

ONE

A publication of the Ellis County Ministerial Alliance **March 2016**

INSIDE:

- + The Passion narrative
- + Holy Week services



Greetings and Happy Resurrection Day!

Dear ONE Readers,
The time has come — Easter, or Resurrection Sunday, is upon us.

It seems like just yesterday we were celebrating Thanksgiving, lighting the tree, and singing “Auld Lang Syne” to ring in the New Year. The groundhog did not see his shadow, our valentines have been sent, and now Easter is here! When I was a kid, I always thought time moved very slowly. As an adult with children of my own, I now feel time continually speeding up.

God knows that is our tendency. God understands that as we get busier and life’s demands continue to pile up, the time seems to slip by more quickly. That’s one reason he instilled festivals, feasts, and the Sabbath. He designed our lives with intentional rhythms, to help us slow down and remember what’s really important.

Resurrection Sunday is one of those times when we are to slow down, re-

member, and celebrate something that changed the course of human history. On that day, some 2,000 years ago, Jesus rose from the dead! The man who was betrayed, mocked, ridiculed, and crucified, defied death and rose anew. This act conquered death once and for

all, and gives each of us who follow Christ the assurance that Jesus is even more powerful than the grave.

The resurrection of Jesus is at the heart of the gospel message. If we go

through this Easter season intent on focusing on the Easter bunny, egg hunts, and chocolate, we risk missing out on the true reason for the celebration. I encourage you to sit down with your family this Easter season and read an account from one of the Gospels about Jesus’ death, burial, and resurrection. Share with them the truth of Christ, the truth that really matters.

In this month’s issue, we again have divided part of the Passion Narrative

Pastor
Kevin Daniels

Hays Christian
Church



RECIPE

CHOCOLATE CHIP BARS

INGREDIENTS

- 1 CUP SOFTENED BUTTER
- 2 CUP BROWN SUGAR
- 2 EGGS
- 2 TSP VANILLA
- 3 CUPS FLOUR
- 1 TSP BAKING POWDER
- 1 TSP BAKING SODA
- 1 TSP SALT
- 1 BAG CHOCOLATE

INSTRUCTIONS:

PREHEAT OVEN TO 350 DEGREES. CREAM BUTTER AND BROWN SUGAR. ADD EGGS AND VANILLA. BEAT UNTIL SMOOTH. ADD FLOUR, BAKING POWDER, SODA, AND SALT. MIX WITH A MIXER UNTIL ALL THE INGREDIENTS ARE INCORPORATED. IT WILL HAVE A COOKIE DOUGH CONSISTENCY. SPREAD MIXTURE INTO A GREASED JELLY ROLL PAN. SPRINKLE CHOCOLATE CHIPS ON TOP. BAKE APPROXIMATELY 15 MIN OR UNTIL THE EDGES START TO BROWN.

- SUBMITTED BY KARLI NEHER, NORTH OAK COMMUNITY CHURCH

HOLY HUMOR

One Sunday the pastor was emphasizing the importance of everyone giving their tithes and offerings. He challenged the people to give enthusiastically because “God loves a cheerful giver.”

As the plate was passed, a little boy in the second row, quickly slipped off his neck tie and placed it into the offering plate. His mother asked him what in the world he thought he was doing.

The boy replied, “The pastor said put your ties in the offering plate and do it joyfully. I love that man!”

Submitted by North Oak Community Church.

into different sections, asking each author to write about their assigned passage. Our hope is that as you approach Easter this year, you are able to use these articles in your daily devotions, to help get your heart and mind ready for the greatest celebration in the Christian calendar.

He is Risen!

Kevin

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SUBMISSIONS

ONE and the Ellis County Ministerial Alliance encourage submissions from ECMA congregations. Photographs, stories, testimonies and other submissions should be directed toward your church leaders or sent via email to one@dailynews.net.

The ECMA advisory board will choose appropriate and timely submissions for publication.

The columns in ONE represent the views of the author.

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TRIUMPHANT ENTRY — LUKE 19:28-38

“Blessed is the king who comes in the name of the Lord!”

This is the acclamation of the people welcoming Jesus to Jerusalem as he moves toward his crucifixion and resurrection. The expected king is something much talked about in the ancient days of Jerusalem. It is something for which every Jew of the time looks. This has to do with the promise made to David in the seventh

chapter of Second Samuel. There is found the promise of the offspring from King David’s line who will be king forever. Those ancient people lining the road into Jerusalem are looking for their long-expected king. This king, of course, is the promised Messiah. It is the king, the Messiah, who is riding into Jerusalem. The words of the people declare this truth. This article describes two aspects of the king who triumphantly enters Jerusalem: 1) the nature of the promised king, and 2) the nature of the king’s throne.

First of all we consider the nature of the king. The people thronging the road as Jesus enters triumphantly into Jerusalem are welcoming a king, but the nature of this king is unlike that of any other. He is the Son of David and Son of God promised in scripture. He is the long-awaited Messiah.

In the thirteenth chapter of Acts, we read about how God makes David king. There we

read that God finds David to be a man after God’s own heart, who will do everything God wants him to do. The Book of Acts goes on to say that from David’s descendants God brings to Israel the promised Savior. Thus the people believe that they are welcoming the Son of David, the Messiah, promised in scripture. That’s who Jesus is.

Furthermore, Jesus is the Son of God.

God himself says of the promised Son of David in the seventh chapter of the book of Second Samuel that God will be his father, and he will be God’s Son. This promised Son of God is Jesus Christ, who rides into Jerusalem in the gospel passage under consideration in this article. The gospel writer is telling us that Jesus is the Messiah; the king of the line of David who is the Son of God. The people welcome the Messiah promised in scripture.

In light of what God’s Word says of him, it is no wonder Jesus is given a triumphant welcome. He is the promised king. He is the long-awaited Messiah. The king comes to assume his throne.

We turn now to a consideration of the nature of the king’s throne. The welcoming shouts of praise on Palm Sunday become cries for his crucifixion by Good Friday. How fickle the hearts of men and women. How sinful that they would treat their king and

Deacon Scott
Watford

St. Nicholas
of Myra



After he had said this, he went on ahead, going up to Jerusalem.

When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They said, “The Lord needs it.” Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” (New Revised Standard Version)

Messiah so. Mere mortals enthrone the Son of God on a cross.

However, I cannot say I am better than those people from long ago, for Jesus is wounded for my transgressions. The crown of thorns set on my king’s brow reminds me of my proud and evil thoughts. My king’s silent and pale lips remind me of the flood of wicked and idle words coming from my lips. My king’s pierced hands remind me of the evil my hands have done. My king’s pierced

feet remind me of the wicked paths I have wandered. I cannot pretend to be better than those who call for my king’s crucifixion long ago. I can only be sorry for my sins and confess that I am a sinner.

However, sin does not have the last word. That is the real wonder of the nature of the king’s throne. God uses the cruel cross for humankind’s salvation. The king offers his life in atonement for the sins of the world. The Messiah must be human (son of David) and also God (Son of God); human in order that he may offer his life for all humanity, and God that he may offer the sinless sacrifice to cover all sin. Only a human may die for humans and only the sinless Son of God is able to avail for sinful humanity. That his sacrifice may avail for all, he has to be God and human. The king, the God-Man, enters Jerusalem that he may ascend his throne, the cruel wood of the cross, die, be buried, and rise again on the third day in order to save humankind from their sins.

We return to the words with which we began, “Blessed is the king who comes in the name of the Lord!” The king is welcomed wherever men, women, boys, and girls trust in the merits of the king’s atoning sacrifice. His kingdom holds sway here on earth and there in eternity. It is made up of those who live in faith here in time and those who live there in eternity, having died in the faith. His kingdom is established wherever people love the old cross and hope in the promise of the resurrection.

JUDAS AGREES TO BETRAY JESUS — LUKE 22:1-6

Luke has a unique way of explaining what happened prior to Jesus’ betrayal, but Luke’s explanation has become one that has produced a number of questions. The gospel states that the Passover was approaching and Satan entered Judas, called Iscariot, who went to the chief priests and officers of the temple guard to talk about ways to betray Jesus. An agreement was made that money would be exchanged for this betrayal at a safe location for those arresting Jesus.

This has become one of history’s most vile acts, and most today see Judas Iscariot as a vile character. The author of John’s gospel even states Judas is a thief

(John 12:6), something the other gospel writers omit. Later, Dante in his classic writing, *Inferno*, placed Judas in one of hell’s lowest realms, with Satan himself working him over for all eternity.

For most, the name ‘Judas’ has become synonymous with the ultimate meaning of ‘betrayal’, although the name Judas actually means ‘praise’ or ‘He who praises God’. Regardless, Judas sold out Jesus for money, betraying the Messiah himself, and that doesn’t seem like

‘praise’ to me.

Some in the early church though, had a different opinion of Judas. The Christian Gnostics were one early group that claimed that Judas was to be seen as a righteous friend of Jesus who would be faithful to Jesus, even unto betrayal, and that Jesus himself was aware that this was all part of the plan. Inas-

much, their understanding of Judas was that he was called to do this act of betrayal so that Jesus could fulfill his mission. Without a betrayer, there would be no

The Rev.
Mike Rose

First United
Methodist



Now the Festival of Unleavened Bread, called the Passover, was approaching, and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. Then Satan entered Judas, called Iscariot, one of the Twelve. And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. They were delighted and agreed to give him money. He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present. (New International Version)

crucifixion and then ultimately, no resurrection. Therefore, Judas was doing a holy act by betraying Jesus into the hands of those who would try to kill him.

Still others believe that Judas was symbolic of humanity in general. In other words, is Judas really us? As I look at my own actions, I must ask, “When have I sold out Jesus for money?” or “When have I sold out Jesus for any-

thing? or Were there times when I behaved in an unChrist-like manor because of a monetary benefit to me? Were there times I behaved more like Judas than Jesus?” As I look back on my life, I clearly see where I could have come closer to Christ.

How about you?

Luke has a unique way of explaining what happened prior to Jesus’ betrayal...

PRAYING ON THE MOUNT OF OLIVES — LUKE 22:39-46

I'm not embarrassed to admit that I can't remember where to find something I've read in the Bible. Many times when I've read a passage, I have to stop and try to understand what the Scripture writer is trying to tell me.

I admire friends, teachers, and church leaders who can recite by memory verses from the Bible. When I mentioned to a friend that I was assigned "Praying on the Mount of Olives – Luke 22:39-46" to

write about, she said, "I always wondered how Jesus could sweat blood." I was impressed she knew about the verse without even looking it up.

We must remember this passage took place before Jesus was arrested. I understand this passage is disputed,

when it is compared with different Bibles and Scripture writers telling the story.

When Jesus went to the Mount of Olives, his special place to pray on his knees to his Father, he came to

Opal
Flinn



St. John
Lutheran, Ellis

ask for strength to carry out the will of God. He was in extreme agony knowing he would soon suffer, praying so profoundly he sweat drops that appeared to

be blood. When he prayed, "Not my will, but yours be done," according to Luke, an angel appeared and gave him the strength he needed.

When God sent his Son to earth as a baby to grow up, live as a human, a man without sin, his goal was that all

who believed Jesus was his Son would have their sins taken to the cross with him and they would be forgiven.

Jesus' disciples had followed him. He told them, "Pray that you may not enter into temptation." When he returned to them they were asleep. He woke them and again told them to pray, not to enter into temptation.

He was worried that they might be tempted to do because the disciples really didn't know what was going to happen.

He had told them many times he would be leaving them, but they didn't believe this pure man, free of sin would be taken from them.

I have found out it is important to take each Bible passage, read it over and over, and then pray for understanding. I recommend attending Bible study groups available in the area. May God bless you all.

And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. And when he came to the place, he said to them, "Pray that you may not enter into temptation." And he withdrew from them about a stone's throw, and knelt down and prayed, saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done." And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation." (English Standard Version)



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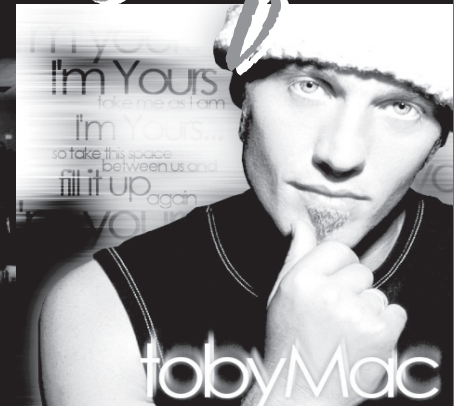
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JESUS IS BETRAYED AND ARRESTED — LUKE 22:47-53

I remember as a kid, we'd all get quite excited during religion class when the "unnamed follower" took it upon himself to draw his sword and cut off the servant's ear when the mob came to arrest Jesus. This particular disciple didn't wait to hear Jesus' answer about whether to fight or not. If he had given it a moment's thought, however, he would have known exactly what Jesus would say. Love your enemies. End of story.

In Matthew, Mark, and Luke, this guy has no name. In John, he is identified as Simon Peter. Seems about right to me, knowing Peter's impulsiveness and thick-headedness throughout much of the Gospel accounts.

Perhaps we liked this part of the story because it provided some action in the midst of a lot of

description and dialogue. Perhaps it is the blood and guts that appealed to the young crowd. Perhaps it was because that, with our limited understanding, defending Jesus seemed like the "right" thing to do. It certainly seems better than falling asleep while Jesus prayed. Better than the horrible thought of denying Jesus three times before the cock crowed.

But Jesus says to not do anything. It is their hour to arrest him. And then, before being taken away to a most certain and gruesome death, Jesus heals the servant and restores his ear to its rightful place. Even in the final moments of his earthly freedom, Jesus stays true to his ministry of healing, of making people whole.

So often in life, our impulsive response to a bad situation can be violence and retribution (whether in

Casey
Rohleder

St. Michael's
Episcopal



And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?" And one of them struck the servant of the high priest and cut off his right ear.

But Jesus answered and said, "Permit even this." And He touched his ear and healed him.

Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a robber, with swords and clubs? When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness." (New King James Version)

word or deed), rather than one of forgiveness and grace. Once again, even as Jesus' hour is upon him, after shedding tears of blood and praying for this cup to be removed, Jesus models for all of us what it means to live and act with divine love.

That guy Peter...he's more like me, if I'm being honest with myself. Perhaps you can relate.

Now that I am older and maybe a wee bit wiser, I am captivated by story of the incident's victim

(Malchus, according to John). As I meditate about the servant's brief encounter with Jesus, I wonder what HE thought about it. I mean, he worked for Caiaphas, Judaism's top religious official. I am sure Malchus had heard plenty about Jesus' supposed blasphemies. It seems reasonable that he sided with those who came to arrest Jesus.

Unlike many stories of miracles, this servant doesn't ask to be healed... Jesus just does it. Why?

When Jesus healed him, was his

heart moved? Was this manifestation of God's power and glory enough for the servant to see Jesus for who he truly was? For anyone else? Would he remember this encounter as the whispers of Jesus' resurrection spread in the days and weeks to follow?

We simply do not know, since Holy Scripture does not tell us. But it is fun to imagine the possibilities.

But Jesus' last act of gracious healing, his example of generous love for his enemy while under direct threat IS something concrete we can take away from this brief encounter. In this season of preparation and penitence, it is worth reflecting on how we respond when threatened by our enemies: do we brandish our metaphorical swords, or do we respond with the heart of Jesus?

May we all seek, in ways large and small, to grow in the likeness of Christ. Especially when it seems most difficult to do so.



St. Nicholas of Myra Catholic Church

2901 E. 13th, Hays, Kansas, Parish Offices:
(785) 628-1446

Fax: (785) 623-4207, website: www.heartlandparishes.org

Fr. Jarett Konrade

Mass Schedule:

Saturday at 5 PM

Sunday at 9:30 AM and 11:00 AM

Daily Mass - Wednesday, and Friday at 7:30 AM

Reconciliation: Saturday at 4:00 PM

Immaculate Heart of Mary Church



1805 Vine Street - Hays, Kansas

Fr. Barry Brinkman, Pastor

Parish Office: 785-685-7339

Website: www.ihm-church.com

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Saturday 5 PM - Sunday 8 AM - 10 AM - 6 PM

Sunday Spanish Mass - 12 PM

Weekday Mass Schedule:

MWF 6:45 AM - TTh 8 AM Wednesday Spanish 6:30 PM

Reconciliation: Saturday 4 PM and Thursday 5 PM

GUARDS MOCK AND BEAT JESUS — LUKE 22:63-65

“Sticks and stones may break my bones, but names will never hurt me!”

This lie has been told to children for many years. (The first printed copy of the nursery rhyme was found in *The Christian Recorder* in 1862.) I call this a lie because, as we know, words can and often do hurt much worse than a broken bone.

Of course, the intent of the saying was to help children ignore taunts, refrain from physical retaliation, and remain calm. That’s not bad advice by any means, but the fact is that broken bones will heal; hurtful words which are spoken cannot ever be taken back.

Often the words of a stranger leave no lasting impression on us. We know that the stranger doesn’t really know us, and chances are good we won’t see him again. His words can most likely roll off us with no further consequence. We trust in the fact that he doesn’t really know who we are, therefore his words have very little power over us.

In contrast, the words that hurt us most

deeply are the words spoken by those closest to us. The ones who know us intimately have the power to cut us to the core. The hurtful words they speak tend to stay with us. We begin to question our very identity because we believe that they know us so well, there must be truth to what they say. We think perhaps they know us better than we know ourselves. We take their words to heart, even if said in the heat of the moment, because we believe

they wouldn’t have said it if it wasn’t true on at least some level.

In this passage, we read that Jesus is being mocked by the soldiers who are guarding him. We may quickly believe that this is like the first case I referred to — simply strangers.

These guards don’t have a clue as to who Jesus truly is. They don’t know that he is the Creator and Sustainer of the world. They don’t know that he is the Son of God, sent to earth to die on the cross for their sins. They don’t know that hours from now, Jesus, while hanging on the cross, will ask God to forgive them.

While that is true, there is something more we need to consider: the guards don’t know

Pastor
Kevin Daniels



Hays Christian
Church

THE CRIMINALS — LUKE 23:32-33

This, my dear friends, is a wonderful and special Scripture. It is in my opinion one of the best examples of salvation in the New Testament. The reason I find this particular Scripture so special is not because of the words that are written in it, but the words that were left out.

In both the Gospel of Matthew and the Gospel of Mark the scene is a little bit different. They don’t give us an account of the one criminal defending Jesus, but instead both of them are seen mocking our Lord, just like the crowd that had gathered there to watch Him die. And that’s what makes the aforementioned Scripture so special: the conversion!

You would think that the pain they were experiencing at that time would have been enough to silence them, however, they still managed to find the strength to insult Jesus. “Some Messiah You are! Save Yourself!

Save us!” Three men sentenced to death, three men hanging on crosses, but only two of them were guilty, and the only One who could save them was hanging in the middle.

I’m sure Jesus the “Man” wanted to come down. I’m sure that thought crossed His mind several times after having been rejected by His own people, spit upon, stripped naked,

nearly beaten to death, and now finally, facing the ultimate rejection: rejection by His Father in Heaven. Yet not one evil thought of hatred or thought of vengeance did He have.

Oh how easy it would have been for

Him to come down from that cross. God in the flesh, the all powerful Creator of the universe could have come down with ease. He could have summoned all the hosts of heaven, all His Legions of Angels to come to His side and aid in His rescue (as if He even needed their help). However, He chose the

Angelo
Palombo



Church
on the Rock

The guards in charge of Jesus began mocking and beating him. They blindfolded him and said, “Prophecy to us! Who hit you that time?” And they hurled all sorts of terrible insults at him. (New Living Translation)

Jesus, but Jesus knows them; that’s the very nature of God. We can’t gloss over the fact that God created these men. He knew them before time existed. He watched as they grew in the wombs of their mothers, whom Jesus also knew intimately.

These men, though they don’t know Jesus, were known by Jesus, and they are his children. He knows them and loves them more than anyone else on earth. He cares for their well-being. He cares for their eternal destiny. He cares for their families and their friends. These are not mere strangers — they are his children, created in his image.

Imagine being at the lowest point in your life. You’re literally being taken to your execution — for a crime you did not commit — and there, hurling insults and berating you in front of everyone are your children. Not only have they joined the crowd, they are leading the charge. They are actively taunting you, calling you names, and telling everyone that you are delusional. I cannot imagine that level of pain and betrayal.

Two others, both criminals, were taken along with him for execution.

When they got to the place called Skull Hill, they crucified him, along with the criminals, one on his right, the other on his left. One of the criminals hanging alongside cursed him: “Some Messiah you are! Save yourself! Save us!”

But the other one made him shut up: “Have you no fear of God? You’re getting the same as him. We deserve this, but not him—he did nothing to deserve this.”

Then he said, “Jesus, remember me when you enter your kingdom.”

He said, “Don’t worry, I will. Today you will join me in paradise.” (The Message)

better. He chose to remain on that cross, as He knew this was the purpose for which He came... to die!

In the distance you could faintly hear the screams of the Passover lamb being slaughtered in the Temple for the atonement of the people. At the same time, on Calvary, the screams of the True Passover Lamb resounded even more. “Eli, Eli, lama

Certainly the physical pain that Jesus endured on the cross was excruciating. Crucifixion was the cruelest form of capital punishment at the time. But the emotional pain that Jesus experienced — being rejected, mocked, and scorned — by the people he loves, has to be severe. Jesus loved these men and the crowds that they led so much that they were the very reason he was going through all of this in the first place! He could have called down his legion of angels and ended the torture at any time. Yet he didn’t. He stayed. He endured. And for what? For the chance to save his children from their evil and misguided ways.

We have all done things in our lives that we regret. We have all said hurtful words to our loved ones, to our parents, to our spouses. We know the sting those words have. For Jesus, the pain must have been infinitely worse. The people he loved, the people he knew intimately, were treating him like the worst type of criminal.

They rejected him in word and deeds. And to this very day, men and women continue to mock and reject Jesus, in spite of his love for them. May it never be said of us that we mocked the very God who came to save us. Jesus’ physical pain has ended, but it seems to me that the pain of knowing that so many reject him would continue to this day.

sabachthani? My God, My God, why have You abandoned me?”

We don’t know what happened to the one criminal who suddenly changed from hurling insults and mocking Jesus to ultimately defending our Lord; we can only guess. Was it the Father that opened his eyes, or was it that amazing grace? Most likely both. It was a miracle to say the least. I like to think it was the soft whisper of our Lord Jesus that pierced that thief’s heart like a double-edged sword, “Father, forgive them; they don’t know what they’re doing.” The thief must have been shocked! He must have been thinking, “Forgive them, forgive them? How could anyone possibly forgive at a time like this? Who could show such grace and mercy?” And then he realized that only God had the power to forgive men their sins. Only God could display such love!

Conviction by the Holy Spirit through the powerful Word of Christ — just one of the many functions of the Spirit of God! And with that conviction comes a Divine revelation.

Continued on Page 7

From Page 6

A realization of just how much we are in need of a Savior!

The weight of sin suddenly humbled this once defiant criminal. He was totally aware of his guilt now, and not only that, but also the innocence of the Man by his side. No longer did he see Him as a common man, a criminal, or a joke as the others did. With enlightened eyes and a contrite heart he saw Him for who He truly was: Messiah! Savior of the world!

The other criminal unfortunately had no such revelation as he still continued to blaspheme the Lord. He missed his chance. He missed the words of Spirit and Life.

With his newfound supernatural revelation the man boldly rebuked his fellow partner in crime, "Have you no fear of God? You're getting the same as Him. We deserve this, but not Him. He did nothing to deserve this." He also felt the need to confess his belief in the Lord, "Then he said, 'Jesus, remember me when You enter Your kingdom.'" And with that conviction of sin, that confession of guilt, and the heartfelt recognition and open declaration "Jesus is Lord!" comes the promise... "Don't worry, I will. Today you will join Me in paradise."

FATHER, FORGIVE THEM — LUKE 23:34

On October 2, 2006, a horrific shooting occurred at the West Nickel Mines School, an Amish one room schoolhouse, in the Old Order Amish community of Nickle Mines, a village near Lancaster, Pennsylvania. Charles Roberts, a local milkman who regularly delivered to families within the Amish community shot eight out of ten girls aged 6–13, murdering five, before killing himself in the schoolhouse.

As a nation, we have become accustomed and even numb to acts of shocking school violence. What riveted the country and made this school shooting extraordinary was the immediate and profound forgiveness offered to Robert's wife and family by the Amish community, even as they were grieving the deaths of their own girls. Mourning mothers and fathers called on the widow and children of their daughter's killer, expressing their sympathy and forgiveness to the family who were devastated by their own grief and confusion over their husband and father's terrible act. Amish families even attended Robert's funeral hours after they

buried their own children. They continued to care for and show their love for Robert's family in tangible ways in the months and years that followed, as witness to the power of God's grace that transforms lives, communities, and faith.

The actions of the Nickle Mines families did not arise spontaneously. The community response that surprised and moved the nation in 2006 was the lived result of centuries of Amish religious practice; values taught and reinforced in every aspect of community life. While the Amish plain manner of dress and avoidance of technology are more visible distinctions, the Amish hold as a core creed that radical forgiveness is central to following Jesus. When the religious ancestors of the Amish were torched at the stake for their faith in 16th-century Europe, many of them, echoing Jesus on the cross,

prayed aloud that God would forgive their executioners.

What does it tell those of us who claim the name of Christ, that in many Christian circles, retribution and revenge are taken

for granted as the expected Christian response? In the United States, forgiveness is radically

countercultural. The much more common response to being wronged is returning hurt for hurt. "Unforgivable" is a retort pronounced in church circles in reference even to differences of opinion and interpersonal slights. God's name is invoked as vows are lifted for the defeat and downfall of those with whom we disagree, and cycles of reprisal and retaliation may carry from generation to generation, leaving a wake of destruction and pain. In striking contrast, the Amish take seriously the Lord's Prayer with its command to forgive as

And Jesus said, "Father, forgive them; for they know not what they do." (Revised Standard Version)

we have been forgiven, as well as Jesus' words from the cross "Father, forgive them" are essential matters of faith.

Please know that if you or someone you know are being abused, injured, or harmed, the first step is to remove the person from further harm. Christian forgiveness is not a license for abuse. That misuse of scripture has been too often used against victims. Forgiveness should never be forced by the offender nor ordered by someone in a position of power.

In this season of Lent, as we meditate on and remember these words of Jesus, how might it change our churches, our community, our nation, and our souls if we prayerfully committed to the spiritual practice of prayerful genuine forgiveness? It should not take a horrific tragedy for Christians to take seriously Jesus' teaching. How might you pray and live, "Father, forgive" into the slights and offences, as well as the griefs and pain of your life?



The Rev. Celeste Lasich

First Presbyterian

JESUS' DEATH — LUKE 23:44-49

As Easter approaches each year we tend to focus on the wondrous miracle of Christ's resurrection. After all, the empty tomb is the cornerstone of our faith. It is not only the surest historical evidence that Jesus was the Son of God but also the greatest proof that He conquered the powers of death and hell.

But this Easter my thoughts have drifted to the events surrounding the Crucifixion, particularly the strange happenings that occurred when Jesus "cried out again with a loud voice, and yielded up His spirit" on what we call Good Friday. A strange phenomenon happened from noon to 3 p.m.—normally the brightest part of the day. Luke tells us that darkness fell "over the whole land" Some theologians have assumed that a solar eclipse occurred, but such events do not last three hours.

I believe that this was not the kind of weather phenomenon caused by storm clouds, dust, or volcanic ash. "It sounds more like God had turned out the lights. The church historian Tertullian recorded that secular writers mentioned a strange period of darkness that occurred on that day. I got to thinking, how far-reaching was the darkness? Could barbarians in France and Norway have witnessed it? What about tribal chieftains in Africa or slaves in ancient India and Iran? We have no reason to believe this thick gloom settled over only Jerusalem; in fact, it is not unreasonable to assume that the sun's light was blocked all across the globe. What a universal Divine sign!

We also read that "The veil of the temple was torn in two." In Matthew's gospel it tells us it was torn from top to bottom. It must have been terrifying for the Jewish priests who witnessed this while they were serving in the Holy Place. These priests had never peered into the Holy of Holies. Suddenly, at the moment that Jesus announced, "It is finished" from the cross, the thick curtain

that symbolically separated men from God was ripped down the middle by an invisible power.

So, what do we make of this? What significance does this torn veil have for us today? Above all, the tearing of the veil at the moment of Jesus' death dramatically symbolized that His sacrifice, the shedding

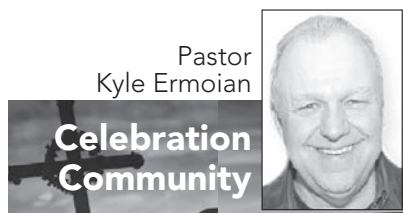
of His own blood, was a sufficient atonement for sins. It signified that now the way into the Holy of Holies was open for all people, for all time, both Jew and Gentile.

In a sense, the veil was symbolic of Christ Himself as the only way to the Father. This is indicated by the fact that the high priest had to enter the Holy of Holies through the veil. Now Christ is our superior High Priest, and as believers in His finished work, we partake of His better priesthood. We can now enter the Holy of Holies through Him. Hebrews 10:19-20 says that the faithful enter into the sanctuary by the "blood of Jesus, by the new and living way which he opened for us through the veil, that is, through his flesh." Here we see the image of Jesus' flesh being torn for us just as He was tearing the veil for us. Jesus Christ, through His death, has removed the barriers between

It was now about noon, and darkness came over the whole land until three in the afternoon, because the sun's light failed. The temple curtain was torn in two. Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And after he said this he breathed his last.

Now when the centurion saw what had happened, he praised God and said, "Certainly this man was innocent!" And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. And all those who knew Jesus stood at a distance, and the women who had followed him from Galilee saw these things. (New English Translation)

God and man, and now we may approach Him with confidence and boldness. Through him we are led out of the darkness and into the light of life and life everlasting.



Pastor Kyle Ermoian

Celebration Community

THE RESURRECTION — LUKE 24:1-12

“I serve the Roman empire, I fought in wars against those who do not believe in our gods. But nothing could prepare me for the truth that is now risen.” (Trailer #1 for “Risen”) As I am writing this, the movie “Risen” is about to come out. It is the story of what happens in the weeks following Jesus’ death and resurrection. It follows a nonbeliever, a Roman military soldier, Clavius and his aid Lucius.

Can you imagine being someone who did not believe in Jesus during the time of his death and resurrection? Jesus’ believers struggled to believe he had risen from the dead. This opening scene of the 24th chapter of the Gospel of Luke, sets the scene for the rest of the chapter. We read that they, the women, have come to the tomb bringing spices. They find the stone has been rolled away from the tomb, and when they enter, the body of Jesus is not there and they are perplexed.

Then, suddenly, two men appear in dazzling white clothes reminiscent of when Jesus was transfigured on the mountain top (Luke 9:28-36). The two men, messengers, remind the women what Jesus had said while he was still in Galilee. In talking with his disciples, Jesus says, “The Son of Man must suffer many things and be rejected by the

elders and chief priests and scribes, and be killed and be raised up on the third day” (Luke 9:22).

In hearing the reminder about what Jesus had said about his death and resurrection, the women, Mary Magdalene, Joanna, Mary the mother of James, and the other women present went and told what they had seen and heard to the apostles. Yet again there is confusion. The disciples do not believe the women and as this version of the Gospel of Luke writes, “these words appeared to them as nonsense” (Luke 24:11). Nonsense. The disciples did not believe the women.

Again, can you imagine what people who did not believe that Jesus was the Son of God thought when they heard that his body was not in the tomb anymore? Or what about others, those who

knew Jesus, but were not close to him like the disciples? I would assume they would be like Peter and want to see for themselves. They would want to see the stone rolled away and the linen wrappings lying there where Jesus’ body should have been. They would want proof.

But once Peter arrives at the tomb and sees for himself the linen wrappings lying there, he goes back to his home, marveling at what had happened (Luke 24:12). To marvel is an interesting thing. When we marvel, we wonder, we

But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. And they found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus.

While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing; and as the women were terrified and bowed their faces to the ground, the men said to them, “Why do you seek the living One among the dead? He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”

And they remembered His words, and returned from the tomb and reported all these things to the eleven and to all the rest. Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles.

But these words appeared to them as nonsense, and they would not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at what had happened. (New American Standard Bible)

are filled with awe. So this Easter season, how will you marvel? How will you share your wonder with those who do not believe like the characters from “Risen,” Clavius or Lucius?



Pastor
Marie Sager

THE ASCENSION — LUKE 24:45-53

I’m not a Pastor, Deaconess, or any other kind of clergy person. I’m just a church secretary, congregation member, layperson. So I was excited to be assigned The Ascension to write about. I don’t need to study for hours to find the message in this text because it is laid out plainly for the disciples and for us: “and in his name the message about repentance and the forgiveness of sins must be preached to all nations” (Luke 24:47).

That seems simple enough, right? But when it comes to actually fulfilling this command, it seems as if clergy have us all beat. At the very least, they’re at the pulpit once a week—that’s 52 times a year that they follow Christ’s command here! When Christ says “preached,” does he actually mean get up in a pulpit and speak to the masses? For-

tunately for anyone with a fear of public speaking, no, that isn’t the only way to “preach to all nations.”

There are many ways to send a message of repentance and forgiveness; one is in the way you live. You can show contrition and repent when you make a mistake, and you can actually fully forgive others when they wrong you. You know the adage “actions speak louder than words,” and in this case, I think that can be a useful way to think about living into

this command. I’m not trying to downplay talking about God and your experiences as a Christian. However, if you think back to a time when you were truly forgiven—by a friend, parent, anyone, and I mean got off scot-free, really, actually forgiven — didn’t you feel great? Maybe they had said they forgave you, but when you saw and felt



Anna
Towns

Then he opened their minds to understand the Scriptures, and said to them, “This is what is written: the Messiah must suffer and must rise from death three days later, and in his name the message about repentance and the forgiveness of sins must be preached to all nations, beginning in Jerusalem. You are witnesses of these things. And I myself will send upon you what my Father has promised. But you must wait in the city until the power from above comes down upon you.”

Then he led them out of the city as far as Bethany, where he raised his hands and blessed them. As he was blessing them, he departed from them and was taken up into heaven. They worshipped him and went back into Jerusalem, filled with great joy, and spent all their time in the Temple giving thanks to God. (Good News Translation)

that nothing had changed — you were still the best friend, beloved child, etc. — didn’t you feel lighter, like a weight had been taken off of your shoulders? That’s

the feeling you can give by living Christ’s message of forgiveness.

When we say the Lord’s Prayer, even if we say it a little differently from one another, there is a line about forgiving and being forgiven. In the version we say at Trinity it is, “forgive us our trespasses, as we forgive those who trespass against us.” I only recently began to wonder if that meant I would be forgiven only as I forgave others. So, if I only said I was sorry, but still held that grudge, is that the kind of forgiveness I would receive in return? An incomplete, surface forgiveness? That’s not what any of us want. We want that weight-lifting, it’s-all-good kind of forgiveness, but is that what we’re dishing out?

The test we all face is how to use our gifts to rise up and meet the challenge Christ laid at our feet just before he took his seat at God’s right hand. No, we will not do it perfectly, but with the grace of God and some forgiveness along the way, how can we not try?

COLORING CONTEST

ONE is sponsoring another coloring contest in an upcoming issue with the theme "Faith like a child."

The deadline for submission is May 9. The winner of the contest will have the artwork appear on the cover of the June issue of ONE. Participants should put their name, age, grade and church on the back of their submission. They can be dropped off at your church or at The Hays Daily News, 507 Main.

Faith like a child

Ellis County Holy Week services

For Church Locations or Contact Information, visit ourecma.com.

Celebration Community

3/27 9 a.m. & 11 a.m. Community Easter Service at Beach-Schmidt Performing Arts Center at FHSU

Ellis United Methodist

3/24 7 p.m. Holy Thursday Service
3/25 7 p.m. Good Friday Service
3/27 11 a.m. Easter Service

Hays Christian

3/20 10:45 a.m. Palm Sunday Worship
3/27 7:15 a.m. Easter Sunrise Service @ Fort Hays Memorial Gardens
3/27 10:45 a.m. Easter Sunday Worship with egg hunt to follow

Hays First Presbyterian

3/24 6 p.m. Maundy Thursday Meal and Communion in Fellowship Hall
3/27 10 a.m. Easter Cantata "Touched By the Christ" by Lloyd Larson

Messiah Lutheran

3/20 8:30 a.m. & 11 a.m. Palm Sunday Worship

3/24 7 p.m. Maundy Thursday Service
3/25 7 p.m. Good Friday Service
3/26 7 p.m. - midnight Vigil of Easter
3/27 9:30 a.m. Easter Sunday Worship with brunch and egg hunt to follow

St. John's Lutheran, Ellis

3/24 7:30 p.m. Maundy Thursday
3/25 7:30 p.m. Good Friday
3/27 10:30 a.m. Easter Sunday Worship

St. Michael's Episcopal

3/24 7 p.m. Maundy Thursday
3/25 5:15 p.m. Good Friday (Stations of the Cross)
3/27 9:30 a.m. Easter Sunday Worship

Trinity Lutheran

3/24 7 p.m. Maundy Thursday Service with Communion
3/25 7 p.m. Good Friday Service of Light and Darkness
3/27 9 a.m. Easter Potluck Breakfast
3/27 10:15 a.m. Easter Worship Service

Westview

3/27 8:15 a.m. & 10:30 a.m. Easter Sunday Services "Let the Son Rise in Your Heart"

Catholic Services

Monday, March 21

3/21 7 p.m. Catharine - Mass/Stations
3/21 7 p.m. IHM - Living Stations
3/21 7 p.m. St. Joseph - Communal Penance Service

Thursday, March 24, Holy Thursday

3/24 5:30 p.m. Antonino - Holy Thursday
3/24 5:30 p.m. Munjor - Holy Thursday
3/24 7 p.m. Catharine - Holy Thursday
3/24 7 p.m. IHM - Bilingual Mass
3/24 7 p.m. St. Joseph - Holy Thursday
3/24 7 p.m. St. Mary's Ellis - Holy Thursday
3/24 7:30 p.m. St. Nicholas - Holy Thursday

Friday, March 25- Good Friday of the Lord's Passion

3/25 Noon Munjor - Good Friday Service
3/25 12:05 p.m. St. Joseph - Stations
3/25 1 p.m. IHM - Good Friday Service
3/25 1 p.m. Schoenchen - Good Friday Service
3/25 1 p.m. St. Joseph - Good Friday Service
3/25 2:30 p.m. Catharine - Good Friday Service
3/25 3 p.m. St. Mary's Ellis - Good Friday Service
3/25 3 p.m. St. Nicholas - CYO Stations
3/25 4:45 p.m. Comeau Catholic Campus Center -

Good Friday Service

3/25 6:30 p.m. IHM - Good Friday Service (Spanish)
3/25 7 p.m. St. Nicholas - Good Friday Service
3/25 8:30 p.m. IHM - Living Stations

Saturday, March 26 - Holy Saturday

3/26 8:30 p.m. IHM - Holy Saturday - NO 5pm Mass
3/26 8:30 p.m. Munjor - Holy Saturday
3/26 8:30 p.m. St. Joseph - Holy Saturday Mass
3/26 8:30 p.m. St. Nicholas - Easter Vigil
3/26 TBD (After Sundown) St. Mary's Ellis - Easter Vigil

Sunday, March 27 - Easter

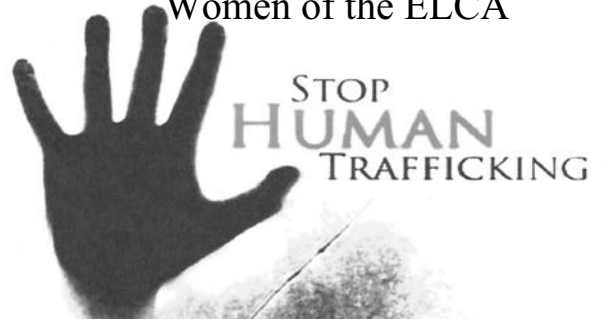
3/27 7:30 a.m. & 10:30 a.m. St. Joseph
3/27 8 a.m. Catharine
3/27 8 a.m., 10 a.m. & Noon (Spanish Mass) IHM - NO 6pm Mass
3/27 8 a.m. Munjor
3/27 9 a.m. Comeau Catholic Campus Center - NO 6 p.m. Mass
3/27 9 a.m. Schoenchen
3/27 9 a.m. St. Mary's Ellis
3/27 9:30 a.m. & 11:30 a.m. St. Nicholas
3/27 10:30 a.m. Antonino

SEEK JUSTICE - LOVE MERCY

"Human Trafficking in Kansas; Identifying & Assisting Victims"

- Dorthy Stucky Halley, speaker
- From the State of Kansas Office of Attorney General & Kathy Regehr, Human Trafficking Task Force

Women of the ELCA



April 10, 2016 2pm
St. John Lutheran Church
7 miles North of Ellis on the blacktop

Divinely Designed

**Celebration Community Church Hays
WOMEN'S CONFERENCE 2016**
April 8th: Registration at 5:30pm; Session 1 at 7pm
April 9th: Breakfast at 8am; Session 1 at 9am

"For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."

Ephesians 2:10



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Sharon Glasgow

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Register on the C3 App or our website
www.celebratejesus.org by April 1st

Child-care not provided

Celebration Community Church is located on the hill above I-70 at exit 157
Email: womens@celebratejesus.org
785-625-5483

What true holiness is like

Greetings Bible reader! Welcome to the March reading plan, we will be examining some Scriptures in both New and Old Testament that have a parallel purpose of sorts.

For our Old Testament readings we will be finishing the book of Exodus and reading through almost 3/4 of the book of Leviticus. The word "Leviticus" means "matters pertaining to the Levites" who were the priest and leaders of the day. Their purpose was to teach people what true holiness was like.

Although it is a difficult book to read, it was supposedly the first book taught to the Jewish children. All of the rules and

regulations had one purpose, to create a pathway to fellowship with God.

Our New Testament readings will finish the books of Acts and begin the journey through the Apostle Paul's writings. Paul's letters to the Churches provides a new strategy to fellowship with God, through Grace and not the law.

The contrast of the Old (Covenant) Testament, and the New (Covenant) Testament is very pronounced in this month's writings. May the readings during this Lenten season, leading to

Easter, cause you to rejoice that Jesus died and rose to bring a new and living way to our Father God.

Pastor Steve Dinkel,
Liberty Foursquare

**Bible
Reading Plan**



MARCH	
1..... <input type="checkbox"/> Exodus 35-36	<input type="checkbox"/> Acts 19
2..... <input type="checkbox"/> Exodus 37-38	<input type="checkbox"/> Acts 20
3..... <input type="checkbox"/> Exodus 39-40	<input type="checkbox"/> Acts 21
4..... <input type="checkbox"/> Leviticus 1	<input type="checkbox"/> Acts 22
5 & 6.....Weekend Review	
7..... <input type="checkbox"/> Leviticus 2	<input type="checkbox"/> Acts 23
8..... <input type="checkbox"/> Leviticus 3	<input type="checkbox"/> Acts 24
9..... <input type="checkbox"/> Leviticus 4	<input type="checkbox"/> Acts 25
10..... <input type="checkbox"/> Leviticus 5	<input type="checkbox"/> Acts 26
11..... <input type="checkbox"/> Leviticus 6	<input type="checkbox"/> Acts 27
12 & 13.....Weekend Review	
14..... <input type="checkbox"/> Leviticus 7	<input type="checkbox"/> Acts 28
15..... <input type="checkbox"/> Leviticus 8	<input type="checkbox"/> 1 Thes. 1
16..... <input type="checkbox"/> Leviticus 9	<input type="checkbox"/> 1 Thes. 2
17..... <input type="checkbox"/> Leviticus 10	<input type="checkbox"/> 1 Thes. 3
18..... <input type="checkbox"/> Leviticus 11	<input type="checkbox"/> 1 Thes. 4
19 & 20.....Weekend Review	
21..... <input type="checkbox"/> Leviticus 12	<input type="checkbox"/> 1 Thes. 5
22..... <input type="checkbox"/> Leviticus 13	<input type="checkbox"/> 2 Thes. 1
23..... <input type="checkbox"/> Leviticus 14	<input type="checkbox"/> 2 Thes. 2
24..... <input type="checkbox"/> Leviticus 15	<input type="checkbox"/> 2 Thes. 3
25..... <input type="checkbox"/> Leviticus 16	<input type="checkbox"/> 1 Cor. 1
26 & 27.....Weekend Review	
28..... <input type="checkbox"/> Leviticus 17	<input type="checkbox"/> 1 Cor. 2
29..... <input type="checkbox"/> Leviticus 18	<input type="checkbox"/> 1 Cor. 3
30..... <input type="checkbox"/> Leviticus 19	<input type="checkbox"/> 1 Cor. 4
31..... <input type="checkbox"/> Leviticus 20	<input type="checkbox"/> 1 Cor. 5

SIGN OF THE TIMES



LIVING LAST SUPPER

Saturday and Sunday, March 12 and 13, "The Living Last Supper" a drama with music by Dr. Ruth Vaughn will be presented at Beach/Schmidt Performing Arts Center on the campus of Fort Hays State University.

"The Living Last Supper," directed by Naomi Jantz will begin with concerts by the The Daybreak Quartet, a nationally-known

Christian singing group and Greg Howlett, a concert pianist.

The first performance begins with the concert at 6 p.m. March 12, followed by the drama at 6:45. The concert March 13 begins at 3 p.m. with the drama following at 3:45. The doors will open each day one hour prior to start time. Admission is first-come, first-serve.

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 www.libertyis.com

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 Worship Service: 10:30 a.m.
 12th & Fort 625-9454

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 Pastora Lory Herrick
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 Sunday Domingos 3:00 p.m.
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Pastor Kevin Daniels
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 Worship Service: 10:45 a.m.
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 22nd & Marshall 625-3100
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 Sunday Mass: 10:00 a.m.
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 Thursdays:
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 in St. Fidelis Church behind the main altar
 St. Ann, Walker
 Sat. Mass: 6:30 p.m. Nov. thru April
 Sun. Mass: 7:30 a.m. May thru Oct.
 St. Boniface, Vincent
 Sun. Mass: 8:45 a.m.
 Fr. John Schmeidler
 735-2777
 fidelis@ruraltel.net
 www.stfidelischurch.com

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(ELCA)**

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Sunday Worship with Holy
 Communion: 10:30 a.m.

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726-3207

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 Assoc. Pastor Tim Nunnery
 Assoc. Pastor Brandon Prough
 Assoc. Pastor Jeremy McGuire
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 10:30 a.m.
 Tues. R3 Live College, 8:30 p.m.
 Wed. R3 Youth, 7:00 p.m.
 Wed. Elevate Kids & Midweek Adult
 Service, 7:00 p.m.
 3000 W. 41st St 785-625-6359
 www.westviewchurch.tv

**MESSIAH
LUTHERAN
CHURCH**

(LCMS)

Pastor Rocco Mallardi
 Traditional Worship: 8:30 a.m.
 Study Hour: 9:45 a.m.
 Contemporary Worship: 11:00 a.m.
 (Communion 1st & 3rd Sundays)
 Lutheran Hour: Sunday 7:30 a.m.
 KHAZ FM 99.5
 e-mail: messiahsec@ruraltel.net
 2000 Main 625-2057
 www.messiahlutheranhays.com

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METHODIST
CHURCH**

Rev. Mike Rose, Sr. Pastor
 Rev. Dr. Alice Koech, Assoc. Pastor
 & Youth Pastor

Sunday School: 9:30 a.m.
 Sunday Service: 8:30 & 10:45 a.m.
 10:45 a.m. Service Broadcast
 on KAYS 1400 AM
 WOW Worship on Wednesdays:
 Meal 5 to 6 pm
 Children/Youth/Adult Programs
 6:15-7:15 pm
 305 W. 7th 625-3408

**ST. MICHAEL'S
EPISCOPAL
CHURCH**

Rev. Harvey Hillin
 Sunday Holy Eucharist
 9:30 a.m.
 Evening Prayer
 Wednesdays 5:15 p.m.
 2900 Canal Blvd. 628-8442
 stmichaelshays@gmail.com

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 Sunday Worship 10:30 a.m.
 Sunday Adult Bible Study
 6:00 p.m.
 Sunday King's Kids 6:00 p.m.
 Wed. Devotion/Prayer 7:00 p.m.
 29th & Indian Trail 625-9500
 www.hayscornerstonesbc.com

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(ELCA)

The Rev. Marie Sager
 2703 Fort St. 785-625-2044
 Sunday 10:15 a.m.
 (Holy Communion
 is Celebrated Every Sunday)
 Fellowship Following Worship
 www.trinityhays.org
 tlchays@eaglecom.net

**FIRST
PRESBYTERIAN
CHURCH**

The Rev. Celeste Lasich
 Nursery available
 Sunday Worship: 10 a.m.
 Adult Study Group: 11 a.m.
 Fellowship Hour: 11 a.m.
 Youth Group Sun. evenings
 www.haysfpc.org
 pastorcelestehays@gmail.com
 2900 Hall 625-2847

**NORTH OAK
COMMUNITY
CHURCH**

Pastor Ken Ediger
 Associate Pastor John Wiker
 Youth Pastor Jeff Neher
 Worship Service:
 8:30 a.m. & 11 a.m.
 Sunday School: 9:50 a.m.
 Nursery &
 Children's Church Available
 Wed. K-12 programs
 3000 Oak 785-628-8887
 www.northoak.net