

But the Jesuits made the council, which they feared, become instead an instrument for their support and for the advancement of that which was pleasing to them. And it made the Roman church as it has existed since, be an organization embodying viewpoints which were held by comparatively few in the two or three centuries prior to the Council. Now of course you can find perhaps larger numbers of leaders if you go back five or six centuries who upheld similar views - I mean on the Papal problem. But comparatively few held it at the time when the Council met. Mr. Sutton? (Student question) Yes, Loyola worked out his plan for the Jesuits - the fundamental thing of his plan was that the Jesuits were like a sword which he ~~wielded~~ wielded and his plan was to make them all completely subservient to his purpose and his purpose originally was the extension of the church among the heathen. Then he added to that the extension of the church among the heathen and the overthrow of heresy. Then he added to it a very special loyalty to the Pope. And he, in his general arrangement of the order before his death, made it the definite primary basis of the order, their primary purpose was to bring the world into subjection to the Pope. (Student question) No, no he was not present at Trent. He was not present at any of the sessions at Trent. I forget now the exact year when he died but I do not think he considered himself as a theologian. He considered himself as an administrator and a leader. He knew enough about theology to direct others. You know he didn't even hardly learn to read - or at least to read Latin until he was nearly 30. Of course every educated person of the day knew Latin. But Loyola picked men of great scholarship and clever mind, brilliant debaters and gave them leading positions in the society after putting them through the spiritual exercises and getting them thoroughly subject to himself and that is to the ideals which he held before them, and these were the men who were