



# Sacra Pagina: The Gospel of Mark

*John R. Donahue SJ, Daniel J. Harrington SJ*

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In *The Gospel of Mark* Fathers Donahue and Harrington use an approach that can be expressed by two terms currently used in literary criticism: intratextuality and intertextuality. This intratextual and intertextual reading of Mark's Gospel helps us to appreciate the literary character, its setting in life, and its distinctive approaches to the Old Testament, Jesus, and early Christian theology.

Intratextuality" means we read Mark as Mark and by Mark. Such a reading expresses interest in the final form of the Gospel (not its source or literary history) and in its words and images, literary devices, literary forms, structures, characterization, and plot. Reading Mark by Mark gives particular attention to the distinctive vocabulary and themes that run throughout the Gospel and serve to hold it together as a unified literary production.

"Intertextuality" comprises the relation between texts and a textual tradition, and also referring to contextual materials not usually classified as texts (e.g., archaeological data). "Intertextuality" is used to note the links of the text of Mark's Gospel to other texts (especially the Old Testament) and to the life of the Markan community and of the Christian community today.


Chapters are "The Prologue: The Beginning of the Good News (1:1-13)," "Transitional Markan Summary: Proclamation of the Kingdom (1:14-15)," "The Call of the First Disciples (1:16-20)," "A Paradigmatic Day Begins the Ministry of Jesus (1:21-34)," "Highpoints of Jesus' Work in Galilee (1:35-45)," "The Healing of the Paralyzed Man (2:1-12)," "The Call of Levi and Meals with Tax Collectors and Sinners (2:13-17)," "Fasting, Torn Garments, and New Wineskins (2:18-22)," "Plucking Grain of the Sabbath (2:23-28)," "Healing on a Sabbath (3:1-6)," "Transitional Markan Summary: Healing Beside the Sea (3:7-12)," "Choosing the Twelve (3:13-19)," "The Beelzebul Controversy and the True Family of Jesus (3:20-35)," "The Parable of the Sower, Sayings on the Mystery of the Kingdom of God, and the allegory of the Seeds (4:1-20)," "Four Sayings on Revelation and Two Kingdom Parables (4:21-34)," "Jesus' Power Over the Wind and Waves (4:35-41)," "The Exorcism of the Gerasene Demoniac (5:1-20)," "The Daughter of Jairus and the Woman with the Hemorrhage (5:21-43)," "The Rejection at Nazareth (6:1-6a)," "The Mission Charge to the Twelve (6:6b-13)," "The Identity of Jesus and the Execution of John the Baptist (6:14-29)," "The Feeding of the 5000 by the Sea of Galilee (6:30-44)," "Jesus Walks on the Water and Astounds the Disciples (6:45-52)," "A Markan Summary of the Healing Power of Jesus (6:53-56)," "The Dispute over Clean and Unclean (7:1-23)," "The Syrophenician Woman (7:24-30)," "Jesus Restores Hearing and Speech to a Suffering Man (7:31-37)," "The Second Feeding Narrative: The 4000 (8:1-10)," "Pharisees and Scribes Seek a Sign (8:11-13)," "A Further Misunderstanding by the Disciples and the Conclusion of the Bread Section (8:14-21)," "The Gradual Healing of a Blind Man (8:22-26)," "Peter's Confession, the First Passion Prediction, Peter's Misunderstanding, and the Demands of Discipleship (8:27-38)," "The Transfiguration (9:1-13)," "Healing a Possessed Boy (9:14-29)," "A Second Passion Prediction and More Instructions for Disciples (9:30-50)," "Marriage and Divorce (10:1-12)," "Jesus Blesses Children (10:13-16)," "Riches and Poverty (10:17-31)," "A Third Passion Prediction and More Instructions for Disciples (10:32-45)," "The Healing of Blind Bartimaeus (10:46-52)," "Jesus' Entry into Jerusalem (11:1-11)," "The Fig Tree and the Temple (11:12-25)," "The Authority of Jesus (11:27-33)," "The Parable of the Vineyard (12:1-12)," "Taxes to Caesar (12:13-17)," "The Debate about Resurrection (12:18-27)," "The Great Commandment(s) (12:28-34)," "The Messiah and the Son of David (12:35-37)," "The Scribes and the Widow (12:38-44)," "Jesus' Eschatological Discourse (13:1-37)," "Contrasting Beginnings of Jesus' Last Days (14:1-11)," "Jesus' Final Meal with His Disciples

(14:12-25)," "Prediction of Peter's Denial (14:26-31)," "Jesus in Gethsemane (14:32-42)," "The Arrest of Jesus (14:43-52)," "Jesus Before the Sanhedrin and the Denial by Peter (14:53-72)," "Jesus Before Pilate (15:1-20)," "The Crucifixion of Jesus (15:21-32)," "The Death of Jesus (15:33-41)," "The Burial of Jesus (15:42-47)," "The Empty Tomb (16:1-8)," "Later Endings (16:9-20)."

*John R. Donahue, SJ, PhD, is the Raymond E. Brown Distinguished Professor of New Testament Studies at St. Mary's Seminary and University, Baltimore, Maryland.*

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