



**INSIDE:**

+ **The Death &  
Resurrection of  
Christ**

**ONE**

A Publication of the Ellis County Ministerial Alliance

April 2021



ONE is the official publication of the Ellis County Ministerial Alliance (ECMA) which guides its mission, content, and theme. The ECMA encourage submissions from ECMA congregations. Photographs, stories, testimonies, and other submissions should be directed toward your church leaders or sent via email to [one@ourecma.com](mailto:one@ourecma.com).

The ECMA ONE Advisory Board will choose appropriate and timely submissions for publication. The columns in ONE represent the views of the author.

Volume 15, Issue 1 • [ourecma.com](http://ourecma.com) • Copyright 2021 individual authors and ECMA

### Advisory Board

Linn Ann Huntington  
lhunting@fhsu.edu

### Editor

Pastor Kevin Daniels  
[kevin@hayschristianchurch.org](mailto:kevin@hayschristianchurch.org)

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

Reverend Shay Craig

St. Andrews Episcopal Church

St. Michael's Episcopal 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."***

***- Mark 14:32-41 (NIV)***

It has often been said that THE MOST DANGEROUS PRAYER that anyone can pray, is the one Jesus utters here, in the garden of Gethsemane on the night before he is arrested:

"Yet not what I will, but what you will."

It is a bold promise. To say to God, "I have things I think I want: goals I have set for myself; possessions; experiences; achievements and dreams. All of the things I have imagined for myself, I set aside. And I choose instead to do what GOD wills."

It is a bold promise. Your average person would look at what God had dished up for humanity in the scripture and think the LAST person they wanted to take the wheel was Jesus. Floods and locusts. Famine and fire. Flooding the

whole earth. Crashing down great towers of men. A voice from a bush, a talking donkey. People turned to ash. People turned to salt. Injury, poverty, transience, incarceration, torture, and death. All of this is the kind of leadership God has exhibited in the past.

Who would sign on to that?

Well, here's my thesis: Kansans. Specifically, Western Kansans. If your people, like mine, have been carving a living out of this land since the 1800's (or even if you moved here last fall!), then all of that listed above - that was one bad summer.

When you read through your Bible you find that God has done some pretty challenging things to the people who have promised to follow God. But the Kansans I have come to know are pretty tough in that way. What makes this prayer a challenge to these people is that it ... IS NOT ABOUT WHAT GOD CAN DO TO US.

A far more challenging element of this prayer is that it invites God to change us, from within. Not my will about who I work with or who I play with. Not

## ***Jesus Prays in Gethsemane, Mark 14:32-41 (Continued)***

my will about how I feel about myself or my personal hurts. Not my will about how I act around people of the opposite sex, or people of color or homosexual people. Not my will, but yours be done. The far greater challenge to all of us, is to let God change us on the inside. Change our minds about issues we have taken a firm stand on. Change our hearts about things we care about deeply. That is the kind of change that really challenges us, the realization that IT IS ABOUT WHAT GOD CAN DO IN US.

This kind of change comes on gradually. It looks like little pokes in our conscience that leave a lasting bruise. Or a flutter in our gut that you can't shrug off. Or a whisper in our heart that echoes and echoes. And then suddenly we understand things in a new way. In God's way. We begin to approach things with love and not fear. Now, here is a caution, this is the most challenging part of the prayer because it may change us radically. It may cause

us to see things we have done in the past with regret. It may cause us to lose friendships, to challenge commitments, to quit the job, sell the house, change our lives entirely. What God has in mind for us may be a radical, frightening, one-hundred-and-eighty-degree change. Are you willing to pray the prayer yet? Because that's not all. The most dangerous prayer is not about what God can do to us, it is about what God can do in us ... **AND WHAT GOD CAN DO WITH US.**

This is the really scary part of the most dangerous prayer, that through us God can change everything. When we are willing to talk in the path God sets before us, we are led to compassion, to fairness, to kindness. We have more energy for service and more patience with irritating things. In short, we begin to behave in accordance with God's will, not our own. Or, more accurately, God's will becomes our own. Then we begin to see what the most dangerous prayer is about.

When we let ourselves be led entirely by God, we lose our fear of change, we are empowered by the Spirit to speak up, to stand up, to put ourselves in the way of grace and justice. We become the change that God seeks in the world.

Jesus spoke the words of this powerful prayer at his lowest moment. When he feared his own will could not take him to the end of his journey, he opened himself to God and let God guide him. In doing so, he saved the entire world. So, here is the Easter question I invite you to consider, knowing what you know now, are you ready to pray the most dangerous prayer in the world?



*The Rev. Shay Craig is Vicar of St. Andrew's and St. Michael's Episcopal Churches in Hays.*

**“GOD HAS DEFEATED SATAN THROUGH THE DEATH AND RESURRECTION OF THE LORD JESUS CHRIST. THROUGH THIS OVERWHELMING VICTORY, GOD HAS ALSO EMPOWERED YOU TO OVERCOME ANY TEMPTATION TO SIN AND HAS PROVIDED SUFFICIENT RESOURCES FOR YOU TO RESPOND BIBLICALLY TO ANY PROBLEM OF LIFE. BY RELYING ON GOD'S POWER AND BEING OBEDIENT TO HIS WORD, YOU CAN BE AN OVERCOMER IN ANY SITUATION.”**

**- JOHN C. BROGER**



## **Jesus arrested, Mark 14:42-49**

Reverend Josh Gelatt

North Oak Community Church

***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."***

***- Mark 14:42-49 (NLT)***

The Roman Empire was a big bully. On the world stage, planet Earth had never seen an empire exhibit this level of control over such a wide swath of the world. Of course, lots of good came with that—such as paved roads, sewers, food distribution networks, increased commerce, policing against bandits and pirates, and some pretty cool buildings. But along with the good came oppression, mass-scale slavery, and a rigid social hierarchy where some were considered worth more than others. And, of course, crucifixions. Romans crucified people by the hundreds of thousands. Few things symbolized their power, and intention to use that power, more than daily crucifixions in the town square.

All of this makes the betrayal by Judas difficult to explain. He was a Jew. He would have hated the Romans. Why would he identify Jesus to the very authorities that would turn Jesus over to be crucified? Lots of theories have been proposed. One says that Judas was secretly a member of a Jewish militia group. When Jesus didn't overthrow Rome, he became disillusioned and betrayed Jesus out of anger. Another suggests this was Judas' convoluted way of forcing Jesus' hand, as he thought Jesus really would send

10,000 angels to go to war against Rome.

I'm not sure any of these theories really help. Certainly, neither can be proven. What we do know is that, even though he was very close to Jesus, he betrayed him. Judas saw the miracles. He heard Jesus' powerful sermons. He witnessed Jesus' authority as he confronted the Pharisees. And he saw the crowds flock to Jesus, receiving hope and walking away changed forever. Yet in the midst of all of this, Judas allowed a darkness to enter his thinking. Somewhere along the way, he allowed his focus to shift away from the glorious Jesus to other desires. Jesus offered him eternity, but he wanted something else.

Still, Judas didn't see himself as the bad guy. He clearly believed he needed to turn Jesus over to the authorities, but he did it with a kiss. He was a nice guy, a good guy. He was "good" in the same way that the Germans who turned over hiding Jews to the Nazis were good. He was "good" in the same way the white Southern clergy who urged Martin Luther King Jr. to stop causing a ruckus were good. His kiss should startle us. The Greek word for kiss is *kataphileo*, which is the combination of two words. *Kata* means "according

## **Jesus arrested, Mark 14:42-49 (Continued)**

to" and phileo is one of several Greek words for love. We know phileo from Philadelphia, which literally means "city of love." A kiss is an action that is "according to love." This is what makes this scenario so crazy. In Judas' mind, he approached Jesus in love. He felt his intention was good; therefore he must be good.

Yet this "goodness"—which is really just evil covered with a lousy excuse—is the very thing from which Jesus came to free us. Ultimately, this is the message of the cross. Jesus pays the price for our wickedness, even our wickedness done with "good intentions." Even better, he offers us something new, something truly good. He

shatters our conceptions of right and wrong and asks us to see the world through his eyes. Your goodness isn't enough. That is why Jesus offers us his.



*Rev. Josh Gelatt is the pastor at North Oak Community Church in Hays.*

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

*Cheryl Glassman*

*St. Nicholas of Myra Catholic Church*

***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.***

***-Mark 15:22-27 (MSG)***

When I was given this passage of the gospel of Mark to reflect upon, my heart hurt. I love to read and English was my favorite subject in high school (Geek alert!). But - I'm

not sure if it's a gift or a curse - when I read, I put myself in the story. I see the words and picture the scene vividly. The Passion is so powerful; however, taking time to reflect upon this passage brings new visions to light.

Many of you probably are unaware I spent a large portion of my life working as an R.N. I worked at Hays Good Samaritan while I went to school, and again later worked in the Alzheimer's Unit. I spent 20+ years as a surgical charge nurse, worked in the ER, and 5 years as house supervisor. Most recently I retired from nursing after 6 years as the admissions nurse and as a chaplain at HaysMed.

Throughout my tenure, one thing stood out - pain. Most people I cared for had pain. Some took large quantities of pain medication on a routine basis; others had never taken

anything for pain until the moment they entered the hospital with whatever was affecting them. And then there were the patients who didn't want any medications for pain—they just wanted it gone and for the suffering to end. So many times, their pain was excruciating. Sometimes, I would leave their rooms and stop in an empty room and cry. Such suffering, especially cancer patients and patients with COPD or other incurable diseases, and most recently, Covid-19.

Jesus, I believe, was thinking of this, when he refused to take the painkiller offered to him by the soldiers. His suffering was for each person who endures pain. Each one of us. Whether we suffer emotionally or physically; grief or anger, heartache or rejection; He suffered and still suffers, for and with each and every one of us.

## **Jesus Nailed to the Cross, Mark 15:22-27 (Continued)**

The inscription above him was there to embarrass and add to his suffering. I like to think of it as the shameful nakedness of our sinfulness each time we turn away; our guilt hanging on a sign above his head. His pain – think of it – so deep, gripping every part of Him with each movement, each breath. And on either side of him we see the two criminals, thieves as it has been written, one of them acknowledging his mistakes, the other, seemingly just upset that he has been caught.

Isn't that kind of

like our lives? I, myself, have done some not very good things. There have even been times I was like the criminal who thinks Jesus should, just because, forgive and forget, and let me move on without even thinking about my wrongdoing. Or even worse, thinking what has been done wasn't wrong at all, and trying to justify it.

Only when I stepped back from the situation and saw things holistically did I see my way was not the right way. That is when I became the other criminal, asking Jesus to forgive me and

knowing he walks with me, all-seeing and all-knowing, just waiting for me to give myself back to him.

"And when I think that God, his son not sparing, sent Him to die, I scarce can take it in. That on the cross, my burden GLADLY bearing, He bled and died to take away my sin."



*Cheryl Glassman is the music director at St. Nicolas of Myra Catholic Church in Hays.*

## **Women find empty tomb, Mark 16:1-8**

**Becky Rogowski**

**First Presbyterian Church**

***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.***

***- Mark 16:1-8 (NET)***

This passage occurs after the Jewish Sabbath, which occurs on Saturdays. Women who were present at Jesus' crucifixion

came to his tomb to anoint his corpse with spices. These are things that his closest disciples should have done, but Mark's story portrays Jesus' female followers showing more faith and courage than the men. The different storytellers (Matthew, Mark, and John) have slight variances as to why the women were coming to the tomb. Mark says it is to anoint him with spices; something that should have been done when he was buried. This suggests that perhaps because of how close the Sabbath was, that there wasn't proper time to prepare him for burial.

As faithful as the women may be, this version shows that perhaps they don't plan ahead

## ***Women find empty tomb, Mark 16:1-8 (Continued)***

real well. It isn't until they are almost to arrive at the tomb that they begin to think about how they will move the great big stone that had been placed in front of it. They can't move it themselves as it likely weighs more than a thousand pounds and the time to think about moving it was before they set out that morning. Does Mark write it this way to make us wonder if Jesus' disciples stole his body?

An amazing coincidence reveals to the women that the stone has already been moved! On a morning filled with coincidences, there is also someone there who tells them that Jesus has risen and is already gone. I don't know about you, but I would have really been questioning my own sanity right about then.

When I forget to plan a major piece of a project (moving a thousand-pound stone to get inside the tomb), it doesn't usually end with two coincidences that work out so neatly. The reality of the message they've just been given? Jesus, who had clearly DIED and been BURIED and a THOUSAND pound stone placed in front of the tomb... the "messenger" says he has risen and is gone. He tells them Jesus has gone ahead to Galilee. Oh... OK!? The messenger also states that

Jesus' closest disciples don't know yet and want these women to tell them. There are definitely red flags all over the place here!

In Mark's version of Resurrection Day, I have great questions about the man who is at the tomb. Who is this young man who is at Jesus' empty tomb? He would become suspect #1 to me for the missing Jesus!

I would be glad I was among friends and not alone. In Mark's story, the man is there solely to give information to the women because he doesn't do anything and he doesn't seem to plan on waiting for anything else - he tells the visitors to pass the message along to others. Mark's version doesn't have the women actually see or verify that the tomb is empty - they take the man's word for it. Their faith in what Jesus said was going to happen is shown here by them trusting that it actually is happening. While it may appear on the surface in the final line that they were terrified and afraid and didn't say anything to anyone as a result - they are actually showing great faithfulness in believing exactly what had been told before. This gives great hope for the future... just as Jesus said it would!

The last words given to the women were, "He is going

before you to Galilee; there you will see him, as he told you." These are faithful words. This is what Jesus had promised to do. This really shouldn't take them by surprise, because he had said that he would go before them to Galilee when he rose from the dead, and he would meet them there. Our messenger at the tomb is here to underscore the reliability of Jesus' words. He is absolutely trustworthy; he has done exactly what he said he would. His promises can be believed. You can rely on him. This changed the women and brought them great hope.

This brings the Easter message into our own lives. It doesn't end with the women learning the tomb is empty. There's a message to deliver. There's an invitation to let the risen Lord into our lives and hearts. The invitation opens up the change to know him, to feel him, and to have him present in your life. When the door is opened (the stone rolled away from the tomb), the message is available for each of us to invite into our lives and to deliver to others.



*Becky Rogowski is the Generations in Faith Together Co-ordinator at Hays First Presbyterian Church.*