

## *Presentation 11*

### Mark's Passion Story

#### Act One: Mk 13.32-14.52



Andrea Mantegna's *Agony in the Garden*, circa 1460, depicts Jesus in the garden of Gethsemane

By Andrea Mantegna - The Yorck Project (2002) 10.000 Meisterwerke der Malerei (DVD-ROM), distributed by DIRECTMEDIA Publishing GmbH. ISBN: 3936122202., Public Domain,  
<https://commons.wikimedia.org/w/index.php?curid=154510>.

*Act One: Mk 13.32-14.52*

*Mk 13.32-37*: Jesus' injunction to 'keep awake'—spiritual alertness.

*Mk 14.1-11*

- The evangelist counts down the hours: invites Gospel listeners to attend to what is going to happen.
- Passover—the feast of what is happening in Jesus' passion
- Antagonists introduced: Chief priests and scribes. Act of betrayal announced.
- Jesus in the house of one ritually impure in Bethany. A woman anoints Jesus, affirming his prophetic, regal and messianic presence and preparing for burial. The anointing anticipates the women's act at the end of the passion, at the tomb.
- What the woman does will be told in 'memory' (Gk *anamnesis*) of her—an anticipatory eucharistic act.
- One of the leadership group (the Twelve) plots to betray Jesus. Betrayal frames fidelity

*Mk 14.12-16*

- First day of Unleavened Bread and the sacrifice of the 'Passover lamb' (Jesus?)
- Instructions for eating the Passover and preparation of the room for gathering.
- Intimacy with Jesus vs distancing from him by the disciples

*Mk 14.17-25*

- Evening arrives with the Twelve where disciples are already assembled. Focus is on the Twelve: betrayal exists amongst them, within the leadership group.
- Jesus' act of fidelity in the meal scene. His bread-breaking act encourages those who participate in this meal to identify with the broken body of Jesus. They are to identify with all whose bodies are broken and abused throughout history—symbolized in their union with Jesus at this time. They are in communion with Jesus' cup of covenant. A liturgical moment from Mark's eucharistic action connects to the moment of Jesus' communion with his disciples.

*Mk 14.26-31*

- Jesus announces their betrayal and dispersal. However, he promises to reestablish the broken community of disciples in Galilee. This is to be remembered by the Gospel's audience: Jesus' promise after the resurrection to gather the disciples in Galilee.
- Peter attests his fidelity to Jesus, even to the point of death. The auditor will see soon what will come to pass with Peter.



*The Taking of Christ* by Caravaggio, 1602.

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*Mk 14.32-50*

- Jesus in Gethsemane: focus is on the inner circle.
- Jesus' anguish is emphatic: his 'soul is sorrowful, even to death' (14,34).
- Encourages his disciples to 'watch', an echo from Mk 13
- Jesus' prayer is in essence 'The Lord's Prayer' to do God's will. Jesus addresses God as 'Abba'—an historical memory—reflecting Jesus' intimacy with God.
- Jesus' encourages his disciples to 'watch' who lack the necessary alertness.
- One of the Twelve acts in intimacy (a 'kiss') to betray Jesus. He is seized in a scene of violence.
- Scene ends tragically as the disciples, 'forsook him and fled—all of them' (14.50).

*Mk 14.51-52*

- A young man who flees naked: Enigmatic reflection on Mark's situation echoing the earlier parable of the sower: New catechumen in Mark's day flees, hides, leaving and abandoning baptismal commitment.

#### FOR FURTHER REFLECTION & CONVERSATION

- Do you know of situations of betrayal, infidelity or failed friendship?
- Jesus is alone, abandoned by his disciples. Do you know of anyone who has felt alone, abandoned or betrayed?

#### IN PREPARATION FOR THE NEXT PRESENTATION

- Read Act Two of Mark's Passion Narrative: Mark 14:43-15:20.

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