



# ONE

A publication of the Ellis County Ministerial Alliance February 2017

## INSIDE:

- + Parables of Jesus
- + Coloring contest
- + Church's improvements

# Spread the Word and trust

We don't ordinarily see wheat growing in waterways. That is because the farmer carefully drills the expensive seed wheat in the productive ground of the field to maximize yield.

In a parable Jesus tells, he describes a sower who broadcasts his expensive seed wheat, not only on the productive ground, but on a path, among rocks, and among thorns. The farming technique of Jesus' time and place is to sow the seed wheat and follow that with plowing. Thus the agricultural methods are different from those of farmers today. It's necessary to interpret Scripture in terms of the time and place of the author. We must attempt to understand the differences in approach to wheat production, for example.



Welcome

**Deacon Scott Watford**

St. Nicholas of Myra  
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All things considered, the sower in the parable isn't behaving as expected. A sower is expected to be careful with his valuable seed. One commentary says that farmers in Jesus' time are careful with the seed wheat. They, like farmers of all times and places, want to maximize yields.

The farmer in Jesus' parable, however, is downright wasteful with the valuable seed wheat. He is pictured as throwing it around carelessly.

Of course, Jesus is not teaching farming techniques.

He is teaching about

the spread of God's Word. It is like this wasteful sower. God doesn't ignore or write off any area of the world. All are invited into the Kingdom of God. Thus, the apostles of old go out to all the world with the Word of God, spreading it in every place.

In the Parable of the Sower, as it's called, an abundant harvest results. The parable says a thirtyfold, sixtyfold, or even hundredfold yield results from the sower's efforts. This is in a place and time in which people expect only around a sevenfold yield, and tenfold is a bumper crop. The parable, again, isn't about farming. It is an image of the effectiveness of God's Word. The grace that accompanies the Word produces a surprising superabundance. The point is not to be stingy with the seed that is the Word, but spread it all over and trust the surprising grace of God to have its effect.

It can be argued all the parables Jesus tells are about the surprising, superabundant grace of God that should be spread non-selectively. In this issue of ONE, our authors write about their favorite parables and thus, in different ways, about the grace of God's Word.

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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](mailto: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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## ON THE COVER



Part of the stained glass window at the front of the sanctuary above the altar at the First United Methodist Church in Hays depicts Jesus in the center with Matthew, Mark, Luke and John to his sides.

Jolie Green,  
HDN

# We are part of something amazing

Welcome to the February Bible reading plan. We are in for some life-changing texts this month. Don't miss a day!

Hosea, whose name means "salvation," or "deliverance" was chosen by God

to live out his message to his people by marrying a woman who would be unfaithful to him.

His ministry as a prophet was difficult, because Hosea

was a demonstration of how Israel was dealing with God. They were unfaithful, distant, and disobedient. Through Hosea's example, we see a perfect example how God loves us, and how much He wants a relationship with us. Also, as we continue to read through



## Bible Reading Plan

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Matthew, a few of Hosea's fulfilled prophecies are recorded; 11:1, - Matt. 2:15 — Jesus coming out of Egypt, 6:6 — Matthew 9:13 and 12:7. We also will complete the book of Micah. Micah was a contemporary with Isaiah (which we will begin reading at the end of the month). Micah's ministry had

a profound impact on the Jews, he is quoted in a much later work, Jeremiah (26:17-19), and also in the book of Matthew, 2:1-6. Micah wrote that Jesus

was to be a shepherd that would feed the flock (5:4-5). Although these books seem hard to read sometimes, the seeds of God's work are planted in these books. Many of these prophecies are still in the ground and we may see come to pass in these days. Keep a watchful eye as you read,

February		
1.....	<input type="checkbox"/> Hosea 8.....	<input type="checkbox"/> Matthew 23
2.....	<input type="checkbox"/> Hosea 9.....	<input type="checkbox"/> Matthew 24
3.....	<input type="checkbox"/> Hosea 10.....	<input type="checkbox"/> Matthew 25
4 & 5.....	Weekend Review	
6.....	<input type="checkbox"/> Hosea 11.....	<input type="checkbox"/> Matthew 26
7.....	<input type="checkbox"/> Hosea 12.....	<input type="checkbox"/> Matthew 27
8.....	<input type="checkbox"/> Hosea 13.....	<input type="checkbox"/> Matthew 28
9.....	<input type="checkbox"/> Hosea 14.....	<input type="checkbox"/> Hebrews 1
10.....	<input type="checkbox"/> Hosea 14.....	<input type="checkbox"/> Hebrews 2
11&12.....	Weekend Review	
13.....	<input type="checkbox"/> Micah 1.....	<input type="checkbox"/> Hebrews 3
14.....	<input type="checkbox"/> Micah 2.....	<input type="checkbox"/> Hebrews 4
15.....	<input type="checkbox"/> Micah 3.....	<input type="checkbox"/> Hebrews 5
16.....	<input type="checkbox"/> Micah 4.....	<input type="checkbox"/> Hebrews 6
17.....	<input type="checkbox"/> Micah 5.....	<input type="checkbox"/> Hebrews 7
18&19.....	Weekend Review	
20.....	<input type="checkbox"/> Micah 6.....	<input type="checkbox"/> Hebrews 8
21.....	<input type="checkbox"/> Micah 7.....	<input type="checkbox"/> Hebrews 9
22.....	<input type="checkbox"/> Micah 7.....	<input type="checkbox"/> Hebrews 10
23.....	<input type="checkbox"/> Micah 7.....	<input type="checkbox"/> Hebrews 11
24.....	<input type="checkbox"/> Micah 7.....	<input type="checkbox"/> Hebrews 12
25&26.....	Weekend Review	
27.....	<input type="checkbox"/> Isaiah 1.....	<input type="checkbox"/> Hebrews 13
28.....	<input type="checkbox"/> Isaiah 2.....	<input type="checkbox"/> James 1

and allow the Holy Spirit to plant life-changing words in your heart.

Our New Testament readings will almost wrap up the first section of our NT readings, those written with a Jewish audience in mind. Prophecy, Covenant, language, and a reference to God's faithfulness to His plan for mankind are a repeating theme.

Each year I anticipate reading the book of Hebrews. The promise, and reality of our "better" Covenant is clearly communicated in this book. I especially like Chapter 11-12. We are part of something amazing; the Kingdom of God! Let the truths of this awesome book motivate you to be all God wants you to be. Read on!



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# Becoming aware of 'innkeepers'

A number of years ago, I experienced a recurring infection that brought chills, fever, headaches, dizzy spells and intense pain. Antibiotics would clear up the symptoms in a couple of weeks. But, once I finished the antibiotics, within a short time the symptoms would return.

The specialist I was referred to in Wichita was a nice, matter-of-fact man, who had told me it might take several months for the infection to go away completely. Recently widowed, I had found it very difficult to go home from work every night to a dark, lonely house. Now I found myself living alone, dealing with an incapacitating illness.

As the months passed, my grief and despair grew.

After my husband's death, I had started attending a new church. One Sunday morning, I stayed after the service and asked one of the pastors to pray with me. I told him how each time it seemed like my body was healing, the infection would come roaring back.

"I feel as if I am literally laying on the ground, bruised and bleeding. Just about the time I gather my strength to stand, something comes along and knocks me back to the ground again. I just don't think I can struggle to my feet anymore. I just don't have the strength."

The pastor was kind, and I'm sure he meant well. "I know you, Linn Ann," he said.

"You have the strength to get through this. I am sure God has a reason for what you're going through. You just must trust him and be patient. Don't give up," he said patting my hand as he smiled.

That wasn't what I wanted to hear. I went home, still in pain, not feeling any better, physically or spiritually.

That evening, during my "quiet time" with the Lord, I grumbled about the pastor's cheery platitudes, wondering if he had ever experienced a chronic illness himself.

"What did you want him to tell you?" I heard Jesus' quiet voice ask.

"I don't know—that if I didn't have the strength to get up, that it was perfect-

ly OK for me to just lay on the ground."

"Well, you know it is. If that's all you have the strength to do, then just lay there, and I will take care of you."

Instantly, the parable of The Good Samaritan (Luke 10: 30-37) came to mind. I quickly turned to the scripture passage and read it. The story was familiar. A Jewish traveler is robbed, beaten, and left on the side of the road. More than one Jewish religious official passes by, takes a look at the man, and "crosses the road to the other side."

No one stops to help the beaten man until a Samaritan appears, a man considered an enemy by the Jewish people of that time. He dresses the man's wounds, puts him on his donkey and takes him to an inn to care

for him.

That is where the story always ended in all of the sermons I had ever heard about this particular parable.

That is where I had always stopped reading, too in the past. I had never liked the rest of the story. The Good Samaritan leaves the man at the inn and gives the innkeeper money to care for him. Then the Good Samaritan leaves.

I slammed my Bible shut. To me, a better ending of the story would be for The Good Samaritan to stay at the inn and care for the victim until the man had recovered—like a good shepherd tenderly caring for a sheep that had been savagely attacked by a wolf.

"It's the shepherd's job to care for his sheep, not some stranger," I complained to Jesus.

As the weeks passed, and I once again completed a new round of antibiotics, I kept coming back to the story of The Good Samaritan. As a writer myself, I know the powerful effect that storytelling can have on an audience. Jesus often used parables as a primary teaching tool during his ministry on this earth. Obviously, he could craft these stories any way he wanted. Why did he include an innkeeper in this one?

It took me a while to realize that the innkeeper plays a vital role in this parable. He represents us—Jesus' hands and feet on this earth. The Good Samaritan did not just dump the victim on the innkeeper's door, give the innkeeper money, and go away, never to return.

No, the Good Samaritan told the innkeeper that he would return. He also promised the innkeeper that if the victim's care required more funds, The Good Samaritan would provide those funds upon his return.

Jesus is obviously The Good Samaritan in this story. But we, his people, his church, are the innkeeper. We are Christ's partners in caring for the poor, the sick, the homeless, the oppressed, the refugee. Jesus provides us with the resources to get the job done, with the promise that more resources will be forthcoming when we need them.

My recovery from the troublesome infection took two years. In that time, I became keenly aware of the "innkeepers" that Jesus had placed in my life—caring friends and co-workers, my late husband's family members who came to Hays from out-of-state and took care of me during my convalescence, and of course, the wonderful health care professionals themselves.

The innkeeper in the parable of The Good Samaritan never complained that his job was running a hotel, not taking care of some crime victim. The innkeeper, if he was a Samaritan himself, never expressed any opposition to having a hated enemy in his establishment. He never grumbled that some of his regular patrons might protest, and that he might lose some business.

No, the innkeeper just did what The Good Samaritan asked him to do.

Can I do any less?

*Linn Ann Huntington is a retired journalism educator who lives in Hays.*



**Linn Ann Huntington**

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## Briefs

Author Gail Coleman of Salina will be the keynote speaker at the Valentine's Day banquet sponsored by the Hays After 5 Christian women's organization. Both men and women are invited to the event.

The dinner will take place at 7 p.m. Feb. 14, at Rose Garden Banquet Hall, 2250 E. Eighth in Hays. Cost is \$12.50. Reservations are due by Feb. 9 to (785) 202-1036 or by e-mailing noheartnurse@yahoo.com/.

Coleman, a former basketball and volleyball coach, will share experiences, from woes to wishes, that she says are "written on my heart."

Joleen Cunningham of Hays will provide musical entertainment.

Hays After 5 is affiliated with Stonecroft ministry of

Overland Park.

•••

CrossPoint Church, 1300 Harvest Road, is planning events for existing members as well as opportunities for community members to get involved and see what the church has to offer.

Pastor Micah Sanderson said one of the upcoming events is a Leadership Launch on Feb. 3 and 4.

Feb. 3 will involve current volunteers and staff in order to show appreciation and participate in "vision casting" for the upcoming year.

Friday's event will be from 6 to 8:30 p.m.

On Feb. 4, the morning events will begin at 9 a.m. and will include training for new leaders hoping to volunteer in

the different launch points in the church — music, children and youth, etc.

At 1 p.m. the group will travel to the campus of Fort Hays State University and the surrounding area to participate in a service project — picking up tree limbs and debris left behind from the recent winter storm.

The volunteers also will use this time to distribute information on the upcoming Sunday service at Beach-Schmidt Performing Arts Center. The worship service on March 5 will be open to the community, and all who attend the service will receive a ticket allowing entry to a lunch afterwards at the FHSU Memorial Union.

More information on the worship service to come at a later date.

# The treasure

When I was in college, right after high school, I officially changed my major four times — in the first semester. I had felt that God was calling me into full time ministry, but I wasn't ready to give up the benefits of living a life for myself.

I knew that living a life in ministry was going to require a certain amount of sacrifice on my part. I knew that riches were certainly not in my future, and things like an expensive new car, luxurious vacations, and a large mansion were not going to be in the cards. The problem was that I had a desire for all those things!

I didn't want to be stuck driving my old Ford Escort. I wanted to be able to travel the world. Yet I knew, deep down, that God was calling me to something more; something deeper and more meaningful than the luxuries of this world.

I know that these are first world problems. In some areas of the world, these things aren't even dreams for people because they are so far out of reach. I recognize that, and am deeply fortunate. That didn't change the reality for me, though, that I was giving up the life I had dreamed for myself in the quest of serving God with my whole heart. There are twin parables in Matthew 13 that address this shift in focus and the quest for what matters.

"The Kingdom of Heaven is like a treasure that a man discovered hidden in a field. In his excitement, he hid it again and sold everything he owned to get enough money to buy the field.

*"Again, the Kingdom of Heaven is like a merchant on the lookout for choice pearls. Then he discovered a pearl of great value, he sold everything he owned and bought it!*

— Matthew 13:44-46 (NLT)

The men in these two parables found something of great worth — Jesus — the Kingdom of God. When they found it, they immediately recognized its worth and gave up all they had in order to acquire it. When I look at my own life, I did give up some of my material dreams for the future, but did I give up ALL that I had in order to follow Jesus?

I think about my day-to-day life and I wonder, am I giving up all that I have in order to serve Jesus in this very minute? Are my

thoughts on things of God? Am I sharing my faith with others so that they might know Jesus? Or am I still living for myself?

This question is one that cannot be answered too quickly. It's easy to say, well, I go to church, tithe, teach, preach, and serve others, so I must be OK, right? But just doing the right things doesn't mean that I'm living my life sold out for Jesus. It doesn't mean that I'm giving Jesus 100 percent of who I am. What parts of me am I holding back?

These parables should cause us all to pause and evaluate our lives and life choices. If our relationship with Jesus is supposed to be the most important thing in our lives, we need to check to make sure that is true. Are you willing to sacrifice *anything* for the sake of Jesus? If you can't answer yes to that question, it's important that you wrestle with God about that.

What is God calling you to give up or sacrifice for His sake? Are you willing? If not, why not? What has a hold on your life greater than your desire for the Kingdom of God?



**Pastor Kevin Daniels**

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# Defining 'neighbor'

Just then a religion scholar stood up with a question to test Jesus. "Teacher, what do I need to do to get eternal life?" He answered, "What's written in God's Law? How do you interpret it?" He said, "That you love the Lord your God with all your passion and prayer and muscle and intelligence—and that you love your neighbor as well as you do yourself." "Good answer!" said Jesus. "Do it and you'll live." Looking for a loophole, he asked, "And just how would you define 'neighbor'?"

Jesus answered by telling a story. "There was once a man traveling from Jerusalem to Jericho. On the way he was attacked by robbers. They took his clothes, beat him up, and went off leaving him half-dead. Luckily, a priest was on his way down the same road, but when he saw him he angled across to the other side. Then a Levite religious man showed up; he also avoided the injured man. "A Samaritan traveling the road came on him. When he saw the man's condition, his heart went out to him. He gave him first aid, disinfecting and bandaging his wounds. Then he lifted him onto his donkey, led him to an inn, and made him comfortable. In the morning he took out two silver coins and gave them to the innkeeper, saying, 'Take good care of him. If it costs any more, put it on my bill—I'll pay you on my way back.'

"What do you think? Which of the three became a neighbor to the man attacked by robbers?" "The one who treated him kindly," the religion scholar responded. Jesus said, "Go and do the same." (Luke 10:25-37, Message)

I find the parable of the Good Samaritan as challenging now as when Jesus first told it. For those who first heard this parable, there was no such thing as a "Good Samaritan." They were all distrusted foreigners whose every move was suspect. In my mind, I am constantly recasting the main characters to include the current objects of society's contempt and suspicion.

A cop is lying beaten and robbed in an alley. People walk by, not wanting to get involved. "Surely, someone more qualified will come." Someone wearing a Black Lives Matter shirt sees the man, bandages his wounds, calls 911 and gets him to medical care. A member of the Westboro Baptist community is beaten with his own sign. People pass by, some even laugh and say "You deserved it." Someone from Equality House, the rainbow painted Topeka center for LGBT advocacy, sees the attack, scares off the bullies and takes the person in their own home and cares for him.

A woman wearing an "I'm With Her" shirt is harassed on a bus. Everyone looks the other way except a man wearing a red MAGA hat.

He sits with her, talking respectfully and reassuringly until she gets to her stop and makes sure she is safe and no one is following.

I could recast this story with dozens of contemporary characters. I suspect you can as well.

Think of the group that you most distrust or fear. Is it possible that they are the very neighbors that Jesus is pointing you toward to treat with compassion and healing care? Rather than recognizing that our neighbors don't have to look like us or share our religion or culture, we are being set against each other by labels, assumptions, and prejudice. I am daily convicted that Jesus' question is still our challenging call to action. Cross boundaries and prejudices, show kindness without expecting a reward, treat others in need with dignity and respect, work for healing and wholeness. That is still our model for God's Law.

The question for us is - are we looking for a loophole that limits God's Law or are we willing to go out of our way to share love with our passion, prayer, muscle, and intelligence? If Love is your answer - Go and do the same.



**The Rev. Celeste Lasich**

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JOLIE GREEN, [jgreen@dailynews.net](mailto:jgreen@dailynews.net)

Temporary panels fill holes where panels have been removed for more detailed repairs on one of the stained glass windows at First United Methodist Church in Hays.

# Windows get a little TLC

By SAVANNAH DOWNING  
[sdowning@dailynews.net](mailto:sdowning@dailynews.net)

While many Hays residents tried to avoid going out in the cold during a recent January day, employees of Willet Hauser Architectural Glass and Associated Crafts Inc. worked on cleaning and repairing the stained glass windows of First United Methodist Church, 305 W. Seventh.

The company specializes in fabrication, restoration and design of stained glass, with its two main offices located in

Minnesota and Arizona. Pastor Mike Rose said he knew repairs had to be done when they would find little pieces of glass from the windows on the sanctuary floor from time to time. "They haven't been repaired since they were put in," Rose said. While the church in its present form was built in 1948, the history of the church goes back even further. "It has quite an interesting history," Rose said with a laugh.

>>>>>>>>



Pastor  
Mike  
Rose,  
First  
United  
Methodist  
Church.

According to Rose, the original location of the church in 1873 was at Tommy Drum's Saloon, located near what is now 10th Street between Main and Fort.

A traveling pastor would come in, they would cover the liquor bottles and the bar and have their service in the saloon. Around 1900, the congregation had established a clapboard church building near where the Hadley Center stands now.

In approximately 1920, the church was in its current location, but just the basement was completed first. First United Methodist Church met in the basement for

approximately 25 years before raising funds and significant donations from the Hadley family made it possible to construct the grand facility with its Gothic tower.

While other renovations have been completed throughout the years, the stained glass windows have remained in their original condition.

Now, all of the separate panes will be cleaned and adjusted, if needed. Sections requiring additional repairs will be removed and repaired off-site.

The work is tedious. The company already has been working on the windows for approximately six

weeks. The repairs also are expensive.

Rose said they are able to pay for the repairs thanks to their capital campaign fundraising efforts.

Funds from that campaign also will be used to complete additional renovations to the sanctuary, as well basic infrastructure repairs throughout the building.

One concern that will not be addressed immediately is the need for additional space.

"Our congregation continues to grow," Rose said.

A contemporary worship space and family life center is something Rose would like to see added.

# The Parable of Four Soils

It has been said that a parable is an earthly story with a heavenly meaning. Jesus frequently used parables as a means of illustrating profound, divine truths. Stories such as these are easily remembered and the symbolism is rich in meaning. One of my favorite parables of Jesus is one in which He later explains what the parable means.

In the Parable of the Four Soils, recorded in Luke 8:4-15, the farmer represents God, the seed represents the

word of God that is sown in you, and the soil represents four different attitudes that you can have toward God and His Word.

Jesus' half brother James shares with us that we are to "Accept the word planted in you, which can save you." James 1:21

So how do I prepare to accept God's Word planted in me? If you want to get the most out of God's Word you must:

#### Cultivate a fertile heart

*"A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds of the air ate it up." - Luke 8:5*

*"Those along the footpath are the ones who hear, and then the devil comes along and takes away the word from their hearts, so they cannot believe and be saved." - Luke 8:12*

The hardened soil represents a hard heart. What causes us to have a hard heart? I believe pride, fear, and bitterness causes people to close their hearts and minds to God so that therefore the seed does not take root making us vulnerable for the devil to take it.

In order for the seed of God's word to take root in us we must also:

#### Allocate time to listen

*"Other seed fell on shallow soil with underlying rock. This seed began to grow, but soon it withered and died for lack of moisture." - Luke 8:6*

*"The rocky soil represents those who hear the message with joy. But like young plants in such soil, their roots don't go very deep. They believe for a while, but they wilt when the hot winds of testing blow." Luke 8:13*

The shallow soil represents a superfi-

cial attitude. If we don't take the time to let God's word sink into the bedrock of our personality our faith will wither and die. Notice it says that these people have shallow roots; their roots don't go very deep. We need to water these roots with a daily soaking with the living water of God's Word so they may take hold.

We also need to:

#### Eliminate Distractions

*"And some fell among thorns; and the thorns sprang up with it, and choked it." - Luke 8:7*

*"The seed that fell among weeds stands for those who hear, but as they go on their way, they are choked by life's worries, riches, and pleasures, and they don't mature." - Luke 8:14*

The soil with the weeds represents a preoccupied mind. Jesus says the distractions are like weeds that grow up in your life and choke out the ability for you to hear from God. Jesus says there are three common weeds that tend to choke God out of your Spiritual life.

First He says "worries". You can be so busy with the problems and pressures of daily living you forget God. The word "worry" really means "to choke off." Then He said "riches".

You can be so busy making a living that you are not making time for God. Then He says "pleasures" can distract you. There's nothing wrong with pleasure unless you're so busy pursuing fun you forget God.

Lastly, we are to:

Cooperate With What God Says  
*"But the good soil represents honest, good-hearted people who hear God's message, cling to it, and steadily produce a huge harvest." - Luke 8:15*

The good soil represents a willing heart. First you hear it then you cling to it by meditating on it and memorizing it. Then, what is most important, you obey it, persisting in it until you have a huge harvest. So how do you have a huge harvest?

*"Do not merely listen to the word and so deceive yourselves. Do what it says." - James 1:22*

What kind of soil are you?



**Pastor Kyle Ermoian**

Celebration Community Church  
kyle@celebratejesus.org

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# Pretending and reality

Jesus knew well what “pretending to be something that one is not” would do. He realized the religious leaders of his day, the Scribes, were doing exactly that — they were pretending they were holy, reciting “lengthy prayers”, and actually they were cheating the people who were poor.

*In the course of Jesus’ teaching he said, “Beware of the scribes, who like to go around in long robes*

*and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets. They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation” (Mark 12:38-40).*

The Scribes were not searching their consciences to discover what they were

really doing, thus bringing about evil in their actions.

Such is why pretending is wrong. One does not face a relatively obvious truth and therefore there will be some type of pain, either his/her own or someone else’s. Denial of reality is an easy avenue to choose because we sense that it is difficult to choose to know the truth.

In Maroon 5 and Kendrick Lamar’s song “Don’t Wanna Know,” the man in the relationship is choosing the easy way out of a painful situation, namely pretending that there is nothing wrong.

“I don’t wanna know who’s taking you home and loving you so, the way I used to

Message at The Top

**Fr. Mike Scully**

michael.scully@capuchins.org



## THE GOSPELS IN FATHER MIKE'S TOP 5

as of Jan. 15

- 1 – “Don’t Wanna Know” / Maroon 5 featuring Kendrick Lamar Mark 12:38-40
  - 2 – “Closer” / The Chainsmokers f/ Halsey Luke 1:46-56
  - 3 – “24K Magic” / Bruno Mars Luke 19:38-40
  - 4 – “Let Me Love You” DJ Snake featuring Justin Bieber John 6:37-40
  - 5 – “Treat You Better” / Shawn Mendes John 13:14-17
- [see [www.frmikescully.com](http://www.frmikescully.com)]

love you.” He’s spending his time drinking and he’s wondering whether she is thinking of him and whether she is happy. But he continues to say that he does not want to know.

In the end, revelation of the truth will cause more pain because it will be clear that the lady in the relationship has no interest in pretending the way the man wants.

Knowledge of the truth is paramount in any relationship, no matter how difficult it may be to listen to it. Our human natures

are often into temporary relief of pain by denying the obvious, but the pain that this causes is not temporary. It will continue and the only way that we will find relief is to face exactly what is happening, namely the truth. Pretending that something is not so only causes more pain.

Good and gracious God, Your Son knew that the religious leaders of his day were only pretending to be holy. Give us the grace to desire to know the truth, no matter how difficult it may be to accept it. Be with us, we pray.



### St. Nicholas of Myra Catholic Church

2901 E. 13th, Hays, Kansas, Parish Offices:

(785) 628-1446

Fax: (785) 623-4207, website: [www.heartlandparishes.org](http://www.heartlandparishes.org)

Fr. Jarett Konrade

Rectory: 656-0336

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Daily Mass - Wednesday, and Friday at 7:00 AM

Reconciliation: Saturday at 4:00 PM

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# EASTER COLORING CONTEST

Easter is right around the corner, and once again ONE is hosting a coloring contest for children. The theme for this year's contest is "He has risen." The deadline for submission is March 7. The winner of the contest will have the artwork appear on the cover of the April 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.

HE HAS RISEN

# Habitat seeks homeowner for house in Victoria

By LINN ANN HUNTINGTON  
lhunting@fhsu.edu

VICTORIA — The new roof is on. The paint has all dried. The cabinets have been refinished. Now Habitat for Humanity of Ellis County (HFHEC) is ready to pick a new owner for the house it has finished refurbishing in Victoria.

The 12-room house, which includes two bathrooms, is located at 901 11th St. in Victoria. Interested home buyers may contact HFHEC Executive Director Leslie Goodspeed for income guidelines and homeowner applications at 785-623-4200 or at [executivedirector@habitatelliscounty.org/](mailto:executivedirector@habitatelliscounty.org/). Only first-time home buyers are eligible for HFHEC homes.

Habitat for Humanity is a not-for-profit international Christian organization whose mission is to provide modest, affordable housing for those in need. Two of its most noticeable spokespersons are former President Jimmy Carter and his wife, Rosalyn.

Habitat is not a give-away program, Goodspeed said. Homeowners must meet income guidelines, pass a credit check, and must be able to make a monthly mortgage payment on a low-interest loan. Successful applicants must also demonstrate a willingness to put in a certain number of “sweat equity hours” doing volunteer work for Habitat, she said.

The two-story house in Victoria has 2,085 square feet. It has two bedrooms, living room, kitchen and bathroom on the main floor; a utility room; and a finished basement that contains two more rooms and a second bathroom. In addition to the new roof, the house has new windows and has been repainted inside and out. It has a new driveway and a detached one-car garage.

The attic has new insulation and sheet rocking. Whirlpool has provided a new refrigerator and range, as it does with all Habitat homes.

Photos of the work done on the house can be viewed at [www.hfhec.org/](http://www.hfhec.org/).

This is the fourth house that Habitat has either built or refurbished in Ellis County and its first in Victoria. HFHEC also works with a homeowner in Russell after the chapter there folded a few years ago.

“We are excited about finishing our first home in Victoria,” Goodspeed said. “With 12 rooms, this is a wonderful house for a family with children because two or three of those rooms could be converted to additional bedrooms. And Victoria is a great place to raise kids,” said Goodspeed, who herself grew up in Victoria.

HFHEC recently partnered with USDA Rural Development’s loan program. USDA Rural Development provided 1,098 Kansas families with guaranteed home loans in 2016. The program provided a \$122 million investment in rural communities throughout the state, USDA said in a recent news release.

“We believe the partnership with USDA Rural



COURTESY PHOTO.

**Habitat volunteer Bill Heimann with the St. Nicholas of Myra Knights of Columbus checks the guttering on the Habitat house at 901 11th St. in Victoria.**

Development will enable us to build or refurbish homes more quickly in Ellis County,” Goodspeed said. The partnership works this way: Habitat pays for the materials, and Habitat volunteers either build a new house or refurbish a current one.

After the house is finished and appraised, and a homeowner is selected, USDA Rural Development provides the loan.

That money immediately goes back to Habitat, which then reinvests the money and goes to work on another house for another Ellis County family. The homeowner repays the loan to USDA Rural Development.

HFHEC’s primary source of funding comes from sales at its ReStore in Big Creek Crossing in Hays. The ReStore, which is open 9 a.m.-2 p.m. on Saturdays, sells building materials and used home decor items,

fixtures, appliances and furniture.

Local businesses and individuals also provided funds for this house’s renovation through HFHEC’s “Adopt-a-Room” Program. Now that this renovation is complete, the organization is gearing up for its next housing renovation project in Ellis, Goodspeed said.

HFHEC is a 501(c)3 organization, so all donations are tax deductible.

Donations may be mailed to Habitat for Humanity of Ellis County, P.O. Box 444, Hays, KS 67601.

“Right now, our goal is getting an interested first-time home buyer to apply for the house,” Goodspeed said. “I’ll be happy to go over the income guidelines with them, and we have people who can even help them fill out the application. We just want to get the word out that we have this newly refurbished, beautiful home that is looking for a new owner. “

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fidelis@ruraltel.net  
www.stfidelischurch.com

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Kids, & Adult  
3000 W. 41st St 785-625-6359  
www.westviewchurch.tv

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KHAZ FM 99.5  
e-mail: messiahsec@ruraltel.net  
2000 Main 625-2057  
www.messiahlutheranhays.com

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29th & Indian Trail 625-9500  
www.hayscornerstonesbc.com

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CHURCH  
(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

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Youth Group Sun. evenings  
www.haysfpc.org  
pastorcelestehays@gmail.com  
2900 Hall 625-2847

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