

SAINT LUKE THE EVANGELIST PARISH

**FALL 2023
ADULT FAITH FORMATION**

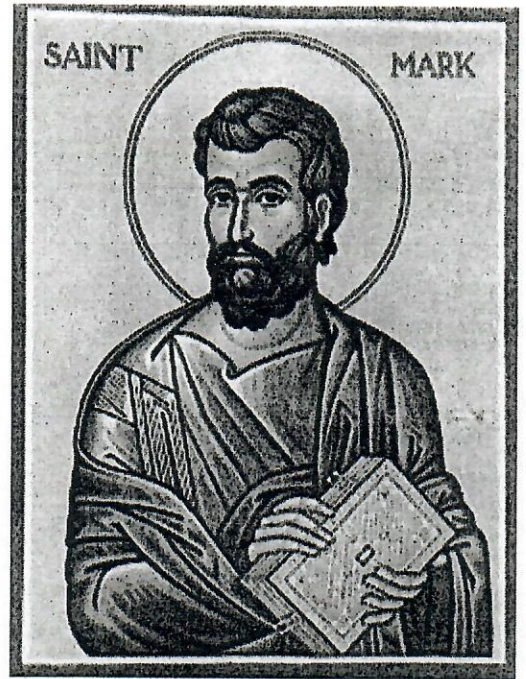
THE GOSPEL OF MARK

**TUESDAYS, 6:30 – 8 PM
Holy Angels Church Hall, Plaistow**

In the coming Liturgical year B the Church will hear many selections from the Gospel of Mark. This adult formation session will focus on the major themes of Mark and will feature a close reading of the Gospel text from a historical-critical and narrative perspective.

Materials for the course will be provided, a personal Bible (NAB or NRSV) is recommended. Contact the Parish Office at fr.albert@stluketheevangelist.net or call 603.382.8324 for more information.

Class meetings: September 5, 12, 26, October 3, 10, 24, November 7, 14



GOSPEL OF MARK Fall, 2023

NAME: _____

Email: _____ Phone: _____

Drop in the collection basket at Church, or visit the Parish Office.

You are also welcome to register on-line at fr.albert@stluketheevangelist.net

THE GOSPEL ACCORDING TO MARK



This shortest of all New Testament gospels is likely the first to have been written, yet it often tells of Jesus' ministry in more detail than either Matthew or Luke (for example, the miracle stories at [Mk 5:1–20](#) or [Mk 9:14–29](#)). Mark recounts the ministry of Jesus of Nazareth in a rapid, almost breathless style, where one incident follows directly upon another. In this narrative, Mark stresses Jesus' message about the kingdom of God now breaking into human life as good news ([Mk 1:14–15](#)) and Jesus himself as the gospel of God ([Mk 1:1](#); [8:35](#); [10:29](#)). Jesus is the Son whom God has sent to rescue humanity by serving and by sacrificing his life ([Mk 10:45](#)).

The opening verse about good news in Mark ([Mk 1:1](#)) serves as a title for the entire book. The action begins with the appearance of John the Baptist, a messenger of God attested by scripture. But John points to a mightier one, Jesus, at whose baptism God speaks from heaven, declaring Jesus his Son. The Spirit descends upon Jesus, who eventually, it is promised, will baptize “with the Holy Spirit.” This presentation of who Jesus really is ([Mk 1:1–13](#)) is rounded out with a brief reference to the temptation of Jesus and how Satan's attack fails. Jesus as Son of God will be victorious, a point to be remembered as one reads of Jesus' death and the enigmatic ending to Mark's Gospel.

The Gospel of Mark ends in the most ancient manuscripts with an abrupt scene at Jesus' tomb, which the women find empty ([Mk 16:1–8](#)). His own prophecy of [Mk 14:28](#) is reiterated, that Jesus goes before the disciples into Galilee; “there you will see him.” These words may imply resurrection appearances there, or Jesus' parousia there, or the start of Christian mission, or a return to the roots depicted in [Mk 1:9](#), [14–15](#) in Galilee. Other ancient authors have attached additional endings after [Mk 16:8](#), providing Mark's text with as many as six additional endings.

Traditionally, the Gospel of Mark is said to have been written shortly before A.D. 70 in Rome, at a time of impending persecution and when destruction loomed over Jerusalem. Its audience seems to have been Gentile, unfamiliar with Jewish customs (hence [Mk 7:3–4](#), [11](#)). The book aimed to equip such Christians to stand faithful in the face of persecution ([Mk 13:9–13](#)), while going on with the proclamation of the gospel begun in Galilee ([Mk 13:10](#); [14:9](#)). Modern research often proposes as the author an unknown Hellenistic Jewish Christian, possibly in Syria, and perhaps shortly after the year 70.