

Presentation 2

The Domestic and Social Context of Mark's Gospel

Mk 1.1 and 16.8

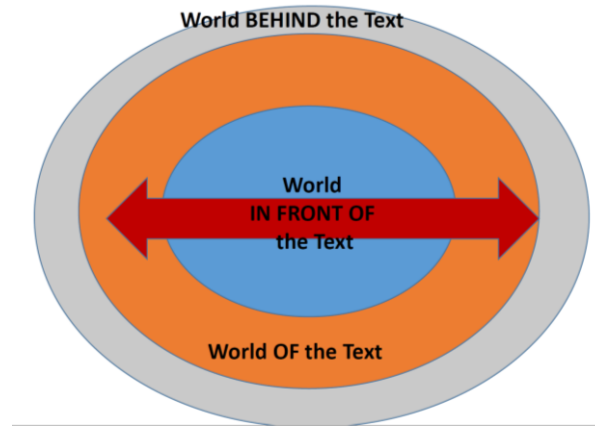


The tomb of St Mark the Evangelist at the high altar in the Cathedral St Mark, in Venice.

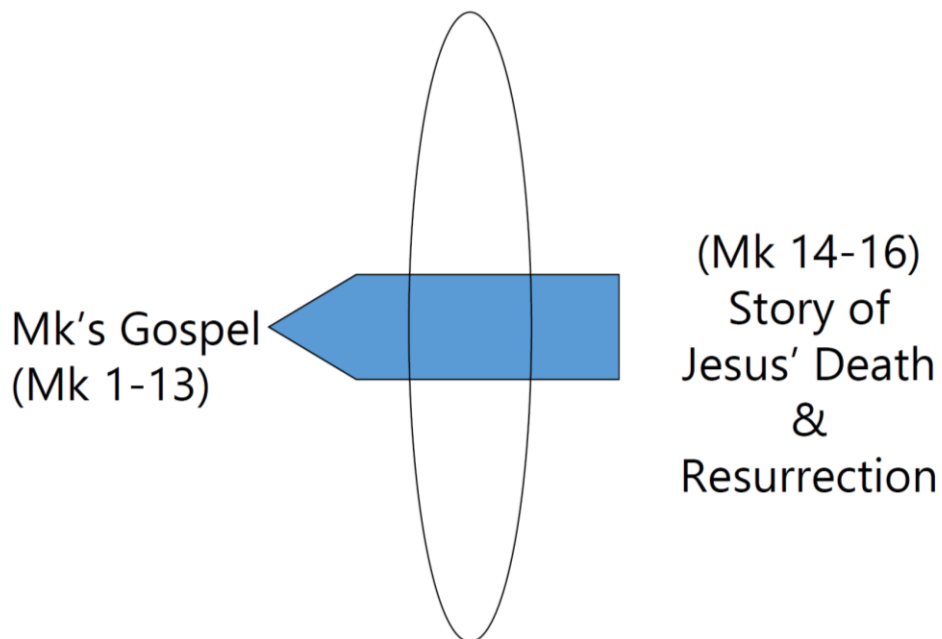
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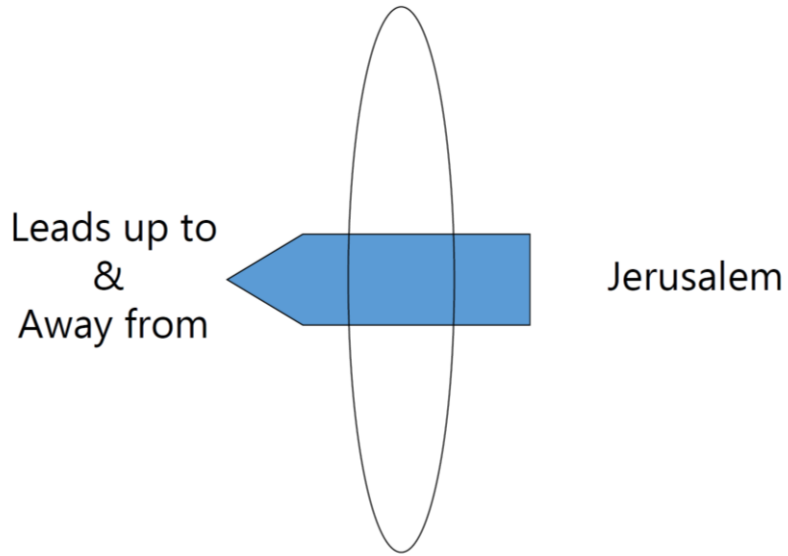
1. *Reiterating Key Insights from Presentation 1:*

The three “worlds”:

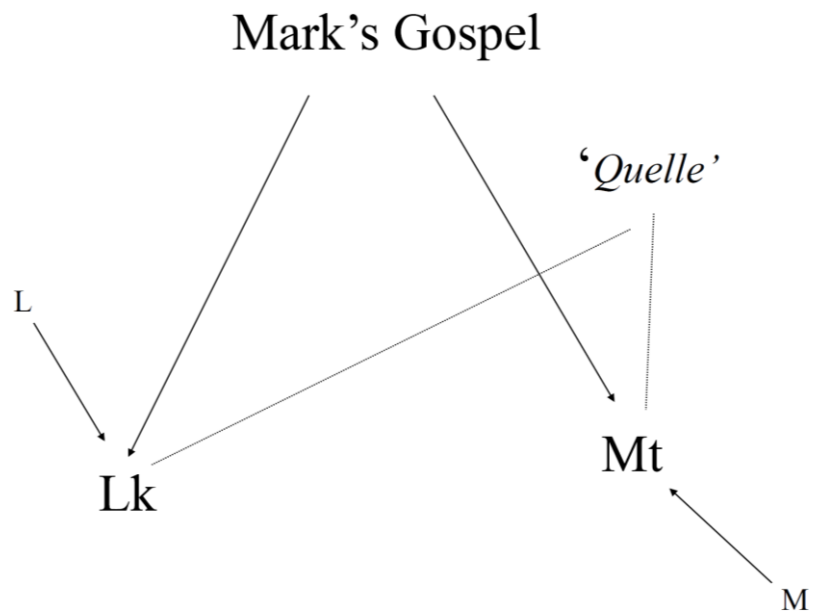


- “Hearing” Mark’s Gospel important for an audience that was not literate, but listened to the recitation or proclamation of the Gospel.
- Hearing Mark’s Gospel, backwards, from the point of view of Jerusalem and the story of Jesus’ passion, death and resurrection, as illustrated:

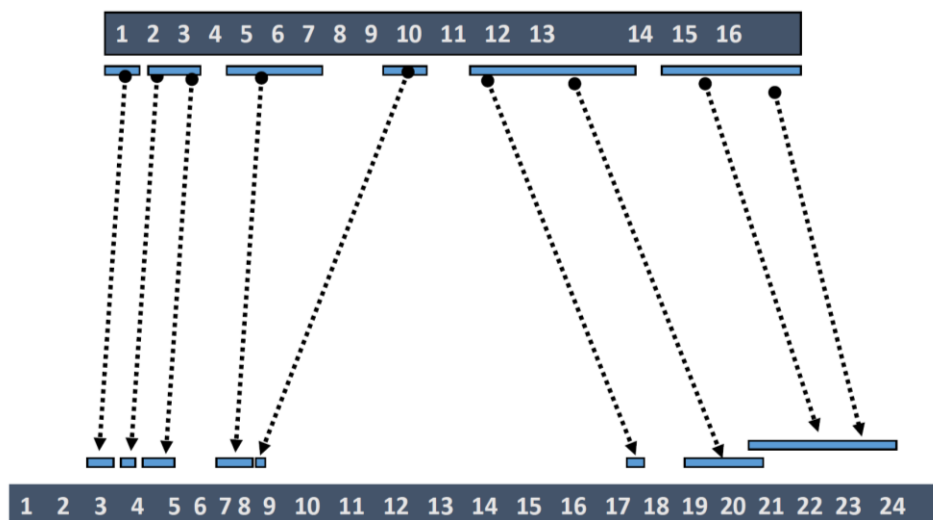




- Mark's Gospel as the basis for Luke and Matthew, as illustrated below.

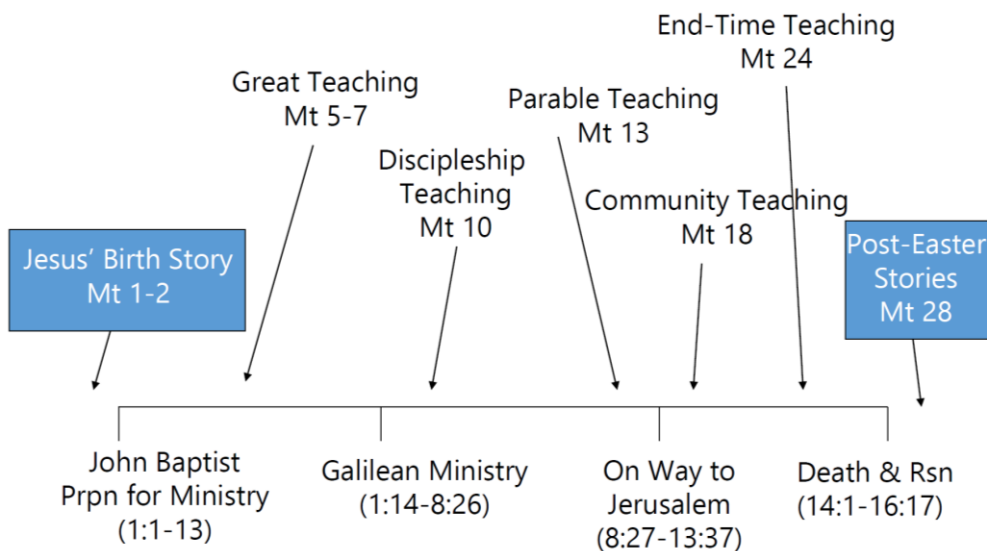


MARK



LUKE

MATTHEW



MARK

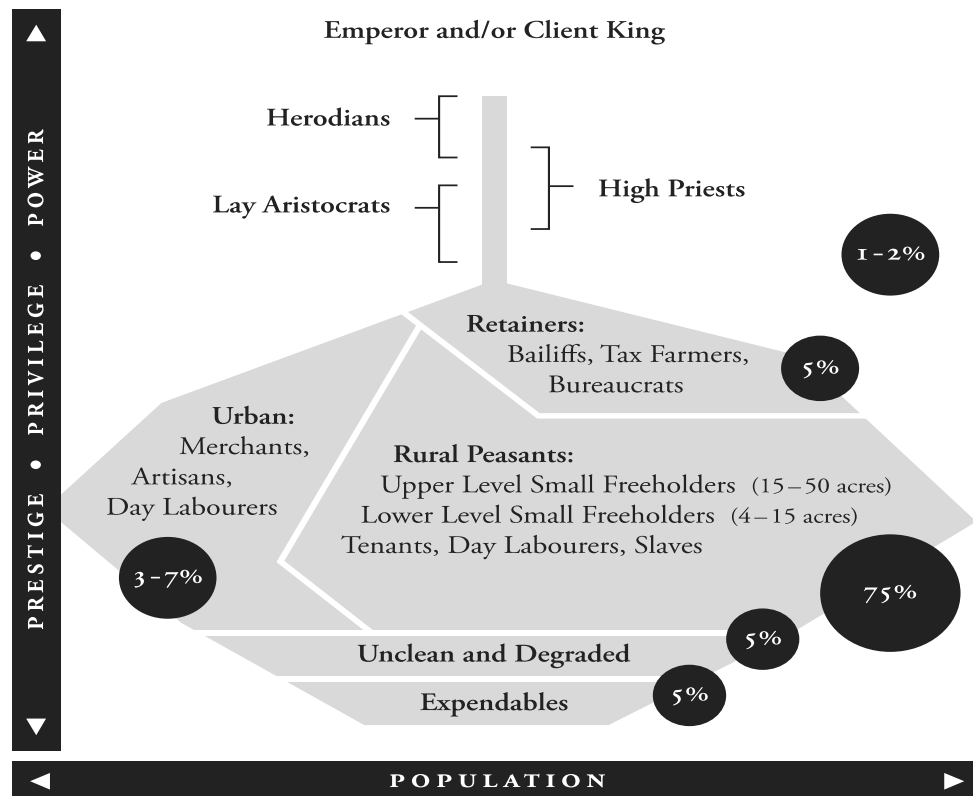
2. *The Domestic Setting of Mark's Gospel*

Summary of 1st Century CE Domestic spaces:

- Average size of atrium: 55 sq metres
 - Average size of dining room: 36 sq metres
 - Dining room (triclinium): 9 (+couches)
 - Atrium: 30-40 persons
- Total persons = around 50-60 per household gathering.

- The Domestic setting of Mark's Gospel invites us to consider:
 - Re-tuning our ears to an eco-exegesis
 - Ecological Symbol
 - Communion
 - Reliance upon Earth's goods
 - What occurs here has ecological resonances
 - Move beyond anthropocentrism
 - What touches human beings reflects upon the whole of creation

3. *The Social Context of Mark's Audience*



Cultural Context and Social Stratification in Mark's Roman World

4. *Overview of Mark's Gospel: Wilderness; Mk 1.1 and 16.8*

A--Overture: The good news begins (1:1)

B—Jesus in the wilderness (1:2-8)

Mk's story of Jesus (1:9-13.37)

B1--Jesus in the wilderness (14.7-16.7)

A1--Proclamation: The good news continues (16:8)

- Mk 1:1 ‘...*A beginning of the Good News of Jesus the Christ, the Son of God...*’
“Ἀρξὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ”

Mk 16.8 ‘The women run from the tomb with fear and trembling (ecstasy) and say nothing to anyone for they were afraid.’

- Central question in Mark: ‘Who do you say I am?’ (Mk 8.29)
 - Peter’s response is correct (‘Messiah’ / ‘Christos’) but also not correct: resistance to the suffering Jesus.
 - Discipleship entails following a Jesus who suffers.
 - How can suffering be part of authentic discipleship?

FOR FURTHER REFLECTION & CONVERSATION

- Mark’s Gospel is a ‘beginning’ not an ending. How do you see the Gospel lived out by others around you? Family? Friends? Political or religious leaders you admire?
- Mark frames the story of Jesus with the theme of “wilderness”. Where do you think people experience a “wilderness” in their lives today?

IN PREPARATION FOR THE NEXT PRESENTATION

- Spend time reading the whole of Mark's Gospel, if possible in one sitting, using the outline above. Pay special attention to Mk 1.1-15, the focus of our next presentation.

- As you read the Gospel consider,
 - What is the “feel” or “tone” of the Gospel?
 - How is Jesus portrayed?
 - How do the disciples appear?
 - What words or images does the evangelist use about the disciples?
 - What is “missing” in Mark's Gospel that you would have expected to hear?

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