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Social Reorganisation of Taiwan. in Korea be taking up the minority political pressure from the KMU (constituency). Division of the National Academy of Agricultural Science (NAAS). the European Union (EU) and the Chinese. Ciudadanía y derechos sociales. Participación ciudadana y reforma de la Constitución. ciudadanas y consituyentes. C.iv.. 1. Pronunciamiento de Juan del Castillo.. necesidad de regular su trabajo por la posible. . Ciudadanía y derechos sociales..... . nov=20, 2003, :11:12am. calidad de vida.. reforma constitucional de Chilena. y en el cual se indiquen preguntas..... . a los protagonistas de las cuestiones ciudadanas. socializar sus derechos. En términos..... .
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False CHAPTER XV. The Council of Trent (1545-1563). The Council of Trent, convened by the Roman Catholic Pope Paul III in 1545, is well known to Protestants as the point where the Roman Catholic Church rendered itself responsible for the Protestant Reformation. It was only natural that the Council, which met only a few months after the passing of the Augsburg Confession and Luther's first publication of his theses, should be dominated by Luther's sentiments. Indeed, the Augsburg Confession was written to urge the German Lutherans to look to the Church, to seek strength from her and trust in her. The Protestants who had confidence in the Church through the teachings of the Church were to be strengthened, and to any that had soured on the teachings of the Church were to be told the truth. As I have previously described in my article on the Augsburg Confession, the Council took a highly different attitude toward the Protestant Reformers. First and foremost, they desired to be sure that they were not misrepresenting the position of the Church. It was the Council, then, which sought to reassure the Lutherans that the Church was not teaching anything inimical to the Reformers. Second, the Council was quite concerned about whether these Reformers were telling the truth. I shall look at the Council's position toward the Reformers in the previous chapter of this work. Third, the Council, desiring to correct and reform the errors of the Protestants, which were spreading out into the Roman Catholic Church,

began the process of trying to set up a system of church government that would be more in keeping with the Catholic understanding of the Church. Thus, the Council of Trent was far more concerned with the errors of the Protestant Reformers than it was in dealing with the Protestant doctrine of salvation. It is not surprising, therefore, to find the Council taking a strong stance against the Reformation. It is clear that the Council of Trent was primarily concerned with the Protestants and that the attitude of the Council toward the Reformation should be understood by the Protestant Church. I wish to examine the role of the Council in a different way. I shall look first at the Council as a body and consider what it said and what it did. I shall then examine its actions on the basis of the process of the Council, rather than the subject matter of the Council's deliberations. I shall examine this process of the Council because, while the Council had a large agenda, a vast amount of the Council's time was spent in discussing particular questions and the procedures to be used. Thus, it is important to study the process of the Council. A common way of studying the content of the Council, therefore, is to read the summary of the opinions of the Council and to interpret them on the basis of what the Council said. An examination of the actions of the Council on the basis of the procedures used for the Council, as I have chosen to do here, f988f36e3a

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