



**ST. JOHN THE APOSTLE PARISH BULLETIN September 27, 2020**

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**Meetings & Classes on Zoom**

**JP2 Circle** for young adults & youth. Monthly meeting on the First Wednesday of each month via Zoom.

First meeting on October 7 (Wednesday) from 8:30 pm to 9:30 pm with Rosary, Devotion to St. Joseph, learning about modern youth saints, and discussion.

Please contact Father Anthony (fatheranthonyho@gmail.com)

Online or in-person Catechism classes for adults (**RCIA**):

- Class in English on Wednesday from 7 pm to 8 pm
- Class in Cantonese on Saturday from 2:30 pm to 3:30 pm
- Class in Mandarin on Thursday from 10:30 am to 11:30 am.

Online or in-person Catechism classes for children (**PREP**) on Tuesday from 4:15 pm to 5 pm:

- Grade 1 to Grade 3 in-person class (Catechesis of the Good Shepherd)
- Grade 4 to Grade 7 in-person or online (Zoom).

Father Anthony's **prayer groups** are meeting online with Night Prayer, Rosary, Bible Study, and Chaplet of Divine Mercy:

- Prayer meeting in English on Monday from 7 pm to 8:30 pm
- Prayer meeting in Cantonese on Sunday from 7 pm to 8:30 pm

Please contact Father Anthony (fatheranthonyho@gmail.com) to register.

**Maximus defends the human will of Christ**

St. Maximus the Confessor was the greatest Greek theologian of the seventh century. He was born at Constantinople in 580. The emperor Herachus appointed him his first secretary of state.

About this time Monothelism (one-will heresy) gained admission at court. Rev. Alban Butler wrote, "St. Maximus declared himself on every occasion the defender of the faith and of virtue. But neither his example nor advice was followed. Seeing then that his employment was incompatible with his principles, and that he strove in vain to arrest the impetuosity of the torrent, he extorted from the emperor a permission to retire to Chrysopolis, where he took the monastic habit."

Pope Benedict explained the theological controversy which confronted Maximus: "Maximus refused to accept any reduction of Christ's humanity. A theory had come into being which held that there was only one will in Christ, the divine will. To defend the oneness of Christ's Person, people denied that he had his own true and proper human will. And, at first sight, it might seem to be a good thing that Christ had only one will. But St Maximus immediately realized that this would destroy the mystery of salvation, for humanity without a will, a man without a will, is not a real man but an amputated man. Had this been so, the man Jesus Christ would not have been a true man, he would not have experienced the drama of being human which consists, precisely, of conforming our will with the great truth of being. Thus St Maximus declared with great determination: Sacred Scripture does not portray to us an amputated man with no will but rather true and complete man: God, in Jesus Christ, really assumed the totality of being human—obviously with the exception of sin—hence also a human will. And said like this, his point is clear: Christ either is or is not a man. If he is a man, he also has a will."

Maximus spent the last 25 years of his life opposing the "one-will heresy" and succeeded in obtaining its solemn condemnation at Rome by the council of Lateran in 649.

Maximus was banished by Emperor Constans II, and at the age of 82, he was brought to Constantinople and condemned. Maximus' tongue and right hand—so often used to teach two wills in Christ—were cut off. He died soon after in exile.

Rev. Alban Butler wrote that during a public debate with an adherence to the "one-will heresy" Maximus explained that: "being God and man at the same time, the divine and human natures must have their respective powers of volition; that it is an impiety to assert that the will by which he hath created and governs all things is the same as that by which he ate and drank on earth, and prayed his Father to remove from him, if possible, the chalice of his passion; that the will is a property essential and inseparable from the nature, so that in denying Jesus Christ a human will, you strip him of an essential part of his humanity".

This article is the 31<sup>st</sup> and the last one in the series on the Church Fathers. These articles are posted on the B.C. Catholic website. Holy Mother Church encourages us to read Sacred Scriptures and the writings of the Church Fathers. One practical way to read the Bible and Church Fathers regularly is to spend 10 to 15 minutes each day to read the two Readings at the Office of Readings. The 1st Reading is from the Bible, and the 2nd Reading is from the Church Fathers or Church writer.

Nowadays, it is very easy to access the Liturgy of the Hours with cell phone applications. You can download to your phone or iPad: "Divine Office" or "iBreviary". You can prayerful read the two Readings from the Office of Readings each day as Lectio Divina.