

THE PLACE OF THE ACADEMY IN JOHN CALVIN'S POLITY

by
Charles Raynal

On June 5, 1559, the assembly which inaugurated the Academy of Geneva gathered at St. Peter's church.¹ It was a large convocation with highest representation from the syndics and councils of Geneva, joined by ministers of the word, professors and regents of the Academy, and almost six hundred students. The founding of the College was the major achievement of the last years of John Calvin's career. That same summer he would write the preface to the last edition of the Institutes of the Christian Religion. No gift to the protestant churches other than Calvin's great theological work was of more significance or lasting value than his Academy.

Presiding at the Assembly, Calvin climbed into the pulpit, announced the institution and led in prayer. The secretary of the Council read "The Laws of the Genevan Academy" and "The Confession of Faith which the Scholars Will Have to Make and Subscribe." Then Theodore Beza, the school's first rector and Calvin's close associate and successor gave the address.

Beza described the occasion:

In the year of the Lord 1559, and the fifth of June, his day, there appeared a cause of great joy for all men of learning and of faith.

.....

(And whereas) heretofore, the city of Geneva, although God had filled it with his most precious gifts, was obliged to seek, not without disadvantage and difficulty, the instruction of its children in letters and disciplines from the cities and nations that she herself instructed from her own depths in that which is much more important, that is the knowledge of true religion, God, in his goodness, has accorded this Republic that privilege which very few have enjoyed before her of having one and the same city as mother of its knowledge and its faith.²

Williston Walker in his biography calls the Academy "the crown of Calvin's Genevan work" and the final step toward the realization of a Christian commonwealth.³ Its influence over the centuries extended far beyond Geneva both for the students it trained and in the example that it held out. It became the model for protestant education in the arts

¹Charles Borgeaud, Histoire de l'Université de Genève, tome 1: L'Académie de Calvin (1559-1798) (Geneva, 1900) p. 1.

²Ibid.

³Williston Walker, John Calvin, The Organizer of Reformed Protestantism (New York 1906), p. 357.

and sciences as well as the mother of reformed seminaries. It ranked first among the protestant schools for a century after Calvin's death. Its high place is continued today in the University of Geneva.

To judge the place of the Genevan Academy in the polity of John Calvin it is useful to recall the reformer's own humanist education and recount especially his knowledge of the general reform in education that made possible his own contribution through the Academy. Second, we can find in the administration and constitution of the Academy itself a reflection of Calvin's own intentions for the school, preserved in a remarkable document, "The Laws of the Genevan Academy." Finally, looking at Calvin's legacy, we ought to ask about some implications for seminary and church-related higher education today.

I

Two major influences in Calvin's life stimulated and shaped the reformer's ideas about education. The first was his own training by the very best humanist teaching in France. The second was his knowledge of the school founded by one of these humanist scholars, Jean Sturm, in Strasbourg, under the leadership of Martin Bucer.

John Calvin began his own education as the recipient of several benefices in and around Noyons, his home in Picardy, France.⁴ His father, Gerard Cauvin, was a member of the bourgeoisie and served in a number of administrative posts in the city government and in ecclesiastical offices. He was ambitious for his sons and especially for John, whom he sent to Paris in 1523, when he was fourteen years old. He entered the College de la Marche, where he studied Latin under Mathurin Cordier, one of the innovators in humanist education. It was the beginning of a lifelong friendship, and thirty-five years later, Calvin would rely on his former teacher in the organization of the Academy in Geneva.

In dedicating his Commentary on the First Epistle to the Thessalonians to Cordier, Calvin said:

It is fitting that you also should have a part in my labors, for it was under your guidance that I entered on a course of studies, and made progress at least to the extent of being of some benefit to the Church of God. When my father sent me as a boy to Paris I had done only the rudiments of Latin. For a short time, however, you were an instructor sent to me by God to teach me the true method of learning, so that I might afterwards be a little more proficient. You presided over the first class in the most estimable way. You saw, however, that

⁴ François Wendel, Calvin, The Origins and Development of his Religious Thought (New York 1950), pp. 14-45.

pupils who had been trained ambitiously by other teachers produced mere show and nothing of worth, which meant that you had to train them all over again. In that year you came down to the fourth class, since you were tired of having this trouble. This, at any rate, was your intention, but for me it was a singular kindness of God that I happened to have a propitious beginning to my studies.⁵

Later when Calvin's own college for the training of young children was established, the organization of the various classes would reflect just this same concern for learning and advancement by promotion through classes based on real performance.

Calvin's own early Catholicism was reinforced and in part shaped by his move for unknown reasons to the Collège de Montaigu. John Standonck had become principal of the College in 1483, and here applied the principles of the pietistic reform, the Devotio moderna, in the development of French humanism. This spirituality, represented in the Brothers of the Common Life, originated in the Netherlands under the leadership of Gerhard Groote (1340-84). Its diverse forms had in common a strong emphasis on inward piety and a critical attitude toward scholastic theology which had been the vehicle of orthodox catholic theology through the University of Paris since the days of St. Thomas Aquinas (1225-74). The movement had a general and formative impact on the fifteenth and sixteenth centuries through Francesco Petrarch (1304-74), Jean Gerson (1363-1429), Thomas a Kempis (1380-1471), and Desiderius Erasmus (ca. 1469-1536).

Calvin remained at Montaigu for five years and studied philosophy, the church fathers, and heard the faculty struggle with the Lutheran "heresies." He was clearly impressed by the spirituality of the Devotio moderna as it was mediated in distinctive ways into France.⁶ In the Institutes Calvin made his own use of its emphasis on the personal knowledge of God confirming the Word of God in the human heart.

During 1528 Ignatius Loyola (ca. 1491-1556) also attended the Collège de Montaigu, but we have no documentation of an early meeting between the founders of Reformed Protestantism and the Society of Jesus. We do know of Calvin's personal association with a number of the Catholic humanists, Jacques Lefevre d'Étaples, Guillaume Cop, and Guillaume Bude.

Calvin received his Master of Arts by 1529, when he was twenty years old. His father wished him to abandon theology and study law at Orleans, a distinguished faculty among whom was Pierre de l'Estoile, the

⁵ John Calvin, The Epistles of Paul the Apostle to the Romans and to the Thessalonians, edited by David W. Torrance and Thomas F. Torrance (Grand Rapids, Michigan 1962), p. 331.

⁶ Cf. Lucien Joseph Richard, The Spirituality of John Calvin (Atlanta 1974), pp. 97-135, et passim.

ablest jurist in France. Calvin acceded to his father's wishes. While he was a law student, on his own Calvin studied Greek under Melchior Wolmar, a Lutheran from Rothweil. He met a number of other Catholic humanists, and then went to Bourges to study under the Italian jurist, Andrea Alciati. Marguerite d'Angoulême sponsored these bright young scholars and, by her own sympathy for protestant thought, made the University of Bourges, founded in 1463, into a center of relative intellectual and religious freedom.

The death of his father called Calvin back to Noyon. Afterward in 1531, he went to Paris to pursue the "new learning" in a college founded by Francis I. Guillaume Budé asked Erasmus to direct this new institution, but the old scholar declined for reasons of health. However, the center thrived and became the Collège de France. Calvin studied Greek under Pierre Danes and Hebrew under Francois Vatable. These were two of the notable "king's readers" who led this form of higher learning outside the realm of the old University.

Meanwhile Calvin began work on his Commentary on Seneca's "De Clementia" which he published in 1534 at the age of twenty three. With this work Calvin entered the ranks of recognized humanist scholarship, and used its methods of exegesis and exposition on a very high level.⁷ The Christian humanists, including Erasmus and Ulrich Zwingli, found in stoicism an intellectual basis for natural law which they considered to be compatible with Christian ethics. However, the method of Calvin's Commentary was more important than the substance of its conclusions in the long term of his work. Following the techniques of humanistic inquiry, he begins with philological explanation, makes appeals to grammar and logic, notices rhetorical devices and parallels with other ancient writers as well as within Seneca himself. It was this way of studying an ancient text that Calvin refined, applied to the Scriptures, and made into the standard way of interpreting the Bible.

The main aspects of Calvin's education from 1523 to 1532 show that both by his native ability and by the quality of his instruction he gained a remarkable preparation as a leader of the church.

The humanist renewal of education was a real new departure.⁸ Humanism is best understood as an educational reform that shaped and was shaped by the cultural revolution that historians have called the Renaissance. As a movement of reform, Renaissance humanism offered an alternative to the method and substance of medieval university education.

In the Middle Ages a university was a corporation of scholars who gathered together in faculties to teach the various disciplines:

⁷Ford Lewis Battles and Andre Malan Hugo, Calvin's Commentary on Seneca's De Clementia (Leiden 1969).

⁸William J. Bouwsma, "The Culture of Renaissance Humanism," American Historical Association Pamphlets (Washington, D.C., 1973), pp. 7-8. Cf. Borgeaud, op. cit., pp. 21-28.

theology, law, medicine, and the arts.⁹ Very few universities assembled all the faculties in one place. The arts faculty was typically the largest because it prepared young boys for the higher professional disciplines. It was based on the late-classical organization of knowledge into the seven liberal arts.¹⁰ The first division, called the trivium, was concerned with the use of language and included grammar, logic, and rhetoric. The second division, the quadrivium, included the mathematical arts: arithmetic, geometry, astronomy, and music.

Of particular significance for John Calvin's own academic preparation, as well as for the Academy he founded in Geneva, was the changing emphasis within the trivium. Toward the end of the twelfth century, the discovery of the writings of Aristotle revolutionized the University of Paris and set the pattern for scholasticism. The Aristotelian emphasis on a highly intellectual conception of truth placed a premium on the study of logic, de-emphasized grammar and considered rhetoric suspect.

The curricular effect of scholasticism was to consider grammar merely a preparatory discipline for children and to reduce the importance of literary studies, viewing rhetoric and the art of communication "at best as merely decorative at its worst likely to appeal to the passions rather than the intellect and thus pervert the truth."¹¹ So the two main divisions of the trivium, grammar and rhetoric, became trivial.

As an educational reform, humanism restored grammar and rhetoric to the mainstream. In northern Europe Erasmus of Rotterdam brought humanism to its highest level.¹² From the standpoint of piety Erasmus was influenced by the warm, personal Devotio moderna expressed in The Imitation of Christ by Thomas a Kempis. From the standpoint of scholarship, Erasmus emulated the Italian humanists such as the textual critic Lorenzo Valla (1405-1457), who wished to revive classical Latin.¹³ Erasmus devoted himself to making available the texts of classical antiquity, including the Greek New Testament, which he also translated into Latin, and editions of the Greek and Latin church fathers. His emphasis in education was not accepted at the universities in France where scholasticism was in the ascendancy, and therefore new colleges had to develop to teach the languages required: Latin, Greek and Hebrew.

⁹Hastings Rashdall, The Universities of Europe in the Middle Ages, Vol 1 (London, 1936), pp. 4-8.

¹⁰Ibid.,

¹¹Bouwsma, op. cit., pp. 36f.

¹²Ibid., p. 25.

¹³Rashdall, op. cit., pp. 498-501. Cf. Richard Stauffer, "Le Calvinisme et les Universités," Bulletin de la Société de l'Histoire de Protestantisme français, volume 126 (1980), 25-51.

Although English universities are often considered the home of colleges, Paris is the provenance of the collegiate system. Colleges were at first hospicia where arts students came to live at about fourteen years of age. The earliest of these dated from the twelfth century. The Collège de la Marche was founded in 1363 by Maître Jean de la Marche and the Collège de Montaigu in 1314 by Giles Aicelin, the archbishop of Rouen. The medieval college was originally a place of lodging for poor scholars whose families could not afford university training in the city. The master lived there with the scholars but the instruction he might give was subordinate to the public schools in the University.

Some colleges in France became centers of humanism.¹⁴ Guillaume Budé (1468-1544) obtained from King Francis I the establishment of "king's readers" (lecteurs du roi) who taught in houses in Paris which received scholars sent from a given diocese. Mathurin Cordier introduced the new emphasis on grammar and rhetoric into the Collège de la Marche which Calvin entered in 1523. Calvin found friends among the humanist intellectuals and it was natural that he turn to them when he set out to found his own college to prepare young men for the ministry, public service, and later, law and medicine.

Aside from his own early education, the second major influence on Calvin's founding of the Genevan Academy was the example of the one in Strasbourg established by Martin Bucer and Jean Sturm. Calvin was expelled from Geneva in 1538 after the failure of his first efforts to establish a reformed discipline through a church consistory independent of the civil councils. With the beginning of his second term in Geneva in 1541, the General Council adopted his "Ecclesiastical Ordinances" which gave the church of Geneva the authority over its own discipline, independent of the civil government. The "Ordinances" provided for four offices in church organization: ministers, teachers, elders, and deacons.

Calvin describes the doctors or teachers as "the order of the schools," and says that the lecturers in theology, by which he means Old and New Testament, are joined with the ministers in the government of the church. This polity of governance grew in part out of his own evolving role in the Genevan church. He was called originally as "Reader in Holy Scripture to the Church in Geneva." He was a professor before he was a preacher. Of course his work soon included preaching and a host of administrative tasks.

¹⁴ Borgeaud, op. cit., pp. 22f.

Of the kind of teaching he envisioned, Calvin says:

But because it is only possible to profit from such lectures if first one is instructed in the languages and humanities, and also because it is necessary to raise offspring for time to come, in order not to leave the church deserted for our children, a college should be instituted for instructing children to prepare them for the ministry as well as for civil government.¹⁵

The directive in the "Ecclesiastical Ordinances" also requires a place where the courses may be held and for accommodating the children, and a "man learned and expert in arranging both the house and the instruction, who is also able to lecture." He would direct the lecturers in languages and dialectic. Ecclesiastical discipline would govern the school and there would be a separate school for girls.

While Calvin was the pastor of the church of the French refugees in Strasbourg, he was made lecturer in theology at the academy which Jean Sturm was founding even when he arrived. Likewise Calvin was also familiar with the Université des arts et collège de Nimes, founded by Claude Baduel in 1540, also based on the plan of Sturm. Therefore just as Calvin was consolidating his conception of reformed worship, continuing his work on the Institutes, and writing his commentaries on the Scriptures, he also observed the organization of reformed schools based on humanistic ideas of education.

In 1556, fifteen years after he had left Strasbourg for Geneva, Calvin returned. Bucer had left in 1549 and gone to England. The city was in different hands, strictly Lutheran in character, and he was prevented from preaching. However, he was given ovations in the classes of Sturm and of Hotman, a professor of law, and the professors offered their former colleague a banquet. He had been present at the birth of the institution and had returned to review its development.

Throughout these years in Geneva, Calvin had prepared pastors for service in the reformed churches. A school, the Collège de Rive, had earlier been established under the leadership of Sebastion Castellion, but he was dismissed because of his heterodox views and his open defiance of Calvin and criticism of the Genevan pastors. The school languished, and all the while Calvin nurtured the hope of establishing his own academy. For two years after Calvin's visit to Strasbourg, the Council of Geneva was preoccupied with renewing former agreements with Bern which were strained, but at last on January 17, 1558, there appears notice in the Register of the Council "that the Counsellors charged with the fortresses and others [would] visit the place which appears to the best on which to build a college."¹⁶ Considerations of beauty and of health were given to the selection of an open site on a hill in the quarter of the Rive and the Lake.

¹⁵ John Calvin, Theological Treatises (Philadelphia 1954), p. 63.

¹⁶ Borgeaud, op. cit., p. 34.

The first building was completed in 1559 and the entire complex by 1562. The college consisted of classrooms, a great hall, a courtyard planted with elms and linden trees. The buildings have been restored and are today the place of a distinguished lycée. It was built with some public funds but the lion's share came through donations, large and small, given on the conviction that the destiny of the church and of Geneva were linked to that of the school. During the first sixty years of its existence, the college received more than five hundred legacies and gifts.

A turn of events, happy for the Genevan academy, gave the institution a fine faculty. The reformed school at Lausanne had been established by Pierre Viret in 1537 and formed into a college by Mathurin Cordier in 1545. Berne, which controlled Lausanne, refused to give the church the independence of government that Calvin's polity required, and the faculty of the college resigned. Theodore Beza, Calvin's friend and colleague, came first. He assisted Calvin in his lectures and taught Greek in the higher level courses using Demosthenes and Aristotle, in addition to the New Testament. Temporarily he held the chair in Greek.

The rest of the faculty of the Academy at Lausanne came to Geneva at one time along with a good number of students. Jean Haller, first pastor at Berne, accused Calvin of planning the event in advance, but it was not so. On the assumption that he would have to build his own faculty before the arrival of Beza, Calvin had corresponded with several well known scholars in France to ask them to serve.

The administration of the school was carried out in accordance with "The Laws of the Genevan Academy" which were probably written by Calvin himself.

The authority of the church in the governance of the school and in the substance of its teaching was affirmed in several important ways consistent with Calvin's ideas in polity which held that church discipline was not to be surrendered to civil councils. First, students at the higher level were required to subscribe to a "Confession of Faith that the Scholars will have to make and subscribe in the hands of the Rector." Second, the classes themselves at all levels in the Academy were conducted in an atmosphere of worship and education in the fundamentals of the faith. Third, faculty and administrative appointments were made by the company of ministers and professors, who then presented the names to the Council, who gave the office their authority under civil law. The Confession began with this paragraph:

I protest an intention to follow and to hold the doctrine of faith as it is contained in the Catechism of this church, and to submit myself to the discipline which is established therein, and to belong or consent to no sects which trouble the peace and union¹⁷ that God has put here according to his Word.

¹⁷ John Calvin, Opera Selecta, Volume 2, edited by Peter Barth and Dora Scheuner (Munich 1952), p. 374. My translation.

The word "protest" is used in the sense of "make a solemn declaration." The students were protestants in that fundamental sense of the word. Therefore the first ones to enroll vowed to be no part of Catholicism. In addition the protestation meant taking a stand against the anabaptists and the other sectarian groups with which Calvin had struggled. Then in the twenty articles that followed in the Confession, the students in higher studies committed themselves to the orthodox church traditions as defined at Nicea, Ephesus, and Chalcedon, along with the reformed understanding of justification, the sufficiency of Scripture, the necessity of the ministry, the sacraments, and the divine authorization for the orders of civil society.

Gradually students were accepted in the Public School who did not sign the Confession, and in 1576, it was required only of professors and regents. It was set aside so "Lutherans and papists" could "come and profit." In addition it was judged unreasonable to press the consciences of students before they understood what they were signing. Finally the Confession for students was removed because the Academy wanted to lift any pretext from Lutheran universities from imposing the Confession of Augsburg on reformed students.

The Academy or College, as it was alternatively called, was modeled on the academic reform already described.¹⁸ It separated and coordinated primary and higher studies, yet held them together in one institution. The first major division was called the Private School (Schola privata); the second, the Public School (Schola publica). The Private School consisted in seven graded classes. In the lowest or seventh class the child of eight or nine learned to read and write in French and Latin. In the fourth he began Greek. In the third he read Cicero, Virgil, and Caesar; in the second, Homer, Xenophon, and Polybius. In the first class the student perfected style and expression, studying the orations of Cicero and Demosthenes with a view toward mastering the art of communication. Within the classes the scholars were divided into groups of ten "without regard to age or house" (social standing) but only "according as each one could profit." The first student of the group acted as a monitor. The regents, the teachers in the Private School, reported to a principal, who was in turn subordinate to the rector of the whole school.

Each April the classes were given a topic in French upon which they were to write an essay. Then they were to translate it into Latin. The work was done without reference to a book. The examinations were given by other than their own regents and graded by professors in the Public School. Promotions were made and prizes given to the first two students in each class on the first of May. Then the academic year began again for the full twelve months, except for three weeks vacation at the time of the grape harvest. In summer the classes began at six a.m. and in winter at seven a.m.; the last class ended at four p.m. Breakfast was taken after an hour and a half of early morning instruction, for half an

¹⁸Ibid., pp. 364-374. An English translation of the Laws of the Genevan Academy is given by W. Stanford Reid, "Calvin and the Founding of the Academy of Geneva," Westminster Theological Journal, 1955, pp. 22-33.

hour, "without noise and with prayers." Dinner was taken at home before eleven. Immediately after they returned and practiced singing psalms until noon, then having lessons until one. On Wednesdays there was a sermon in the morning, but free time in the afternoon. On Sundays there were two sermons and catechism. Moral discipline was administered by a reproof and admonishing; it is stressed that the regents and the principal should set good personal examples, be of "kindly spirit and not at all rude." There is no explicit provision for corporal punishment or expulsion.

In contrast to the carefully structured Private School, the Public School had no graded classes. Higher studies began for students of about sixteen years, based on preparation in the college. Students were required to subscribe with the rector and sign the scholars' "Confession of Faith." Then they attended lectures in arts and theology. There were twenty-seven hours of lectures each week: three in theology, three in Interpreting the Old Testament; five in Hebrew grammar; three in moral philosophy (Aristotle, Plato, or Plutarch, or some Christian philosopher); five in Greek poetry, history or orations; three hours in physics or mathematics, five hours in dialectics and rhetoric. Each day at six a.m. a sermon was preached. The last lecture ended at five p.m. Saturday afternoons practice sermons were given and critiqued by the minister in charge; monthly, theological themes were written and defended. Sundays were spent hearing sermons. Aside from these expectations the higher level students were very much on their own!

From the very beginning the Academy was full of students. The first year there were 280 in the seventh class alone, and the Public School enrolled 162 students the first three years. Most of them came from foreign countries, and all the French speaking countries with protestant communities applied to Geneva for pastors and teachers. Calvin wanted to meet the need and spread the influence of his reform far and wide. In addition Calvin wanted to add faculties of law and medicine, but this task was left to be achieved by Beza after Calvin died in 1564.

Of the many important protestant leaders who came through Geneva and attended the Academy were Olevianus de Trèves, author of the Heidelberg Catechism and professor at Heidelberg, Florent Chrestian, preceptor of Henry IV; and Thomas Bodley, the founder of the famous library at the University of Oxford. When Calvin died, five years after the Academy was founded, there were 1200 pupils in the Private School and 300 students in the Public School. In that time the total population of Geneva was about 12,000.

Beza said of the situation on May 4, 1564:

This number increases every day such that it appears to me that God, as he has done so far, wishes to increase the assembly of his own, before the eyes of Satan and in spite of the rest of the world plotting against us.

¹⁹ Borgeaud, op. cit., p. 63.

Conclusion

By any standards of human excellence the Academy of Calvin was a remarkable achievement. It brought into the protestant consciousness the best innovations of humanistic scholarship. It trained generations of reformed leadership. It was the model for all the Huguenot seminaries and for protestant education at Heidelberg, St. Andrews, Glasgow, Edinburgh, and Leyden. The legacy is with us today in protestant education at the college and seminary level.

For many obvious and fundamental reasons, the precise forms of academic training and communal discipline in Calvin's academy would not be possible or appropriate today. The Renaissance which was beginning at the time in northern Europe has come. The counter-Reformation, Rationalism, and the Enlightenment have left their marks. The scientific, industrial, and technological revolutions have transformed the way we live and think. Because we live in a secular, pluralistic, highly mobile culture, to suggest that there are or ought to be complete correlations between modern pedagogy and that of the reformation would be unwise. The same could be said of the administration of Calvin's academy, both in its ties to the civil government and in its sixteenth century conception of personal discipline, piety, and morality. The attempt to duplicate today what Calvin accomplished in education in mid-sixteenth century Switzerland might be considered tantamount to the sectarianism Calvin himself proscribed.

However, the establishment and pedagogy of Calvin's academy have much to teach us, and we can learn much from the legacy the Academy in Geneva has left us.

One obvious gift Calvin's Academy offers is for the seminary, devoted to the training of ministers of the church. Alexander Ganoczy has investigated the library of the Academy with a view toward ascertaining directly the kind of instruction given. The catalogue of books confirms the practice of the intentions of "The Laws of the Genevan Academy" which had as its chief purpose the bringing together of the discipline of theology with the practice of the pastoral ministry.²⁰ Before the Council of Trent there was a nearly complete divorce between university theological teaching and the preparation of the priests for the parishes. On one hand the faculties of theology, which were powerfully developed during the Middle Ages, produced an elite of "doctors" and "masters" as well as rival "scholars." On the other hand there were the numbers of clerics of poor learning and culture who served the good people of the churches their weekly ration of sacramental and other rites. This decadent situation was satired by Erasmus, Rabelais, Sebastian Brant and Heinrich Bebel, among others.

In the light of today's secularization of university religious studies and the pressures toward professional technique in the ministry, the task of seminary education in the reformed tradition is

²⁰Alexandre Ganoczy, La Bibliothèque de l'Académie de Calvin (Geneva 1969), pp. 134-136.

to bring together the best achievements of theological learning with the personal intention to serve in building up the worship and work of local congregations. Calvin gave the teaching of Bible and theology the ascendancy over the disciplines of the monastic life and the sacramentally and liturgically oriented clergy, and the authoritarian bureaucracy of the established church. Reformed pastors reflected in the conduct of their ministry the major concerns of the education in Calvin's academy, namely the explication of the Bible and the theology of the church and the care for the life of faith and obedience.

The academy had a rigorous academic discipline. The young people who came there, whether destined for the pastoral ministry or the lay service of the community, received a broad humanist education, emphasizing the use of language and effective communication in writing and speaking. The exposition of the Bible was too important to be left to the ill-informed and it was the center of the curriculum at the higher level. But this emphasis was balanced with the broad witness of Christian antiquity. Large place was given to the early Greek and Latin theologians. The academy was throughout open to the Greco-Roman philosophers and moralists.

If it is not possible today in undergraduate education to rely so heavily on classical languages and literature, nonetheless we can say that both the church and society need men and women who study the liberal arts and can think about human issues with learning and communicate effectively. Even computers cannot communicate unless those who use them have considerable gifts of language and culture.

The well-being of the church is at stake in the intellectual formation of young people in preparation both for church vocations and service as lay people in the public realm. The church-related college where the consciousness of the church, its best intellectual heritage, its worship, and its ethics are cultivated and loved is indispensable for the future well-being of the church and for keeping the possibility of Christian vocation strong in a secular society.

The development of the Academy in Geneva tells an important part of the story of the reformed churches. In its establishment as an institution and through the kind of education it inculcated we have received a great gift. Now we have the task of renewing our church and our personal vocation as Christian people by a comparable commitment to faith and learning.