

FAITH LUTHERAN CHURCH
753 N. CALUMET AVE.
VALPARAISO, IN 46383

(219) 462-7684

WWW.FAITHVALPO.ORG

*Embraced by God through Jesus Christ our Lord, we share this gospel of hope and healing
within and throughout our community*

**LORD, PLEASE
GIVE
ME PATIENCE...
BECAUSE IF YOU
GIVE ME STRENGTH,
I'LL NEED
BAIL MONEY TOO.**

Patience is a Virtue

Blessed is he who waits and arrives at the 1,335 days. ¹³ But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days. (Dan 12:12-1

I think most of us struggle with patience at one time or another, especially in our world today, myself included. For some of us perhaps recent events have helped us to learn greater patience. For others, recent events may be stretching our patience pretty thin. Yet, while each day brings new challenges, and we often view our own situation as unique, there is often much we can learn from the past, especially on the subject of patience. The following material comes from an article that I recently read called, "[Blessed is the man who waits](#)" by Rev. Dr. James G. Bushur in *For the Life of the World*, spring 2021. [If possible, I recommend reading it in its entirety. The complete article and citations can be found at https://issuu.com/ctsfwedu/docs/flotw_spring2021](https://issuu.com/ctsfwedu/docs/flotw_spring2021)

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For the first three centuries of its existence, the Church faced wave after wave of hostility. Early Christians faced political exclusion from the ruling class, legal persecution by city magistrates, intellectual ridicule from the philosophical elite, and cultural contempt from pagan society. Since the beginning of the 2nd century, Roman rulers identified the Christian Church as a "superstition" and a dangerous "contagion" that needed to be quarantined for the good of society.¹ Thus, as an oppressed and persecuted minority, the ancient Church experienced the inclinations toward zealotry and despair. Some were tempted to accept the call of Jewish zealots to take up the sword in rebellion against Roman rule. Others were tempted to follow certain gnostic teachers in repudiating the material world and disdaining the body as the source of suffering and sorrow. The ancient Church rejected both paths in favor of a third—the path of patience or, better, long-suffering... Cyprian (250 AD), bishop of Carthage, during a deadly plague and one of the most intense persecutions of the Church under Emperor Decius, wrote a truly profound theological treatise designed to focus his flock in a single direction: On the Good of Patience.

Yet in American culture, there is no virtue that meets with more skepticism and suspicion than the good of patience. We live in a supremely impatient society. "Seize the day!" "Life is short!" "Time and tide wait for no man!" Such ancient aphorisms have all been transformed into calls for action, boldness, and ambition. "A man is defined by his actions," we are told, so "just do it." The politics of our day feed this activism by agitating the electorate with crisis after crisis, each marketed in ways to effect immediate action. In such an activist culture, patience is disdained for its perceived passivity. The patient can be seen as impotent spectators, doomed to an inconsequential passing of time without achievement or fulfillment. To be patient is equated with doing nothing; and to do nothing is to achieve nothing; and to achieve nothing is to be nothing.

From the beginning of his treatise, Cyprian rejects the definition of patience as passivity or inactivity. "We do not speak great things, we live them."⁴ This striking aphorism rejects the kind of patience expounded by pagan philosophers. Patience is the Christian form of life and it is supremely active. However, the aim of the patient way of life is not to eliminate or to evade suffering, but to bear it, to endure it, and finally to outlast it. Cyprian rejects both zealotry and despair as forms of impatience. Both paths seek to avoid suffering, to evade sorrow, and to circumvent the anguish of this world. For Cyprian, such impatience is the essence of sin and the genetic trait generated out of the devil himself... All sin is impatience, a failure to persevere, and so always "falls short of the glory of God" (Rom. 3:23).

For Cyprian, patience is the supreme genetic trait of God's own life. "From him patience begins... the origin and greatness of patience proceed from God as its author."⁶ And so, it becomes children to imitate their Father. Indeed, the patience of God is manifested in those generated from His Seed. It is seen in Abel "who initiated and consecrated the origin of martyrdom."⁷ It is seen in Abraham who bore the command to offer his son, in Isaac who suffered the binding, in Jacob who makes peace with his brother, in Joseph, Moses, David, and all the righteous.

Yet, it is only in Christ that "a full and perfect patience" is finally "consummated."⁸ As the true Son, Jesus gives form to the perfect patience of the Father. Although righteous, He bears the sins of the world; though immortal, He suffers death; though guiltless, He is reckoned with sinners. Jesus even "bears Judas to the last with a long patience." He did not "openly point him out, nor refuse the kiss of the traitor."⁹

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Some may object, claiming love as the supreme virtue of God’s nature. Yet, Cyprian points out that Paul calls love the greatest precisely because it “abides” (1 Cor. 13:13). “Charity is the bond of brotherhood... take from it patience... it does not endure. Take from it the substance of bearing and of enduring, and it continues with no roots nor strength.”¹⁰ For Cyprian, patience actively and persistently struggles. Yet, patience does not seek fulfillment in the ruling of this world nor in the rejection of this world; it seeks fulfillment in the redemption of this world, in the repentance of sinners, in the resurrection, and in the manifestation of Christ in the glory of His Father. The resurrection and the life of the world to come gives Christians the freedom to be patient, the freedom to turn the cheek, to love the enemy, and “to bear one another’s burdens and so fulfill the law of Christ” (Gal. 6:2).

As we seek to live out God’s love and patience in our present context, I hope you find these faithful thoughts from the early church helpful. I also pray with Dr. Bushur that, “our patience be a sign of God’s enduring mercy and a testimony to the hope of the resurrection.” For as scripture often remind us, “faith and patience inherit the promises,” and “Blessed is he who waits on the Lord.”

Yours in Christ,

Pastor Eric Schreck



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|------------------------|---------------|
| Micah Nord | May 2 |
| Donna Cawby | May 4 |
| John Stingley | May 6 |
| Sherrri Nord | May 8 |
| Marc Nicholson | May 8 |
| Marilyn Lindner | May 11 |
| Jon Beagley | May 12 |
| Cora Bernard | May 23 |
| August Nord | May 24 |
| Don Ballard | May 24 |
| Julia Roesler | May 25 |
| David Allwardt | May 29 |

March/April Offerings and Attendance

(Attendance includes both inside the church and in the parking lot, but does not include those worshipping at home)

March 7	48	\$3684.00
March 14	44	\$3675.00
March 21	51	\$4596.00
March 28	57	\$2102.00
Maundy Thursday	22	
Good Friday 3pm	15	
Good Friday 7pm	12	
All Easter Services	77	\$3772.00
April 11	52	\$6063.98
April 18	51	

IT'S PAST TIME TO DUST SURFACES & WASH WINDOWS!

There is plenty of space for social distancing in the sanctuary, narthex & parlor/cry room/tech area as we clean up in preparation for some painting in the narthex & decrease dust in other areas. Window washers, dusters, vacuum sweepers & other happy helpers are encouraged to join in the action & fellowship.

SATURDAY, MAY 1, 2021

9:30 am - 12:00 noon

If you have a small vacuum to do edges along walls & pews, please bring it. Thanks.



Our Sunday School’s Easter Egg Hunt on Palm Sunday, March 28, 2021

DRIVE-IN MOVIE NIGHT AT FMLC

Friday, May 21, 8:00pm. Bring your friends, chairs, and popcorn and come enjoy a free, family-friendly movie together in Faith’s parking lot.

THOUGHTS FROM THE DEACONESS

“Hypernikomen”

This unusual Greek word appears in Romans 8:37. Many words in Koine Greek (the common Greek of New Testament times) begin with the prefix *hyper*. It can be translated as “over and above; beyond; more than.” It would be comparable to the Latin preposition *super*. Parents will often refer to a child as being “hyper” (maybe the excitement over an upcoming trip to Disneyland). Or if a co-worker appears to be hyper, we might question the number of cups of morning coffee.

The second part of the word, *nikomen*, means to conquer, overcome, prevail, get the victory. In putting the two words together, you might think of hyper-victors or super-conquerors, or, “to completely conquer” or “to be more than conquerors”. Romans 8:37 reads, “But in all these things we are more than (*hypernikomen*) conquerors through him who loved us.” In this verse, as in many places in St. Paul’s writings in the New Testament, Paul seems to have run out of words to describe the awesome realities of faith in Christ.

In this Easter season, we think of Christ as being the conqueror of sin, death, and the devil. But because of our baptism into Christ’s death and resurrection, we are also conquerors. We are *hypernikomen*!

What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?

Who shall bring any charge against God’s elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written,

*“For thy sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.”*

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

(Romans 8:31-39)

Did you know?.....

For over a century, Lutheran Social Services of Indiana (LSSI) has been reaching out to the community, meeting needs with Christ’s love. Our roots in the community run deep, dating back to 1901, when nearly every week Pastor Philip Wambsgans provided homes for infants left on the steps of Emmaus Lutheran Church in Fort Wayne.

When he held those abandoned infants in front of his congregation and asked, “Who will take this child home?” he had no intention of founding a social-service agency. He was just fulfilling the commandments to “love the Lord your God with all your heart ... and love your neighbor as yourself.” And yet, with this simple start, LSSI was born. Under the title of Lutheran Children’s Friend Society of Indiana and Ohio, Pastor Wambsgans began placing children with families in the Lutheran community. In 1951, the organization merged with the Lutheran Social Service League, a vibrant and active organization created to meet the financial needs of Lutheran families, to create Lutheran Social Services of Indiana.



Today, with the support of volunteers, donors, and a dedicated staff, LSSI still helps individuals, children, and families meet the special needs and challenges in their lives. We provide a range of holistic services, including home-based case management services, mental health and recovery care, financial stability support, employment services, teen education and advocacy, child care, and more.

From Lutheran Social Services website. To learn more or make a donation visit <https://lssin.org>



to

Faith Lutheran
Church

753 N. Calumet Ave.
Valparaiso, IN 46383

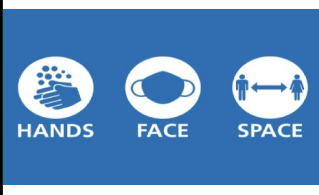
Email:
office@faithmemorial.net



AS WE BEGIN TO RE-
OPEN....

An insert is included in this newsletter which provides details regarding our current co-vid 19 precautions (revised April, 2021). This list will (hopefully) provide some guidance to you in making decisions with regard to attendance at church services and other uses of our building, as we re-open in accordance with the recommendations of the CDC, Porter County Health Department and the Indiana governor's office.

If you have questions regarding any of these procedures please speak with Pastor or a member of our Board of Directors, or call the church office at (219) 462-7684.



FAITH WORSHIP SCHEDULE

- The Fifth Sunday of Easter, May 2, 9:00am Holy Communion
- The Sixth Sunday of Easter, May 9, 9:00am Morning Prayer
- The Seventh Sunday of Easter, May 16, 9:00am Holy Communion
- The Day of Pentecost, May 23, 9:00am
- The Holy Trinity, May 30, 9:00am Holy Communion
- The Second Sunday after Pentecost, June 6, 9:00am Holy Communion
- The Third Sunday after Pentecost, June 13, 9:00am Holy Communion w/Confirmation
- The Fourth Sunday after Pentecost, June 20, 9:00am Holy Communion
- The Fifth Sunday after Pentecost, June 27, 9:00am Morning Prayer

The above services are subject to change if Covid 19 virus regulations change again. For questions please call the office at (219) 462-7684.

Services will also be streamed on our website at www.faitervalpo.org.

