

Mark 8:27-35

Saint Mark has two aims in his Gospel: bringing his hearers and his readers to recognize Jesus as being the one he describes in the first sentence of his Gospel, "Jesus the Christ (Messiah), the Son of God," and to confess Him as such. The second part is the confession of the (pagan) Roman centurion, "Truly this man was the Son of God!" (Mk 15:39)

The Jews were hoping (and still are hoping) for the coming of the Messiah. Then everything (they hope) will be put right. He will finally bring liberation. Peace will reign in His time; all will fare well on earth, not just in the distant heaven.

For Jesus' disciples, this question, whether explicit or implicit, must have been at the heart of their hopes and expectations from the beginning. Naturally they wondered (at least in their hearts) whether Jesus was the promised Messiah or not. And they hoped that He was. Thus, Jesus' question, "Who do men say that I am?" was not wholly unexpected. The apostles, who had their ear to the ground along with ordinary people, were able to answer straight off, "A prophet!" That is the way it has been, to this day. Many people see in Jesus no more (and no less) than a prophet. For many people these days, their awareness of His inmost mystery seems to be fading. Many people find it hard to believe that He is God's Son and that all the hopes of mankind are fulfilled in Him. It is a lot easier to regard Him as one of the great prophets in the history of mankind.

"But who do you say that I am?" It is a completely direct and personal question. Not, what do "people" say, what does "everybody" think, but you, personally. To this day, the question is suddenly there in our lives: "Who am I, Jesus, for you? Are you giving me your real, personal answer?"

Peter gives the answer without hesitation, concisely: "You are the Messiah, the Christ." That is not merely a neutral observation. It is a confession of faith that turns into an expression of personal loyalty, an expression of hope: "You are the one we have longed for; you have been our hope for generations already." Peter has scarcely uttered this—surely on behalf of the other apostles, too—when Jesus "applies the brakes": "Don't talk to anyone else about this!" Why is there this ban on shouting out loud such joyful news? Because so many misunderstandings are looming. Because such misconceived hopes will be placed on the Messiah. Because His coming is associated, above all, with political expectations.

How much Peter in particular still has to learn about understanding in what sense Jesus is "the Messiah" is immediately apparent when Jesus starts to talk "quite openly" about the suffering that lies before Him. The Messiah has to suffer, instead of liberating people? Peter simply cannot allow this. Never again will he have to suffer such a sharp rebuff: "Behind me, Satan!" (That is a literal translation.) "Only if you follow me along the path to the Cross will you understand the way in which the Messiah effects His task of liberating people: not by armed forces, but by the powerlessness of love." Not even death can touch love, for "after three days He will rise again." Then you can, and must, tell everyone, "Jesus is the Messiah, the Son of God!"



『誰若願意跟隨我，該棄絕自己，背著自己的十字架。』

二零零九年九月十三日

September 13, 2009

常年期第廿四主日

馬爾谷 8:27-35
譯

薛恩博樞機 著 丁穎達教授

馬爾谷的福音其實分成兩部份。第一部份是今天的福音讀經，伯多祿宣信耶穌是默西亞、受傅者、基督；第二部份是（外教的）羅馬百夫長宣信說：「這人真是天主子！」（谷十五39）

若要達到這雙重宣信、兩個密切關聯的認知，我們必須先經受各種試煉，才能在十字架下，接受最終證明。猶太人曾經盼望（至今仍在盼望）默西亞的來臨。到那時，每件事情都將被扶正。默西亞將帶來解放，祂的時代將是太平盛世；人們在世上就可以享受完美，不需要到遙遠的天國。

因此當耶穌問他們：「人們說我是誰？」一直悉心留意百姓輿論的宗徒們，不假思索地回答：「先知中的一位！」那是人們對耶穌的普遍印象，至今仍是如此。許多人覺得，耶穌至多（當然也至少）是位先知，他們對耶穌最深層奧祕的洞徹似乎正逐漸淡化。難以相信耶穌是天主子，人類的一切希望都會在祂身上實現。「你們說我是誰呢？」這是一個個人的問題。不再是「人們」說甚麼、「其他人」怎樣想，而是針對你自己的問題。直到今天，這樣的問題仍會突然在我們生命中蹦出來：「我是耶穌，你說我是誰呢？你能給我你自己的真實答覆嗎？」

伯多祿不假思索、簡明中肯地回答：「祢是默西亞、基督。」那絕不是一個無關痛癢的中立觀察。那是一個愛的宣言，一個由信仰的宣認而轉化成的個人效忠、希望的表達：「祢就是我們所期待的那一位；祢早已是我們世世代代的希望所在！」

伯多祿從來沒有說過這樣的話，尤其是代表其他宗徒們這樣發言，於是耶穌「急踩煞車」說：「不要向任何人談及這事！」原因是：相當多的誤解正在浮上檯面；那些不切實際的希望將被加在默西亞身上；祂的來臨被別有用心的人摻入政治企圖心。

耶穌公開教訓宗徒們有關祂將要受苦的事以後，頓時凸顯出伯多祿還不瞭解耶穌就是「默西亞」的道理。默西亞怎麼不去解放百姓，而要去受苦？伯多祿不可能允許這種事發生。結果他受到最最嚴厲的責斥：

「撒殫，退到我後面去！」（按字面直譯）「只有跟我走十字架之路，你們才會懂得默西亞怎樣施行解放百姓的方式：不是以武力，而是以愛的無助。」死亡無法戰勝愛，因為「三天以後我必要復活」。然後你們就能、而且必須昭示天下：「耶穌就是默西亞，永生天主之子！」

慈幼中文學校招生

由本堂區主辦的慈幼中文學校現已招收二零零九至二零一零年度新生，凡年齡在三歲以上有興趣學習寫講讀中文的青少年均可報名。中文學校的宗旨是「傳揚中華文化、廣傳基督福音」，堂區希望藉著中文學校能夠使我們的下一代學習和保存中華文化，並且能通過老師、教職員的言行和表樣去發揚基督的精神。

中文學校開課日期為二零零九年九月十九日，上課地點是本堂，時間是每星期六上午九時半至中午十二時，學費及書簿費全年145元。報名表可向詢問處索取，如有問題可向校長 Fanny Ho 查詢。

主任司鐸退省

主任司鐸麥振群神父於九月十四〔星期一〕至九月十八日〔星期五〕參加教區舉辦的教區神職人員週年退省。請各位教友為各參與退省的神職人員祈禱。

慕道班招生

新一屆堂區慕道班將於九月開課，現仍接受報名。請有意慕道者於下一個主日之前將報名表交回堂區辦事處，以便安排。開課日期和時間將稍後通知。

聖地朝聖

溫哥華嘉諾撒校友會，安排在明年五月廿日至六月二日，十四天聖地朝聖之旅，行程包括以色列、約旦、埃及。全程由朱達章神父及湛麗文修女帶領。詳程請參閱佈告板。

常年期第二十四週讀經、福音章節 24th Week of the Year Daily Reading

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|------|------------------------------|----------------|
| 主日 S | 依 Is 50:5-9; 谷 Mk 8:27-35 | 雅 Jas 2:14-18; |
| 一 M | 戶 Nm 21:4-9; 若 Jn 3:13-17 | 斐 Phil 2:6-11; |
| 二 T | 希 Heb 5:7-9; | 若 Jn 19:25-27 |
| 三 W | 弟前 I Tm 3:14-16; | 路 Lk 7:31-35 |
| 四 T | 弟前 I Tm 4:12-16; | 路 Lk 7:36-50 |
| 五 F | 弟前 I Tm 6:2-12; | 路 Lk 8:1-3 |
| 六 S | 弟前 I Tm 6:13-16; | 路 Lk 8:4-15 |

Sunday Collection 主日彌撒捐獻

二零零九年九月五及六日
September 5 & 6, 2009

| | |
|---------------------|------------|
| 主日捐獻 | |
| Sunday Collection | \$2,434.25 |
| 還款基金 | |
| Loan Repayment Fund | \$2,259.37 |
| 維修捐獻 | |
| Roof Renovation | \$ 110.00 |

新學年祝福

九月二十日（即下星期日）在九時半及十一時主日彌撒結束之前，麥神父將會主持「新學年祝福禮」。祈求天主福佑堂區的莘莘學子，在新的學年裡，學問、身心和品德均能夠與日俱進，時常生活在天主的恩寵之中。請堂區所有的學生、教師與及堂區主日學的小朋友和導師，踴躍出席接受這個特別的祝福。

Going to World Youth Day in Madrid 2011?

Have you started planning? The Office of Youth & YAM is planning a WYD 2011 information evening for group leaders and individuals who are interested in making this pilgrimage to Spain in 2011. Join us **Tuesday, September 29**, at 7 p.m., in the Catholic Pastoral Centre Assembly Hall, 8421-101 Avenue. Contact Andrew at yam@caedm.ca for more information.

Annual Red Mass: The St. Thomas More Lawyers' Guild of Northern Alberta

cordially invites you to the 2009 Red Mass and Dinner. The Red Mass is an annual celebration particularly for members of the legal profession, with roots back to the 13th century. Mass will be celebrated at 5:30 p.m. on Thursday, September 24 at St. Joachim Parish, 9924 – 110 Street, Edmonton, followed by dinner at 7 p.m. in the Shaw Conference Centre, 9797 Jasper Avenue, with guest speaker Hon. Warren K. Winkler, Chief Justice of Ontario. All are welcome. Dinner tickets are \$100; contact Nicole at nlother@fieldlaw.com or 780-423-9582

New School Year Blessing

To celebrate the beginning of the school year, Fr. Mak will give a special blessing to all students and teachers as well as the children and instructors of our parish Sunday school at the end of the 9:30 am and 11:30 am Sunday Masses on September 20. Please

Priests for the Third Millennium (P3M) Holy Hour

In celebration of the Jubilee Year for Priests, the Office of Vocations is pleased to present a monthly holy hour of prayer for priests and for the vocation of priesthood in this third millennium. The Holy Hour will consist of praise, adoration, Lectio Divina, intercession and benediction. Inspired by the book *Priests for the Third Millennium* by Archbishop Timothy M. Dolan of New York City (formerly Seminary Rector of the North American College in Rome), the Holy Hour will include a topical presentation focused upon living a Christian life within the call to holiness of the ministerial priesthood and the common priesthood of the baptized. Whether you are a priest or religious, consecrated or lay, single or married, this Holy Hour of prayer is meant to celebrate the gift of the priesthood and to grow in our universal call to holiness and service in the one Priesthood of Jesus Christ.

Place: St. Albert Church, 7 Vital Avenue, St. Albert

Time: 7:30 p.m.

Date: Wednesday, September 16: The Priest of the 3rd Millennium

This Holy Hour will be held throughout the year, on the following Wednesday evenings:

October 14: Humility

November 11: Fidelity

December 9: Obedience

January 13, 2010: Courtesy

February 10, 2010: Integrity

March 24, 2010: Prudence

April 14, 2010: Patience

May 19, 2010: Joy

June 9, 2010: Identity