

# commentary

from our viewpoint...

## State drives dagger into rural Kansas

Once again, the state government drives a dagger deep into the heart to rural Kansas.

With friends like the governor and her Department of Social and Rehabilitation Services, we'll be lucky to survive at all.

In the latest insult, Secretary Janet Schalansky announced that nearly all the department's county offices in western Kansas — including those in Oberlin, Norton, Atwood, Hoxie and St. Francis — will be closed.

Not only will service to rural residents in need be reduced to nearly nothing, but hundreds of state jobs will be transferred to Topeka and a few other larger towns.

The towns that will get the jobs don't really need them — Lord knows, there are enough bureaucrats in Topeka already — and the towns that will lose them by and large can't replace them.

That's a pretty good economic development move.

Worse yet, rural Kansans will continue to be taxed to pay for those jobs, and that tax money now will be spent, not here, but in Topeka, Kansas City or Hays.

Instead of going down to the social services office to apply for help, and talking to a friend or neighbor, people will call a toll-free telephone number and talk to some faceless agent miles away.

Where today, welfare workers know their towns and their clients, tomorrow, workers on the phone bank probably won't even know where the calls are coming from. They'll just be case numbers to be processed before the end of the shift.

It's the Southwestern Bell business model: Do everything by phone, from an office far away, and try to act like you care.

Why our state government wants to act that way is a mystery. According to the secretary, no one will be laid off. The projected savings are only about \$300,000 a year for office rent and utilities. And travel costs will go up as case workers are forced to drive all over the place to visit clients.

Think of the inconvenience and degradation to people out here who need help but no longer can get it at home.

Think of what happens to long-time state workers who will be faced with the choice of uprooting their families or losing their jobs. Many of them, most maybe, have no desire to live in Topeka or Wichita. A lot of them probably like the small-town life, but to keep it they'll have to find other work.

And jobs are hard to come by in rural Kansas.

Some of them, ironically enough, might be forced to draw unemployment and sign up — by phone, of course — for public assistance.

All to fulfill some Topeka bureaucrats' dream of efficiency.

Why is the state doing this to our communities?

It's hard to say, but it's a good bet that the secretary and her minions neither know nor care about the economic or social effects their decision will have on rural Kansas.

They don't live here, they don't know or understand our problems. And they could care less.

This is a plan born under Gov. Bill Graves and carried out under new Gov. Kathleen Sebelius, who kept Graves' manager on at Social Services. At this point, only she could stop the plan, but there is no evidence that the governor cares, either. — *Steve Haynes*



## Men and women certainly aren't the same

I don't know about you, but I don't think women and men are much the same at all, and that's probably a good thing.

The whole Unisex thing of the 70's was just a conundrum to me.

Of course, I find lots of things puzzling when I really analyze them.

Men, for instance.

So today I'll talk about women. Here are some quotes about women:

1) "She's as demure as an oncoming train" — Donna L. Mazza Well, I guess we're not all dainty and feminine.

2) "Nice cage; no bird" — Ray Hayes. Please notice: Mr. Hayes nor I mentioned blondes.

3) "It matters more what is in a woman's face than what is on it" — Unknown. Both harshness and kindness, smiles and frowns soon carve a woman's face so that it is easily readable. And makeup is supposed to enhance — not mask. Which leads us to the next quote:

4) "The expression a woman wears on her face is far more important than the clothes she wears on her back" — Unknown.

5) "There are no ugly women. There are only women who do not know how to look



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• commentary

pretty" — Unknown. Haven't you yourself seen women who didn't know how to make the most of their best features. Sometimes life is just too hard to even try.

6) "When down in the dumps, I get myself a new hat. I often wondered where I got them" — Unknown. Don't you remember back when every social occasion necessitated a hat and gloves? There were some pretty strange hats then. Thank goodness we don't do that anymore. However there are many times I'd rather see a woman dressed up with a new spring hat than a sloppy T-shirt!

Here's an e-mail I received in June 2001 forwarded from someone, author unknown:

"Ten Things That Men Understand about Women"

- 1.
- 2.

- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

All those blank spaces speak volumes.

Men and women are definitely different!

God must have had a plan that still escapes us.

Yet don't our differences make life more interesting?

And then there are grandmothers.

Lois Wyse has this to say about grandmothers: "Today there are very few grandmothers rocking on their front porches, crochet needles tucked in their work-worn hands. It seems more grandmothers are zipping around the tennis court in size six dresses. Or working as hard, or harder, than men. The empty nest has been replaced by the full life" — Lois Wyse.

Now I really have to take issue with that one! Full lives maybe, but how many size 6 grandmothers do YOU know?

## What does Jesus' unfair trial mean for us?

The U.S. constitution is set up to protect people from being unfairly tried and convicted of crimes they did not commit. It is based partly on laws set up in the past to protect people and has succeeded in protecting a lot of people. But that is not a guarantee.

There were laws in Jesus' day to protect people from unfair trials, but that did not protect Jesus. Why? Because people broke those laws and tried him unfairly.

What laws did they break? According to Jewish tradition, the Sanhedrin could try a capital case only in the hall hewn of stones in the temple precincts, not in the high priest's house.

The trial needed to be held during the day, not after sundown. And in a capital case, a guilty verdict had to be announced the day following the conclusion of the trial. Hence, no trials could be held on the eve of the Sabbath or a festival since the Jews were not to work on those days.

Jesus had eaten the evening meal with his apostles before going to the garden of Gethsemane to pray. He was there when arrested and was immediately put on trial. Therefore, his trial took place at night.

Matthew 26:57, 58 says, "Those who took Jesus into custody led him away to Caiaphas the high priest, where the scribes and older men were gathered together. But Peter kept following him at a good distance, as far as the courtyard of the high priest, and, after going inside, he was sitting with the house attendants to see the outcome."

Jesus' trial took place at the high priest's home. In verse 66, they read his sentence: "What is your opinion? They returned answer: He is liable to death."

The Jewish officials announced Jesus' sentence at the end of the trial that night; they did not wait until the following day. And they put him to death on the day of the Passover festival.

The Jewish officials also broke God's laws, which he gave to the nation through Moses. One of those laws is found at Deuteronomy 16:19, which says, "You must not pervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones."

Luke 22:3-5 says, "Then Satan entered into Judas called Iscariot, who was of the number of the twelve; he went away and conferred with the chief priests and captains how he might betray him to them. And they were glad, and engaged to give him money."

The chief priests bribed Judas to betray Jesus, a clear violation of God's laws against accepting or paying bribes.

Another of God's laws is found at Exodus 20:16, which says, "You shall not bear false witness against your neighbor."



**sharon  
corcoran**

• use it or lose it

Mark 14:55, 56 says, "Now the chief priests and the whole council sought testimony against Jesus to put him to death; but they found none. For many bore false witness against him, and their witness did not agree."

Those leaders sought people out to testify falsely against Jesus, another violation of God's laws.

And they had even decided before the trial even began that they were going to put Jesus to death. Matthew 26:3, 4 says, "Then the elders of the people gathered in the palace of the high priest, who was called Caiaphas, and took counsel together in order to arrest Jesus by stealth and kill him."

The outcome of his trial was fixed. This isn't the only trial in history with a fixed outcome.

Other fixed trials were held in the 1100s through the 1500s. They were known as the Catholic Inquisition. Defendants were charged with heresy, which to the ecclesiastical tribunal, meant any opinion or doctrine out of line with orthodox Roman Catholic teaching.

Inquisitors tortured those accused of heresy in order to extract confessions. To minimize their guilt, Catholic commentators have written that at the time torture was commonplace in secular tribunals too. But does that justify such conduct by ministers claiming to be representatives of Christ? Surely he would never approve of others being unfairly tried and tortured as he was; he encouraged his followers to love even their enemies.

Roman law required that the accuser prove his allegation, but the Catholic hierarchy replaced this principal with the idea that it was the defendant's responsibility to prove his innocence. And they kept the names of the accusers secret and put the defense attorney under the risk of losing his post if he defended the supposed heretic successfully.

The "Enciclopedia Cattolica" says, "The accused were effectively defenseless. All that the lawyer could do was advise the guilty one to confess!"

Of course, even those who were not guilty were presumed so and were defenseless as well.

Hence, human courts are not always just and can not always be depended on to protect the innocent. The only court that can be depended on for true justice is God's.

In the Garden of Eden, He had a legal case with Adam and Eve which is described at Genesis 3:8-13. Even though God knew what they

had done — he had seen them, heard what they said and even knew their thoughts — He still gave them an opportunity to speak for themselves, offer testimony and present evidence. He gave them a fair chance to defend themselves.

Isaiah 61:8 says, "For I the LORD love justice, I hate robbery and wrong; I will faithfully give them their recompense, and I will make an everlasting covenant with them."

God loves justice. That is why he gives even the guilty a fair chance to defend themselves. He also gives fair punishment and generously rewards the faithful.

Romans 6:23 says, "The wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord."

The punishment for sin is death, not torture in an everlasting fire. Since all of us sin, as descendants of Adam and Eve, God gives us a chance to not be condemned for things we have no control over. That is, we can be forgiven for being sinners if we accept Christ's sacrifice and make our best effort to obey God's laws.

What is the everlasting covenant mentioned by Isaiah? Luke 22:20 tells us: "Also, the cup in the same way after they had the evening meal, he saying: 'This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf.'"

Jesus instituted the everlasting covenant with his apostles on the night before he died. After his unfair trial, his blood was poured out in behalf of all mankind, giving us the chance to have our sins forgiven.

John 3:16 says, "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."

Because of Jesus' sacrifice, we have the opportunity to have everlasting life. God's justice triumphs over man's so-called justice to our everlasting benefit.

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