

there was a big, beautiful church in New England - just built and dedicated to
 (Philomena ?)
 - I forget the name - St. - a certain saint - and the very next week the pope
 issued an announcement that on careful examination they had proven such a person
 had never lived - and there ~~is~~ was no such saint - and they had just dedicated
 this beautiful expensive church to this saint - up in New England - I forget
 the name - it was one that had been widely ~~not~~ worshiped, but never investigated.
 And they got to have so many they had to ~~inst~~ institute a procedure - and the
 pope declared this one never had actually ? ? (343) . But they got
 so many it's unwieldy, and they want to keep it down.

Well, Greg^o I didn't think would take us this long - but we have been
 dealing with a/^{good}~~great~~ many various points that are of great importance - not just
 in connection with Greg^o I, but in ~~connection~~ general. And Greg^o I is of
 course of much more importance than the next individual we are going to mention

4. Honorius I (sp.) was bishop of Rome from 625 to 638. And

H I we would not even mention if this were a matter of the bishop of
 some other ~~part~~ place, or of some other position or something - he was different
 from most of the bishops of Rome in the 7th century - and he would not be of any
 great importance if it were not for the fact that since 1870 they claim the
 popes are infallible, and one of the biggest arguments that's been presented ~~not~~
 against the idea of a pope being infallible is that H I advocated
 heresy. He's not like Vigilius (sp?) who under fear of torture - or of
 imprisonment, made a statement that he didn't believe - and then later took it
 back, and under fear again made it again - and thus gave in through cowardice
 several times. H I simply made a mistake. We've already discussed
 him. We've noticed how he was connected with the mon - controversy.
 You might almost say he began the controversy because he suggested the terminology.
 Christ has two natures - that's the great teaching of Chalcedon - He's one person
 with two natures. Yes, but we'll make a little concession to the mono cites,
 hope it's help things out - he's of course got only one will H I says.
 And so the subsequent bishops of Rome strongly declared that of course Christ has
 two natures - ~~not~~ fully God and fully man - you can't be either God or man without a will.