

was recognized, arrested and imprisoned. While making Calvin the butt of a vigorous attack. He did not receive the support he hoped for from the council. While it may not have followed Calvin in all areas of theology and practice, it was not about to follow a doctrine contrary to the orthodox expression of both the Catholic and Protestant segments of the church. It was not in a mood to condone what all the rest of the church had condemned. Under a death sentence in France and in the Imperial realms, the council heard his case perfunctorily and sentenced him to die at the stake. Calvin seems to have thought this a wicked form of capital punishment and favored hanging...but he did not think the heretic should be released on any grounds. We are told that Calvin saw him in prison and read him a paper on the theological implications of the nature of Christ's person. We are told that Farel ridiculed him considerably. Both of these actions are probable. But he was burned in Geneva in 1553. He was not the only man to lose his life for heresy in Geneva but the total number of such is a part of a fraction compared to those who died in Spain and Italy for evangelical beliefs. The world had not yet come to the point where toleration for other beliefs could be accepted.

II. 6. h Geneva ministries

Peripheral Ministries at Geneva

Well, peripheral might be the wrong word but I have in mind the following things:

The Genevan School

perhaps the most famous educational institution of its time. It was founded by Calvin as a school for instruction in Biblical matters. It fell under the direction of Theodore Beza, Calvin's successor, for whom the Codex is named. He guided it for most of the rest of the century. By the end of the century it numbered over a thousand pupils and was truly international in its student body and faculty. Knox had been there and most of the western thinkers of the next century had some exposure to it. From it came the Genevan Psalter, the catechisms, etc. Its continuing influence far beyond the time of Calvin is one of the reasons why we call his reformation work "international" in scope.

A Refuge Center

For those fleeing from the Roman system, in particular, it was an "open city" to the extent that