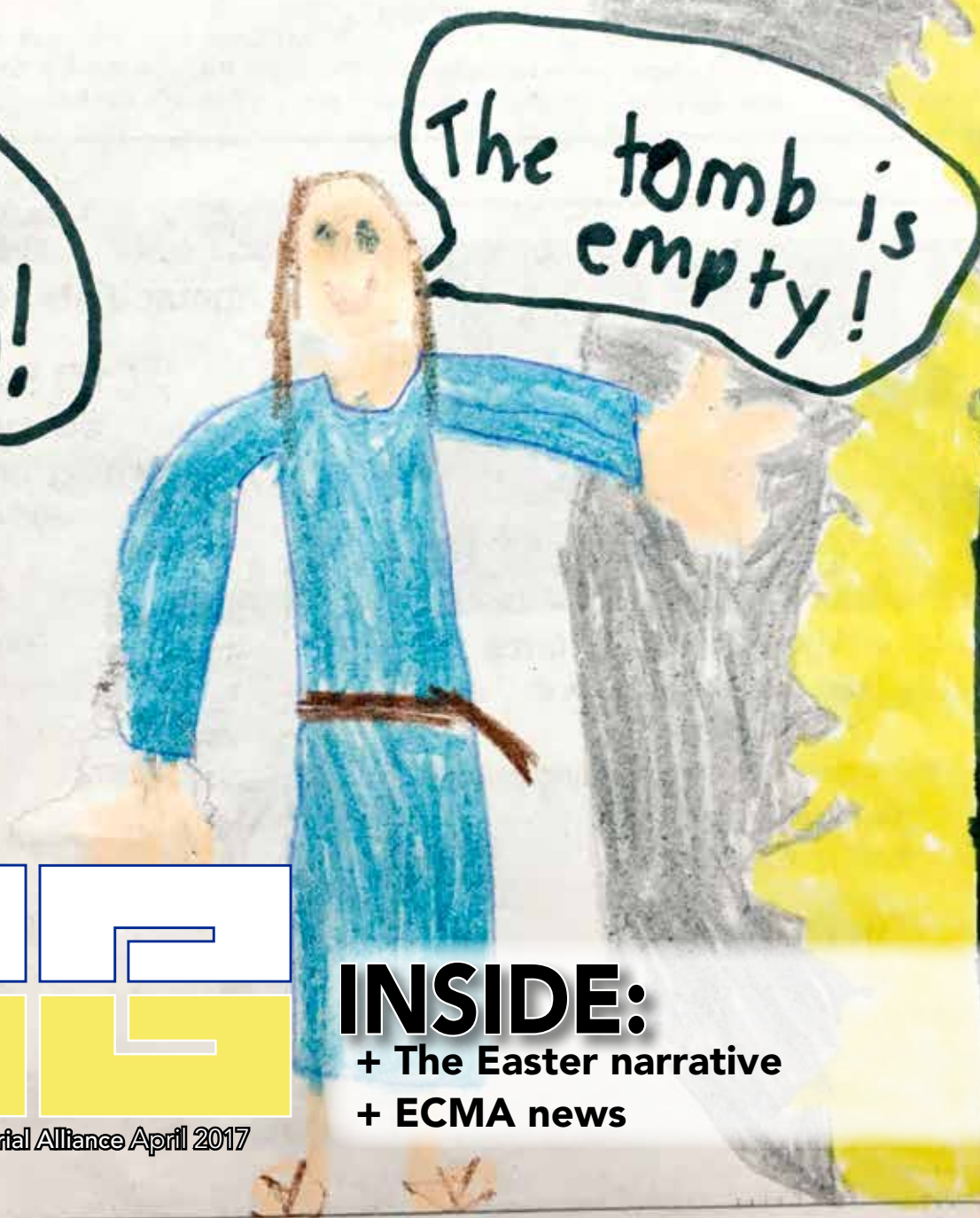


# HE HAS RISEN



ONE

**INSIDE:**

- + The Easter narrative
- + ECMA news

A publication of the Ellis County Ministerial Alliance April 2017

## NEWS IN BRIEF

Breathe Coffee House, 703 Main, will host a Missions Day Fundraiser all day Saturday. It will sell barbecue all day, with all proceeds being donated to short-term mission trips that local individuals and teams are taking. Those going on a mission trip who would like to have a table at the event to distribute information may contact Patrick McGinnis at [breathecoffeehouse@gmail.com](mailto:breathecoffeehouse@gmail.com).

• • •

The Rev. James Marunga from Kampala, Uganda, will be at Liberty Foursquare Church, 400 E. Seventh, on Sunday for special meetings and ministry. Marunga will share testimonies about the great things God is doing in Africa. Call the church at (785) 625-6245 for more information on specific times.

• • •

Hays missionary Sarah (Breden) Labriel will be the keynote speaker at the Hays After 5 Christian Women's Spring Style Show & Brunch on April 8. Labriel, her husband, Carlos, and their two children will soon be leaving Hays to begin mission work in Ecuador.

Fashions for the style show will come from Couture for Women, 1111 Main, Hays. The event will run from 10 a.m. to noon at the Rose Garden Banquet Hall, 2250 E. Eighth St. Cost is \$12.50, payable at the door. For reservations, email [nocheartnurse@yahoo.com](mailto:nocheartnurse@yahoo.com) or call (785) 202-1036. Reservation deadline is April 6.

• • •

The Ellis County Ministerial Alliance is hosting a community-wide breakfast and reflections service during Holy Week. The continental-style breakfast buffet will run from 7:15 to 8:15 a.m. April 10, at Hays Medical Center's Hadley Meeting Rooms. Participants should come in the hospital's west entrance.

The reflections service will be from 7:30 to 7:50 a.m. to accommodate those who need to be at work by 8 a.m. The Rev. Karen Harvester, one of the organizers, said the come-and-go event is designed for those on their way to work who want to join in fellowship and worship.

Tickets for the breakfast are available at local churches for a suggested donation of \$5, or individuals can contact Harvester at (785) 623-2284. The deadline to reserve tickets is April 2.

• • •

Holocaust survivor Glen Klein will share his experiences at 7 p.m. Thursday,

April 13, in the Beach/Schmidt Performing Arts Center at Fort Hays State University. The event is free and open to the public.

In the spring of 1944, Klein and his entire family were transported to Auschwitz. He spent a year as a prisoner in Nazi concentration camps, living in unfathomable conditions. With an abundance of luck and a resilient mindset, he managed to survive. A German civil engineer hid food for him in the camp at a crucial time.

Klein's daughter, Jill Klein, has written about the family's experiences in the book *We Got the Water: Tracing My Family's Path Through Auschwitz*.

Glen Klein has spoken to audiences for decades about his experiences and is a frequent contributor to national and international media outlets, including CNN, The Guardian, and HuffPost Live.

Klein says it is important to talk about the Holocaust in order to foster the capacity for empathy, instead of allowing hate to flourish. A video clip of Klein may be viewed at <https://www.youtube.com/watch?v=5bENHE2Fw5A/>. The event is made possible through the work of FHSU students who attended the National Campus Leaders Summit in January at the U.S. Holocaust Memorial Museum in Washington, D.C.; the FHSU History Department; and the Center for Civic Leadership.

• • •

Those interested in learning more about the homeless population in Hays are invited to the next Hays Homeless Coalition meeting at 11:30 a.m. April 19 in the Hadley Center first floor meeting room, 205 E. Seventh. Attendees should come in the Seventh Street entrance. Call Linda Mills, 785-623-2800, for more information.

• • •

Ladies are invited to a special "Women's Night Out" at 7 p.m. April 21 at North Oak Community Church, 3000 Oak. The event will feature an inspirational speaker and singer and specially decorated, themed tables. Anyone interested in decorating a table is encouraged to contact Rachel Ediger at (785) 628-3435.

• • •

Those wanting to order a special dessert for Easter are encouraged to check out the "Cakes for Camp" fundraiser at Liberty Foursquare Church.

Orders are being taken until April 10 for a customized cake shaped like a

bunny, Easter egg or cross. Costs range from \$10 to \$20. Customers can choose from a variety of flavors and frosting colors, and an inscription can be added for no additional charge, said Tammy Price, fundraiser coordinator. Cakes are available in various sizes that will feed from 12 to 30 people.

Proceeds will help send children and a leader to summer camp June 26 to 28 in Oklahoma.

Orders can be placed by calling Price at (785) 625-6245.

Cakes will be available for pickup on Saturday, April 15, from 1 to 4 p.m. or immediately after Easter services at the church, 400 E. Seventh.

There is no cost to attend the banquet, but tickets are required. They may be obtained by contacting Linn Ann Huntington at (785) 650-2342 or by emailing [lhunting@fhsu.edu](mailto:lhunting@fhsu.edu). Reservation deadline is April 20.

## PRAIRIE LAND

Prairie Pak - \$30 (includes meats, fruits and veggies)

Meat Only - \$17 (includes the meat that is in the regular Prairie Pak)

Fruit & Veggie Only - \$14 (includes the fruit & veggies that is in the regular Prairie Pak)

Mega Box - \$35 (includes variety of meat items, possibly in larger packages)

Specials - 4 different specials are offered each month plus a choice item.

Meat, Fruit & Veggie and Specials Paks can be purchased with or without the Prairie Pak, giving you more flexibility when ordering; there are no limit to the amount of packages ordered each month.

Order date: April 10. Order locally and pay with check, cash or EBT food stamps. Or you can order on-line at [june@prairielandfood.com](mailto:june@prairielandfood.com) and pay with your debit card or check.

Food pick up date: April 22; Hays, Big Creek Crossing, south hallway, 2918 Vine, 11 a.m. to noon. For more information, call Vickie Rohleder (785) 625-6291 or June Glasgow (800) 998-9436

## 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](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



Kamryn Daniels of Hays Christian Church drew this month's winner in the Easter coloring contest.

# Jesus Prays in Gethsemane — Mark 14:32-41

One summer, I had the privilege to play the role of “Jesus” in our Passion narrative, “The Christ Hike,” at Metigoshe Lutheran Bible Camp. Each Wednesday of the summer, campers and counselors had a sacred ritual: to walk the pathway of Jesus, experiencing a live-action drama of Jesus’ pilgrimage to the cross, in the present time and place.

Up and down the forested hills of the Turtle Mountains, toting backpacks, water bottles and bug spray, campers were invited to participate in God’s story. As a crowd of onlookers, campers would gather near to Jesus, listening to stories of God’s love and hearing the promise of the Kingdom. Later, surrounded by torches, campers would even be invited to join in with the crowd, crying: “Crucify him!” as Jesus is lead away to the cross.

Needless to say, the Christ Hike was often a deeply moving and emotional experience for both those acting and those in the crowd. For me, as an actor, the most moving scene of all was as Jesus was in the Garden. Immersed in

God’s Story, I imagined what Jesus — as one truly human, while wholly divine — may have felt during his dark, shadowy hour of waiting and prayer. For, as our Scripture tells us, Jesus was “overwhelmed with sorrow,” even “to the point of death.”

I imagined:

Anxiety, for the events of the night that were to come.

Loneliness, for the friends I once counted on, but who failed me now.

Anger, for the stubbornness of sin, and unwillingness to repent, in this world.

Regret, for the terror my friends would

experience at my crucifixion.

Grief, for the separation I would have from my Father at the time of death.

And, even, despite all of the present pain, Hope: that God’s will would be done.

“Father! Take this cup from me!”

As campers and counselors gathered around the scene, holding lanterns and looking upon sleeping disciples and the



**Pastor Allie Smith**

St. John Lutheran Church

*They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” He took Peter, James and John along with him, and he began to be deeply distressed and troubled. “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”*

*Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. “Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”*

*Then he returned to his disciples and found them sleeping. “Simon,” he said to Peter, “are you asleep? Couldn’t you keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.”*

*Once more he went away and prayed the same thing. When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.*

*Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is delivered into the hands of sinners.”*

knelling Jesus, the sob that burst from my throat was not any kind of acting. In this moment “on the stage,” I encountered the “true reality” of Christ’s heartache in the Garden. I wept for Jesus, the Son of God, there; and for all of the very real, very human pain that he agreed to take up into himself, to the very point of death; and all so that God’s glory and God’s will might be accomplished in all of creation.

“Not what I will; but, what You will, God.” Amen.

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# Jesus Arrested — Mark 14:42-49

That Passover night, a crowd of armed men came looking for a fight. Judas had left the Passover feast just a short while before, and walked away from Jesus and his followers with whom he had shared meals and miles and countless hours of a passionate discussion on the Kingdom of God and the Way of justice, mercy and love.

Judas knew well that Jesus and his disciples posed no threat, and yet, he returned at the head of a mob eager for violence. Perhaps Judas' guilt over his betrayal led him to rationalize leading the angry mob. Perhaps the men were just looking for some excitement and story to tell later. There is

something about the heightened emotion of crowds that can override our common sense and even our decency if we are not aware and careful.

It is likely most in that crowd had already seen and heard Jesus. Jerusalem is after all a rather small city, about a mile square. Certainly Passover

throng swelled the population and crowded the narrow streets, and yet, Jesus had been teaching in the Temple and public places since his arrival. His face, his ministry, his healing, his disciples — all were available to listen and talk to.

I wonder how many of this armed crowd

had just risen from their own Passover feast? Did they hear, did they comprehend, that powerful retelling of the Exodus story? Did they receive the timeless reassurance of God's saving grace toward their ancestors in faith? I wonder if they remembered the Torah teaching about the coming of the Messiah and Son of Man? Did the emotions of the moment, the thrill of the armed crowd, overwhelm the lessons of their faith?

We too are faced with choices and challenges in this time and place. Do we join in with the desires of the crowd? Do we get swept up in the passions of those in power? Or do we remember who we are and whose we are?

As we approach the truth and power of Holy Week and Easter, may we remember that the same crowds who cheer Jesus at one

*Up, let's be going. Look, my betrayer is here!"*  
*And immediately, even as Jesus said this, Judas, one of the twelve disciples, arrived with a crowd of men armed with swords and clubs. They had been sent by the leading priests, the teachers of religious law, and the elders. The traitor, Judas, had given them a prearranged signal: "You will know which one to arrest when I greet him with a kiss. Then you can take him away under guard." As soon as they arrived, Judas walked up to Jesus. "Rabbi!" he exclaimed, and gave him the kiss.*

*Then the others grabbed Jesus and arrested him. But one of the men with Jesus pulled out his sword and struck the high priest's slave, slashing off his ear. Jesus asked them, "Am I some dangerous revolutionary, that you come with swords and clubs to arrest me? Why didn't you arrest me in the Temple? I was there among you teaching every day. But these things are happening to fulfill what the Scriptures say about me."*

moment are eager to do violence on a shifting whim. May we ground ourselves on the firm foundation of the Risen One who came to show God's Love so that we may not be caught up in angry impulses of the crowd.

# Peter Denies Jesus — Mark 14:66-72

When you visit an NFL stadium as a football fan, like myself, it's usually a great experience — at least when you're the home team. As a Seahawks fan I have been able to watch them play in two different stadiums for away games — in Kansas City and in Dallas. Overall, the Dallas experience was great. The Kansas City experience, not as wonderful.

It was a cold day and it was a close game that the Seahawks eventually lost. Some of the fans, however, were not keen to the idea of my family and I being there in all our Seahawks gear. There were many rude comments sent our way, and it really bothered my daughter, who was about 5 at the time. She couldn't understand why people would be so mean to us, and particularly the Seahawks players, just because we were cheering for a different team.

For her, she couldn't separate the Chiefs' fans' feelings towards the Seahawks and their feelings toward her as a person. To a

little girl, it was an attack on her, not on the team she cheered for.

Thinking about our passage, I think Peter could be seen as the visiting team going into a hostile home field. Jesus and his disciples were the outcasts, the ones hated by the majority. Jesus was taken into custody, and Peter followed from a safe distance. When he arrived in Jerusalem, however, he wasn't wearing his Jesus jersey — he tried to blend in. He went so far as to lie about who his "team" truly was.

For us, looking back, we might fault

Peter for betraying his friend and not standing up for who he was and what he represented. But we might also feel sympathy for Peter, for when it comes to

standing alone for something, particularly when the home crowd is against you, it can be frightening. Peter succumbs to the fear and denies Jesus three times.

He "swears" that he does not know Jesus.

And then the rooster crows the second time and he remembers Jesus' words that he would betray him. Peter weeps, for he knows that he has chosen the easy way out.

*As Peter was below in the courtyard, one of the servant-girls of the high priest came, and seeing Peter warming himself, she looked at him and said, "You also were with Jesus the Nazarene."*

*But he denied it, saying, "I neither know nor understand what you are talking about." And he went out onto the porch.*

*The servant-girl saw him, and began once more to say to the bystanders, "This is one of them!"*

*But again he denied it. And after a little while the bystanders were again saying to Peter, "Surely you are one of them, for you are a Galilean too."*

*But he began to curse and swear, "I do not know this man you are talking about!"*

*Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before a rooster crows twice, you will deny Me three times." And he began to weep.*

He knows that instead of proudly standing with Jesus, he has covered up his true allegiance and sold out his faith for a sense of security and acceptance.

The truth is, by lying about being a follower of Jesus, he might have saved his own life. He very well could have been hauled into the courts with Jesus and crucified with him if he had admitted his true identity.

I wonder though, if when looking back, Peter regretted not taking that stand? I believe he did.

When you look back at your life, will you regret not taking a stand for something you believe in, or will you be content with

being an imposter in a sea of conformity? As a follower of Jesus we are to live our lives differently. We are to hold different values than the culture at large. Yet many of us, when push comes to shove, simply blend in and try not to ruffle any feathers.

If I had gone to Arrowhead wearing a Chiefs jersey, I could have avoided any adverse reactions. I would have been accepted into the sea of red without anyone batting an eyelash. But when my friends and family saw photos of me, they no doubt would wonder what I was doing. No doubt some of my friends would call me out on social media, claiming that I was a traitor.

They would be right to do so. I would be claiming in one space to be a one thing and in another space be acting totally contrary. It makes no sense for us when we talk in terms of sports, but when it comes to something that really matters — our relationship with and faith in Jesus — we make excuses.

One day we will stand before God and have to give an account of our lives. I don't want to have to explain why I was wearing the wrong jersey.

Don't spend one more day pretending to be a fan of the world when you claim to be a follower of Jesus. It's just not worth it.



**The Rev. Celeste Lasich**

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# Jesus Before Pilate — Mark 15:1-5

Have you ever wrestled with an issue that has two clear options? One option really benefits you boosting your career, increasing your salary, and enhancing your social standing. The other option doesn't have any personal benefit but rather comes at a significant personal cost. Your conscience will probably tell you that the second option is the right one. So which one would you choose? This was the dilemma of



**Pastor Kyle Ermoian**

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a Roman governor named Pontius Pilate. He was given the difficult job of deciding whether Jesus of Nazareth deserved death as a threat to Roman rule. Bible teacher and conference speaker Warren Wiersbe writes: "Pontius Pilate was not liked by the Jews because he did things that deliberately violated their Law and provoked them. He was not above killing people to accomplish his

purposes. Pilate's position was always rather precarious because of his bad relationship with Israel and because of Rome's changing policy with the Jews. The Jewish leaders sent Jesus to Pilate. If he could deal with this 'revolutionary' properly, Pilate could please the Jews and impress the Emperor at the same time.

"The Jews brought Jesus to the Roman governor because the Romans had taken away the Jews' right to inflict capital punishment; so in order for Jesus to be condemned to death, he had to be sentenced by a Roman leader. The Jewish leaders wanted Jesus executed on a cross, a method of death they believed brought a curse from God; they hoped to persuade the people that Jesus was cursed, not blessed, by God.

"The Jewish leaders had to fabricate accusations against Jesus when they brought

*Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate. Then Pilate asked Him, "Are You the King of the Jews?"*

*He answered and said to him, "It is as you say." And the chief priests accused Him of many things, but He answered nothing. Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!" But Jesus still answered nothing, so that Pilate marveled.*

him before Pilate. The charge of blasphemy would mean nothing to the Roman governor, so they accused Jesus of three other crimes like encouraging the people to not pay their taxes to Rome, causing riots all over the countryside and claiming he was a king—"the King of the Jews." Pilate asked Jesus, 'Are You the King of the Jews?' Jesus gave him a clear reply: 'It is as you say.'

"I wonder if Pilate was thinking of "kingship" in the Roman sense? If so, then he could see that Jesus was not that kind of a king. Jesus explained to the governor that His kingdom was not of this world, that He

had no armies, that His followers did not fight. Rather, His kingdom was God's reign of truth.

"This conversation convinced Pilate that Jesus was not a dangerous revolutionary. 'I find no fault in Him,' was Pilate's decision. But the Jewish rulers were insistent that Pilate condemn Jesus. Doing the right thing for Jesus meant doing the wrong thing for Pilate. Pilate didn't want anyone to think he was soft on rebels in his district. So he squirmed, washed his hands of the matter, and handed Jesus over to the execution squad."

As Christians, we need to understand that self-interest often will get in the way of making right choices in our lives as well. But please understand this truth: The Jews did not send Jesus to the cross. Pilate and the Romans did not send Jesus to the cross. Jesus willingly made the choice to go to the cross to carry upon himself the guilt of our sinful selfishness so we could be forgiven.

# The Crown of Thorns — Mark 15:16-20

While the charge against Jesus is libelous, there is no reluctance in his torture. This is no surprise. It is in the nature of injustice to conceal lies in the timbre of truth; to conceal libel in the look of legitimacy. Thus officers of a brutal political structure may be convinced their participation in injustice is justice; that the lie is the truth. Perhaps they simply become inured to violence. Thus do despots wield power. The charge against Jesus is that he claims to be King of the Jews, which makes him a rival to the Roman Emperor. The cruel torturers mock him with the accusation of sedition while they torture him without hesitation.

Having beaten and scourged Jesus, his executioners clothe him in purple, fashion him a crown of thorns, and act out a cruel parody of a coronation. This is meant to destroy Jesus' reputation and crush his popularity. Implied is the promise of punishment to anyone taking this King seriously.

While Jesus bears bitter agony, he shows

compassion in return. This transaction cloaks his name in honor. Jesus is, as one song says, "The King of Love." His title is praiseworthy. It is an honor, in response, to bear reproach for such a King. How easily we are dissuaded from action by the implied threat of violence. How easily we are irritated when someone slights our reputation and diminishes our popularity. Violence, however, is not overcome by more violence but by mercy. Reputation is forgotten when memory of us is gone. Gone too is the popularity we enjoy. It is good to risk reputation and popularity in imitation of Jesus' compassion, which inevitably runs counter to the corruption and violence of our day.

Furthermore there is an element of truth in the charge against Jesus. Libel is often twisting of truth into lie as opposed



**Deacon Scott Watford**

St. Nicholas of Myra  
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to simple lie. He is, in fact, King of the Jews, though not in the sense intended by his accusers. Jesus does not lose his Kingdom on account of his torture and execution. He rules in love in the hearts of people of all nations. His Kingdom is established among all who accept his authority by freely taking up the cross and following him. Thus, as in the theology of St. Paul, the New Israel of God is gathered by the preaching of Jesus Christ crucified. The Church of God made up of all who follow Jesus is this New Israel. Jesus is King of this New Israel, and thus, in a metaphorical sense, King of the Jews.

In conclusion, the accusation against Jesus is that he claims to be King of the Jews. He might in fact be said to be in terms of the nature of his Kingdom. This title is used to mock Jesus, but it is a title of honor. His Kingship is granted true authority by

*And the soldiers led him away into the hall, which is Praetorium, and call together the whole band, and clothe him with purple, and having plaited a crown of thorns, they put it on him, and began to salute him, 'Hail, King of the Jews.' And they were smiting him on the head with a reed, and were spitting on him, and having bent the knee, were bowing to him, and when they had mocked him, they took the purple from off him, and clothed him in his own garments, and they led him forth, that they may crucify him.*

his subjects, who give free assent, which is antithetical to the forced obedience of violent raw power. His Kingdom is one of compassion that ultimately defeats cruelty. He wins his Kingdom by his mercy-filled, obedient death. Thus we have the repentant thief's plea that Jesus remember him when he comes into his Kingdom. His Kingdom is given unparalleled divine imprimatur by his resurrection. The cross, instrument of his execution, becomes his scepter. Living signs of his Kingdom breaking into human history are seen everywhere today while the Roman Empire (and its representative, Pontius Pilate) is seen only in extant ruins and documents and is history.

# Hays missionary to speak at brunch

By Linn Ann Huntington  
lhunting@fhsu.edu

A few days after her first husband died, Hays missionary Sarah (Breedon) Labriel met with the young people at North Oak Community Church with whom he had worked.

"I told them, God called me to be a missionary with or without a husband. I did not want to lose my calling at the same time I lost my husband."

A month after her first husband's death, Sarah returned with her two children to the Dominican Republic to resume their missionary work there. Her son, Mattias, was 2 ½; daughter Layla was 3 months old.

Labriel will be sharing her story about God's grace and her life since then at the Hays After 5 Christian Women's Spring Style Show & Brunch on April 8. Models will be wearing fashions from Couture for Women, 1111 Main.

The event will run from 10 a.m. to noon at the Rose Garden Banquet Hall, 2250 E. Eighth. Cost is \$12.50, payable at the door. Reservations are due by April 6 to [nocheartnurse@](mailto:nocheartnurse@)

[yahoo.com](http://yahoo.com) or by calling (785) 202-1036.

Labriel moved to Hays with her brother and parents, the Rev. David and Debbie Breedon, in 1990 when she was 10. At age 14, she said she heard God calling her to be a missionary.

She graduated from Hays High School in 1999 and began serving on a missionary Mercy Ship (a floating hospital) that was servicing areas of Latin America. There she met her first husband. They married in 2004 and immediately started Bible training in Argentina.

Three years later, they entered full-time mission work with SCORE International in the Dominican Republic. Labriel worked with women's ministries, including a prostitution ministry called Lily House.

In the fall of 2009, they returned to Hays for the birth of their second child. A few short weeks later, her first husband died of a brain aneurism. He was 29.

Labriel wrote a book about their courtship, marriage, and their life together called *My Once Upon a Time* (Xulon Press, 2011).

A limited number of copies will be available for sale at the style show and brunch. Copies, either in digital or print format, are also available at [www.amazon.com](http://www.amazon.com). She will be available for a book signing after the event.

A few years after her return to the mission field, she reconnected with an old friend, Carlos Labriel, a professional basketball player from Guatemala. That friendship led to romance, and they married in 2012.

For the last two years, they have been undergoing training with World Venture, headquartered in Littleton, Colo., preparing to go into full-time mission work in Ecuador. Carlos has been ordained as a minister. They hope to leave this spring.

They will be living in Cuenca, the third largest city in Ecuador, and will be involved in church planting. Eventually, Sarah said, they will be training individuals to go into the last five considered "unreached" people groups of Ecuador and plant churches there.

Sarah sees a great deal of



COURTESY PHOTO

Sarah Labriel is shown with her husband, Carlos, and children Mattias, 9, and Layla, 7.

similarity between the people of Ecuador and people in the United States.

"Ecuador's problem is also our problem. Much of that country feel you have to do good things to get into heaven. We are not that different from the people in Ecuador, even people here who grew up in the church.

"God is very specific about how we receive forgiveness

of our sins and entrance into heaven. It is only through faith in Jesus Christ and accepting personally his death on the cross for you, not by following rules or doing good deeds," Sarah said.

For now the Labriels are focusing on raising support for their missionary work in Ecuador. Those interested in partnering with them may visit [www.worldventure.com/labrielfamily](http://www.worldventure.com/labrielfamily).

## Believe in the words you read

Greetings Bible reading plan friend.

I hope you enjoy this special Easter addition of ONE magazine. Easter (Resurrection Day) is the day that separates Christianity from any other religion. It is this day that makes Jesus more than a good man, which leaders of most other religions espouse. It makes Him the Victorious Savior; victory over death, hell, and the grave! He is alive forevermore!

Our Old Testament readings continue through the book of Isaiah. We start out strong in Chapter 26 with Isaiah's praise song, what an awesome anthem! We will read about the amazing life of King

Hezekiah (Ch. 38), and the inspiring story of God's endless mercy. And as a Kansan, a promise that I pray frequently.

*44:3 "For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants."*

These are two great promises; physical rain for our dry ground, and Spiritual rain for our dry family

members! Enjoy these rich chapters in Isaiah, there are good promises to numerous to mention!

Our New Testament readings will



Bible Reading Plan

Pastor Steve Dinkel

Liberty Foursquare Church  
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### April

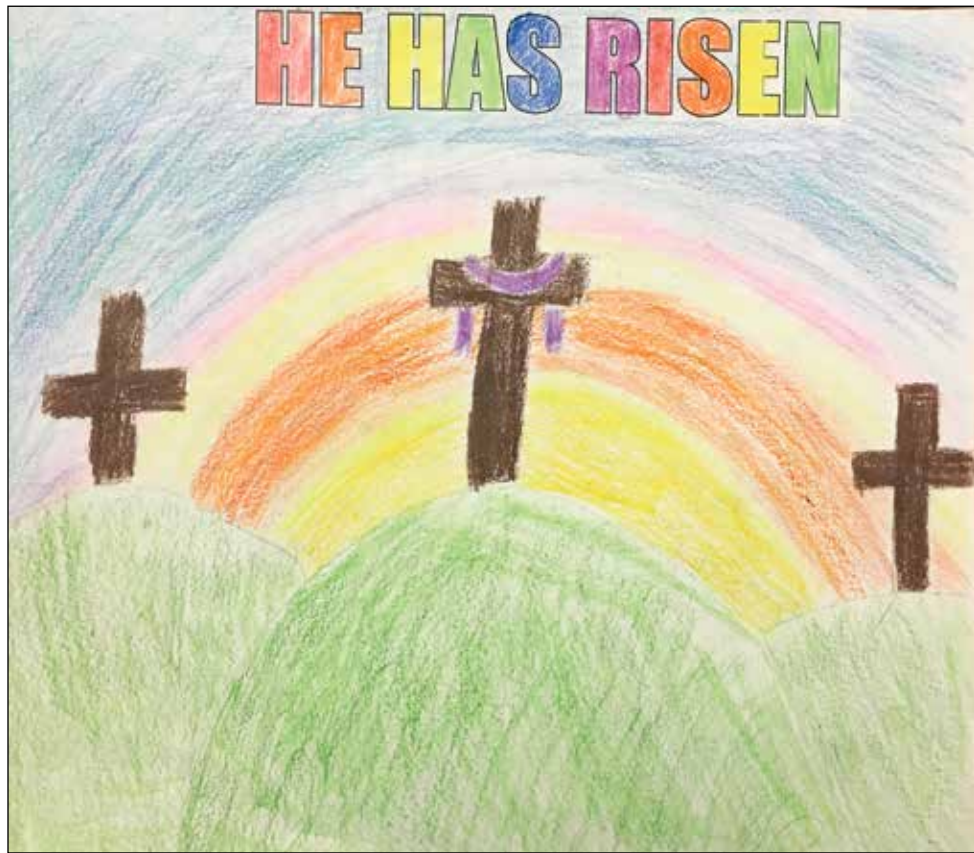
1&2.....Weekend Review		
3.....□ Isaiah 26 .....	□ 1 Peter 4	18.....□ Isaiah 37 .....
4.....□ Isaiah 27 .....	□ 1 Peter 5	19.....□ Isaiah 38 .....
5.....□ Isaiah 28 .....	□ 2 Peter 1	20.....□ Isaiah 30 .....
6.....□ Isaiah 29 .....	□ 2 Peter 2	21.....□ Isaiah 40 .....
7.....□ Isaiah 30 .....	□ 2 Peter 3	22&23.....Weekend Review
8&9.....Weekend Review		24.....□ Isaiah 41 .....
10.....□ Isaiah 31 .....	□ Jude	25.....□ Isaiah 42 .....
11.....□ Isaiah 32 .....	□ John 1	26.....□ Isaiah 43 .....
12.....□ Isaiah 33 .....	□ John 2	27.....□ Isaiah 44 .....
13.....□ Isaiah 34 .....	□ John 3	28.....□ Isaiah 45 .....
14.....□ Isaiah 35 .....	□ John 4	29&30.....Weekend Review
15&16.....Weekend Review		
17.....□ Isaiah 36 .....	□ John 5	

conclude the Apostle Peter's writings, and start through the Apostle John's books. I love reading John during the Easter season. John writes the purpose for his Gospel in chapter 20:31 *"But these are written that you may believe that Jesus is the Christ, the*

*Son of God, and that by believing you may have life in his name."* Speaking of promises, "life in his name" is one of the most profound. Don't just read the Bible, believe what you read. Jesus wants to give you life, now and forevermore! Happy Easter!

### EASTER COLORING CONTEST

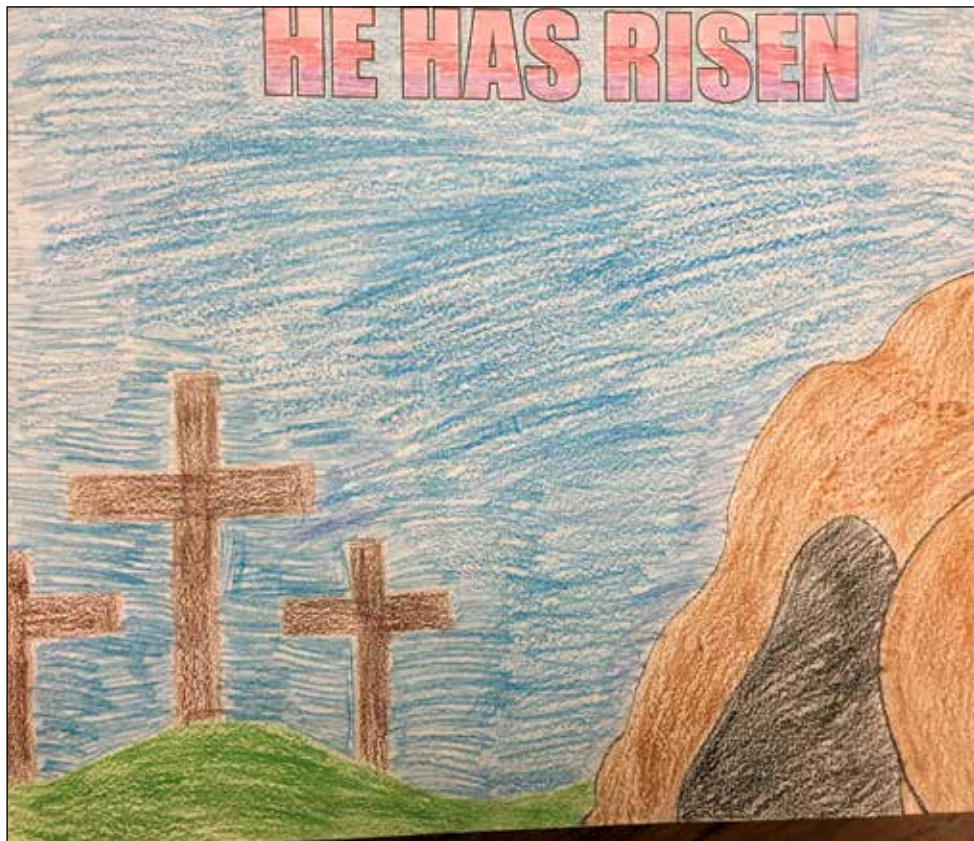
Below are the honorable mentions for the Easter coloring contest, with the theme "He Has Risen."



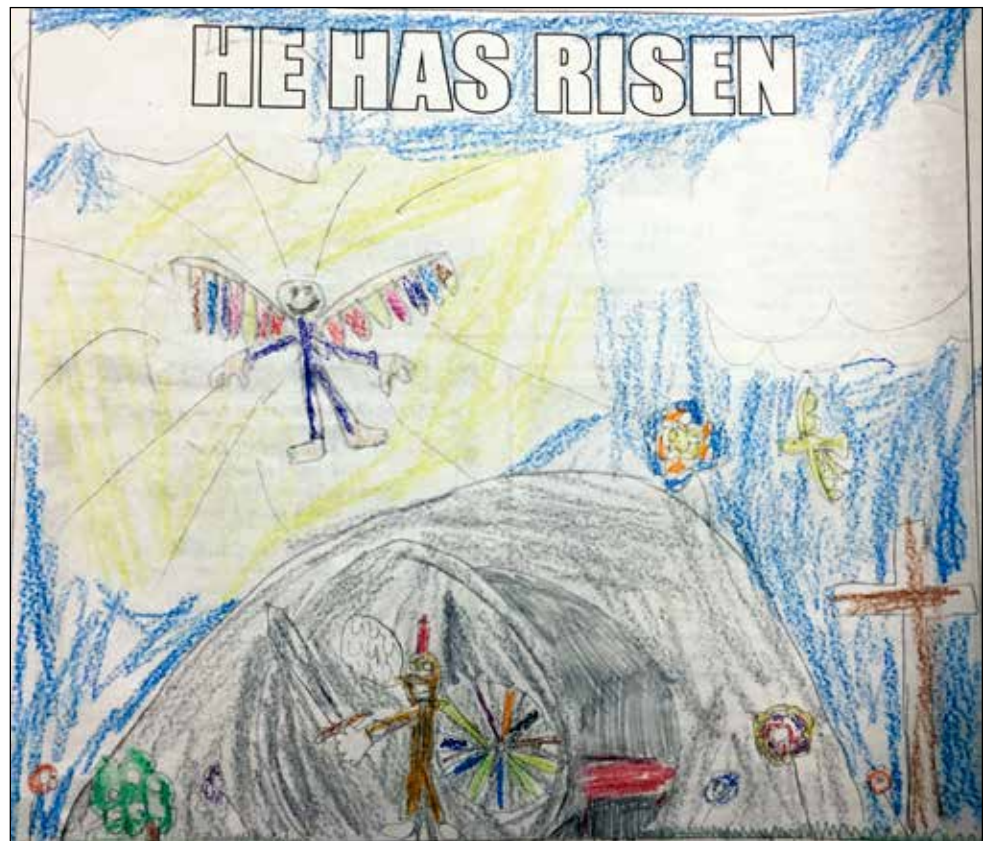
Lyndsie Byer, 10, Immaculate Heart of Mary Church.



Chloe Rice, 9, Celebration Community Church.



Chloe Purinton, 10, Immaculate Heart of Mary Church.



Liam McLaughlin, 7, Victory Christian Academy.

# Jesus Nailed to the Cross — Mark 15:22-27

The great irony of Jesus' crucifixion is that the man who is utterly powerless in that moment is infinitely powerful. Our text provides ample evidence demonstrating just how weak and powerless Jesus is. The only action Jesus takes in these verses is to refuse a sedative drink to ease his pain. Every other action is inflicted on him.

Soldiers led him away to the hill called Golgotha (Latin: Calvary) outside the city and nailed him to a cross. Martin Hengel has written the authoritative historical study of crucifixion in the ancient world. He cites Lucius Seneca, in the middle of the first century, who wrote about the variety of crucifixions: "I see crosses there, not just of one kind but made in many different ways: some have their victims with head down to the ground; some impale their private parts; others stretch out their arms on the gibbet." Hengel quotes another ancient source (Pseudo-Manetho) about the method of crucifixion: "Punished with limbs outstretched, they see the stake as their fate; they are fastened and nailed to it in the most bitter torment, evil food for bird of prey and

grim pickings for dogs" In sum, Hengel says, "It was an utterly offensive affair, 'obscene' in the original sense of the word." And among Jews, divine curse was added to human scandal, because the Jewish law, the Torah, said, "A hanged man [on a tree] is cursed by God" (Deuteronomy 21:23). It is difficult to imagine a portrait more calculated to depict Jesus' utter powerlessness.

Accompanying the gruesome crucifixion were other actions that indicated the finality of Jesus' earthly existence and his deserving extermination. Soldiers took his earthly possessions.

The posted charge against him was intended as the ultimate insult. He was crucified between to equally deserving criminals. Suffering immeasurably, shamed intolerably, broken in body and spirit, without any prospect except the release of death, Jesus hangs in shame on that wretched cross, utterly powerless.

Yet the infinite power of Jesus is demonstrated in the one action attributed to him in this narrative. Jesus refused any pain-deadening anesthetic; instead he

*The soldiers brought Jesus to Golgotha, meaning "Skull Hill." They offered him a mild painkiller (wine mixed with myrrh), but he wouldn't take it. And they nailed him to the cross. They divided up his clothes and threw dice to see who would get them.*

*They nailed him up at nine o'clock in the morning. The charge against him—THE KING OF THE JEWS—was printed on a poster. Along with him, they crucified two criminals, one to his right, the other to his left.*

drank the cup of his suffering unmixed.

He did this to demonstrate to all who beheld Him, and to us, the absolutely voluntary nature of His suffering and death. No drug was needed to subdue Him. No inner fortitude of a stiff drink was necessary for him to face what was coming. As His hands and feet were nailed to the cross and then the cross is lifted so that He must hang there upon those nails, He does all of this willingly. No sedative was necessary to cause Him to submit to this. But He does this in love for the Father's will. As Isaiah predicted, "he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth." (Isaiah 53:7) It was nothing but His own willingness that brought him to the cross. In the Garden, he had said to those who came to capture Him, "Who is it you want? ...I am he" (John 18:4, 5) Willingly He gave Himself. He would drink the full cup of the

wrath of God. And to drink that full cup of the wrath of God He absolutely refused to drink anything that would deaden His experience of that wrath of God against our sins.

Furthermore, the Lord refused this cup to ensure his complete sensitivity to all the realities of the sufferings in the next six hours on the cross. Jesus did not simply make it through those sufferings. But willingly, He was going to suffer for each and every sin that we had ever committed and consciously replace it with His own loving obedience. All the faculties of His mind and soul must be alert and sharp. No anesthetic for His body, no sedative for His mind. He refuses it. No insensitivity, no passing out under the wrath of God and waking up and not knowing what had happened.

What a wonderful, wonderful Savior is ours! Therefore, to the repentant children of God the powerful Lord Jesus Christ says in this refusal, "I refuse the cup of drugged wine. When the wrath of Almighty God and His fury against your sins come upon Me, I do not seek to avert its full blows from My own soul. I do not shrink away, but consciously I come under it all."

It is in this powerlessness that he powerfully provided the remedy for our sin!



**Pastor Ken Ediger**

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## Jesus Mocked — Mark 15:29-32

At the cross, numerous people joined in on mocking the Christ. The text is clear: man not only crucified Jesus, but he also castigated him with venomous mockery! In addition to being beaten physically, his spirit was also terrorized. His personality, position, character, and purpose were derided. Those He would die to save belittled his divine intentions, His holy sacrifice, and His altruistic love.

Our age is characterized by a mean spirit, road rage, taunts, and verbal aggression. People hide behind anonymous profiles when they are not bold enough to confront upfront. Sports crowds frequent end up in riots when the team they support loses. Indeed, what would Jesus do? Who are WE to mock?

They mocked His power, saying, "Let Him save Himself!" During his Earthly ministry, Jesus had publicly demonstrated His miraculous power. The people had seen it, acknowledged it, and understood the implications

of it. His miracles were obvious, credible, and unmistakable. Even His enemies acknowledged their authenticity.

Could He have saved himself? Yes! But could he *Really?* Those mocking from the foot of the cross did not understand that if Jesus saved Himself, there would be no salvation for the human race.

The unbeliever is never satisfied with what the New Testament tells us of Christ; "Do another

miracle! Yes one more. Do another! For example, come down from the cross and heal yourself and then we will follow you."

Sinners always plead insufficiently of evidence; Jesus has preached the Sermon on the Mount, but it is not enough.

He has lived an utterly shameless life, but it is not enough for them. He has done such extraordinary works, but they are all not enough. Millions claim that their lives have been changed by this Savior, but that is not enough. One

*Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.*

more miracle is needed now, at their behest.

They didn't understand the gospel. They failed to see that Jesus had to stay on the cross and die. They thought that they would become believers if he ended the crucifixion, jumping down from the cross, getting the two other thieves to leap down, too.

As Christians, we believe the very opposite, that he is the divine Savior and Son of God because he didn't cut short his obedience to God. He did not terminate paying a full atonement price for our sin. This is why we love him and serve him. He stayed on the cross for US, determined to cancel all our debt and finish the work of redemption he had come into the world to do. He loved us and gave himself for us. He trusted *fully* in God. He asks us to do the same, even when faced with mockery.



**Becky Rogowski**

First Presbyterian  
presbychsec@gmail.com



# “My God, my God, why hast thou forsaken me?” — Mark 15:33-34

Here we have one “word” of what are known as the seven last words of Christ. “My God, my God, why hast thou forsaken me?” And these are ear catching words.

As Jesus is dying on the cross, he seems to be echoing the beginning of Psalm 22. “My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.” (vv. 1-2) In the words of the psalmist Jesus finds a way to express his emotion, his angst with God. Jesus wonders

why it feels as though God the Father has abandoned him. Why did God turn God’s back in his greatest moment of need?

There are times in my life, and maybe in your life as well, that you have felt like Jesus. That you have felt like God or other loved ones have left you, are absent from your life. Maybe you feel that way now, crying out in lament. But one of the things that brings me hope in this



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cry of lament is the authenticity of it. Here Jesus is showing the human part of himself, the fear of being alone. But in reality, we are never truly alone.

One of my favorite poems has disputed authorship, but pertains to this feeling of isolation. The poem talks about a person walking along and turning around to only notice one set of footprints in the sand. And it is then in the poem that God speaks saying, “It was then that I carried you.” It is in this feeling, that Jesus is crying out.

*And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?*

It is also in this moment that God, in Jesus, experiences pain, fear, and despair. God in Jesus knows and experiences what it is like to be human.

So the next time you feel like crying out to God in your greatest moment of need, know that you are not alone. God knows what you are going through and has experienced those emotions. God is there in your pain and suffering; God cries too.



## 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

### Mass Schedule:

Saturday at 5 PM

Sunday at 9:30 AM and 11:00 AM

Daily Mass - Wednesday, and Friday at 7:00 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](http://www.ihm-church.com)

### Weekend Mass Schedule:

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

# Jesus Laid in the Tomb — Mark 15:42-47

Something that sticks out to me about this reading is the mention of preparations. It specifically states that it is Preparation Day, the day before the Sabbath, and it tells of Joseph preparing Jesus' body for burial. These few verses speak to me of the season of Lent, and the time of preparation before Easter. A guide used at Trinity for planning worship is *Sundays and Seasons*, and this resource sums up the Lenten season:

“During Lent the people of God will reflect on the meaning of their baptism into Christ's death and resurrection. The sign of ashes [on Ash Wednesday] suggest our human mortality and frailty. What seems like an ending is really an invitation to make each day a new beginning, in which we are washed in God's mercy and forgiveness. With the cross on our brow, we long for the spiritual renewal that flows from the springtime

Easter feast to come.”

Each year at Trinity, we end the Lenten season with a Good Friday service on the Friday evening before Easter. The past few years we have done a *Tenebrae* (Latin for darkness) Service. There are nine readings, including these few verses of Christ being laid in the tomb. After each reading, a candle is extinguished. To me, seeing that last candle go out is a visual representation of Christ being sealed away in a rock-hewn tomb.

To me, Lent is a time of preparation, but also of anticipation. The disciples had been told that Jesus would rise from the grave, but we know that he did! The *Tenebrae* Service is a solemn affair, but I always leave in hope, knowing that

whatever worries, sadness, fears, etc. I may have, Christ has already taken the weight from me in his terrible death and transformed it through his glorious resurrection.

During times of darkness it is imperative to remember that a single light can banish the darkness.

As I spend Lent in preparation for Christ's death on Good Friday, I will also spend it in anticipation of his defeat of the darkness through his Easter resurrection. I will remember God's transformation of something so final—death, into something the complete opposite—eternal life! This is the best hope I can think of. During those times when my Facebook feed is all terrible news from around the world, fires are threatening the livelihood of many in the



**Anna Towns**

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amtowns@mail.fhsu.edu

*It was towards evening when Joseph of Arimathea arrived. He was a respected member of the Council, who was waiting for the coming of the Kingdom of God. It was Preparation day (that is, the day before the Sabbath), so Joseph went boldly into the presence of Pilate and asked him for the body of Jesus. Pilate was surprised to hear that Jesus was already dead. He called the army officer and asked him if Jesus had been dead a long time. After hearing the officer's report, Pilate told Joseph he could have the body. Joseph bought a linen sheet, took the body down, wrapped it in the sheet, and placed it in a tomb which had been dug out of solid rock. Then he rolled a large stone across the entrance to the tomb. Mary Magdalene and Mary the mother of Joseph were watching and saw where the body of Jesus was placed.*

area, and negativity engulfs my everyday life, I am reminded of God's love for all. It is a remarkable love that meant he would sacrifice his own Son to save us, to save me, a regular church secretary in Kansas, and that is enough light to brighten my path again.

*Sundays and Seasons Year A 2014, Copyright 2013, Augsburg Fortress, Minneapolis*

# Women Find Empty Tomb — Mark 16:1-8

This passage begins normal enough: matter-of-fact reporting of Mary Magdalene, Mary the mother of James (and Jesus), and Salome doing regular “this is what we do when someone dies” activities. But going to a graveyard makes some people feel weird or gives them the “Heebie-Jeebies”. Here are these ladies walking towards the cemetery, getting ready to do, in some sense, what a mortician does, putting spices on Jesus' body. That thought makes most of us uncomfortable. I would really begin to wonder if I arrived at a ceme-



**Pastor Dave Buller**

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how resurrection morning begins!

But it is that first Easter. This is how it begins. People filled with fear because the dead don't come out of the grave . . . do they? Usually a dead person stays right where you left them. This all begins with somebody digging up the grave. The God who fashioned the universes with a word, who divides the seas and overthrows the devil and all Hell's angels with the breath of His mouth, breaks open the graves and brings out His people. Death is defeated and new life begins.

What we deeply long for regarding our loved ones who have died is not their ashes, their decomposing bodies, or the graveyard services. We remember and long for all the fun times and the good experiences and the good talks and the embraces and the friendship and the love. The Scriptures declare that those who have died before us will be raised from the grave first and then those who are alive “will be caught up together with

*When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices so that they might go and anoint him. And very early on the first day of the week, at sunrise, they went to the tomb. They had been asking each other, “Who will roll away the stone for us from the entrance to the tomb?” But when they looked up, they saw that the stone, which was very large, had been rolled back. Then as they went into the tomb, they saw a young man dressed in a white robe sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has been raised! He is not here. Look, there is the place where they laid him. But go, tell his disciples, even Peter, that he is going ahead of you into Galilee. You will see him there, just as he told you.” Then they went out and ran from the tomb, for terror and bewilderment had seized them. And they said nothing to anyone, because they were afraid.*

them in the clouds to meet the Lord in the air” (1 Thessalonians 4:16-17). Now Jesus himself declared that He was the only way that anyone could experience hope from the graveyard (John 14:6). He was exclusive. “You must be born again,” he said (John 3:7 NIV).

Which brings us to the last verse in this passage. What are we supposed to do with, “They said nothing to anyone, because they were afraid”? Lifeway Research completed a study that found that “80 percent of those who attend church one

or more times a month, believe they have a personal responsibility to share their faith, but 61 percent have not told another person about how to become a Christian in the previous six months” (<https://goo.gl/et507y>). Is it true that these women were afraid and said nothing to anyone? Yes, it is true...at first. But when you have seen something like this, you can't keep it in. They had to say something, and they did. Isn't it time to tell someone you love about the One who walked out of the grave?

May the Lord of heaven and earth restore to you the “joy of (his) salvation and grant (you) a willing spirit, to sustain (you)” so that you can teach “transgressors”, and “sinners” will turn back to Him (Psalm 51:12-13 NIV). Don't wait to share about the Good News of Jesus. His promises are for His people. Paradise comes only for those who have accepted the invitation, who open the door to Him (Revelation 3:20; Romans 10:9). Pray. Proclaim His salvation. Praise His holy name. He is the grave-breaker, and this is Resurrection Day.

# Man will bring his passion to banquet

## Special to ONE

Jeewan Rai is passionate about Bible translation.

Rai (pronounced Rye) is project manager for Wycliffe Associates' Bible translation programs in Nepal. He will be the keynote speaker at the Wycliffe banquet at 6 p.m. April 29, in the Black and Gold Room of the Fort Hays State University Memorial Union.

Rai explained that Bible translation when he was a boy was the "family business," a business that he is determined to carry on.

"Father was a Bible translator," Rai said. "He was also a poor man, receiving \$10 to \$12 per month to feed my mother, me and my brother. I often wondered about his passion for Bible translation. I knew how hard it was for him.

"He would often walk for days in difficult mountainous terrain to teach from the translated Word of God. I now know his passion was a result of God loving him first, and I saw the impact of having Scriptures in his own language."

That same passion has been carried down as Rai works with local churches in Nepal to start new Bible translation projects.

Wycliffe Associates, which began in 1967, is a ministry that works to accelerate the work of Bible translation around the world.

The ministry does that in three ways, according to information provided by

Shelly Waterson, Wycliffe's director of marketing and communications. First, Wycliffe works with national Bible translators in each country to provide God's Word in their own "heart language."

Secondly, it partners with the local church to guide translation work, Waterson said. Lastly, Wycliffe engages people from all around the world to provide resources, technology, training and support for Bible translation.

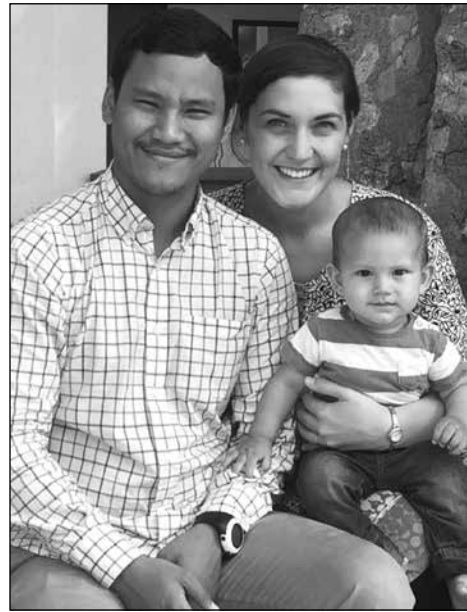
Currently, Wycliffe is at work in 76 countries and in 2016 mobilized more than 7,000 volunteers and staff members.

There are 7,097 different languages spoken in the world; 3,771 of those still do not have a Bible. And, 2,000 of those languages are oral-only because they have no written alphabet. For those oral-only languages, Wycliffe is providing spoken translations of the scriptures, said Noel Davis, Wycliffe's South Central area director in the U.S.

Wycliffe's goal is to have a Bible completed in every language in the world by 2025, Davis said.

One of the new strategies that Rai will be discussing is Wycliffe's Mobilized Assistance Supporting Translation Workshops. Under this method of Bible translation, local translators working in teams of 10-12 translate several passages in the same book of the Bible simultaneously and then check each other's work.

This new method has speeded up Bible translation tremendously, Davis said. Rather than sending in people to totally



COURTESY PHOTO  
Jeewan Rai is shown with his wife, Kaitlin, and son, Sam.

learn a new language and then translate the Bible into that language, MAST utilizes local believers who already know the language. Translations that used to take years are now possible in just a few weeks.

The MAST concept had its trial run in Nepal in 2014. Working 12 hours a day, local translators were able to translate the four Gospels and I and II Timothy in just two weeks, Davis said.

Nepal is primarily a Hindu country, so Bible translators often face ostracism from neighbors and family members who

are upset with them for abandoning the traditional religion. Some Christians in Nepal have even been physically threatened by Hindu extremist groups.

Rai said, "It brings me tears of joy to see a local church so united for His Word."

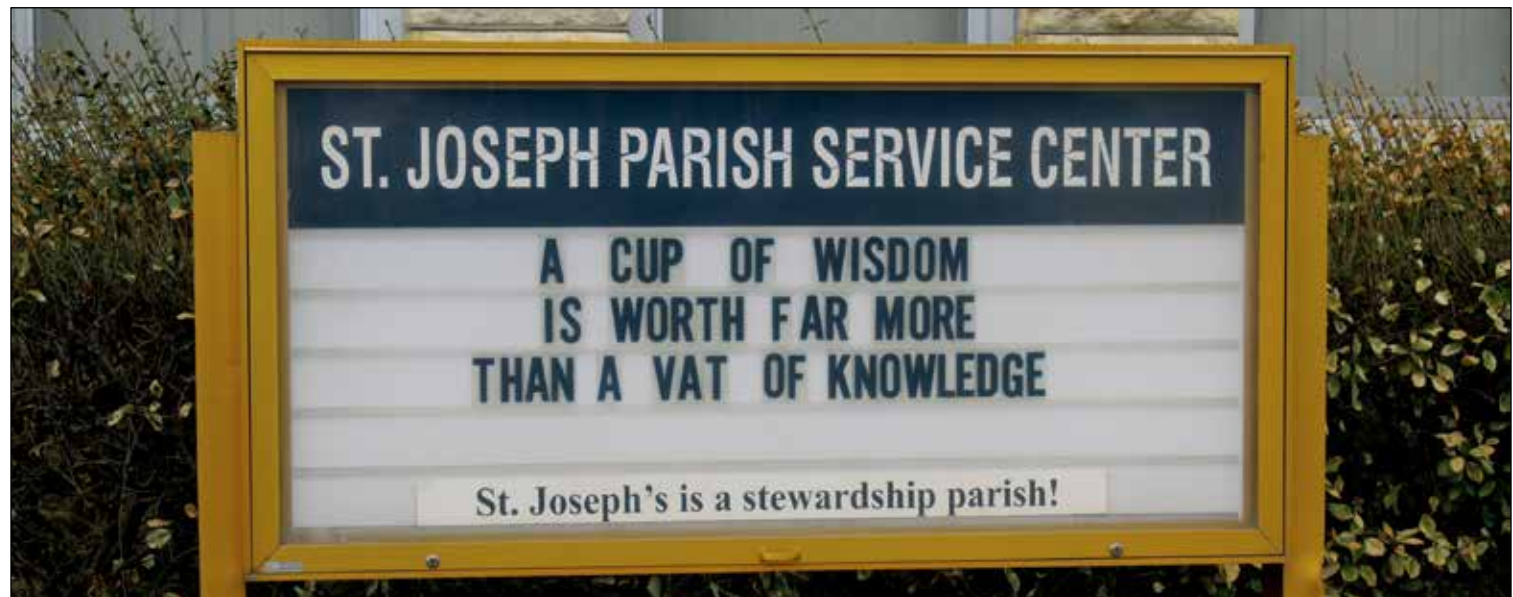
Those local churches include those in his home country of Nepal, but also the churches in Hays. Rai said he is looking forward to sharing with the Hays community how God is opening the hearts of Nepali nationals to help expedite Bible translation — all for the sake of those still waiting to read the Scriptures in their native tongue.

There is no cost to attend the banquet April 29, but tickets are required. Those complimentary tickets are available by calling (785) 650-2342 or by e-mailing Linn Ann Huntington, the local coordinator, at [lhunting@fhsu.edu](mailto:lhunting@fhsu.edu). Reservation deadline is April 20.

Huntington said, "In Matthew, Chapter 24, Jesus talked about what would happen in the 'last days' to signal his return to earth. One of the things Jesus said was that 'this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come,' — Matthew 24:14 (NKJV).

"It is incredible to see that prophecy being fulfilled in our own time, that the gospel is truly going to every language group on this earth. I hope people in Hays will turn out to hear Mr. Rai and learn about the work Wycliffe is doing."

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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

**CELEBRATION  
COMMUNITY  
CHURCH**  
\* Casual Dress  
\* Friendly People  
\* Contemporary Music  
\* Multi-Media Worship  
\* Loving Nursery Care  
\* Dynamic Youth Groups  
\* Fun Kid's Church  
\* Weekly Communion  
\* Gourmet Coffee Bar  
www.celebratejesus.org  
I-70 @ 183 Bypass (Exit 157)

**CORNERSTONE  
SOUTHERN BAPTIST  
CHURCH**  
Pastor Gary Simon  
Kids/Youth/Adult  
Sunday School 9:30 a.m.  
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

**TRINITY  
LUTHERAN  
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

**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 Dave Buller  
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