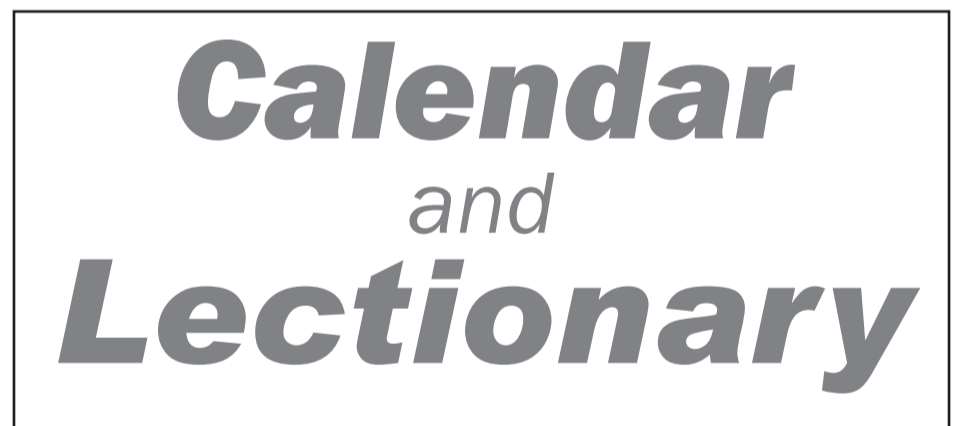


In most versions, Mark's gospel features several possible endings supported by different ancient manuscripts. The shortest and most abrupt ending is considered by most scholars to be the most probably authentic to the original. It concludes with scared disciples wondering what to do in the face of the news that Jesus had been raised from the dead, and perhaps was designed by the original author to act as an invitation to listeners or readers to consider what their response would be to the good news about Jesus. May we as preachers constantly invite that same question!

Mark's brevity makes it a great gospel for story-telling. There is an immediacy and urgency in Mark's description of Jesus and the disciples moving from one encounter or teaching to another. Have a look at how many times Mark uses the word 'immediately' in describing the onward movement of Jesus and his friends. (Some English translations try to use other words for variety and better flow, so the NRSV may show this best.) It is a great reminder that there is an urgency and importance to the task of spreading the good news about Jesus, and we can highlight this as we preach through Mark.

The three-year cycle of the Revised Common Lectionary focusses on a different one of the three synoptic gospels each year, with passages from John's gospel used throughout all three years, especially during some of the special seasons of the year. "Year B" gives the opportunity to focus on gospel readings from the book of Mark. It is indeed the book of Mark which introduces itself in the first verse as the 'gospel' (good news) about Jesus Christ, thus modelling for us that designation which becomes used for all of the first four books in our New Testament. While it is the shortest of the gospels, Mark is thought by most scholars to be the earliest written, and to have provided source material for the later development of Matthew and Luke, the other two Synoptic gospels. Mark provides not only stories, and often exact wording, used by Matthew and Luke, but also its distinctive structure. Rather than covering all phases of the roughly three years of Jesus' ministry with a reasonably proportional amount of focus, the Synoptic gospels each follow Mark's approach, which devotes about half of its length to a description of Jesus' general ministry, primarily set in Galilee and the north, but then the second half of the gospel zooms in on a much shorter period encompassing Jesus' (last) trip to Jerusalem and the events of the last week of his life. In between these two sections, we discover a pivot point made up of three passages, each focused in different ways on Jesus, his identity and his purpose. Firstly, there is the passage with Peter's confession (Mark 8:27-30), then there is a passage where Jesus begins to explain to his disciples that he will face trials and death, along with a challenge to true disciples to 'take up their cross' (Mark 8:31-9:1). Finally the culmination of this focus on Jesus' identity comes with the story of the transfiguration (Mark 9:2-9:10). Each of the Synoptic gospels share this middle 'hinge' with these three stories told one after the other in this order.

Lectionary Notes – Year of Mark



Calendar and Lectionary of the UNITING CHURCH Year B 2020- 2021

'The Uniting Church acknowledges that the Church has received the books of the Old and New Testaments as unique prophetic and apostolic testimony, in which it hears the Word of God and by which its faith and obedience are nourished and regulated...'

The Uniting Church lays upon its members the serious duty of reading the Scriptures, [and] commits its ministers to preach from these...'

Basis of Union (1992 Edition), paragraph 5



UNITING CHURCH IN AUSTRALIA
ASSEMBLY RESOURCING UNIT

* *Seasons of the Word* – Year B – Preaching the Revised Common Lectionary – Editors: David L Bartlett and Barbara Brown Taylor. 4 Volumes. Westminster John Knox Press.
* *Pulpit Resource* by William H Willimon, has become the serious preacher's best homiletical aid for crafting sermons that communicate, all selected and honed to the RCL text and theme.
* *Words for Worship* published by MediaCom Education Inc, contains contemporary, scriptural and relevant prayers based on the RCL especially written for Australian congregations.
* *Prayers to Share – Year B* by David Sparks. Responsive Prayers for each Sunday of the Church Year. An entire year's worth of responsive prayers, written in inclusive, contemporary language.
* *The Abingdon Preaching Annual 2021* edited by David N Mosser, Sermon helps include lectionary based sermons for each Sunday and special liturgical events of the year.

Resources to use with the Lectionary

Barrett, C.K. 2006. *John. 2 volumes*. Translated by Yong Ok Kim et al. Seoul: Korea Theological Study Institute.

Korean Text

Mokhoi and Sinhak *Commentary Series, Commentary on Mark's gospel* (edited by Mokhoi and Sinhak) (Tyranus Academy, Seoul, South Korea, 2009)

Seohe, Seoul, South Korea, 1999)
Dr. Sooram Park, *Commentary on the gospel of Mark* (Daehan Kidockyo

Williamson, Lamar Jr. 2001. *Mark*. Translated by Ki Cheon So. Seoul: PCK Publishing House.

Gnilka, Joachim. 2006. *Mark. 2 Volumes*. Translated by Yong Ok Kim et al. Seoul: Korea Theological Study Institute.

Korean Texts

Woodward, J. *Journeying with Mark: Reflections on the Gospel*. Louisville: Westminster John Knox Press, 2017.

Gundry, R.H. Hare, D.R.A. *Mark*. Louisville: Westminster John Knox Press, 1996.
Boring, M.E. *Mark: A Commentary* Louisville: Westminster John Knox Press, 2012.

Wilhelm, D.O. *Preaching The Gospel of Mark* Louisville: Westminster John Knox Press, 2008.

Commentaries and Resources for the Gospel of Mark

Websites with Lectionary Listing and Links

The Revised Common Lectionary: A Vanderbilt Divinity Library Online Resource <https://lectionary.library.vanderbilt.edu> (includes links to relevant Christian art)

The Text This Week: Lectionary, Scripture Study and Worship Links and Resources <http://textweek.com> (extensive links to a range of resources)

Websites with Commentary on Lectionary Passages

Bill Loader's Home Page <http://www.staff.murdoch.edu.au/~loader>

Howard Wallace's Home Page <http://hwallace.unitingchurch.org.au>

With Love to the World, a quarterly Uniting Church publication, provides daily commentary on all lectionary readings, along with other associated texts. WLW brings good scholarship to readers to help make faith meaningful in daily life. Hymn suggestions and other resources are included. To subscribe go to <http://www.withlovetotheworld.org.au> (*Paid Print Subscription*). With Love to the World now also has Apps available on the Google Play Store or Apple App Store.

Websites with Lectionary based liturgies, sermons and worship activities

Bruce Prewer's Home Page <http://www.bruceprewer.com/>

Laughing Bird Liturgical Resources (Nathan Nettleton) <http://www.laughingbird.net>

Liturgies Online (Moiria Laidlaw) <http://www.liturgiesonline.com.au>

Mustard Seeds (Ann Scull) <http://www.seedstuff.blogspot.com/>

The Billabong (Rev Jeff Showder) <http://thebillabong.info>

Together to Celebrate: Contemporary Christian Music Resources for Worship (Rev David MacGregor) <http://www.togethertocelbrate.com.au>

Sermons, Liturgies, Prayers, and Articles, from a post-liberal, progressive perspective. Rex A. E. Hunt, a retired UCA minister, is a leader in the progressive religion movements in Australia and New Zealand. <https://www.rexaehuntprogressive.com>

Roots - Worship and Learning Resources for the Whole Church. Ecumenical resources for worship from UK groups including Methodist, Church of England and United Reformed Churches. To subscribe go to <https://www.rootsontheweb.com> (*Paid Print and Digital Subscriptions*)

Podcasts covering Lectionary topics

"By the Well" A preacher's guide to the lectionary with Fran Barber and Robyn Whitaker,

Podcast – <https://bythewell.com.au/>,

Community FB page for further discussion – <https://www.facebook.com/groups/455941231724262/>

"Tea with Two Revs" Join Revs Ann and Amanda over a cup of tea and a chat about what's coming up in the lectionary. <https://growingfaithdownunder.wordpress.com/>

How are Sundays identified in this table?

Sundays and other days which are special "Feast Days" are simply identified by their name (eg. Ash Wednesday, Palm Sunday, Christ the King). Otherwise, Sundays are identified by the number of Sundays after the start of a Season (Epiphany 2, Easter 3, Pentecost 16). It is important to note that sometimes one of the Sundays after a Season starts has its own name but it is still counted for the purposes of counting Sundays in that season (eg. Pentecost 1 is named Trinity Sunday, but it is also the first Sunday after Pentecost, so the next Sunday is Pentecost 2). A long standing practice in some Christian traditions counts all the Sundays which are not in a special season (ie. those after Epiphany and after Pentecost). This count of Sundays in "Ordinary Time" (from the same root word as "ordinal" thus meaning "counted time") varies depending on when Easter lands in the year. We indicate this number in brackets in case it is useful in reading lectionary resources from traditions who identify Sundays in Ordinary Time.