

--The unanimous teaching of the fathers on any given point must be received (neither fathers by name nor church have been defined terms in these previous points).

--The Bible was not to be put into any vernacular expression.

--In Adam the Image of God was lost and man could not be reconstituted as intended. But through the church and its offices that image could be restored, not in this life or course, but in eternity.

This session was closed as Trent was hit by the plague. The death of Paul III also impelled the dismissal. But the work was not over. The delegates went to Bologna but on the disapproval of the emperor, disbanded until a reconvention could be effected.

The second session was convened in 1551-1552 and had six meetings. Charles V controlled Germany and this should have given him a commanding voice. Jesuit influence, etc., and an attempt to mollify the evangelicals with no consideration of their points allowed the council to achieve little. Strong statements on the laity and the cup alienated protestants even further and it was apparent that there could be no hope of reunion. Charles was not well treated by the council--and his role in achieving any lasting reform was negated.

The third session was conducted in 1562-1563. Charles had abdicated and was dead...Ferdinand was the emperor. Pius IV, elected in 1559, was the new pope and a man of diplomacy. The French church was not at the early sessions (Henry II of France was at odds with the papacy) and there was considerable infighting between anti-papal and pro-papal forces. To his credit, Pius IV kept the latter in check and rather managed the council well to further the ends of the papacy. The Lord's actual presence was reaffirmed in both emblems of the sacrament, the decrees of councils were ruled unalterable, and the decisions of the earlier sessions were ratified. While the council did not deal with the protestant problem to any real degree, it did make it possible for the publication of a catechism, a new breviary, and a new missal...all of which could allow the masses of parishioners more understanding in the life of the religious community.