

# Portrait of a Pastor 1978: How to Cope

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Over a century ago Edward Everett Hale, a Unitarian clergyman, published a story in *The Atlantic Monthly* telling of his dream fulfilled: he had found a way—or so he thought at least—to cope with the frustrations of his ministry in a New England town. Hale discovered a man who was his perfect double. To all those ministerial functions and social events which Hale detested he sent his substitute. This allowed plenty of time for the study of Hebrew (and Sanskrit), for thorough sermon preparation, and even for relaxation. Lest his double embarrass him by making long speeches, Hale gave the man strict orders to restrict his public pronouncements to either of four short statements which were carefully memorized:

1. "Very well, thank you. And you?" This for an answer to casual salutations.
2. "I am very glad you liked it."
3. "There has been so much said, and, on the whole, so well said, that I will not occupy the time."
4. "I agree, in general, with my friend on the other side of the room."

From the title of the story, "My Double; And How He Undid Me" you know that this plan to cope with ministerial functions ended in disaster. On one occasion the substitute lost his cool, used all four sentences to no avail, and then launched into a spontaneous speech which uncovered the entire scheme. Hale left town at seven the next morning. His plan for coping had come unglued.

In 1978 pastors are still looking for ways to cope with their problems. Sometimes we think we have developed ways of coping only to have our coping mechanisms fall to pieces. Most often the result is short-term discouragement and perhaps an expressed wish to get out of the ministry. Usually the crisis will quickly pass and the work of ministry continues. But sometimes a pastor's way of coping falls apart so completely that he is able to continue his ministry only with great difficulty or even resigns. One of our responsibilities as circuit pastors is to be "the pastor's pastor." What can we do to help our brothers cope with their problems and counsel them as they pass through times of crisis?

That the pastors of our Synod are seeking help to better cope with problems is evident from the reactions to the Pastor as Counselor workshops which were conducted in all the districts of the Synod some years ago. Here are a few of those reactions. "I liked the opportunity to discuss problems, concerns, trends, techniques, etc. with brethren and seasoned resource people within the framework of God's Word." "Realization that I am not the only one with difficulties in counseling and who has had failures." "Something of this nature should be repeated, say, every 3-5 years." "Follow up with workshops allowing for in-depth treatment of certain specific problem areas (for example marital problems, parent-child relationships, alcoholism, recognizing mental illness)." In general the reaction to these workshops was very positive.

The last circuit pastor workshop (spring 1976) included these suggestions for future topics: "Responsibility toward pastor's families. Methods of upgrading family life." "Add insights for counseling the individual pastor and his family." "What to do when a pastor's wife seems to be a hindrance to his effective ministry?" "A topic on counseling pastor and wife and family. Pastor's families have problems too!"

When the committee which planned the agenda for this workshop met, we spent quite a bit of time discussing just how best to aid circuit pastors in carrying out the assignment of being the pastor's pastor. It was the unanimous opinion of the committee that this is an important subject; but it is also difficult to give much help in such a short period of time that we are together. And lest we imagine that it is possible to always offer help, a detailed study made by one Lutheran church body suggests that when a pastor (or his wife) has a serious problem, even long term treatment is seldom successful. In many cases the best that can be done is to aid such a pastor to find another vocation.

In an attempt to furnish some help to circuit pastors in their role as counselors, our committee prevailed upon me to present this essay and suggest an agenda for the discussion period which is to follow. I am suggesting that the discussion groups do two things: 1) make a detailed list of the problems which confront our

pastors today. An accurate assessment of our problems is the first step to coping; 2) to share with your group ways in which individual pastors have tried to cope with problems.

Hopefully this essay will be a discussion starter on the subject of problems and coping. In any consideration of problems with which pastors must cope, we need to take into account the society in which we live and work. The dominant philosophical underpinning of modern day thinking in our world is the doctrine of evolution. One writer describes this as the triumph of becoming over being. The in-word today is “becoming.” According to this doctrine things in the world are in a process of becoming something else. Process theology teaches that God is not a “being” but rather is always in the process of change, a “becoming.” Moral values are relative and constantly change. The focus is on the future. The past is forgotten; history is downgraded. What God has done for us in the past, His creation and redemption, are not important; what we hope for in the future is decisive. There is no purpose in celebrating the great historical acts of God; rather worship is calculated to open up people to the potentials of the present and the future. The only meaningful life is what man makes of it. Not what God has done but what human beings create really counts. Now, of course, since most people don’t create much of anything that is very worthwhile in this life, life for most people lacks all meaning based on such a philosophy. Man uprooted from the certainties of the past floats on a turbulent sea into an uncertain future.

The results of such a philosophy are plain in various areas of life. Witness the moral decay and changed attitudes toward family and sex. I can’t resist quoting from a most compelling article written by an ALC pastor, Jack Eichhorst, which appeared in the Spring issue of *Dialog*. Eichhorst writes an open letter to his children. His subject is abortion but he shows that this is only the tip of the iceberg. For many of the young couples of today, children are an economic liability. “They are not needed to work on the farm nor in the factory. They do not add income but expense. They are not needed to support parents in their old age; because everyone is expected to earn enough in working years to see him through until death.... What could be worse than being a non-producer in a production oriented society? What is the value of children in a society which reduces human worth to the size of bank accounts and estates? In a society drunk with greed and obsessed with things which can be possessed and controlled, I am not surprised to see one young couple after another put having children on a thing list of priorities, alongside new cars, a house, a boat, and foreign travel. The abortion mentality has become the logical extension of the throw-away, disposable-goods culture. Like the goods he creates, man throws himself away in rejecting his offspring. Unborn babies, pop cans, used cars, and spouses of whom one is weary, end up as refuse.”

Very important in our society today is the pervasive power of the media, especially television. Adults and children see and experience much more of raw life in all its ugly dimensions than ever before in history. It is not life interpreted by the Gospel. It is life most often presented under the theme of decay and absurdity. Sin and the devil have the upper hand. Even perceptive secular commentators protest. At Johns Hopkins University, President Steven Muller recently urged a return to general education because he said, “We’re turning out highly technical and highly skilled people who are literally barbarians.” In the same issue of the *Saturday Review* appeared articles with these titles: “The Beast in the Box” and “Moral Fiction.” The latter was written by John Gardner who has published a book decrying the philosophy of modern novelists. Gardner says that “our serious fiction is quite bad. The emphasis among younger artists on surface and novelty of effect is merely symptomatic. The sickness goes deeper, to an almost total loss of faith in—or perhaps understanding of—how true art works. True art, by specific technical means now commonly forgotten, clarifies life, establishes models of human action, casts nets toward the future, carefully judges our right and wrong directions, celebrates and mourns. It does not rant. It does not sneer or giggle in the face of death. It invents prayers and weapons. It designs visions of worth trying to make fact. It does not whimper or cower or throw up its hands and bat its lashes.” Gardner is, of course, not concerned with the Gospel; he is concerned with civilization, “the good government” for which Luther gives thanks in his explanation to the 4<sup>th</sup> petition.

As a footnote to the influence of the media in our society we must mention the emergence of “The Electronic Church.” This is the church which is truly invisible on Sunday mornings. This church does not gather as the body of Christ around Word and Sacrament to worship and praise God. This church gathers around a box and marvels at the eloquence of some “star” who speaks of the things of God; this church flips the pages of a

religious best seller seeking salvation from big business, big government, big labor, and big church. This trend in our technological and industrialized society is spelled out in a difficult but perceptive book by Thomas Luckmann titled *The Invisible Religion*. Modern sociologists find that one can't measure religion by the old yardstick of church attendance and other churchly activities. The dominant theme of modern society in the opinion of Luckmann is the "autonomy of the individual." Corollaries to this theme are "self-expression" and "self-realization." Expressions of this autonomy are the consumerism, mobility, and sexual experimentation of our society. Modern people, especially young people, shop in the market place of religions and choose that religion which has the greatest individual appeal. Important characteristics of such modern religion is that it teaches us how to get along with others, personal adjustment, a fair shake for all, and togetherness. The Gospel preached by Jesus Christ and the apostles is just one option among many from which to choose. The true religion is the one which does the most for a person right here and now, the one which gives you the most "feel."

You might wonder what all this has to do with the pastor and his problems . It does not seem to be very specific and fails to zero in on the day by day crises which upset every pastor. The point is this: a pastor might easily think that in this modern world our ministry is really not of much value. In this consumer age we do not seem to be offering a product which modern man wants to buy; we can't even give it away. The end result may be that pastors start feeling sorry for themselves even though they won't admit it to their brethren in the ministry or their church councils.

The underlying personality profile of most pastors with problems is a lack of self-esteem. This has been validated in part by the results of personality inventory scores of clergymen: they really do not like themselves very much. Low self-esteem leads to depression, an over sensitivity to criticism, a defensive attitude which is often critical of others, putting the blame on others if things go wrong, an excessive busyness to justify one's ministry, an inability to say "no" lest someone be offended. Some of these syndromes are colorfully titled and described in the little book recently authored by Daniel Zeluff called *There's Algae in the Baptismal 'Fount.'* Complete with cartoon illustrations clergymen are depicted under the following headings:

Roadrunner	Court jester	Plaster of Paris
Room service	Cool hand Luke	Damascus Turnpike
Clean blackboard	Street urchin	Joan of Arc
Beef Jerky	With-it-ness	Et Tu, Brute
Dirty guys blew up my roadway of life		Ha, Ha, Ha—Jab, Jab, Jab

I must be a prophet else why are they stoning me?  
 Hark, I perceive thou art a dirty dog.  
 He walks with me and He talks with me

I was less impressed with the way to cope which the author suggests than with his splashy way of painting the problems.

Various church bodies in the United States have made attempts at giving specialized psychological and spiritual help to pastors and their wives who are experiencing great difficulty in coping with the stresses of the ministry and parsonage living. As part of the treatment program careful psychological testing is done. One study listed the following as the most common psychological profiles of pastors and wives who were in the treatment program: a) the demanding, angry idealist; b) the careless adventurer; c) the misunderstood egotist; d) the hurt, vulnerable idealist; e) the guilty, anxious achiever; f) the resentful complier; g) the chronically depressed. A big part of helping people cope is to really listen to them and understand their problems. In the breakout groups which follow, let us listen to each other and list the problems which we and others are having.

I am going to turn now to the matter of coping. Physicians often find it less difficult to discover the problem than to find remedies. And so it is with the pastor in the year 1978: we may be able to find out what is

wrong much more easily than finding the right medicine. I would like to have you understand at the outset that what I say in the following is quite personal. It is how I have tried to cope. Basically it is what one might call preventive rather than crisis coping. I believe that it is better to try to prevent illness by good health habits than to try to cure the illness when it comes. Here are my suggestions for how to cope.

1. *Maintain and foster personal prayer.* In addition to family devotions a pastor is more likely to be able to cope if he takes time each morning and evening for Bible reading and prayer. Somewhere I read, "Reminding each other that we should not forget to pray in our busy lives is like reminding each other to keep breathing!" What form this personal prayer will take depends on the individual to a great extent. In the early years of my ministry I faithfully followed the order in *The Minister's Prayer Book* edited by Doberstein. The book is now out of print. I loved especially the sentence in the confession for Saturday, "I thank thee that my work ends and thy work begins." I have never found anything better than Doberstein. Concordia has recently published *By Word and Prayer* which is about the best substitute presently available. Some years ago Concordia came out with *The Daily Office*. This is not specifically directed to pastoral activities. I have not used it extensively. It includes some beautiful ancient hymns and does provide a convenient form for daily worship. St. John's Abbey has published a very comprehensive *Book of Prayer* for Roman Catholic religious. The arrangement of Psalms, Scripture, and readings from the church fathers for the entire year is very handy and for the most part suitable for use by an evangelical Lutheran; the petitions and portions devoted to the saints is not. It is too bad we do not have something of the same quality for Lutheran pastors which would include readings from evangelical church fathers. I have also made use of the prayer book of the Taize' community in France which contains morning and evening liturgies for the entire year. It is not too satisfactory for private use, however. As part of private prayer I have also at times simply read through a commentary of some book of the Bible. Not all commentaries, of course, are suitable for this type of reading. Luther is one of the best. A word of caution: while private devotion is a valuable and necessary aid to coping with stress, it dare never be isolated or overemphasized to the exclusion of other helps for coping.

2. *Make use of the church council as helpers in the ministry.* At times it seems that the council and pastor are adversaries rather than partners in doing the Lord's work. Rather than being a group of men with whom a pastor must learn to cope, a church council should furnish support and encouragement. Church council meetings should be more than business meetings; they are opportunities for growth in Christian knowledge and for sharing frustrations and discouragements. The wise pastor will do all he can to foster a good relationship with the members of the church council. Along with the formally elected council I hope in the future to cultivate small groups of individuals who wish to study serious theological subjects. I think that sometimes we make trouble for ourselves by imagining that quantity is more important than quality in our Bible study groups. We may go for the many and despise the few. A good friend told me in the early years of my ministry: "It is better to have three for Bible study than thirty for bowling." Our ministry is multiplied when we are able to develop a small group of committed people who really care about supporting our work. Why ask a neighboring pastor to take sick calls when one is gone on vacation when there are people in the congregation who could with training do this very thing? It may happen that a pastor spends too much time going to the sick and the lonely; he perhaps should spend more time and attention with the healthy members who then become ministers to the sick and the lonely. This does not mean one is not concerned for the sick and lonely; it becomes a question of how best to serve them all. Lest you think I'm advocating an ivory tower existence for a pastor, let me say clearly that no pastor is coping successfully who does not keep in touch with people, people who also are faced with tremendous stress in their daily lives.

3. *Attend circuit and conference meetings.* I believe that especially circuit meetings can be an important aid in the continuing education of a pastor. Larry Zessin will be introducing this topic tomorrow afternoon, and we will be spending the evening session seeking to improve the effectiveness of our circuit meetings. The number of pastors from our synod who have attended the Parish Leadership Seminars directed by Don Abdon indicates the interest in training workshops. I hope that we will be able to have something similar to the Pastor as Counselor workshops referred to earlier in this essay. Continuing education for the pastor is an essential for coping. We need to keep on trying to improve our ministry. I remember a remark Al McGuire made about

basketball players: “You can’t tell how good a player is until he stops improving.” The summer school program at our Seminary serves this purpose though many pastors find it difficult to get away for three weeks. I think the addition of some one week programs (one was offered in the summer of 1978) would be very beneficial.

4. *Take time for private reading and study.* Above all continue reading Luther and the Lutheran Confessions. With each passing year I realize how valuable this is. If there is time and interest, expand the reading program. The suggestion has been made that every pastor should seek to be a specialist in some particular area of the Bible, church history, dogmatics, or practical theology. This might mean, for example, becoming a specialist in the Psalms or Galatians; it might mean being up on the Christological controversies of the first four centuries; or perhaps your specialty might be a study of world missions; or maybe adult education in the church. Choose an area which interests you and then really dig in. Of course, one would not want to pursue such study to the detriment of the total ministry, but having some special interest may do much to heighten self-esteem: about one thing I at least know a little!

5. *Scout the opposition.* Coping means being ready to meet the attack of the enemy. Our reading should include something of what the opposition has to offer. Perhaps a subscription to a Roman Catholic or Jehovah Witness magazine would help to clarify some points in our theology. The danger is that we study our Lutheran theology in isolation from what others are saying and so don’t get the full benefit. When studying the Formula of Concord, we might also study the decrees of the Council of Trent; when reading Luther’s “The Bondage of the Will,” one might also read Erasmus; the study of dogmatics will be more beneficial if one has read Schleiermacher’s *The Christian Faith*. Scouting the opposition does involve risks. The spies who scouted Canaan came back depressed and with a defeatist attitude. So also the study of the opposition dare never be isolated from continued study of the Scriptures and our sound Lutheran theologians. Balance is essential.

6. *Put a priority on preparation for preaching and public worship.* In my opinion there is nothing so important in our ministry as preaching. It might surprise you that this was also the firm belief of Dietrich Bonhoeffer. When Bonhoeffer visited America prior to World War II he was exceedingly critical of the kind of preaching he heard, especially the lack of biblical content. Concerning one sermon at the Riverside Church in New York he wrote in his diary: “I have no doubt at all that one day the storm will blow with full force on this religious hand-out.” Bonhoeffer called for the study of the Bible to restore preaching to its proper place. “The Bible is a grossly neglected book with pastors.” He goes on to describe the proper preparation for preaching: “The pastor only uses the Bible properly when he uses it totally, that is, in this three-fold sense. There cannot be one use without the other. No one can interpret the Bible from the pulpit who has not dealt with it in his study and in prayer.” “The study of the Scripture should be a part of our daily work even in the midst of the most pressing engagements. To do so will likely save us time in the long run.” Of course good preaching is more than simply giving a lecture on a certain text. We must rather so immerse ourselves in the text that it becomes the basis of a sermon directed to the concrete needs of a congregation living in 20<sup>th</sup> century industrial America. Among these needs is to hear the Gospel of creation proclaimed. We need to counteract the pervasive teaching of evolution which fails completely in celebrating the good news of the creation: we’re here because God wants us here! As a footnote to the subject of preaching I’d like to stress the importance of the total worship service; the liturgy should be done well. And we as pastors must learn to appreciate the privilege and joy of worshiping with our congregations. The sermons we preach are for us also. We must sing the hymns. And I consider communing with our congregations a necessary part of our role as worship leaders.

7. *Learn to live with statistics.* Statistics are here to stay, I’m afraid. To have a successful ministry it is essential to view statistics properly lest frustration get the upper hand. Take the subject of evangelism. Too often the goal of evangelism is the winning of new church members (though we publicly disclaim such a motive for our efforts). The goal of evangelism should be telling the message of God to people who aren’t hearing that message because they don’t join the congregation for worship. From surveys which have been made it appears that other factors, including above all biblical preaching, are more effective in adding and keeping church members. The goal of evangelism programs should be carefully kept in mind: to tell another person the good news of Jesus. The success of such a program dare not be measured by how many people actually respond, come to worship, and finally join the church. If success is measured with such a yardstick, we are likely to only

add to our ministerial frustrations. We live in a society which prizes bigness and growth. The temptation is there to measure the success of a synod or a congregation by statistics. If God blesses us with growth because of a faithful ministry, well and good. But we are not running a business, and success cannot be measured by statistics. In our ministry the only way that success can mean anything is in terms of a continuous improvement of our ability to preach and teach the Word of God. That's our business, and we can only measure success by how faithful we are in this task. A right attitude toward statistics means also that we will not assume we have been doing our duty faithfully because there has been no growth in membership in the congregation we serve.

8. *Know Thyself*. I suppose some of you were wondering when I would get to the subject of pastoral psychology, and the help we might get from that discipline in coping with problems. I do believe that the study of psychology is important. It is especially important for us to understand ourselves better. I think it is less useful in helping us understand and aid other people. But understanding ourselves is really the most important part of helping others. As a pastor is better able to understand the causes for stress in his own personality, the better he will be able to cope with the problems confronting him in counseling others, also his brethren in the ministry. In my counseling I have taken comfort in this little word from one professional, "It is important to realize that in most emotional problems, a little help is a lot of help." Here a word of caution: pastors need to be careful that they don't overplay their role as counselors. This letter which appeared in *The Christian Century* from a Texas pastor struck a receptive cord in me: "I've come to see that pastoral and counseling roles don't mix too well. I would help people with their marital problems, and not too much later they would leave the church. I've reached the point where I really don't want people telling me their personal problems. All this is not to say that ministers cannot benefit from psychological studies and from counseling experience in a setting other than the pastor-parishioner one. Nor is it to say that ministers should shy away from their parishioners at times of grief and crisis. My conclusion is that the pastoral role is a full and satisfying one without adding parish counselor to the job description." Interesting to me were the comments of a Roman Catholic Archbishop concerning seminary training. At a conference of educators last April he spoke at length about the dangers of too much emphasis on the pastoral at the expense of theological training. Reading a book like Walther's *Proper Distinction Between the Law and Gospel* is good preparation for coping with our problems and for our role as pastoral counselor. Good theology is the basis for good psychology.

9. *Guard against pseudo-solutions to problems*. Sometimes pastors imagine that they could handle the problems in their congregations better if they would root out all the evil people and trouble makers. Some suggest that what we need are more excommunications. The parable which Jesus tells about the tares among the wheat is a warning to us. In seeking to root out the evil there is great danger that the good also is uprooted. Church discipline is not one of the marks of the church. Worth repeating is the criticism which St. Augustine voiced against the Donatists and their zeal for a pure church: rigoristic discipline "disturbs weak good men more than it corrects bold bad ones."

10. *Be honest with yourself and with the brotherhood*. We need to be able to share with one another our genuine concerns, doubts, problems, and fears. There must be a level of trust and confidence among us which permits such honesty. This makes essential the strict observance of the eighth commandment. Honesty includes bringing our concerns to the responsible person rather than harsh criticism voiced to a third party.

11. *Love your wife and children*. A pastor who neglects wife and children is not being faithful in his calling and makes coping with stress more difficult. There must be times when our family comes ahead of some pastoral function. There are many aspects of the role of the pastor's wife which might be discussed. This could well be the topic for a future meeting of the circuit pastors. One danger for a pastor, especially if he is having problems, is to put too much dependence on his wife. Studies have shown that some pastors rely heavily upon their wives for support in job adjustment problems, overwork, frustration, a death in the family, and personal health problems. This dependence is too much, if it goes beyond seeking general emotional support from one you love to expecting detailed suggestions for coping with congregational and parishioners' problems. We must separate emotional support from consultation, giving a wife's love and concern great significance and yet not requiring her to evaluate and advise us as if she had three years of seminary training.

12. *Exalt the vocation of pastor.* Beautiful is the attitude of an Irish priest who wrote home from the Philippines: “In spite of a scarcity of even necessities, the priests are well and happy. For myself, I am filled with that contentment that a man feels when he has reached the place that he knows is his own place, and sees before him the work that he has to do.” It is when we see before us the glorious work which we have to do, the work of bringing to lost sinners the Gospel, it is then that we will find contentment. When we realize that 90% of the people in America don’t like their jobs, it should not surprise us that some pastors imagine that another profession would be to their liking. Yet one finds encouraging the recent story reporting that clergymen in Minneapolis are joyful and frustrated, sometimes lonely and isolated and often overworked and underpaid, yet are “overwhelmingly satisfied with their calling.” We ain’t got it so bad!

13. *Remember these ten two-letter words: “If it is to be, it is up to me.”* When things go wrong, don’t blame the other person. Look to yourself. You and I must do the coping; we must do the work; we must fulfill the task. Dwelling on problems is not going to solve them. There is good sense to the alcoholics’ prayer: “God grant me the serenity to accept things I cannot change, courage to change things I can, and wisdom to know the difference.” What we are able to do, we should do; what we are not able to do, we must leave to the Lord.

14. *Pastors are saved in the very same way that everyone else in the world is saved.* We are justified by grace through faith. We are not saved because we have been great preachers. We are not saved because we have always visited our sick faithfully. We are not saved because we kept up our Greek. We are not saved because we always urged our congregations to raise their synodical subscriptions. We must stand before the throne of God as sinners who depend wholly and alone upon His mercy and grace. And we can be sure of that mercy and grace for Christ’s sake. Christ died on Calvary’s hill for Wisconsin Evangelical Lutheran Synod pastors. The words of Christ in the institution of the Lord’s Supper, “given and shed for you for the remission of sins,” that “for you” means you and me. When all else is said about coping, this is basic: nothing can separate us from the love of God in Christ Jesus our Lord.

There is for us the constant temptation to take the whole load on ourselves. With such an attitude no one will ever be able to cope. There are times when we can accomplish more by doing nothing. Recall what Luther said in the second of his famous *Invocavit* sermons preached in Wittenberg in 1522: “While I slept or drank Wittenberg beer with my friends Philip and Amsdorf, the Word so greatly weakened the papacy that no prince or emperor ever inflicted such losses upon it. I did nothing; the Word did everything.” We need always to remember – in the midst of a society which glorifies paganism – that it is not our responsibility to save God and the Gospel. Karl Koehler in an article titled “A Mighty Fortress in our God” says that our sometimes hectic and hysterical activity “is just as though we have to save the Gospel – the Gospel that alone can save us!” Let us never fear that God is unable to take care of Himself. He does not need our protection. Rather let us with reverence and love serve Him who calls us into His kingdom. I close with the Saturday evening confession from *The Minister’s Prayer Book*:

“Waken my heart, O Lord, my God; make my heart watchful to serve thee and alert to thy command.  
Thou hast created us full of trouble; thou hast made us strangers in this world.  
Trouble me with the smallness of my work.  
Trouble me with the greatness of thy command.  
Trouble me with my unholiness and my slowness to obey.  
Trouble me with time running out and every lost hour.  
Trouble me with my sins and the sins of all men.  
Trouble me with the troubles of thy church which are the work of men.  
Trouble me, and make me to watch continually for thy judgment.  
Trouble me, O Lord, and let me keep my faith in the midst of my trouble.  
Let me go forth desiring the coming of thy glory. Let me go forward; for thy glory shall be revealed.  
I thank thee that my work ends and thy work begins.  
Lord, I believe, help thou my unbelief. Amen.”