provide a bedrock to keep you up to date on the issues so you can vote with confidence and wisdom, in this coming election and for years to come.

AVAILABLE EVERYWHERE BOOKS ARE SOLD, including

amazon.com

Christianbook.com
1-800-CHRISTIAN

ZONDERVAN
.com

Evangelicals

The Magazine of the National Association of Evangelicals

Also in This Issue

- 6 Comment**
Evangelicals define themselves this election year.
- 9 Calendar**
Here's your guide to compelling evangelical events.
- 10 Worth Noting**
The NAE calls for prayer, and the refugee crisis continues.
- 12 Engaging the Elections at Church**
Galen Carey offers guidelines for pastoring during presidential politics.



Subscribe

Evangelicals magazine comes to you as one of many NAE resources to inspire and inform your evangelical voice with trusted insight on critical issues facing our churches, our nation and the world.

To receive a subscription, simply join us as a member. Learn more at NAE.net/membership.

Your NAE

For more resources and opportunities, visit NAE.net 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 a body of believers made up of nearly 40 denominations and thousands of churches, schools, nonprofits, businesses and individuals who understand that together we can do more.

EMAIL UPDATES

Subscribe to receive our monthly email news and timely updates on issues at NAE.net.

SOCIAL MEDIA

-  [/NAEvangelicals](https://www.facebook.com/NAEvangelicals)
-  [@NAEvangelicals](https://twitter.com/NAEvangelicals)
-  NAE.net/feed

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

Leith Anderson President
Galen Carey Vice President of Government Relations
Heather Gonzales Vice President and Chief Operating Officer
Steve West Chaplains Commission Executive Director
Jill Fox Sponsorship Director
Jennifer Haglof Special Projects and Events Director
Brian Kluth Project Director
Sarah Kropp Brown Communications Director
Chris Paulene Accounting and Member Services Director

Sarah Kropp Brown Editor
Cross & Crown Design

Evangelicals

Spring/Summer 2016, Vol. 2, 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.net 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 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Advertising in Evangelicals magazine does not imply editorial endorsement.

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

If words came in colors, what color would “evangelical” be? If the only source of color choice came from the palette of election year reporting, the color would probably be white. The mistaken political impression is that most — if not all — American evangelicals are Caucasians with European ancestry. Far from it!

When comparing white evangelicals with black Protestants in *The Atlantic* (December 22, 2014), Robert P. Jones wrote that “these two groups ... share a belief in a personal God, an emphasis on individual salvation, and religious architecture that emphasizes the centrality of the pulpit over the altar.” According to a 2015 LifeWay Research study, 44 percent of black Americans are evangelical.

And, 30 percent of Hispanic Americans are evangelical. The cover article for *TIME* magazine on April 15, 2013, was “The Latino Reformation” describing the explosive growth of evangélicos among American Hispanics.

Forty percent of Korean Americans are evangelicals, according to *USA Today* (July 19, 2012). “Three out of four Asian-American evangelical Protestants (76%) say they attend church weekly, compared with 64% of U.S. white evangelicals. They are also distinctly more likely to say their religion is the ‘one true faith’ (72% vs. 49%).”

While there are significant cultural, political and socioeconomic differences among evangelicals classified by race or ethnicity, there are also wide-ranging areas of spiritual and theological agreement. The reality is that most evangelical growth in America is among non-white minorities.

If we have such important points of agreement and share so much common ground, why have we been so divided through so many generations? Why haven’t white evangelicals done more and done better at showing respect, joining causes and sharing faith? Wouldn’t we have done much better and much more for the cause of Jesus Christ if we were united? Or, have ethnic, racial and language distinctives preserved and advanced the uniqueness, identity and faith of minorities?

These are some of the questions evangelicals must answer and are trying to address. Some are topics for this issue as we continue the highly important conversation of race among American evangelicals.



Defining Evangelicals in an Election Year

“ The desire to survey white evangelicals to determine their political interests inadvertently ends up conveying two ideas that are not true: that ‘evangelical’ means ‘white’ and that evangelicals are primarily defined by their politics. But voting isn’t the only thing — or the main thing — that most evangelicals do. Politics are important, but politics aren’t our defining characteristic, nor should they be.”

Leith Anderson, NAE President, and Ed Stetzer, Executive Director of LifeWay Research, in Christianity Today

“ For evangelical Latinos, many theological priorities, though not defined politically, inform strong support for educational equity and immigration and criminal justice reform ... Latino evangelicals are invested in a holistic view of justice that includes decreasing poverty and expanding the pro-life movement to include the abolition of the death penalty. This makes evangelical Latinos the ultimate swing-voting block: Slim majorities supported both George W. Bush and Barack Obama.”

Gabriel Salguero, President of the National Latino Evangelical Coalition, at The New York Times’ Room for Debate blog



I’m a pastor. I don’t endorse candidates or place bumper stickers on my car. But I am protective of the Christian faith.
Max Lucado, Minister of Preaching at Oak Hills Church in San Antonio, Texas

The real enemy is fear. God is allowing us to encounter people different than us.
Jenny Yang, Vice President of Advocacy and Policy at World Relief, on welcoming refugees

Wonderful to meet w/ remarkable young leaders @NAEvangelicals Christian Leadership Conference today! #CLC16
John McCain @SenJohnMcCain

Just spoke to college students on predatory payday lending at @NAEvangelicals Christian Leadership Conference. They could make the difference.
Barrett Duke @ERLCDuke



Unvoiced Multitudes

“ In some ways, Christianity took a beating in the early 1900s in America. The carnage of two World Wars and a Great Depression raised questions about whether God existed, and if so, whether God was both powerful and good. And modern science raised doubts about the viability of Christianity’s explanations for the origins of life. Evangelical leaders spanning denominations contemplated forming an organization to represent what one pastor called ‘the unvoiced multitudes,’ and in 1942, the National Association of Evangelicals was born.

While the NAE couldn’t claim to be the sole or definitive voice speaking on evangelicals’ behalf, it helped redefine the term. According to Robert Wuthnow, the director of Princeton University’s Center for the Study of Religion and the author of *Inventing American Religion*, the de facto definition for evangelical was any person who belonged to a church aligned with the 40-odd denominations under the NAE’s umbrella.”

Jonathan Merritt, in “Defining ‘Evangelical’” in *The Atlantic*



The State of Discipleship

“ Christian adults believe their churches are doing well when it comes to discipleship: 52 percent of those who have attended church in the past six months say their church ‘definitely does a good job helping people grow spiritually’ and another 40 percent say it ‘probably’ does so ... Church leaders, conversely, tend to believe the opposite is true. Only 1 percent say ‘today’s churches are doing very well at discipling new and young believers.’ A sizable majority — six in 10 — feels that churches are discipling ‘not too well.’”

New Research on the State of Discipleship, Barna Research (commissioned by The Navigators and NavPress), December 2015



Charity for All

“ For Christians especially, malice toward none is not quite the same as charity for all. We are not merely to stay out of each other’s way; rather, we are to bear each other’s burdens, rejoice with those who rejoice, and mourn with those who mourn. We will be handicapped in doing so if we collectively remain blind to the experiences of our brethren who experience life differently because of varying degrees of melanin.”

Phil Mobley, Principal at Koine Communications, in “Color Blinded: Breaking Down Racialization” in *ByFaith* magazine

“ We like to imagine that our civilizational values run deep in our bones. They don’t. Civilization is a gold-leaf veneer over our capacity for violence and depravity. Its maintenance depends primarily on things not going terribly wrong. The adage that what doesn’t kill us makes us stronger does not apply to international warfare. What doesn’t kill us just tends to make us worse.”

Tyler Wigg-Stevenson, Chair of the Global Task Force on Nuclear Weapons for the World Evangelical Alliance, in “The Moral Cost of Nuclear Weapons” at *HuffPost Politics*

FOR EVERYTHING THERE IS A SEASON

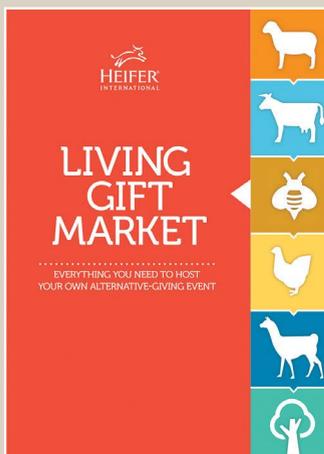
Bring “love your neighbor” to life year-round with Heifer International church programs.

Dan West, a farmer and member of the Church of the Brethren, founded Heifer when he had the idea to offer dairy cows as a source of ongoing nutrition to people in need rather than temporary aid.

Heifer’s mission ever since has been to end hunger and poverty while caring for the Earth by empowering families to become self-reliant through gifts of livestock and training in sustainable agriculture.

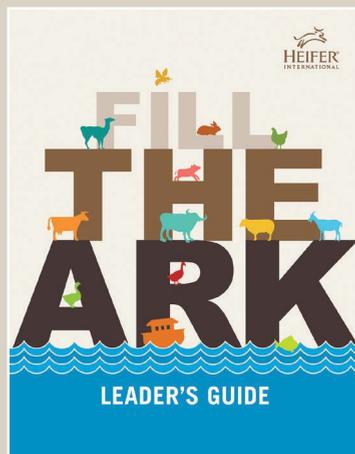
A TIME TO GIVE

These **FREE**, hands-on resources can help you transform hearts in your own church while helping to end hunger and poverty worldwide.



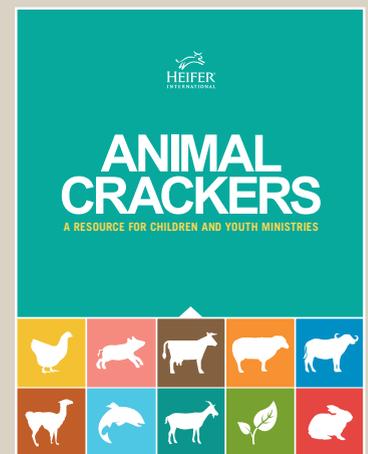
LIVING GIFT MARKET

Host an event that allows your church to purchase “living gifts” like goats, bees and cows through Heifer International that help feed hungry families.



FILL THE ARK

Challenge your congregation to help end hunger when you “Give Up to Give Back” with this daily missions-giving calendar.



ANIMAL CRACKERS

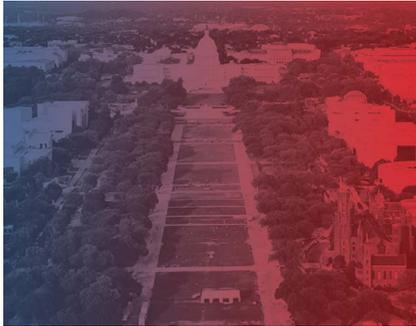
Through simple Sunday School lessons, Animal Crackers is designed to help students feel connected to the global family.

**ORDER YOUR FREE RESOURCES NOW AT
WWW.HEIFER.ORG/FAITHSEASONS OR CALL 888.5HUNGER (888.548.6437)**

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.



JULY 10, 2016

Pray Together Sunday

National Association of Evangelicals
NAE.net/praytogether

Join with churches across the country and raise a collective prayer during your worship service — asking Jesus to reset our hearts and our nation.

SEPTEMBER 8-9, 2016

National Preaching Conference

Hamilton, MA

Gordon-Conwell Theological Seminary
GordonConwell.edu/ockenga

Pastors come to this annual conference to be trained and equipped to preach the Word of God to their congregations.



SEPTEMBER 23, 2016

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.

AUGUST 11-14, 2016

Chaplains Training Workshop

Alexandria, VA

NAE Chaplains Commission
NAE.net/chaplainsworkshop

Each year the NAE Chaplains Commission hosts a training workshop for the benefit of its chaplains and candidates, as well as chaplains from NAE denominations.



MULTIPLE DATES

Convoy of Hope Community

Convoy of Hope
ConvoyOfHope.org/events

In collaboration with local churches, organizations and individual volunteers, these events bring hope to cities across the United States through health screenings, job and career services, family portraits, activities for children and more.

SEPTEMBER 29 – OCTOBER 1, 2016

United Missions Leaders Conference

Louisville, KY

Missio Nexus
MissioNexus.org

Church and missions leaders will be encouraged and equipped in a united opportunity to make disciples of all nations. This is the place for learning and networking within the missions community.

AUGUST 31 – SEPTEMBER 3, 2016

CCDA National Conference

Los Angeles, CA

Christian Community Development Association
CCDA.org

This annual gathering of community development practitioners offers a vision of partnership and collaboration leading to the cultivation of communities. A 10-day pre-conference walk from Tijuana, Mexico, to Los Angeles will highlight the need for immigration reform.



Find additional Evangelical Calendar opportunities online at NAE.net/calendar.

WORTH NOTING

✓ Pray Together Sunday

Calling Churches to Join in Prayer on July 10

The National Association of Evangelicals encourages churches from across the country and denominational lines to come together and commit to a time of prayer during their worship service on July 10 — asking Jesus to reset our nation.

At the heart of Pray Together Sunday is the belief that Jesus changes everything. Churches will take a moment to pray for their congregations, pastors and leaders, communities and the nation.

Pray Together Sunday will also kick off the week leading up to Together 2016, a national campaign to bring 1 million people to the National Mall for a day of worship and prayer on Saturday, July 16. The NAE wants to cover the event in prayer and invites your church to spend a moment in prayer asking God to work in and through the United States.

The NAE has created a bulletin insert for churches participating in Pray Together Sunday on July 10. Together 2016 has also put together several great resources for those attending the event in Washington, D.C., including videos, flyers and prayer cards.



For More Information on Pray Together Sunday

Register your church to pray on Sunday, July 10, at NAE.net/praytogether.

Listen to Today's Conversation with Nick Hall on Young Evangelists at NAE.net/hallpodcast.

Learn more about Together 2016 on the National Mall at Reset2016.com.

✓ Briefings on the Hill

Acknowledging that just governance is part of the calling and responsibility of Christians, the National Association of Evangelicals seeks to represent and mobilize evangelicals as they engage in public policy. Part of this work includes hosting evangelicals from across the country for briefings with political leaders and thinkers. This enables participants to get an inside look into our government and current issues and to advocate their concerns to policy influencers.

In January, the NAE's 60th annual Christian Leadership Conference brought college students and other adults who care deeply about today's pressing issues to Washington, D.C., to learn and consider how to engage in public policy. In March, the NAE Board of Directors and select other evangelical leaders participated in the Washington Briefing and interacted directly with leaders in government, think tanks and advocacy organizations on key issues facing our nation.

Government leaders who met with NAE groups included Senators Steve Daines, James Lankford, John McCain, Ben Sasse, Chuck Schumer, Tim Scott and Sheldon Whitehouse; Senate Chaplain Barry Black; Former Representatives Frank Wolf and Tony Hall; and HHS Deputy Assistant Secretary for Early Childhood Development Linda Smith, among many others.



✓ Refugee Crisis Continues

Now in the fifth year of civil war, half of Syria's population are "existing" outside of their homes — as refugees (almost 5 million) or as displaced people within Syria (almost 7 million). Millions have also been displaced from Iraq and Afghanistan.

Though overwhelmed by the magnitude, evangelicals in Europe are welcoming those who have fled their homeland (see Christianity Today's March cover article, "God at Work Along the Refugee Highway"). Some Middle East Christians have stayed in their home country and are supporting one another, while most have left. In Iraq, the number of Christians has declined by 80 percent since 2003; in Syria, 64 percent since 2011. This spring, the U.S. House of Representatives and the U.S. State Department declared that ISIS is committing genocide against Christians and other minorities in Syria and Iraq.

Evangelicals in the United States have galvanized in prayer and behind hashtags (#WeWelcomeRefugees and #WePrayForRefugees). Organizations like World Vision and World Relief developed prayer guides and pastoral resources. The Refugee Highway Partnership, an initiative of the World Evangelical Alliance, works to coordinate evangelical efforts across countries and offers a map that explains the broader crisis.

✓ Global Evangelical Leaders Gather in Seoul, Korea

Ninety evangelical leaders from 40 countries met together for a week in early March to strengthen partnerships on key issues facing the Church today, including Bible engagement; evangelism and discipleship; women in the Church; persecution; and intrafaith and interfaith relations.

NAE Global Church Representative Tom Correll, who attended the gathering in Seoul, Korea, said, "Evangelicals around the world share many of the same challenges and opportunities. There is much work to be done together. We also rejoice together in stories of exciting church growth in previously 'unreached' nations and appreciate the wisdom of global colleagues on great challenges around the world."

The International Leadership Forum was hosted by the World Evangelical Alliance with the goal of strengthening regional and national alliances so that they could assist local churches to advance God's kingdom.

✓ Addressing Pastor Finances

Financial challenges often add stress to the already demanding role of pastoring today. This spring, the National Association of Evangelicals launched a multiyear initiative to address economic challenges facing pastors.

The NAE began planning for the project in 2015 with surveys of pastors and denominational leaders, a consultation of church leaders and an initial assessment of existing financial resources designed for pastors. Moving forward, the project will center on resourcing denominations, churches and pastors in the area of pastor finances.

Brian Kluth, who has served in the financial and generosity sector of the evangelical community for over 35 years, has been tapped to lead the project. The project is funded through a grant from Lilly Endowment Inc.



The majority of evangelical pastors in the United States serve in small churches with significant personal financial challenges. View the stats from the NAE's survey of 4,249 pastors at NAE.net/pastorresearch.



Galen Carey is vice president of government relations for the National Association of Evangelicals.

Engaging the Elections at Church

Guidelines for Pastoring During Presidential Politics

With billions of dollars spent on presidential campaigns every four years, it is almost impossible for anyone who has a radio, television, computer or smart phone to ignore the barrage of news, advertisements and commentary on America's favorite pastime: politics.



When Christians gather for worship on Sundays or for Bible study and fellowship during the week, the political messages they hear are likely to echo in their minds. How should pastors lead their flocks during this time?

One viable option is to say nothing at all about politics. The Church's central task is to make disciples of Jesus Christ; discussing politics can expose divisions within the Body of Christ and distract from the core functions of worship, evangelism and discipleship. Most churches want to be safe places where Republicans, Democrats and Independents can gather without being ridiculed or ostracized for their political views.

Of course, not explicitly addressing politics does not necessarily cleanse the church of political bias. Sometimes the most powerful messages are subliminal. In her insightful book, "The Politics of Evangelical Identity," Lydia Bean traces the subtle ways in which partisan cues sometimes function in churches that would never overtly endorse a political candidate or party.

At the same time, if Jesus is Lord over all then he will have something to say about how our nation is governed and how public justice is administered. Further, the Bible makes clear that all human authorities are accountable to God. In a democracy, voters are part of the process and will be accountable for how they steward the gift of their citizenship.

Pastors and church staff must be careful in their approach, yet prophetic in their calling. Before doing anything, pray for wisdom. Then, consider these guidelines.

While some question the motivation of evangelicals in the public square, evangelical leaders are undivided in their priorities: Faith is more important than politics, according to the **May 2014 Evangelical Leaders Survey**.

Is the greater priority for evangelicals politics or faith?



Teach the Whole Counsel of God

Make sure that congregants engage over time with sermons and studies drawn from all parts of the Bible. The historical books contain valuable lessons on how God works through human leaders. The poetic books offer profound insights into human nature. The prophetic books offer profound insights into human nature. The prophets lay out a bold vision for justice and righteousness in public life. The gospels present Jesus' grand vision of the kingdom of God, with implications for every area of life. The epistles show us the people of God, propelled by the Holy Spirit, learning to deal with internal and external conflicts and carrying the gospel to the ends of the world amid opposition and persecution. The book of Revelation critiques the abuse of power and unmasking its satanic roots.

Promote a Thoughtful Policy Agenda

Building on biblical principles, guide members toward study and dialogue that applies their faith to the issues of the day. The NAE has developed a helpful resource, "For the Health of the Nation," that lays out the biblical basis for engaging in public policy and articulates seven principles that can guide our civic engagement:

- Protect religious freedom and liberty of conscience;
- Nurture family life and protect children;
- Protect the sanctity of human life and safeguard its nature;
- Seek justice and compassion for the poor and vulnerable;
- Protect human rights;
- Seek peace and work to restrain violence; and
- Protect God's creation.

Adopting these principles will not resolve every policy question, but it provides a balanced agenda that can keep us centered in our public engagement.

Encourage Congregants to be Wise Stewards of Their Citizenship

An important dimension of the mature discipleship to which followers of Jesus should aspire is responsible stewardship of the gift of our citizenship. Educating ourselves about the issues and candidates, and supporting those who will most effectively advance the common good, are ways in which we can love and bless our neighbors. This includes registering to vote, and voting intelligently, but it also includes much

more than simply choosing among candidates for office.

By actively articulating a biblically informed vision for our nation, we can help shape the dialogue and debate about what direction the country should take and what values we should promote. Responsible citizenship also involves holding our leaders accountable for their promises and for their stewardship of their responsibilities. Good leaders appreciate constructive criticism from both supporters and from the loyal opposition, as they know that this pressure improves their leadership and effectiveness.



Regularly Pray for Our Leaders (All of Them)

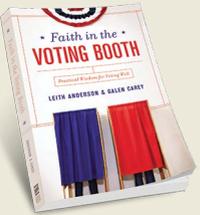
Understanding the daunting challenges facing our leaders, we should welcome the biblical commands to pray for those in authority over us. We should do this as individual believers, but we should do this when we come together for corporate worship.

Praying for our leaders will sensitize us to the pressures and temptations they face. Praying over the issues facing the nation will open our eyes to the complexity of our problems, which are rooted both in our fallen nature and in our finitude.

By God's grace and with the cooperation of the people, our leaders can do well, but they will inevitably fall short. We can be gracious even as we press for greater accountability. Prayer for our leaders will leaven our political discourse and enable us to show the way to a more civil public square. 



In *Faith in the Voting Booth*, NAE leaders Leith Anderson and Galen Carey help evangelicals clarify their policy positions in light of their faith before entering the voting booth. They show that biblical wisdom is surprisingly relevant to today's complex political issues. Each voting decision should be thoughtfully and prayerfully approached. Order at NAE.net/votingbooth.





Kevin Smith is senior pastor of New City Fellowship, a cross-cultural church in Chattanooga, Tennessee.

Are
Multi-ethnic
Churches

THE ONLY WAY?



The question shows a pendulum swing — like so much of evangelicalism — into the trend that is happening today. The homogeneous principle of church planting — once the norm — is out of favor. Homogeneity is out and multi-ethnic is in. And there's good reason for this.

Let's examine our Lord's Great Commission. In the midst of an impromptu worship service, Jesus calls his Jewish disciples to go — or more literally “as you are going” — and make disciples of all nations (Matthew 28:16-20). He is speaking to all Jews, and the “nations” are the ethnic groups of the world (i.e., the hated Gentiles). From the word “go,” the Lord of glory was calling his people to cross-cultural ministry — including among people who would be hostile to them and against whom his people had great prejudice. Sounds like a Jonah moment to me.

(Jonah was given a short-term mission trip that he tried his best to bail on. But when God is determined to save, nothing will stand in his way — not even reluctant messengers. More on that later.)

The disciples were not told to merely evangelize cross-culturally, they were commissioned (as are we) to make disciples cross-culturally. How are disciples made? Disciples are only made — by our Lord's example — by establishing long-term relationships with those to whom you are ministering. When someone is converted to Christ by the Holy Spirit, his people are then to welcome such into the church where they will be baptized and lovingly taught to observe all that the Lord has commanded.

This says to us, that our Lord Jesus who gave us a cross-cultural Great Commission also meant for us to have multi-ethnic churches in which these disciples could grow. The multi-ethnic church trend these days is only a return to what should have always been the norm.

In order for Jesus' mission to succeed, he promised two realities to ensure our success. He promised his presence. “And behold, I am with you always, to the end of the age” (Matthew 28:20). And he promised power. “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem [where Christ was executed], Judea, and Samaria [whom his disciples were prejudiced against], and to the ends of the earth [including to the Romans whom they hated and feared]” (Acts 1:8).

This power, which resides in us, is the power that raised Christ from the dead (Ephesians 1:19-20, 3:20). This power of the Spirit makes us witnesses with our lips and our lives. And this power breaks down walls that separate people and grants them grace to hear the gospel and come to Christ.

God's Reluctant People

Returning to the idea of God's reluctant people — in spite of Christ's command, presence and power, the first disciples — including the Apostles — did not move out of Jerusalem. They were experiencing fruitful ministry among their fellow Jews (Acts 2-7).

I don't know what they were thinking, but if they were anything like us: 1. It never crossed their minds, because the numbers were growing. 2. If they thought of the rest of the mission at all, they assumed God would do it in his time. Surely, someone will get a burden for them. 3. Or they just thought it was going to be too hard or too costly.

So God used hardship (Jonah's submarine ride and Jewish persecution) to move his people out of their comfort zone into his mission. God will succeed, and he did succeed. Paul saw the great barrier between Jew and Gentile brought down by the gospel (Ephesians 2:11-22).



If that barrier can be breached by the power of the gospel, how much more can our barriers of African American and white and Asian and Hispanic, etc.?

God has a vision of what he is going to achieve:

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb! . . . ” These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb (Revelation 7:9-10).

This vision is meant to give us courage in the face of great difficulty. It’s meant to inspire us to seek his lost sheep — no matter what their culture or language or socio-economic standing is. Seek them, for our God will have them. He has promised them to his son. Our mission cannot fail!

The Reasons for Monocultural Churches

If this is God’s vision, why is having a multi-ethnic church in America so difficult? There is a long history, and sadly it was the sin of white Christians in America that made monocultural churches a necessity. But, where do we go from here?

I am of the persuasion that a church should reflect the community in which it resides. If the community is made up of all African Americans, then it should not be looked upon as a failure for only being made up of African Americans. Some towns and communities are and will remain mono-ethnic/ cultural for various reasons.

Language may necessitate planting congregations of one particular ethnic group as well. One of the largest churches in the Presbyterian Church in America, the denomination to which I belong, is Sa-Rang Community Church in Anaheim, California. The vast majority of its members are of Asian heritage, and they have services in Korean and English.

The historical, cultural and kingdom impact of such churches cannot be denied, and a spirit of guilt should be rejected.

With that said, I’m afraid that much of our problem is that we refuse to suffer — or even be uncomfortable — for Christ and his kingdom. It is just easier to move our

congregations to greener pastures when the neighborhood changes ethnically or socio-economically.

And we don’t want to have to change anything to reach people. We want the nations to become like us (or become like the people in our church). We worship our cultural way of doing things — the music we choose, personal expressiveness in worship, leadership styles — and sadly, we call it biblical.

An Excellent Model

Paul can be a great example here. He knew he was a Jew but in order to reach people with the gospel, Paul didn’t lead with his ethnicity or culture. He was a good missionary and adapted himself to the people he was trying to reach. He related as a Jew to Jews, as outside the Law to those outside the Law, as weak to those who were weak. This is the work of missions on the local level.

Are we willing to make being African American or white or Asian secondary (not nonexistent) to being Christian and winning the lost? Are we willing to see the image of God in all people and to respect and celebrate that image — though fallen — and bring people the gospel in a way that is relevant to who they are for the sake of the gospel? May Paul’s motivation guide us: “I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings” (1 Corinthians 9:22b-23).

Being a church that reaches a diverse community intentionally requires a long obedience in the same direction. We must believe in the power of the Spirit who has been given to us for the purpose of reaching the nations — including, in the case of America, the nations that have come to us.

Are multi-ethnic churches the only way? No. But such churches demonstrate the reconciling love of Christ that displays the marvelous multifaceted image of God to a divided world in a way that monocultural churches cannot. While monocultural churches will continue to exist for various reasons, no church should be exclusionary.

Multicultural churches point to the grand picture promised in Revelation of people from every nation, tribe, people and language praising God together. This is special, and we should all find ways to reach across ethnic, racial, cultural and economic barriers. ❸

I'm afraid that much of our problem is that we refuse to suffer — or even be uncomfortable — for Christ and his kingdom. It is just easier to move our congregations to greener pastures when the neighborhood changes ethnically or socio-economically.





A.G. Miller is associate professor of religion and Africana studies at Oberlin College and pastor of Oberlin House of the Lord Fellowship in Oberlin, Ohio.

Black and White Race in American Denominations

A Glance Back at the History That Separated Us

The statement by Martin Luther King, Jr., that “It is appalling that the most segregated hour of Christian America is eleven o’clock on Sunday morning” still rings true.

With the election of President Barack Obama in 2008, many claimed we were entering an era of a post-racial, multi-ethnic society. Events after the president’s election have tempered this sentiment. This country has a complicated relationship to race and ethnicity, and this is especially true for black and white relationships and for Christianity in America.

As an African American religious historian and pastor of a predominately black Pentecostal church, I offer a few examples that highlight the problem and promise for race in American churches and denominations, specifically addressing black and white history.

Conflicted on Slavery

During our nation’s early colonial period, the First Great Awakening propelled evangelical Christianity — sweeping across the colonies, converting white, black, free and slave, and expanding the Methodist, Baptist and Presbyterian denominations.

The colonies and the early republic were conflicted on slavery as many saw it as a “sin.” Both Baptist and Methodist denominations restricted its leadership from owning slaves. These restrictions had various reactions in the North and the South. Even so, congregations saw blacks and whites worshipping together, albeit on segregated terms, in both the North and South.



Balcony of St. George’s Methodist Episcopal Church

A seminal event at St. George’s Methodist Episcopal Church in Philadelphia, Pennsylvania, in 1787 was more or less replicated among many churches and denominations. St. George’s allowed black slaves and free white people to worship together, but from the position of white supremacy. White people sat in the front seats and were served

communion first. When membership overflowed, black people were obligated to give their seats to whites. Black people could minister to blacks, but rarely did blacks minister to whites.

When a new balcony was built at St. George’s, the black community assumed it was built for their usage, and they also contributed financially to its construction. On the day of the balcony’s dedication, the church was packed, and blacks headed to the balcony. But they were abruptly asked to make way for white parishioners. Absalom Jones and Richard Allen led a small group of black members out of St. George’s, never to worship there again.

Separated by Race

Later Jones became the first black priest in the Episcopal Church and founded St. Thomas African Episcopal Church in Philadelphia. Allen stayed within the Methodist Episcopal Church for another three decades and organized a separate black congregation, Bethel African Methodist Episcopal Church. Twenty years of battle with the white Methodist leadership over the operational control of Bethel led to a state Supreme Court case. The court sided with the Bethel congregation in 1816. Other black

Methodist congregations joined Allen in celebrating the victory and created a new denomination, the African Methodist Episcopal Church. Other Methodist, Baptist, Episcopal and Presbyterian congregations evolved in a similar segregated and separated fashion.

As slavery lessened its grip in the northern states and entrenched itself in the southern ones, the sentiment towards slavery shifted in the southern states to a “necessary evil.” Many black and white abolitionists emerged in the early 1820-30s to put pressure on the slavery system — challenging it on biblical grounds.

Many Southerners pushed back with justifications for slavery from their interpretation of the Bible, pushing some radical abolitionist anarchists to reject the validity of the Bible as the word of God. Many slaves escaped to the North and plotted rebellions — much of it justified on a biblical reading of the God of justice.

After the Nat Turner rebellion in Virginia in 1831, slavery solidified itself as a southern way of life. Those who justified it declared that slavery was “ordained by God.” The three major 19th century evangelical denominations split over the issue of slavery: Methodists in 1844, Baptists in 1845 and Presbyterians in 1861, on the eve of the Civil War.

After the Civil War and the passage of the 13th, 14th and 15th amendments to the Constitution, the Southern Methodists created the Colored Methodist Episcopal Church in 1870 to stop its newly freed slaves from shifting allegiances to northern black and white Methodist denominations.

Azusa Street Revival

In the early 20th century, the Pentecostal movement provided a fount of interracial cooperation,

even during the racially segregated Jim Crow America. The Azusa Street Revival (1906-1909) in Los Angeles, widely known as the catalyst for the worldwide Pentecostal movement and denominations, broke all racial norms with Russian, Chinese, Mexican, black, and white Southerners worshipping together. Azusa was also hailed for the multiracial leadership of the Apostolic Faith Movement (AFM), led by William Seymour, an African American preacher.

Unfortunately, unclear internal conflicts arose within the AFM by 1909, and it split along black and white racial lines — one branch led by whites moved to Portland, Oregon, and Seymour’s branch remained in Los Angeles. After the split, Seymour restricted the leadership to blacks only.

By the middle of the 20th century, most of the major Pentecostal denominations were organized along racial lines. As white Pentecostal denominations grew in numbers and social stature in middle 20th century America, they organized into the Pentecostal Fellowship of North America (PFNA) in 1948, following the formation of the National Association of Evangelicals in 1942. Among the excluded black Pentecostal bodies was the Church of God in Christ (COGIC), the largest black Pentecostal body in the United States.

Memphis Miracle

Forty years later, conversations working toward reconciliation emerged between PFNA and COGIC. After several years of meetings and dialogues, in 1994, the PFNA leadership disbanded its organization and started the Pentecostal and Charismatic Churches of North America (PCCNA) that was inclusive of black Pentecostal denominations.



Memphis Miracle

This was dubbed the “Memphis Miracle” in part due to the spontaneous foot washing of COGIC Bishop Ithiel Clemmons by Assemblies of God Minister Donald Evans who asked for forgiveness for the racial sins of whites within the Pentecostal movement. This event led to significant conversations throughout the Assemblies of God denomination on the issue of racism.

Still Divided

Events like these are a healing balm for some of the pain experienced among racial lines in our shared history. Still, black and white Christians are divided today.

The Pew Research Center found that 68 percent of white evangelicals identify as Republican, while 82 percent of black Protestants identify as Democratic. This highlights differences on political issues, but it is also reflective of a wider range of differing opinions that impact daily decisions, including our worship choices.

There is much to be done within and among denominations, organizations, churches and individuals to bring together the diverse body of Christ, where there is neither slave nor free, black nor white, Hispanic nor Asian. May our coming story bring the God of all races and ethnicities great glory. **E**



Royal Photography LLC

On Politics:

Joshua DuBois

Joshua is one of the leading voices on community partnerships, religion in the public square and issues impacting African American men. He led the White House Office of Faith-based and Neighborhood Partnerships in President Barack Obama’s first term and was called the president’s “Pastor-in-Chief” by TIME magazine.

Joshua now leads a consulting firm, Values Partnerships, which creates community and faith-based partnerships for the public, private and nonprofit sectors. He is a frequent media commentator and has authored four cover stories for Newsweek magazine. A former associate pastor at a small Pentecostal church in Cambridge, Massachusetts, Joshua originally hails from Nashville, Tennessee. He currently lives in Washington, D.C., with his wife, Michelle, and son, August.

WHY DO MANY WHITE AND BLACK EVANGELICALS VOTE SO DIFFERENTLY FROM EACH OTHER?

There are no perfect categories. There are black evangelical conservatives and white evangelical progressives, and many in between. But on the whole, I think differences in voting patterns are more matters of priority than theological distinction.

A disproportionate number of black folks face a specific set of challenges that impact their everyday lives and that don’t affect white folks to the same degree — from higher rates of police violence to greater challenges when voting, from greater economic inequality to fewer adequate schools. Therefore, many African Americans vote for the party and platform that tends to speak, even imperfectly, to these issues.

On the other hand, many white evangelicals prioritize important matters of personal morality and economic freedom over the concerns listed above. If you had a conversation with a white evangelical and a black evangelical, they might agree that all these things are important issues to consider when voting, but if they had to prioritize these issues, the order of issues on each list might look different.

WHAT PUBLIC POLICY ISSUES ARE MOST IMPORTANT TO AFRICAN AMERICANS?

If you asked 10 African Americans what policy issues are most important, you might get seven to nine different answers — and this would be the case with our Caucasian brothers and sisters too! The black community in America is beautiful and thriving and diverse — and by no means is a monolith.

That said, some challenges are particularly acute in the African American community. Namely:

- African Americans are incarcerated at much higher rates and for longer sentences for the exact same crimes that Caucasians commit. That creates an “underclass” of individuals with criminal records who then have a very difficult time finding a job and supporting their families. Some of these crimes are minor offenses — including using marijuana — that would be better handled outside of the judicial system.
- Several states are creating new laws that are rolling back parts of the 1965 Voting Rights Act and making it more difficult for black people to vote. One example documented in TheNation.com explains why it took an 85-year-old black woman two years, four trips to DMV, two trips to South Carolina, and \$86 to get be able to vote in North Carolina.
- The legacy of racism and bias continues to affect the hiring process. Black people get fewer callbacks for jobs, take longer to secure employment, and struggle to support their families.

WHAT ISSUES HAVE THE MOST FERTILE GROUND FOR COLLABORATION AMONG BLACK AND WHITE EVANGELICALS?

I am excited about partnerships between white and black evangelicals on criminal justice reform. As Christians, we know that we are all guilty in our sins — saved only by the unmerited grace of Jesus’ sacrifice on the cross. We know everyone deserves a second chance, and thus the criminal justice system should be fair. More and more white Christians are speaking up for legislation, like The Safe Act, that would remedy inequities in our justice system.

I also am excited about the work of some predominately white evangelical churches to partner with struggling public schools. I also think there are opportunities for new economic collaborations

between white and black evangelicals. Having more internships, jobs, mentorship, investment and financial planning advice flow from those who have these resources and understanding to those who need them would be a very good thing.

THE 114TH CONGRESS IS THE MOST DIVERSE IN OUR NATION’S HISTORY, YET RACIAL AND ETHNIC MINORITIES ARE STILL UNDERREPRESENTED. SHOULD CHRISTIANS BE CONCERNED?

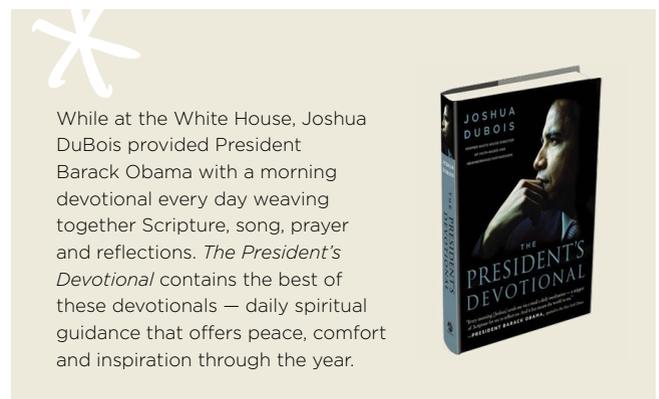
Yes, I think Christians should be concerned by a lack of diversity in Congress, because it means that all views are not represented equally. We miss out as a community when not everyone’s voice is heard.

SHOULD VOTERS TAKE RACE AND ETHNICITY INTO ACCOUNT AS THEY MAKE THEIR VOTING DECISIONS?

I think voters should consider candidates who align with their values, and I think those values should include diversity and reconciliation in addition to some of the other issues previously mentioned. But should race or ethnicity be the sole factor in determining a candidate to support? Absolutely not — in either direction.

HOW SHOULD RACE AND ETHNICITY BE CONSIDERED, IF AT ALL, IN REDISTRICTING DECISIONS?

I am concerned by efforts in some states to either centralize African American votes in as few districts as possible, or to break up those votes into multiple districts so that the impact of the black vote is diluted. Generally, I don’t think politicians of either party should be in charge of shaping congressional districts; the incentives for foul play are just too great. Let’s make redistricting in every state a nonpartisan exercise. 





Is my church
growing?

Are people
connecting?



SUNERGO

online tools for churches

Sunergo is a fresh, online approach to managing church information that keeps your data all in one place. We have powerful trend reporting so you can monitor growth and respond quickly to your ministry needs.



*Proudly serving Canadian churches since 2006.
Friendly, prompt, knowledgeable support.*

Discover the ways we can help

with contacts, donor tools, child check-in and more



see how at **Sunergo.net**

OR CALL US AT **1-866-688-6265** EXT 3



Reflections From Repenting

The “Lone Ranger Pastor.” That’s what many pastors in the D.C. area called me for years (although I only learned about this recently!).

They had good reason to do this. For 35 years, our mission at McLean Bible Church has been to get the gospel message to every person in the D.C. area. However, I was determined to do it alone. One church, by itself, trying to achieve such a goal. I know it sounds crazy, but that was my plan.

The goal was Christ-honoring, but my motives were not. There was much arrogance, self-promotion and selfish pride in my heart. It was subtle — as these sins always are — and I was able to justify them for years.

The Holy Spirit began to deal with me in 2014. I was 65 years old and had been the pastor at McLean Bible for 34 years. But, as I learned, no born-again child of God is ever above God’s chastening hand (Hebrews 12:5-8).

So the Lord — as we used to say in the South — “took me to the woodshed.” The Spirit humbled me and convinced me of my deep sins against his Church and my fellow Christ-loving pastors and church leaders by being such an instrument of division. As I repented, it became clear what God wanted me to do.

So I asked groups of pastors — from every racial, ethnic and denominational group in the area — to meet with me. Some were skeptical, but many came. My agenda was simple: confess my sins of arrogance, self-sufficiency, pride, divisiveness and non-cooperation and ask for their forgiveness.

And then, I asked if, by God’s grace, we could begin a new day in Washington — where we might show our true brotherhood and unity in Jesus to a world that was full of seeing the opposite. Our relationships often exist in silos within racial, ethnic and denominational lines. This effort would form a vital connection across all those lines. Thus began the Metro Washington Pastors Fellowship.

We meet for prayer every quarter, do community service projects together, hold the annual Washington Prayer Gathering (WashingtonPrayerGathering.org), and spend personal time together. The fellowship is in its infancy, and we have far to go. But at least, thank the Lord, we’ve started! And I’m grateful to be a part of it.

I’m grateful for the forgiveness of my brothers and sisters in the Lord after I had sinned against them for so long. I’m grateful that they granted me a second chance. And I’m grateful to Jesus for his discipline and mercy in allowing an old man like me to repent, and to try to finally get it right for his glory (Psalm 32:5). **1**

My agenda was simple: confess my sins of arrogance, self-sufficiency, pride, divisiveness and non-cooperation and ask for their forgiveness.



A Prophetic Journey

“Where have you been? Why haven’t you helped us?” Mavis shouted at us. Over twenty years ago my husband and I found ourselves in the British city of Birmingham, the second most populous urban area in the United Kingdom and home to a large number of Jamaican residents.

We had been traveling in England for three weeks with a group of African American seminarians and church leaders. It was exhausting and exhilarating in equal measure. We lectured on issues pertaining to the black church in classrooms, preached in churches, dialogued with police, gave radio interviews, talked with civic and community leaders — all in partnership with the Oxford Centre for Mission Studies.

I had really been looking forward to this particular part of our trip. I thought this meeting in the Jamaican community would be the place where we would receive our warmest welcome. We were going to be with other black people! It would be a chance to rest, rejuvenate and let down our guard. I had imagined that we would be laughing and relaxing together in no time over good food and good music.

We pulled up at the church building in our rundown van, and a large group of Jamaican young people were waiting for us outside. But after we filed into the church and sat through some brief introductions, a young woman stood up and literally began shouting at us.

Why didn’t you come sooner?

Didn’t you know what we were going through?

We sat in complete silence, dumbfounded. We honestly had had no idea of their struggle and no sense of their expectations coming into this gathering. So we just listened as this passionate Christian woman educated us on the history and the plight of the black British people.



Brenda Salter McNeil is associate professor of reconciliation studies at Seattle Pacific University.

We learned from Mavis that after World War II, the British government had encouraged mass immigration from the countries of the British Empire and Commonwealth to fill the shortages in England’s labor market. Many Jamaicans and West Indians came with the hope of making a better life for themselves and a brighter future for their children. However, instead of being embraced and received as equal members of society, as was promised by the 1948 British Nationality Act, the Jamaicans and other immigrants found that they were relegated to a low status in the economic and racial class system of England, with no hope of ever being fully accepted as “British.”

Even as their children grew, married and started families of their own, they were essentially foreigners in their own land. And to add insult to injury, being born and raised in England meant that they were considered foreigners in Jamaica as well. Can you *imagine* the frustration that would fester from this lack of identity? Coupled with the injustice of economic deprivation and racial discrimination, this frustration led to violence when young Jamaicans took to the streets to protest in 1981. The status quo unfortunately persisted, however, and a second riot had erupted in 1985, just a year before our visit.

We showed up at their church in 1986, and here was Mavis demanding to know what had taken us so long! Why hadn’t we come sooner to lend our voices and raise awareness about the conditions they were facing? Were we indifferent to their suffering? Our silence was deafening to them.

Honestly, it was awkward in the church that day, and none of us had any answers for Mavis. We had been absolutely clueless. We were aware of the social realities in the United States. We were aware of the racial tensions and inequality in our own country, but we hadn’t realized that there were people in other countries around the world who needed us. We were uninformed about the racial, social and political plight of our black brothers and sisters in Britain. And to tell you the embarrassing truth, I hadn’t taken any interest before that day.

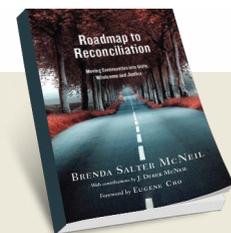
Their news had yet to break through into our circles in the United States. We didn’t see ourselves as global citizens, nor did we strongly identify with others of the African Diaspora. We were just *beginning* to reap the benefits of the sacrifices made by the generations before us in the United States. We were just *starting* to enjoy some economic stability, increased

access to educational opportunities and greater political and social influence. We hadn’t even considered looking outward. Our knowledge of the rest of the world was woefully underdeveloped.

These young “black Brits” were in the midst of their own civil rights movement, and they felt abandoned by us.

Mavis’ questions disturbed us. They indicted us. But they also allowed us to see ourselves through her eyes. These young “black Brits” were in the midst of their own civil rights movement, and they felt abandoned by us. They felt abandoned by the black American church.

We learned such a valuable lesson that day. We learned that *our* story was part of *their* story. We learned that we were part of a larger global narrative and that people needed us. I think we all returned home with a new understanding of ourselves as global citizens. At least *I* did. I came home with the knowledge that I could no longer think of reconciliation in merely nationalistic terms. The world was changing, and I needed some new tools so that I could support folks like Mavis and her friends. 📍



Based on her extensive consulting experience with churches, colleges and organizations, Brenda Salter McNeil provides a practical roadmap to racial reconciliation. She guides us through common topics of discussion and past the bumpy social terrain and political boundaries that arise. This excerpt from *Roadmap to Reconciliation* © 2015 by Brenda Salter McNeil is used with permission of InterVarsity Press. Order at IVPress.com.



The United States of Minorities

No Racial Majority in 2044

America has always been a nation of racial diversity with Spaniards in Florida, English in Massachusetts, Africans in Georgia and Native Americans across the continent. Diversity yes but with a majority-minority divide for most of our history — majority white and multiple minorities.

By 2044 there will be no majority race in America. In 28 years whites are estimated to make up 49.7 percent of the population, Hispanics 25 percent, blacks 12.7 percent, Asians 3.7 percent and another 3.7 percent will be multiracial.

The all-minorities make-up of the future has already arrived in 266 U.S. counties that are home to 31 percent of today's population. The future has also arrived among American 5-year-olds — an age group where no race is 50 percent or more.

The racial distribution across the nation varies widely. Hawaii has never had a white majority. Vermont, Maine, New Hampshire, West Virginia, Iowa and Wyoming are all more than 90 percent white. California, Maryland, Mississippi and Georgia are all trending to be the next “majority minority states” made up of all minority groups rather than a majority of one group.

The reasons for the racial diversification of America are many. The white population is aging and dying faster than replacement babies are being born. Birthrates are higher among parents of color. While Europe supplied most immigrants in earlier generations, most immigrants over the past half century have come from other continents.

None of this is new for those who read the Bible. Joseph married an Egyptian (Genesis 41:45). Moses married an African (Numbers 12:1). Pentecost integrated the early church with people from across the empire (Acts 2). Simeon was the black leader of the Antioch church that commissioned Paul and Barnabas (Acts 13:1). The list could go on.

Our American churches have often addressed racial issues poorly. Majority churches and denominations have sinned against our minority sisters and brothers. Inherited prejudice and injustice has become repeated prejudice and injustice. Now we have an opportunity that brings a new and different challenge. Will we isolate into racial minority silos that segregate society and the church, or will we seize the opportunity that changing demographics brings to our generation?

For some the future has already arrived in America. It is the present and future where “there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Galatians 3:28). **■**

FIRST AMENDMENT COURSES FOR RELIGIOUS LEADERS

Become a constitutional and human rights specialist on issues of religion and public life.

**\$200,000 IN
SCHOLARSHIPS
AVAILABLE!**

**ONLINE AND
ONSITE COURSES**

LIBERTY OF CONSCIENCE: A FUNDAMENTAL RIGHT

RELIGIOUS FREEDOM CENTER
NEWSEUM INSTITUTE

APPLY ONLINE:
RELIGIOUSFREEDOMCENTER.ORG
WASHINGTON, D.C.



PRAY TOGETHER SUNDAY

JULY 10

What if 1 million Christians in different churches of different denominations across the country joined together one Sunday in prayer? What if we all asked Jesus to change our hearts and our nation?

Will your church join us and commit to a time of prayer during your worship service on July 10 — asking Jesus to reset our nation?

Pray Together Sunday also kicks off the week leading up to Together 2016, a national campaign to bring 1 million people to the National Mall for a day of worship and prayer on Saturday, July 16. Visit Reset2016.com to learn more about attending or supporting Together 2016.

Register Your Church at NAE.net/praytogether