

A Great Ambition¹

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When I was in confirmation class in the early 1970s, we watched the vintage Covenant film *A Great Ambition*.² It told the story of our spiritual forebears and their spiritual aspiration to obey the Greatest Commandment while advancing the Great Commission. The Covenant's "Great Ambition" emerged as a response to the Spirit's "Great Awakening." That vision has been formative in my life as a Covenanter and as a Covenant pastor for almost forty years. I've taken that film title as my sermon title tonight.

I've been privileged to serve as a Covenant pastor in churches in Riverside, Rhode Island; Edgebrook and Batavia, Illinois; Saint Paul, Minnesota; and Bellevue, Washington, in over twenty years of parish ministry; and for the last eighteen years, as pastor and superintendent of the East Coast Conference. Thirty-five years ago, I received Holy Orders and was ordained with the laying on of hands as some of you will be tonight. I am privileged to preach this evening from the ordination Bible I was given in 1989. Inside the cover is a book plate with this charge:

Receive this book: here are words of eternal life. Take them for your guide and declare them to the world. Keep watch over the whole flock in which the Holy Spirit has appointed you shepherd. Encourage the faithful, restore the lost, build

¹ Note: This sermon was presented at the Covenant ordination service at Gather 2024 in Covington, Kentucky, June 29, 2024. The theme of the 2024 Gather, as mentioned above, was "Faithfully Forward."

² *A Great Ambition*, created by Bryce Nelson, Bruce Johnson, and Dick Sundholm (Department of Christian Education, Evangelical Covenant Church, 1974), 15:54. <https://vimeo.com/6436445>.

up the body of Christ; that when the Chief Shepherd shall appear, you may receive the unfading crown of glory.

I asked myself thirty-five years ago, “How will I keep this charge? I ask myself again tonight, “Have I been faithful to keep this charge? What is next?”

I was born into a Covenant family and raised in a Covenant church in Providence, Rhode Island. I was presented to the Lord as an infant, raised by godly parents, enrolled in Sunday school (with perfect attendance!). I first heard God’s call to ministry at twelve years of age. I still hear that calling tonight! I was baptized and confirmed at fourteen. I joined the church at fifteen. I went to a Christian college, did an internship, and attended two seminaries to prepare for a life as a pastor.

Yet there were gnawing gaps in my discipleship, and my church community seemed unbothered, or unaware of my growing inconsistency. While the church seemed to be all about discipleship, few seemed to be focused on how to practice it, how we made it visible and practical. Discipleship, I think, was assumed. While we talked a lot about being a “fellowship,” it didn’t seem to translate into enough honest friendships, ones that invited transparency and vulnerability. I think we hoped programs would disciple people—but programs never do. Only people disciple people, life on life.

There is no fellowship if there is no friendship. The joys of *Life Together* require *The Cost of Discipleship*.³ I’m here to testify that church coffee and cookies are not what a fellowship consists of. If church coffee and cookies made strong disciples, I’d be completely sanctified! But caffeine and empty calories are no substitute for the life and power of Jesus Christ. I suspect I may not be alone in making this confession. Here, I speak transparently as a disciple and a pastor about closing the gap in our discipleship and our disciple making. I believe it’s a key area of focus if we are to move faithfully forward as a movement of the Spirit.

How about you? Have you been well disciplined into the fullness of new life in Christ? Have you been nurtured and sustained in the core practices that cultivate the presence of the Spirit and that apply the power of the gospel into the bruised, broken, and dark places in your life?

When the day of Pentecost came, such discipleship was still lacking in the twelve apostles, in the seventy disciples, and in the 120 followers

³ Referring here to well-known books by Christian martyr Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian Community* (San Francisco: HarperSan-Francisco, 2009), and *The Cost of Discipleship* (New York: Scribner, 1963).

who had been gathered in the upper room. They hadn't arrived either. Some were double-minded and halfhearted. Some were doubtful, and all of them were fearful.

The apostles had been with Jesus from the beginning—some from his baptism, all of them through his ministry, suffering, death, and resurrection. They'd been around the circuit with him for three years, but the spiritual wiring still seemed to be incomplete. They needed to find ways to “take (on) the yoke of Jesus” (Matt 11:29) by the Spirit and to consistently learn from him.

Our theme at Gather this year, “Faithfully Forward,” is drawn from Acts 2:42. Acts begins, like Luke's Gospel, with an infancy narrative. The gestation of the church is underway by the Spirit in the womb of Jerusalem, mirroring the conception of Jesus in the womb of Mary. Mary is also present with the church in Acts. The infant church is being formed by the Spirit of Jesus into his likeness.

Acts, Luke's second book and the sequel to his Gospel, adopts the narrative structure of the book of Judges,⁴ which starts at the death of Joshua and the transition to a new generation in the promised land. The cycle of apostasy is summarized in Judges 2:10: “Another generation grew up [after them], who did not know the Lord or the work that he had done for Israel.”

When we fail to teach our children to walk in the ways of the Lord and when we fail to demonstrate a living faith, we bequeath disaster to them. Their failure of commission begins with our sins of omission. Judges describes the people's repeating pattern of faithlessness in four steps: sin, bondage, crying out to God, and God's gift of saving intervention. The remainder of the book is structured by the stories of prophetic leaders—men and women—who stood in the gap and struggled to disciple an unruly nation that resisted their great commission. It was a generation of failed discipleship, with but a few bright days of deliverance sprinkled in.

It's a chronicle we might entitle “Unfaithfully Forward.” One step forward, two steps back. I'm persuaded that Luke adopts the narrative structure of Judges, not because he's a plagiarist, but because he's an inspired observer of Scripture and history. He makes a compelling point by offering a counterpoint. The history of Israel is here to teach us by both successes and failures, by contrast or complement.

⁴ See Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT Press, 2010).

The book of Acts begins, like the book of Judges, with the transition of leadership from Jesus (a new Joshua) to the next generation, called to carry forward faithfully. That perceptive pattern of faithfulness is built on a singular and solid foundation. In a word, they “attached” themselves in four ways to the new reality of life in the Spirit, to be described below. To be a disciple is to be an attaché to Jesus.

Discipleship without heartfelt devotion is actually an attachment disorder built on legalism. Discipleship with devotion is built on grace by the Spirit. The rigors of discipleship unavoidably demand our devotion of blood, sweat, and tears. There’s a narrow path to walk, a cross to bear, and a self to crucify—but we never walk that path alone. His community bears his yoke. Our discipleship demands openness to the fourfold movement of the Spirit.

Luke describes this recurring pattern of discipleship as one that assumed both priority and practice in the Jerusalem church and was scalable from 120 to thousands of people. It would scale in size and transfer from culture to culture, from Jerusalem to Antioch to Rome. Luke outlines the repeating pattern of faithful devotion to the apostles’ teaching, to the fellowship, to the breaking of bread, and to the prayers. The remainder of the book is structured by the stories of prophetic women and men who stood in the gap to advance discipleship in carrying out their great commission. The early church, fully devoted, was open to the Spirit in these four ways:

1. To receive the mind of Christ: observing the apostles’ *new teaching (didachē)*
2. To be the hands of Christ: welcoming one another in a *new ethic (koinōnia)*
3. To know the heart of Christ: serving one another at a *new table* (Eucharist)
4. To pray in union with Christ: joining in continuous prayer in a *new temple* (liturgy)

Where did these four practices come from? Were they adopted by a committee? Were they the brainchild of Peter, Paul, or Mary? They came from the faithful wisdom of the Spirit of Jesus. They are the social version of the fourfold pattern of Jesus’s own journey. The core four practices of the early church map directly onto the Jesus pattern of incarnation, ministry, passion (death/resurrection), and his ascension: apostles’ teaching, fellowship, breaking of bread, and the prayers.

Our union with the incarnate, crucified, risen, ascended Son of God is the central fact of our salvation, and it is also the central fact of the church. Our union with Christ is the center of our spiritual life and of the Spirit's strategy for discipleship and mission. The church finds its life and mission in Jesus Christ alone, in the power of the Spirit alone, and in the love of the Father alone. All that we are and do arises from the overflow of living in union with Christ Jesus our Lord.

These steps outline the stanzas in the hymn Paul includes in Philipians 2:5–11. Later the pattern will shape the confessions of the Apostles' Creed and the Nicene Creed.

In his incarnation, Jesus emptied himself of self-importance. The first step of a disciple is self-denial, a self-emptying that makes room for the Word. Jesus, in his ministry, became a servant to sinners. The second step of a disciple is to take on the yoke of Jesus and to learn of him as a servant. Jesus, in his ministry, was obedient through suffering to the point of death—death on a cross. The third step of a disciple is to be crucified and raised with Christ, living a new life by faith, reconciled and reconciling with friend and enemy alike. The risen Jesus, in his ministry, was raised and restored to God's right hand to intercede and reign over all creation. The fourth step of a disciple, seated with Christ, is to live and pray and reign with Christ, worshiping the Father with him, and through him.

In a word, the formative pattern of Jesus's life becomes the formative pattern of the Church's life and her confession of Jesus in gospel narrative, hymns, and creeds. To go deeper in Christ follows the same pattern by which we grow further in mission. It is the logic of the logos. "The way, the truth, and the life" (John 14:6) are progressive. As we walk in the way of Jesus, we may apprehend the truth of Jesus, and we will know the life of Jesus. The order is not negotiable or reversible. God has resolved to reveal himself in step with reconciling us to himself. God will not be known clinically as an object; rather, he only discloses his divine glory to us experientially, as the subject of our worship.

Do our own lives and congregational priorities frame our discipleship and our disciple-making by the patterns revealed in the life of Jesus? What priorities are represented in our calendars and church community? Does the pattern for faithful discipleship remain central, or has it been lost?

The churches I served as pastor filled their calendars with a host of activities and events. Though joyful and wonderful, these activities often missed the mark as far as taking people deeper in Christ and into community with other believers. When I think of all the hours spent

organizing seasonal festivals, holiday events, Lucia pageants, community musicals and theater, and special concert series! They were all memorable and good, but honestly, all were secondary to keeping the main thing the main thing. At Pentecost, the Holy Spirit introduces a fresh formation rather than a new formula.

These are now core “marks” of our baptism into Jesus. This is neither utopian nor unrealistic but a new trajectory for the whole human race, born of water and the Spirit for a life of freedom, unity, and fidelity. It’s a chronicle we might title “Faithfully Forward.” A great devotion to discipleship energizes a great ambition to a shared life and mission. It was true in 1885, and it can be true again for 2025!

What will future historians of the Covenant write about our generation in Covenant life and mission? What great ambitions will drive the Covenant in the years to come? What may be required for us to move faithfully forward? This is not an abstract theological question. It is the question for the whole church.

So I’ll ask you again, what great ambitions will drive the Covenant in the years to come? What may be required of you, me, and the next generation to move us faithfully forward? How much of our blood, how much of our sweat, and how many of our tears will be shed? These practices and patterns of Jesus propelled the early church forward in the power of the Holy Spirit—we must follow their lead.

Mind of Christ: *Didachē*

The first focal point of the early church’s devotion was to the apostles’ teaching—in Greek, the *didachē*.⁵ Like Jesus in his incarnation, the apostles first emptied themselves so they could receive the word of another. *Kenosis* is the Greek word used to describe the process when the self empties of self-importance, assuming the form of a humble servant who looks to the master in obedience.

In Christ the fullness of God dwells in bodily form (Col 1:19). Yet in becoming the human, Jesus, God the Son, emptied himself (Phil 2:7), learning obedience under the pressures of a fractured and fallen world. As he lived in loving union with his Abba, his faithfulness was tested as he overcame trials, temptations, and the testing of his faith in God. He earned his doctoral stripes in suffering, turning his anguish into a profound source of healing. Even as the powers of sin, darkness, and death

⁵ Discussed here are the core teachings of the apostles (*didachē*) and not a reference to the anonymous early church document *The Didache*, outlining the way of life and the way of death, the sacraments, and church order.

assaulted him, he maintained his profession of faith in his Father's love.

The disciples were open to the mind of Christ, devoting themselves to the apostles' teaching. The church's devotion began by giving attention to the incarnate Word of God into whom they were baptized. The gospel of Jesus begins with the incarnation,⁶ with the Word made flesh, just as the early church begins with attention to the teachings of the incarnate One who is full of grace and truth. God's greatest truth is wrapped in the gift of a person: Jesus of Nazareth. Jesus did not come just to give us truths. He came to be with us, to call us to come to him, learn of him, live in him.

We are to become observant followers of Jesus. This means we hear and hold his words in order to *do* his words. "Let the Word dwell in you richly" (Col 3:16). The Great Commission to make disciples requires "teaching them to observe everything I have commanded you" (Matt 28:20).

It is not enough to genuflect or to say, "Lord, Lord" (Matt 7:21). It is required that we listen to him, and that we do what he says (Mark 9:7). Jesus is not an empty figurehead we can fill with our own agenda. He already has a profound philosophy, a breathtaking theology, a prophetic social agenda, a justice-oriented cultural platform, and an unapologetic ecological basis for politics called "the kingdom of God." To claim a high view of Jesus as the "Christ" but to remain ignorant or unresponsive to his teaching is a travesty and treason in the church. It is a form of identity theft. This is what a wolf in sheep's clothing (Matt 7:15) does to deceive the vulnerable: to assume the image, but not the content of Jesus.

The shepherds of the church have been entrusted with a great deposit of faith: namely, the sayings of Jesus (150-plus in the Gospels), the parables of Jesus (forty recorded in the Gospels) and the miracles of Jesus (thirty-seven stories in the Gospels). The four Gospels are a gold mine entrusted to us—Jesus Christ is pure gold!

In the mind of Jesus, we encounter a rare and exquisite pattern. It is countercultural and encoded in our baptism. It bears witness to one humble in incarnation, obedient in ministry, faithful in suffering (crucifixion), raised in glory, ascended in victory, and reigning at God's right hand. This is the core of the apostles' teaching; it is the logic of Christ's way, the genius of Christ's truth, and the genesis of Christ's life. The mind

⁶ See the persuasive historical and theological work of John Clark and Marcus Peter Johnson, *The Incarnation of God: The Mystery of the Gospel as the Foundation of Evangelical Theology* (Wheaton, IL: Crossway, 2015).

of Christ and the way of Christ established the pathway of repentance in the early church. The apostles repented from sins, past practices, and patterns of living, and they repented into a new way of life together. Being baptized, they bore the fruits of repentance. This is the way of the kingdom of God. Repenting into a new way of life is what pours the apostles' teaching into a new social reality called "the fellowship."

Hands of Christ: *Koinōnia*

The early church was open to being the hands of Christ. Their devotion to the fellowship committed them to do the works of Jesus. They continued to gather,⁷ evangelize, and disciple one another in the works of Jesus. The apostles added to the preaching and teaching, the works of caring, healing, feeding, sheltering, and delivering people from oppression and injustice.

The incarnation brought divine revelation through the apostles' teaching; the ministry and mission of Jesus brought human reconciliation through their devotion to the fellowship. *Koinōnia* is a concrete economic partnership on earth, based on what is true in heaven: Our names are written alongside one another in the Lamb's book of life! We've all been given to drink of the same Spirit (1 Cor 12:13). We are his body, his bride, and his people.

The charismatic movement of the Spirit began to take shape organically. *Koinōnia* led to *diaconia*—a common life led to a common ministry. A true proof of the Spirit at work is the unity and depth of our partnership in common life and global mission. The urgency of the worldwide missionary task cannot be achieved outside of the task being undertaken by the Church in unity of spirit and purpose. One Lord, one faith, one baptism, and one purse were joined together in one fellowship. Unity of teaching led to unity of mission; a shared economy formed a community of love, mercy, and justice. All this bears witness to the world before we even speak a word.

Luke's first beatitude, "Blessed are the poor" (Luke 6:20), appears to be the first plank of obedience in the foundation of the early church. Addressing the plight of the poor was a jubilee mission priority for Jesus (Luke 4:18). Moving faithfully forward, the apostles, like Jesus, did not forget the poor (Gal 2:10). Those who had ample resources shared with those who lacked enough to survive. With great power the apostles

⁷ In the Hebrew Scriptures, the "gathering" of God's people is the fruit of "returning" to the Lord.

preached the resurrection. With great joy they cared for the poor. The early church was so earnest in this regard that Luke reports, “God’s grace was so powerfully at work in them all that there were no needy persons among them” (Acts 4:33). The acute threat of poverty was defeated by the grace of generosity. In Christ, a new birth, a new life, and a new community are part and parcel of the same whole.

The church was becoming an ecosystem and an economy in the world—a witness to a new social creation. The economic nature of the fellowship is described by Luke in Acts 3, 4, and 5 in two examples of donated property and giving to the needs of the poor. One example is positive (the example of Joseph, also known as Barnabas [Acts 4:36]), and one is negative (the conspiracy of Ananias and Sapphira [Acts 5:1–11]). The principle of *koinōnia* is illustrated in practices that energized and electrified the church with both awe and fear.

Heart of Christ: Eucharist

The third movement of devotion is *eucharist*: we become open to know the heart of Christ in the breaking of bread. The breaking of bread is the countercultural celebration of shared and sacred meals in the presence of Jesus in our homes and at our tables. It is the ancient practice of hospitality made universal and radicalized to be as inclusive, intercultural, and interclass as possible. The word embodies the spirit of a great thanksgiving, *eucharisteō*, “to give thanks.”

It is significant that one of the essential elements in the recurring life of the early church was overflowing thankfulness to God for new life in Christ. An attitude of gratitude overflowed, even amid hardship, toil, and the threat of persecution. The solidarity of the church with the risen Lord was seen daily in the open heart and open home practices of these first believers.

Jesus began his discipleship ministry by inviting a few of John the Baptist’s disciples to spend the day with him where he was staying (John 1:35–42). In continuity, the church was always to be an open fellowship of radical hospitality and welcome. The fourfold actions of Jesus at table with his disciples formed the fourfold pattern of liturgy at the Lord’s Supper: take, bless, break, and eat. “This is my body, broken for you” (Luke 22:19).

To be devoted to “the breaking of bread” signifies a commitment to what later becomes known as a sacramental life, including the ongoing mystery of the cruciform and risen way of Jesus. Jesus sat at table with sinners and broke bread with them. To break bread with one another as

a devoted practice requires that we be always oriented toward reconciliation and forgiveness. This is extremely countercultural in our climate of angry partisanship and fear of strangers. “Blessed are the peacemakers” (Matt 5:9) is also one of the planks in the foundation of the early church.

Without the gift of forgiveness and the ministry of reconciliation the church would never have survived the first century. The Roman Colosseum would have been the last word on those early Christians. But today, the Colosseum is merely an archaeological site whereas the church reaches around the world. Forgiveness and the invitation to break bread together prevail. One Lord, one faith, one baptism, one purse, one table, one body.

Daily breaking bread together in our homes is a constant rehearsal on earth for what we will live like forever in the kingdom. Integration, reconciliation, and good digestion apparently go hand in hand. A cup of cold water still carries the emblem of Jesus forward in a thirsty world. A necessary requirement of living in such a close and caring community is that we join our life with the lives of others. There is no enduring fellowship without longsuffering friendship. Such fellowship and friendship cross all discriminating boundaries of class, race, ethnicity, relationship status, and gender.

In Psalm 23 Israel confesses, “You set a table before me in the presence of my enemies” (v. 5). In Jesus Israel confesses, “You teach us to love our enemies and to pray for them, to do good to them, and not to return evil upon them” (Matt 5:44–45). In Jesus our enemies become friends we invite to sit at table and to break bread with us. We are reconciled in the Good Shepherd, and our cup overflows.

Pray with Christ: Liturgy

The prayers of the early church were turbocharged by the ascension and reign of Jesus as Lord. They now had an Advocate seated at God’s right hand (Ps 110:1; Heb 1:3–4), bending the ear of their Abba Father in continuous intercession for the needs of the church’s life and mission. The early church prayed in their upper room, in the temple courts, and from house to house (three to seven times a day! [Ps 119:164]). In Acts 3 Peter and John even heal a lame man while on their way to the afternoon hour of prayer.

Being devoted to prayer is not limited to a discrete practice of how to pray or what to say. Rather, prayer becomes a way of life in which we listen to God and live in continuous encounter and awareness that God is at the center of all things, at all times. It is a living tradition.

Mary, the mother of our Lord, was part of the Jerusalem church at Pentecost (Acts 1:14). I'd like to think she taught those early believers a thing or two about prayer.⁸ Her faith, contemplation, and obedience formed a great foundation for schooling others in the practices of prayer.

Devotion to the apostles' teaching and to prayer bind into one fabric the Word from above and the response from below. These practices weave together a pattern of grace into our souls. Devotion to the Word and prayer establish an interior framework, a backbone strong enough for living and supporting an exterior life.

Prayer enters us into the conversation that is always underway within the intimacy of the Father, the Son, and the Spirit. Prayer is the exercise of a joyful union with God in Christ. God is pleased to manifest his presence when we pray. If we grow weak in prayer, we become anemic in power. I'm grieved as I observe the impoverishment of prayer in so many of our churches. Our services are sparsely sprinkled with prayer. We rarely gather primarily to pray. We use prayer, but we don't give ourselves to prayer, fasting, or seasons of seeking God earnestly. Why is this? Why is the one thing most central to transformation the thing most often avoided? It is because prayer is in opposition to the flesh—a life lived independent of God. The flesh, so defined, always stands in opposition to surrendering in prayer. The flesh thrives on an awkward autonomy. The Spirit thrives in graceful dependency. In prayer we continuously welcome Christ to settle into our lives as Lord. Pastors, the primary gift you bring to your congregations is not your intellect, nor is it your personal charm. The primary gift you bring to your congregations is your devotion to Jesus Christ!

So, what do we all do with this? What are you going to do with this?

Covenant pastors, preachers, and lay leaders: How will you help move the Covenant faithfully forward in your ministry, in your communities, in your congregations, and in your regional conference? What does repentance before the Lord and a collective return to the Lord require? Are we yet a church open to the living Spirit of the risen Jesus? A church open to the Spirit of Jesus will move faithfully forward. Let us take our cue from Luke who tells us how the Spirit leads us faithfully forward. In Acts 2:43 the apostles' teaching was demonstrated daily: "Everyone was filled with awe at the many wonders and signs performed by the apostles." Jesus's teaching was demonstrated by the believers in acts of healing love and miraculous mercy.

⁸ See Luke 1:38, 46–55 for examples of Mary's surrender and praise in prayer.

Ministry in the name of Jesus was in session day to day. It didn't remain just a classroom teaching but ministered in the temple courts, the city streets, towns, villages, and synagogues. When Jesus was raised, not just his body but his public ministry was restored—and continued through the growing church (Acts 2:44–45). The fellowship was not sentimental but sent. It was public, inclusive, and practical. Luke says: “All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need” (Acts 2:44–45). The church's open hearts and open homes were centered in the living Christ, not in doctrine. The living Word is the living host at his table. Luke says: “Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts” (Acts 2:46). The church, with open ears and open mouth, prayed the words of Scripture and prayed with the living Word; a priesthood lifting up holy hands together in prayers that shook the neighborhood and called upon the power of God to thwart evil and advance God's kingdom.

Luke says they were “praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved” (Acts 2:47). The church was living out of her baptism into the person of Jesus, and out of the way of Jesus, the truth of Jesus, and the life of Jesus.

Does this look, sound, and act like a Covenant church? Does it look, sound, and act like a Covenant minister? Does this at all describe your ministry, your church, and your life?

Over the last eighteen years of serving as a conference superintendent, I've come to walk and work alongside churches in diverse contexts from Virginia to Vermont, and from Maryland to Maine. I delight in congregations who are focused, energized, and “on the move” by the Spirit. I agonize over churches who are distracted, depleted, and yet defensive. Their ministries are built on traditions that have long outlived their liveliness or usefulness. They may be awash in activities but are anemic and lethargic in spirit. Whatever patterns they are following, it is difficult to observe the way of Jesus, the way of the Spirit, and the priorities of discipleship, justice, and evangelism.

What's the difference? These churches have lost their first love. Their patterns no longer produce fruit that will last. If our witness has become impoverished, is it not related to our neglect of the way of Jesus? Have we forgotten, or worse, forsaken, our baptism into one Lord? The living

Word and the living Spirit agree and have a word and an invitation for the Covenant Church.

A great ambition is not just our heritage; it is also our opportunity to embrace. First, we must renew our devotion to discipleship. We must renew our baptismal covenant with one Lord and one faith, a renewed devotion to the pattern and the priorities of the risen Christ. Let us pray for and welcome a renewed great awakening, by the Spirit of the living God! Such a great ambition can only follow such a great awakening! Amen.