moving rapidly in the direction of true belief in justification by faith and some were teaching that. And from now on it got so that if a cardinal or a bishop would advance anything in that direction, he was immediately subject to trial for heresy and possibly for death for having done sokkxxx and a number of them did suffer while others, seeing what happened to these, escaped. But **they**xwexeapart from this, **XXXX** they wouldn't have had to escape, they would have stayed if they felt like it and their influence would have spread and more and more these ideas would have penetrated the whole body. The Council of Trent drew the line. Beople at the time felt it was a failure. The Pope had deceived them, he had misled them, he had worked these clever tricks so that he was able to control the Council. It was actually this Pope Pius IV was a very clever man but he wasn't greatly interested in these things, he was interested in his own supremacy, that was about all. But he worked with the Jesuits who were more interested in the doctrines than they were in the Pope. They were interested in the theory of supremacy of the Pope, in the theory of the old medieval doctrines - that's what they were interested in. They were interested in maintaining and keeping these things and it was their influence which made the Council of Trent reach conclusions which were contrary to the desire of the overwhelming majority of its members. Now of course those members were not unified on any different sides but they did have various viewpoints, but they were viewpoints very counter to the decisions which actually were taken. And as we notice at the end, the Pope had succeeded - or the Jesuits had succeeded in bringing it so completely under the influence of the Pope, that at the end of the last session the Pope made a statement that nobody define these or explain them except the Pope. council made the decisions but he said, "If anybody doesn't know what they mean, don't discuss it - just ask the Pope, the authority." And