

charges. But writing back to Geneva, Calvin is writing in the heart and the passion of a man who wants to defend, not himself or his personal integrity, but the true Church of Christ which he sought to establish and to maintain in the Swiss city. Consequently, Calvin is ready to deal with the issue at large and to present an effective defense for what had been called the Genevan theocracy.

Calvin does this by answering Sadolet's charges, point by point, whether they be personal, technical, or ecclesiastical. In particular, he comes to his own when he answers an allegory, an allegory proposed by Sadolet, in which that Catholic Cardinal shows a man of Calvin's stature before the judgment seat of God, about to be condemned for dividing the Church. Though his feeble plea is that he had acted in ignorance for what he thought to be best, he is still to be condemned.

Protesting on this point, Calvin takes up the allegory and visualizes this man at the judgment seat of God. In his defense, or in his apology for his action, he pleads for one thing; that which he did was for the maintenance of the true Church, the body of Jesus Christ. His action was not dictated by his heart, it was dictated by the Word of God.

Says Calvin,

"Mine, however, was the unity of the Church, which should begin with Thee and end in Thee. For as oft as Thou didst recommend to us peace in Concord, Thou, at the same time, did show that Thou were the only bond for preserving it. But if I desire to be at peace with those who boasted of being of the heads of the Church and pillars of faith, I behove to purchase it with the denial of Thy truth. I thought that anything was to be endured sooner than stoop to such a nefarious passion".