



CONGREGATIONAL
STEWARDSHIP
WORKBOOK

Managing Time



**Congregational Stewardship
Workbook 2000**

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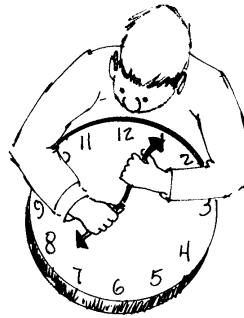
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Managing Time

Stewardship often brings to mind money and programs. But there is another aspect of stewardship in the service we render to others: time management. Managing time is part of stewardship because it benefits both the one who serves and the people who are served.

Living in today's less-structured environment, it is important in managing our lives that we adopt a clear vision of who we are (roles), what we believe (underlying values) and where we are going (intermediate and long-range goals). This vision will help identify valuable and fundamental assets for life; it is especially effective as we use our time to accomplish what matters most in life.



In this section we will cover:

1. **The need for time management as good stewardship:** There is a change of focus within society, which influences our view of time management as good stewardship. It is important for us to recognize these influences to understand this new view of time.
2. **Along with societal changes comes a shift in understanding time management outside vocation.** It is important that our whole life be taken into consideration and not just our "job" as we define priorities of time.
3. **Stewardship and time management centers itself in four areas:** values, roles, goals and a mission statement.
4. **Accountability:** Often, we do not follow through with things we know are either right or good. Review and commitment are necessary with any program that aims to develop good habits.

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In our day there is considerable discussion on the pastor's well-being. At a recent pastors' gathering, a pastor expressed his past failings. Another pastor stood up and gave him absolution. As the time went on, this pattern grew throughout the pastors' convocation. What does this say about the leaders in the church today? Studies show greater awareness and concern for a pastor's lack of contentment in the ministry and for issues that face the ministry and polity of the church. In this section, we will address time management and personal stewardship and the pastor's role as steward of the congregation. If a pastor is content with his person, he will be content with his pastoral role as steward of our Lord's church.

Our Identity—Rooted in the Past

Exercise: Pause and reflect on how you viewed time at various stages of your life:

- How did you view time—its use and its passage—as a child?
- How was time handled in your home as you were growing up?
- When did time become a precious quantity for you?
- Where in your life was time management a real problem?
- How has your view of time and its use changed over the years?


In the book, *The Pastor*, Philip Culbertson and Arthur Shippee identify a fundamental part in understanding our identity. The authors write, "A people without a memory is a people without a history, and a people without a history is a people without an identity: if we do not know where we came from, then we cannot know where we are now, nor where we are going" (p. 12). If we are to be effective stewards and leaders today, it is important to understand shifts and changes that have taken place in our own lives. If we are aware of the changes, we may be better prepared to serve as effective leaders and become productive stewards as pastors of the Lord's church.

In the book *The Fourth Turning*, authors William Strauss and Neil Howe and other contemporary authors address a set of four repeated "turnings" that take place within history. It begins with a time of crisis that leads society to unite together with shared values, morals and convictions. Identity is found in the greater whole. An individual's identity is connected to his family, church and society, for example, being an American. We saw this after World War II. If you asked anyone what it meant to have freedom or be an American right after the war, most likely they would answer with great ambition that they were proud to be an American and would die for such a freedom. Strauss and Howe call this "The First Turning—a high, upbeat era of strengthening institutions and weakening individualism."

When one lives for the greater whole, sometimes individual identity is lost. The next "turning" usually consists of an individual movement within the greater whole. This is somewhat of a rebellious age where individuals challenge traditional ideas and beliefs. The '60s and the '70s represent this "turning" in our lifetimes—a challenge of the establishment. Strauss and Howe would call this the "Awakening, a passionate era of spiritual upheaval, when the civic order comes under attack from a new values regime." During

this time we saw troubles brewing in our churches, radical theologies developing from an individualized approach challenging the traditional doctrine and practice of the church. Rightly or wrongly, people even began to challenge the structure of the church. As a result, roles and identity were becoming less defined.

The next “turning” is really a manifestation of what took place in the ’60s and ’70s where individualism reigns. The authors call this the “Unraveling, a downcast era of strengthening individualism and weakening institutions.” With this comes great confusion of roles and identity, for roles are only understood in light of the greater whole. It is possible that this is what is being experienced today. Have we blurred the lines between leaders and followers and lost identity and clarity of our own role within both church and society?



The last “turning” is defined by the authors as the “Crisis, a decisive era of secular upheaval, when the values regime propels the replacement of the old civic order with a new one.” Being the last “turning,” it is a time in which society tries to mend itself. Conflict draws people together and results in a society different from the way it was before. What kind of conflict will society experience? At least we can be aware of the changes that have taken place in our own era, knowing how these changes influence the church, shift priorities, values and even the perspective of stewardship. Knowing the history and philosophic change in communities helps prepare for the challenges a pastor has as a leader within an ever-changing and diverse church and society.

Our Identity in Time

Along with societal changes comes a shift in understanding roles, time management and stewardship related to work. In the late 1800s and early 1900s the employment of the husband was seen as a community role and contribution, in which the whole family participated. As time went on, more and more men were being transferred and moved from place to place seeking and receiving greater employment opportunities. Soon, job was separate from family and even community, and the job began to have a life of its own. The job began to identify someone as successful or not. It also became the major driving force in a family's social identity and activity.

Since status and identity were associated with one's job, the equal rights movement was aligned with women and minorities employed within the work force. Identity was associated with the job. Stewardship or service was directed toward fulfilling the needs of the job, sometimes at the expense of the family. People's calendars become centered around the job. Many time organizers and management techniques were developed for success in one's employment while disregarding the rest of the elements of life.

As we are traveling today from the third to the fourth “turning,” and facing the breakdown of the smallest unit of society, namely the family,

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communities begin to seize the opportunity to renew those fundamental and underlining values that society has cherished and shared in the past. Thus major time-management organizations are shifting their emphasis from “job calendars” to “life calendars,” knowing that the average worker is happier, works harder and is more productive when calendars balance demands at work and at home. When he or she is living out those things that are valued most, the result is inner peace.

It is not often easy for us to stop and ask, “Who are we?” and “What do we truly value most in life?” St. Augustine wrote, “Men go forth to wonder at the heights of mountains, the huge waves of the sea, the broad flow of the rivers, the vast compass of the ocean, the courses of the stars; and they pass by themselves without wondering” (*Confessions*, Book X, chapter 8 quoted from Sherwin B. Nuland’s book *The Wisdom of the Body*). In my crisis counseling class at the seminary, my professor always stressed, “Gentleman, if you are going to counsel, you better know your doctrine, know what the Holy Scripture teaches on humanity. We can learn about ourselves by simply looking at the first chapter of Genesis.”

Our Identity in Eternity

Like a mirror that has its value in what it reflects, our value or worth is derived from God. The more we know about God the more we know about ourselves since we have been created in the image of God.

A few observations from Genesis 1-2 :

1) In the beginning (v.1). God is a first cause of all things. From the very first day, He created time. We are creatures of time. All we know is a world of time; everything has its beginning and its end. Yet, as Jesus said, “I have come that they might have life, and that more abundantly (John 10:10), so all we know is life. This may be why death seems an unwelcome guest to our experience. Even though we have been born into time, we were intended to live forever. Solomon said, “[God] has put eternity in their hearts” (Eccl. 3:11). One may say that sin binds us to time, the Gospel frees us to eternity. The “Christian’s day” views each 24 hours as another “day” in eternity, in other words, time is not a “ball and chain” but serves to mark events in our life of eternity.

Glaser writes, “In the beginning, God created time. He made light and darkness, called the light day and the darkness night. Yet the Holy One is eternal and lives beyond the limitations of time and space. He created time—the sequence of events—to serve as the arena where the heavenly meets the temporal, where God meets man. By His act of creation, the Sovereign of eternity was also crowned Lord of time” (*The Fall Feast of Israel*, Glaser, Mitch & Zhava, p. 9). Glaser best describes the element of time as a “sequence of events.” We don’t look to our watch primarily to see “time” go by and to entertain ourselves by watching the second hand. We use time to mark events in our life. An example would be a trip, waiting for a bus, the end of class for a student and so on. God’s creation was day by day, but the evening and the morning marked “events” that occurred during those days. In planning, we learn to focus on events in our day or life and not simply the “time” in which they occur.

2) God is a Spirit. We are spiritual people where faith and belief come into play. The Holy Scriptures recognize that we are made up of flesh and blood but also soul/spirit. Too often we tend to remember one and forget the other. God in Christ has come to redeem both the body and the soul at His return. In our management of time we remember the needs of the body and the soul.

3) God is an orderly God. He created the world in an orderly fashion in the six days of creation. St. Paul writes, “God is the author of peace and not confusion” (1 Cor. 14:30). Our life is to have some order—as there is order to God’s creation—for us to experience a sense of peace in face of a chaotic world.

4) After each day of creation, God said, “And it was good.” God is a God of standards because He recognized His creative activity as good (1:12). In some way, we are to live according to standards—in a moral, ethical fashion with underlying values that are in line with God’s manner and intent of His creation.

5) God not fatalistic—He makes deliberate plans. As He said, “Let us make man in our image” (v. 26). We also are “planning people” or should be. We plan each day in light of our underlying beliefs and values but also in keeping with our destination, our long-term goals in life. As a Christian the act of remaining faithful until death is rooted in faith, values and anticipation of what is to come. In Baptism, our end is already in view when we confess with St. Paul in Romans (6) that we are baptized into our Lord’s death, buried with Christ in baptism into death, but with the anticipation of our resurrection. As Christ was raised from the dead so we walk in the newness of life. Our salvation has been worked out in time and according to a definite plan.

Our Identity—Facing the Future

Our Identity in Eternity

The Christian lives daily with the end in mind, as we live in anticipation of what is to come. We confess at the end of the Nicene Creed, “I look (forward) to the resurrection of the body and the life of the world to come.” Such anticipation calls us to remember what we have become and where we are going—our goal, eternal life. This may be why the Lord’s Supper calls us to remember, and then tells us to look forward to our Lord’s return. Such paradigms shape the character of the Christian in conduct, study of the Holy Scriptures and prayers. We live each day of our life as the faithful virgins, in anticipation. So the Christian plans each day with the end (and new beginning) in mind. To cope with the demands of everyday life, a pastor wrote on his calendar marker, “Start from new and build from there.” Each day is a new beginning, putting off the old and putting on the new. Just as it reads in 2 Cor. 5:17: “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” In this spirit, time is a friend in facing the future, not an enemy in preserving the past.

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As Christians, ours is not a moral victory but a victory already won in Christ. The understanding of Law and Gospel leads us to understand that we are condemned by our sin; but since the Gospel has come to us, we are able to rise up before God knowing the complete forgiveness of our sins for the sake of Jesus Christ. Therefore, we are able to rise from our beds and give thanks to the Lord, for He is good and His mercy endures forever. This is the day our Lord has made—let us rejoice and be glad in it.

Past failings do not have to haunt our future. We are able to learn from them and use them as a tutor. We should not simply mourn our failings but learn from them.

Perhaps we may conclude that, good order, values, planning and keeping the end in mind are essential parts of who we are and are important in our daily life as Christians. Therefore, we will continue to explore four areas in stewardship and time management: values, goals, roles and a mission statement that draw together a concept of time management into one big picture.

Values

Since we were created in God's image, our value and worth does not exist within ourselves, since we fell into sin, but in Christ who forgives our sins and reunites us with God. Pop psychology during the '60s and '70s fought and won with the banner of self-worth and value from within. This stood as a foreign concept to Christians, who live under the God's grace alone and know ourselves—our value and worth—from without, namely in God through Christ Jesus (Col. 3:3).

In a world with many masters, our use of time begins to be driven by the many demands of life. In the long run, many of these demands on our time may not be in line with our beliefs and values, therefore losing substance, fulfillment and the feeling of accomplishment to what we really value in life. Inner peace is therefore lost in a muddle of what appears to be demands from work, family and society in general. In an album "August and Everything After," sung by the Counting Crows, we hear the words, "Believe in me because I don't believe in anything and I want to be someone to believe." These words are a hallmark to the loss of identity we may experience, especially as a result of everyday demands at work and at home. Hopefully, our conduct is a reflection of those things we value or believe. But time demands can force us into decisions that contradict our values.

Studies have shown that one is never satisfied unless living out personal values. If we plan each day with what matters most as opposed to simply reacting to overwhelming demands of the day, chances are that we will be satisfied and live a very fulfilling day. There is a saying, "If you don't value something, you will fall for anything."



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Values that cause me to spend time:

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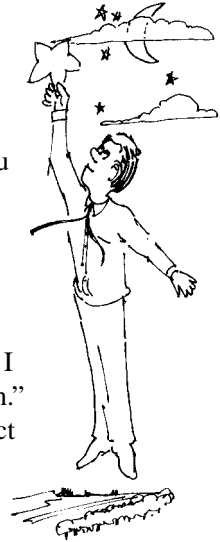
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Next, prioritize your values from most important to least important. When you plan your day refer to “What you value most in life” and when it comes to making time decisions you can refer to this prioritized value list.

Goals

Values are like the rudder of a boat that keeps the journey on course, but the destination is also very important. When we know where we are headed, we keep the destination in mind. Think about the values you listed above. In light of those values, what are some long-range goals that are important to you in living out your values and managing your time toward accomplishing some meaningful long-term goals in life? An example might be “I value my family. In my role as a father, I spend more time with my son and his interests. I will make time to take scuba diving lessons with my son.”

Other goals might appear to be unattainable but direct your journey. You can’t reach the North Star but it acts as a compass on your desired path. A poem called, “Reach for the Stars” speaks of impossible goals. “‘You’re crazy,’ they said, ‘to reach for the stars. The stars are much, much too high.’ ‘You’re silly!’ they shouted, ‘Look at yourself. You’re human, you can’t even fly!’ But as I jumped and leapt and sprang, laughing, they all stood around. I didn’t reach the stars, like they said, but at least my feet left the ground.”



Exercise: Make a list of at least five long-term goals and align each one with at least one value on your list above.

You have your long-term goal in mind and it is important that there is a plan to meet that goal. So now we set up smaller goals that will give you satisfaction while setting a course to achieve the end result—your long-term goal. For scuba diving lessons as an example, one might consider intermediate goals like setting a time aside to talk with your son, to hear his ideas, calling various schools, planning the most appropriate time for the lessons, and so on. These intermediate goals are “mile markers” of accomplishment on your path towards your long-range goal. Focus and keeping the intermediate goals attainable are important factors. On the list above, create a few intermediate goals for your long-range goals. Such goals will prioritize your time.

Roles

When talking about “Pastor As Stewardship Leader,” it would be a mistake simply to define his role only by his “job” and miss the bigger picture in life as husband, father, self and other roles. This follows the example given in the catechism where Luther asks, “Consider your place in life according to the Ten Commandments: Are you a father, mother, son, daughter, husband, wife, or worker?” What roles do you play in your life? List five to eight roles you fill in your daily life.

Role	Participants	Expectations of Me

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In the long run, giving “clear definition” to our roles will make our responsibilities clearer and help direct our time.

Now with the list above, ask yourself, “Who are the people that are a part of this role?” An example would be “Pastor.” Then you could add as participants in this role, “committees/committee chairman, elders, members of the congregation, president of the congregation, secretary” and so on.

Next, an important part of this process is to ask yourself, “How do I want other people to see me in this role?” An example would be, “Role: Pastor.” “Participant: President of the congregation.”

“Expectations of Me: Has good communication, offers support, empowers my position, acts professionally at the meetings.” Down the road, you can ask the president of your congregation, “What kind of expectations do you have of me?” See how close his comments are to yours. You may then want to edit your notes.

Mission Statment

Your personal mission statement in life should consist of only one focused statement. It draws together your picture of life, taking in consideration your values, roles and goals in life, which, like a mosaic, forms a big picture, bringing together all the fine points of life into one matrix. The mission statement can be an ever-changing expression of your paradigm of life. It provides opportunities for you to give focus to everything you do.

There are few approaches to this activity. One way to start is to sit down and write what comes to mind and work from there. Others say you begin by making a list of those things that shape your greater perspective of life, and then continue to narrow your thoughts in simple, conclusive statements. Still others suggest writing a 25-word statement that would be your epitaph—describing your life in a few short words. Your mission statement might be revised and edited throughout your life but it serves to give focus to your daily life and to give it greater meaning in the midst of the variety of influences on you in a typical day.

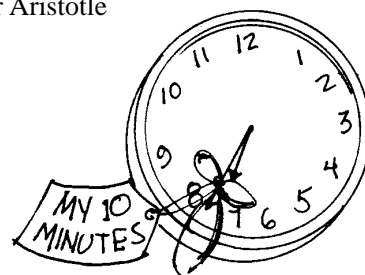
Accountability

We sometimes hear about people attending seminars, going home and dropping the ball, never applying what they just learned. Sometimes, especially when the world is demanding our time, we forget to live out what we value most. The demands we face each day from work and home, and our bad habits get in the way. It is said that it takes 21 days to form a habit. One might think it takes at least that to get rid of a bad habit that diverts us

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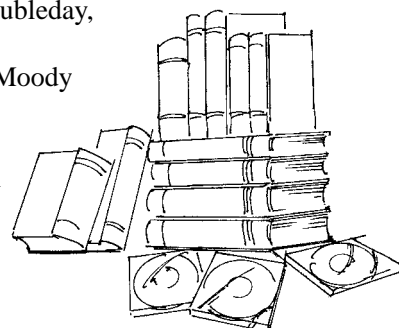
from meeting our goals. The philosopher Aristotle said, “Quality is not an act, it is a habit.”

1. For the REST of your life, take at least 10 minutes of solitude each day (like when you first get up in the morning). Treat it as a gift of 10 minutes to yourself. Within those 10 minutes, plan your day and periodically review your values, roles and goals. In life, we live not with hours, minutes or seconds, but with events that take place within time. The old axiom, “I don’t have enough time!” makes no sense. We all have the same amount of time in life, it matters how we use it. So begin by reviewing yesterday. Did you achieve your goals? Secondly, plan today’s tasks in line with your underlying values and intermediate goals. Lastly, develop a task list that is not event-oriented but task-oriented. It is not motivated by “what you have to get done” but by your values, goals and objectives.
2. We find that life is made up of habits that keep us going. Each week, plan on taking four good habits that will assist you with your underlying values, goals and role expectations and concentrate on those four habits. One value might be “I will remain healthy.” A good habit would be exercising at least three times a week for 20 minutes, drinking eight cups of water each day, and/or eating a balanced meal. List at least four habits that you will work on—the first habit being “give myself 10 to 20 minutes of solitude each day.”
3. Buy a calendar with places to write goals and notes for each day. Day Timers, but especially Franklin Planners, serve very well in this area.
4. Finally, keep a daily phone and event log or diary. This serves many purposes. First you are able to “trap” important events and memories in your life that would otherwise be lost to time. Some small events are meaningful and make up bigger events in our lives. Add the date and time to your entries. Second, it will allow you to examine your day by putting your thoughts into words on paper. It also allows one to “let go” of things in life when you write them down.



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