

Review: Michael Whelton, *Two Paths: Papal Monarchy - Collegial Tradition*, Regina Orthodox Press, Salisbury, MA, 1998

Pages: 215

Two Paths, One Ditch

While providing important historical interpretations of events and conflicts with the Roman Church, Orthodox apologetics against it are impotent because it is cut from the same cloth as Rome; twin sisters of false Christianity.

This is evident to any Bible believer as the East unites with the West against truth on many un-Biblical doctrines like the Theotokos, Eucharist, justification by works, scripture plus tradition, Original Sin, etc. With so much in common, the book's thesis is cosmetic only, and at base Orthodox and Rome are yoked together and standing strong. As Matthew 12.35 says:

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:"

I) An Insistent Call (pp. 9-25)

From 1965-1995, twenty million Roman Catholics had left the Church in North America.

The heart of Orthodox spirituality is the Eucharist.

Most Roman Catholics do not read Papal Encyclicals or Addresses.

RCs wonder how the Orthodox can manage without an authoritative Papal figure.

The RC Church has turned the Primacy of Honour into one of Church Supremacy.

RCs ask themselves the question, “how can one billion of themselves be wrong?”¹

The Orthodox disavow Sola Scriptura, Sola Fide and Imputed Righteousness.

The RC Church founded the universities of Oxford, Cambridge, and Paris.

The Alexandrian Church is said to have been founded by Mark.

II) Peter and the Papacy (pp. 27-49)

The Orthodox interpret the rock in Matthew 16.18 as being Peter’s confession of faith. In one survey, seventeen RC “fathers” thought it was Peter, forty-four his confession, sixteen Christ, and eight all the apostles combined.

Clement of Rome wrote his letter cAD90.

III) The Seven Ecumenical Councils (pp. 50-87)

Emperor Constantine alone summoned the Bishops to Nicaea (modern-day Iznik in Turkey) just outside Constantinople in AD325. Proceedings were conducted in Greek.

In AD381, Emperor Theodosius summoned the eastern bishops to Constantinople without the pope's knowledge. This council affirmed the doctrine of the Trinity.

In AD431, Emperor Theodosius II summoned a council at Ephesus to answer Nestorius, who denied that God and man were united in Christ, and that Mary was the θεοτοκος.

In *Lux Veritatis*, Pope Pius XI wrote the following: "heavenly Queen...she who is loved and worshipped...her Son, whose Vicar on earth we are."

Emperor Justinian married an ex-prostitute Theodora.

IV) Filioque and the Schism (pp. 88-101)

Papal legates arrived in Constantinople in April, AD1054. On July 16th, three [ex] legates marched into the Hagia Sophia and laid a Bull of Excommunication on the high altar.

V) The Gregorian Revolution (pp. 102-115)

VI) The Donation of Constantine (pp. 116-128)

This document was found amongst the Pseudo-Isidorean Decretals.

King John signed the Magna Carta in 1215, then Pope Innocent excommunicated the rebel barons, suspended Stephen Langton and annulled the Magna Carta.

VII) Papal Infallibility (pp. 129-149)

St Augustine denied salvation for unbaptised babies who died, which is why limbo (*Limbus Infantum* or *Puerem* were created).

VIII) Papal Infallibility Becomes Dogma (pp. 150-167)

On September 8, 1713, Pope Clement XI in *Unigenitus* condemned that “reading of the bible is for everyone”.

Pius IX used intimidating and coercive tactics to get the infallibility passed.

IX) The Opposition (pp. 168-190)

On December 14, 1868, *The Condemnation of Pope Honorius* was placed on the *Index Librorum Prohibitorum*.

Some Greeks wear charms and talismans and brass coins of Alexander the Great attached to their heads and feet.

X) A Choice of Paths (pp. 191-203)