

## Gerald Osborne

Gerald has been farming in Wiltshire since 1987. He was ordained in 1999 and is an Associate Priest, Rural Dean of Pewsey and a Canon of Salisbury Cathedral.

He was inspired to learn St Mark in full after being challenged by a sermon at a service in 2011. "I am indebted to

my wife Emma, who patiently tested my memory on the Gospel during many long walks," he says, "and to Colin, who's helped to bring it to life with his staging." Gerald has been a trustee of Send a Cow since 2008. "I am constantly inspired by how the poorest Africans can transform their own lives out of poverty with the help of our work," he says.

## Colin Heber-Percy

Colin is a full time screenwriter, having spent many years teaching philosophy at London University. His film Saving the Titanic won 'Best Feature Film' at the British Independent Film Festival 2013, and his screenwriting credits include Krakatoa: The Last Days, Rome: The Rise and

Fall of an Empire, and the Edwardian drama series Casualty 1900s, all for the BBC. He also wrote the Easter drama, The Preston Passion, and continues to lecture and publish on spiritual-ity, faith and film. Colin lives in Wiltshire with his wife Emma, and he was recently ordained in the Church of England.



# St. Mark's Gospel

**A dramatic retelling  
With Gerald Osborne  
and Colin Heber-Percy**



This performance is in support of the charity Send a Cow, which enables some of Africa's poorest people to build sustainable futures from their own land.

Send a Cow was founded in 1988 by Christian dairy farmers who wanted to help starving families in post-civil war Uganda. Today, it works in seven Africa countries, transforming communities from the ground up.

PROGRAMME

# St. Mark's Gospel

A DRAMATIC RETELLING

## Act 1

It's around 60AD in Rome. For members of a young religious sect there is persecution all round. Their leader, Peter has recently been crucified and St Mark has decided to make a record of the events. Petronius, his hired scribe, joins him to note down every word.

*20 minute interval*

## Act 2

Chapter 8 verse 30 – Chapter 16, verse 8

The work continues long into the night with the drama increasing with every word.

## Introduction

by Gerald Osborne

The year is around 60 AD, in Rome. For the members of a young religious sect there is persecution all around. Their leader, Peter, has recently been crucified...

Very likely this is the time and setting in which Mark wrote his gospel, barely 30 years after the events and certainly within the lifetime of many of the first eyewitnesses. Indeed recent scholarship has reinforced the tradition, that Mark's main source for his gospel was the Apostle Peter himself.

Mark is recorded elsewhere in the Bible as having been with many of the disciples and they may well have met early after the resurrection in his mother's house. One feature of the gospel is how Mark is careful, especially around the passion, to name the witnesses.

Thus, what we have here is very close to an eyewitness account of Jesus's life.

Among the themes of the gospel are that of the identity and authority of Jesus, that identity and authority being revealed through the reaction of others to Jesus. The first sentence is bold and provocative as Mark states "the beginning of the gospel about Jesus Christ, the Son of God" and in many way the rest is his proving that thesis, that claim being grappled with by the religious authorities and the disciples alike.

It is a claim that none of us can ignore and Mark compels his readers and listeners to make up their own minds about it.

"Who do you say I am?" Jesus asks his disciples at the pivotal half way point of the gospel. For me, I cannot think he is anything else but the Son of God, my Saviour and my Lord. And yet knowing that, it is staggering and deeply moving for me each time I recount the passion, the cruel death that Jesus willingly handed himself over to, that he suffered it all for me, and for you.: