

AUTHOR 박희규

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박 회 규
(선교신학)

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I. Introduction

The establishment of the Geneva Academy was the most important missiological event¹⁾ in the last years of John Calvin²⁾, the great Reformer. A great deal of Calvin's energy was devoted to the development of Genevan Academy(Reyburn 1914, 293; Wallace 1990, 97-98; Williston Walker 1906, 357). Williston Walker, in his biography of Calvin, calls the Academy "the crown of Calvin's Geneva work"(Walker 1969, 359,367). James MacKinnon sees the city of Geneva as a "center of militant evangelism" and John Calvin as a "director of the evangelical mission"(1962, 195).³⁾ W. S. Reid agrees with MacKinnon's view on Geneva as a "missionary center" and Calvin as "the stimulus and the director"⁴⁾ of the missionary activities of Geneva (1983, 72; 1955, 1). Philip Hughes (1973, 40) recognizes the Genevan church as a "school of missions." The Academy

- 1) Calvin and his fellow Reformers have been criticized by some scholars in their neglecting on missions(Verkuyt 1978, 19; Latourette 1944, 10; Warneck 1901, 19). However, Bosch (1993, 241), Scherer(1989, 10), Beaver(1973, 56,57) and Hughes(1973, 40,41) claim Calvin's (Reformers') missionary vision with reevaluating his theology providing a lots of missiological implications and activities which are related missionary enterprises. Van den Berg (1959, 181) says that Calvin and the Reformers' strong missionary zeal was dimmed by theological misunderstandings.
- 2) The Academy was built in 1559; John Calvin died in 1564. Calvin, as a reformer, like Luther, Melancton, Zwingli, and Bucer, placed a high estimate on education. The Reformers insisted that "Ignorance is a tool of the Devil"(Bratt 1958, 43; Wallace 1990, 97; Singer 1989, 56). Calvin's interest in Geneva was primary religious education, even through his own interpretation of his duties was the city an example of a Christian community, a refuge for the oppressed Protestants, and a center of the missionary center (Hughes 1973, 40).
- 3) He states like that "The founding of the academy [Academy of Geneva] was in part actuated by the desire to provide a supply of trained evangelical missionaries" MacKinnon 1962, 196).
- 4) Charles Chaney (1964, 24) sees "the missionary dynamic in theology of John Calvin," which is the title of his article on reexamine the concept of the mission of the church in calvin's theology.

surely is the heart of Protestant and Genevan missions as a training center. Its influence over centuries extended far beyond Geneva for the education of missionaries (ministers) of the Word and of lay leaders. It became the model for the parent of Reformed mission-centered seminaries(college, university) as well as Protestant education. Its influence was great to the later Calvinistic missionary movement after Calvin's death as well as in his lifetime. And the Academy ranked first among the Protestant schools for a century further Calvin's death. Its high place also is continued today in the University of Geneva.

Calvin's Genevan Academy made possible the rapid expansion of the Reformed faith in western Europe. Calvin did not build Genevan Academy as a missionary training institute in modern concept. Genevan Academy, however, holds some important implications for missiological education and the world mission.

II. Calvin's Educational Background and his Philosophy

1. His Educational Background⁵⁾

In 1523 Calvin started on his university career as a fourteen years old boy student at the University of Paris with the aim of studying for the priesthood in the Roman Catholic church. At the *College de la Marche* he met Mathurin Corder who one of the inventors in humanist education, studied Latin and French under the teacher. It was the beginning of a lifelong friendship, and thirty-five years later Calvin incited him, a former teacher, in organization of the Academy in Geneva.

He studied philosophy and the church fathers and made a friendship with a number of Catholic humanists. He studied law at the university of Orleans with a

5) See more details in *John Calvin: A study in French humanism*.(Q. Breen 1968), McGrath (1990, 21-67), George (1990122-123), W. Reid (1955, 2,3).

good relationship with a number of other Catholic humanists there. In March of 1531, father died, he decided to stay in Paris and applied himself fully to the study of the humanities. In 1532 at the age of thirty-three, he published his first scientific book, a commentary *L. Annaei Senecae libri de clementia*. With his great scholarship he applied his exegetical method to the Scripture, and made it the standard way of interpreting the Bible. After some scholarly work by August 1536, he published *Institutio religionis Christianae*, which became the most famous and influential of all Calvin's writings. At Paris, while he spent a number of years, he gained a first-hand knowledge of a differences between the old and new ideas, and also took the new approach to pedagogy and the validity of the new theories concerning teaching. As Wendel has pointed out, "Calvin is always, more or less, the humanist which he was in 1532," the year in which he published his one completely humanism was to be a determining factor in his whole approach to the question of education. His educational ideas based on humanism later was fully developed in the Genevan Academy in order to transmit Reformed faith to western Europe and the other countries.

2. His Educational Philosophy

While Calvin's humanism was apparent in the program of the Academy as mapped out, it must be kept in mind that he was definitely not a humanist in his interpretation of the origins and source of man's capacity. But one has to consider this fact: The education of Academy was in many ways typically humanistic, though later some Calvinists denied this. However, one thing is it gives no little emphasis to rhetoric and elegance of expression. Also, it stresses greatly on the ancients, the only modern work used being the Latin-French Catechism. Moreover, Calvin did not stop with the Christian fathers, but rather went back to the pagan writers who were the Authorities in matters of language and expression (Reid 1982, 17,18).

Calvin insists that as a result of the fall, man was deprived by God of all his "spiritual gifts." He lost his ability to understand what Calvin calls "heavenly things"—those things which belong to the pure knowledge of God and his Kingdom, to true justice, and the blessedness of the future life. When it comes to the knowledge of such things all the philosophers, said Calvin, are "blinder than moles." The consequences of the fall, however, did not deprive man of his "natural things." Man's ability to deal with "earthly things" was only partially impaired. Therefore, the mature man still retains a significant measure of ability to conduct political affairs, and a certain measure of moral discernment (Wallace 1990, 102-103). In this sense, Calvin expressed his opinion of the liberal arts and sciences. He wrote, "How richly deserving of honor are the liberal arts and sciences which polish man so as to give him the dignity of true humanity." "The things which the philosophers teach," he insists, "are true, not only pleasant to learn, but useful, and well put together similar sciences, by the work and ministry of the ungodly" (Wallace 1990, 101).

In summing up, one might say that the basic objective which he has in mind was the inculcation of the knowledge of God and His works, for Christian service. This knowledge was to come to man by two media. One was history and nature, represented by the thought of the ancients and by natural science. But these of themselves were completely inadequate apart from the Scripture, read with the enlightenment of the Holy Spirit, which alone enables men to obtain the proper perspective. Calvin saw education as a means to the glorification of God and the edification of the church through the exposition of God's truth in such a way that the people of God might learn to worship and serve Him as they ought. Calvin surely saw Christian education as an essential tool for Reformation of the church and world evangelization through the equipped propagators of the Word.

III. History of the Establishment

1. School before Calvin

There were one or two private schools in the city of Geneva as early as the beginning of the thirteen century, but it is not likely that the instruction given in them attained a high standard, or that it reached the mass of the citizens. In the end of the fourteenth century a grammar school was opened under the care of *Jean de la Ravoire*.

In 1428 the Council of Geneva established a public school. Free instruction was given to all and taught grammar, logic, rhetoric, arithmetic, astronomy, geometry and music. In 1531 the Council ordered it to be closed because of a lack of a teacher and disorder of the students.

2. Schools after Calvin

In May of 1536, under the leadership of Calvin a school opened with plans for instruction in French, Latin, Greek, Hebrew, Rhetoric and dialectics. The school was closed when Calvin was exiled (Reyburn 1914, 281; Reid 1983, 8).

In 1542 of Calvin's returning to Geneva, one of his first interests was education. In the *Ecclesiastical Ordinances* of 1541 he once again expressed his deepest desire to get a school or college working on Reformed principles. His visit to Strasbourg in 1556 gave the final inspiration and example. Besides the Gymnasium of Strasbourg, Calvin also knew about the Academy of Melancthon at Wittenberg. He had met the *praeceptor Germaniae* in 1540 or 1541 and a close friendship developed. Melancthon had published his *Leges Scademiae* in 1545.

In January of 1558, Calvin approached the council once again, and this time he succeeded in persuading it to appoint a committee, to secure a site, and to get

plans for a building. More peaceful days would be required before very much could be achieved.

3. Opening the Geneva Academy

1) Opening Ceremony

On June 5, 1559⁶⁾, the Academy of Geneva was opened with a public service held in the Church of St. Peter under the authority of the Lords Syndics of the city. The four syndics and all the councilors were there in their robes of office. The ministers were there. Most of the leading citizens were also there. The recently appointed professors and regents were also there, and 600 of the students and scholars.

Calvin presided and opened the proceedings with prayer. Then he called Michael Roset, the Secretary of State, to read the Laws of the Academy (*clara voce et gallico*), the Confession of faith, which all the students had to sign, and the oath to be taken by all professors and preceptors. Then he intimated that Beza had been elected rector by the ministers, and that the election had been confirmed by the Council.

Beza delivered an address⁷⁾, in Latin, on the advantages of an Academy,

6) At this time, Calvin finished the last edition of the Institutes of the christian Religion, worn out by his heavy works.

7) Beza described in his address: In the year of the Lord 1559, and the fifth of June, his day, there appeared a cause of great joy for all people of learning and of faith. [...] I implore you, in the name of God, not to be unfaithful to yourselves. There is a celebrated statement of Plato's that knowledge, if separated from justice and virtue, is only skill and not truth. [...] You are assembled here, not like the Greeks, to take part in the exercise of intellectual dexterity or to behold the display of noble physical powers, but to undertake the earnest study of the highest truths and the most excellent sciences, to fit yourselves for glorifying the name of God, or becoming the blessing and ornament of your country; you have come here that, at the last day, you may, with all confidence, give an account to the Lord of the holy combat to which He has called you. [...] Therefore, the city of Geneva, although God had filled with his most precious gifts, had

passing in review all the institutions which had passed the torch of learning from generation, from the schools of the patriarchs and those in which Moses learned the wisdom of the Egyptians to the brilliant academies of Greece, and from those to the schools of Charlemagne and to the institution of Academy.

Then he congratulated the Council on giving Geneva a share in the glorious work of diffusing knowledge that was free from superstition.

Beza's speech was a manifesto, a declaration of and Calvin closed the proceedings with a speech, in which he formally thanked the Council for its presence and patronage, exhorted the members of the Academy to do their duty faithfully and announced that the work of the classes would begin on the following day.

2) Staffs

To find staffs, obtaining the services of well-qualified, is always something of a headache. But, fortunately (providentially) Calvin's problems in finding a faculty were solved for him when troubles occurred in Lausanne between the authorities and the faculty of the Academy (Lewis 1994, 38).

These were Thodore Beza⁸⁾ who became the first Rector of the Geneva Academy, Antoine Chevalier professor of Hebrew, Francis Beraud professor of Greek and Jean Tagaut professor of Arts, the rest of the faculty of the Academy at Lausanne came to Geneva at one time along with a good number of students on March 5, 1559. They were immediately appointed to that city's new

difficulty in seeking the instruction of its children in letters and disciplines from the cities and nations that she herself instructed from her own depths in true religion, a much more important subject matter. Now God, in his goodness, has accorded this republic that privilege which very few have enjoyed before, namely, having one and the same city as mother of its knowledge and its faith(Gerge 1990, 120; Wallas 1990, 99).

8) Beza was Calvin's right-hand man and his successor. In his mental equipment was very like Calvin's (Walker 1990, 363). Beza was better equipped than Calvin to be a university present (Wendel 1963, 195).

establishment. Thus on March 16, 1559, the Academy of Geneva was ready to begin (Reyburn 1914, 283; Tailor 1957, 16; Walker 1969, 362; Reid 1982, 10; Wallace 1990, 98; George 1990, 127).

Those who announced the names of the teaching staff in the opening ceremony, were like below: Theodorus Beza, a minister, as Rector; the three professor: Antonius Cevallanius (Hebrew), Franciscus Beraldus (Greek), Johnnes Rendonius (Class 1), Carolus Malbueus (Class 2), Johnnes Barbirius (class 3 and principal of the College), Gervasius Enaltus (class 4), Petrus Dux (class 5), Johnnes Perrilius (class 6), Johnnes Laureatus (class 7), with Petrus Daqueus as cantor, and John Calvin with Theodorus Beza as professors of theology, without professorial title, by turns each a week (Hoogstra 1959, 206).⁹⁾

IV. The Purpose of the Academy

Calvin's object in founding the Academy of Geneva was twofold. One was to train Ministers, to equip young men for the apologetic against Roman Catholicism. The other was to give opportunity for instruction to the children, as future leaders of the societies and the nations which they came from, for the Kingdom of God (for service in the government). The Academy was not intended as a school for everyone. There were no plough-lads, no butcher's boys, no shoemakers and no girls (Lewis 1994, 46).

Calvin set the school in a local and a European context of both reformation and evangelization by the Reformed faith through the trained people of God. The Genevan Academy did not solely a seminary. However, it was not a secular

9) The salary of the professors was fixed at 280 florins and supply the housing (Reyburn 1914, 134). Henry (1849, 323) writes, "Between 1590-90, Academy was supported by a collection made in English, Beza was in charged of this." In financial matter it has international connection.

university either. At that time the parents of Protestant noblemen sent their children to this Academy instead of being tutored under the Catholic school. It charged no fees (until 1584) and it awarded 'tesimonia' instead of licenses of degrees (Lewis 1994, 47).

Calvin believed that a man could be helped to become "human" by education. Kampschulte, the famous Old Catholic professor at Bonn University, remarks:

The Calvinistic school is to educate the whole man, not merely his intellect, but also his character and will; It is to give him a footing for the whole of life. Along with the didactical side, it emphasizes more than any other the pedagogic work of the school.

V. Constitution and Curriculum

1. Constitution

In the *leges Academiae Genevensis*, that in all probability was Calvin's work¹⁰⁾, the necessary Regulations and Rules are given for the public school and for the private school and the Rules for some general actions. This Academy's laws and regulations, the most important part of the opening ceremony, was presented to the audiences.¹¹⁾

10) Some have denied this, but there seems very little doubt that Calvin wrote (Reid). Fred Graham insists that it was written by Calvin himself, give us about his own personal attitude to the humanities (Wallace 1990, 99).

11) The *leges* was described under several headings: The order established for the College of Geneva by our magnificent and very honorable syndic and Council 1) The order of the Regents of the college 2) The Principal of the College 3) The Scholars of the College 4) The Laws of the Seventh Class 5) The Laws of the Sixth Class 6) The Laws of the Fifth class 7) The Laws of the Fourth Class 8) The Laws of the third Class 9) The Laws of the Second Class 10) The Laws of the First Class 11) The Rector 12) The

Calvin apparently took his educational views from a notable educator with whom he had worked in Strassburg, John Sturm. Sturm's school served as model for the Academy of Geneva.

2. Divisions of the Academy

The institution was divided into two sections: The schola privata, the elementary section with seven grades, teaching children up to about sixteen years; the schola publica, the advanced section which was to give university training. The divisions were more clear-cut and the movement from class to class more definite. With this clear-cut set of regulations, Calvin was one of the first educators to set up a system which was easily understood and easily operated (Reid 1982, 11). Thus, Calvin's Geneva plan was better than that of Strasbourg.

1) Schola Privata

The schola privata (college) was divided into seven classes. In each class the scholars were grouped in tens according to progress and abilities (Walker 1969, 364). In the earliest year (the seventh grade), the Latin-French Catechism was to be basic source for reading, spelling and pronunciation. Within two years, however, Virgil's *Bucolics* were to be used, followed by the *Epistles* of Cicero, the elegies *De Tristibus* and *De Conte* of Ovid, the *Commentaries* of Caesar, the *Aeneid* of Virgil and the orations of Isocrates. History was to be found in an analysis of Cicero's speeches.

When the pupil had progressed sufficiently to be able to read Greek, which he was expected to do in two years, he was to study Seneca, Xenophon, Polybius, Herodian, Demosthenes and Homer. Added to all of these the Gospel of Luke and some of the apostolic letters were also employed.

Vacations 13) Promotions 14) The Public professors 15) The Public Scholars 16) Oath for the Rector 17) Oath for the Professors and Regents.

A student who had come through this course successfully, although lacking mathematical and scientific training, would know how to read, thinks and express himself, capacities which with all our improvements we usually fail to develop modern educational institution(Reyburn 1914, 14).

Each year at the end of April, the classes were to be given a topic in French upon which they were to write and essay according to translate it into Latin, and Calvin, having a strong belief in the doctrine of original sin, insisted that other teachers than those who had trained them during the year should invigilate in the class rooms where the students were writing. When essays had all been corrected by the rector and the public professors, promotions were made and prizes given to the two best students in each class (Walker 1969, 365).

Discussion and debate on theological problems were not employed in this course. There was only continual religious teaching. Discussion and debate on theological problems were not employed in this course. There was only continual religious teaching.

In the course the great emphasis was laid upon the means of apprehension and of expression. Unlike most educational institutions of the time, the Geneva Academy insisted on a thorough knowledge of both Latin and French, as high honor as the classical tongue (Reyburn 1914, 14).

2) Schola Publica

The higher instruction was given in the Scholia publica by "public professors" of Hebrew, Greek, and philosophy, or "arts", and by Calvin and Beza as instructors in theology though without professorial title (Walker 1969, 364¹²⁾). The classics still occupied a large part of the student's attention, but not so much because of their form as by virtue of their content. There were twenty-seven hours of lectures each week: Three in theology, three in interpreting the Old

12) Monday, Tuesday and Wednesday the Schola publica was crowded with the lectures in theology which were given by Calvin himself and Beza in alternate weeks.

Testament, five in Hebrew grammar, three in moral philosophy, five in Greek poetry, history, or orations, three hours in physics or mathematics; five hours in dialectics and rhetoric. There was not, of course, a subject under the title of "mission."

Here there were no graded classes, the students being received by inscription and signature of a confession of faith. They were allowed comparative freedom, as in a modern German university(Wallace 1990, 365).

The school offered many non-theological courses for the students as indispensable ones in the rare education of future Christian leader of the society and future ministers of the Word in come and foreign country.

All students had to attend the theological lectures, or would-be ministers (missionaries) were expected in addition to try their hand(on Saturdays) at public pronounced exercises in biblical exposition. However there was not a specific training for pastoral(missionary) duties in part of the curriculum.

VI. Campus Life

1. Rules of the Schola Privata

A special note must be made of those who are absent or inattentive, and they may later be punished in public. All pupils must be in their classrooms at a prescribed time: 6 a.m. in summer and 7 a.m. in winter.

The pupils must be grouped in units of ten in each class according to their state of progress(neither age nor social standing as principle of grouping). The leaders of each group sit in the first place and must watch their groups carefully. The day's program must start with the prayers in the Catechism pupils taking turns to say them. Pupils who are absent may on good grounds be excused, if not, must be punished.

After the early morning prayers, the lessons begin. The order is more or less so: a lesson of 90 minutes a break of 30 minutes, then another lesson of 60 minutes, followed by saying Our Father and a prayer of thanksgiving; another break for early meal; from 11-12 a.m. Psalm singing; 12-1 p.m. lessons; 1-2 p.m. midday meal and writing; 2-4 p.m. lessons. At 4 o'clock all gather in the Hall for any occasion of public punishment, for saying our Father, Confession of Faith and the reading of the Lord's laws, finally the principal's prayer.

There were to be slight differences between summer and winter sessions. On Wednesdays special attention was given to listening to a service, to class debating, to delivering public addresses, to the writing of essays on prescribed topics. On Sundays the week's work was to be repeated, a debate was held, and the Catechism explained and recited.

The whole day on Sundays must be given to listening to and meditating on the devotional service. In the week previous to Holy Communion of our Lord and hold up the ideal of piety and harmony.

Finally, one interesting fact is that on Wednesdays a special time was allotted to play (12-3 O'clock—recklessness was never excused or allowed. The total number of lessons per week, excluding the repetition lessons, must amount to seventy (Hoogstra 1959, 208-209).

2. Rules of Schola Publica

In the Academy there were to be twenty-seven lessons each week: Three in Theology, eight in Hebrew, three in Greek ethics and five in Greek rhetoric or poetry, three physics or mathematics and five in dialectics or rhetoric.

Each day at 6:00 a.m. a sermon was preached. The last lecture ended at 5:00 p.m. On Mondays, Tuesdays and Thursdays there were to be two hours of instruction; On Wednesdays and Fridays only one hour in the afternoon, on Saturdays no lectures and Sundays attendance at the church services; on Fridays

attendance at the ecclesiastical meetings and at the church councils.

Students coming to the Academy must give their names to the rector and have to sign the Confession of Faith. The rector then places their names on a list of interested persons. They must be of a pious and modest behavior. Those who wish to study the Holy Scriptures must be entered on a special list and in order of their names they must give an explanation of parts of Holy Scripture on Saturdays from 3-4 p.m. under the supervision and criticism of a minister, and anybody present may exercise a right of criticism.

The student must also in a fixed sequence write essays on one or other topic each month, and they must do so free from all inquisitiveness and pedantry or false doctrine. They must discuss these essays with the professor of theology.

Finally, they will have to defend their exposition in public against any arguments advanced against them, and everybody present must be free to take part in the discussion. Any sign of conceitedness, inquisitiveness, unholy arrogance, wrong faultfinding must be banished from these discussions; every topic must be discussed from all angles respectfully and humbly. The professor of theology present must conduct the discussion according to his insight and resolve any difficulties that may arise (Hoogstra 1959, 207). Seen above the school emphasized both pious life and the discipline of academy focusing on the Scripture, "sola scriptura." This educational idea contributed to cultivate missionaries of the Word.

3. Discipline

In the early church it was laid down that parents were to be punished if they refused or neglected to send their children to school (Hoogstra 1959, 219). In the academy the discipline of the teacher and the pupils was regulated and in most cases pupils were to be punished publicly in the presence of all assembled in the Hall. Neglect of work, absence from church and school, disobedience, and even

inattention were grounds for such punishment.

Like this, the discipline of the Academy on religious and moral life was so strict. It was also so strict to the ministers and professors of lower classes(See details in Hoogstra 1959, 208). This was one of the strong points of the Academy. Thus strict discipline produced a number of qualified Reformed evangelists.

4. The Others

1) The Vacations

There was a vacation of three weeks a year during the period of the harvesting of the grapes and the making of wine in the autumn. The public professors have a free day on the first Friday of each month to attend the public debate(Reid 1982, 29).

2) The Promotions

The promotion of pupils was considered and treated as a very serious and important procedure. The pupils were thoroughly tested. The students were placed in their respective classes not on the basis of age but on the score of intelligence and progress. There was a appointed day for promotion which was a school holiday (Hoogstra 1959, 30).

3) The Oaths

A special oath for the rector to be taken before the Senate and another special oath to be taken by the teachers and professors of the academy (Hoogstra 1959, 33).

VII. Growth

1. Growth

The school grew by leaps and bounds: The buildings were completed, and classes were established. From the very beginning the Academy was crowned with marvelous prosperity. Its students came from different western European countries (Reyburn's report of the year in 1559; 1914, 285). Only 3 out of 160 recorded in the first four years came from the city of Geneva itself, and only another 10 from the rest of Swiss confederation; 13 came from Italy, 10 from Germany and 10 from the Netherlands; 66 of the 116 are known to have become pastors, many of these later playing a leading role at colloques and synods of the France Reformed church; 5 were martyred (Lewis 1994, 49,50).¹³⁾

Most of the students in the *scholia publica* were foreigners, attracted to Geneva by the fame of the school as a fountain of Protestant theology¹⁴⁾ leading Calvin

13) Gillian Lewis reports influential persons of the Academy engaged in the expansion of Reformed faith as follows: Antoine Olevianus, son of Gaspard (professor of theology at Heidelberg and framer of the Heidelberg Confession), Jakob Ulrich, later professor of Latin and logic in Zurich, Claude Textor, who later taught Frecha at wittenberg, Simon Girard and Michel Hortin, who taught Hebrew at Cambridge and at Saumur, Jean-Francoes Serres, later historiographer of the Reform and director of the Academy at Nimes, Philippe Marnix de SainteAldegonde, subsequently counsellor to william of Orange, Peter Young, later tutor to James VI of Scotland, and Florent Chrestien, later tutor to Henry of Navarre. Among those whose names do not appear in the Rector's Book, but who certainly studied in the schools, were Francis du Jon (junius), and Lambert Daneau, distinguished contributors to Calvinist thought, each of whom in turn was professor of theology at Leiden, Thomas Bodley, later founder of the Bodleian Libraru at Oxford, and Charles Perrot, who was to remain a member of the Geneva Company for the rest of his life, and to contribute notably to the teaching in the School.

14) "Calvin wanted to meet the need and spread the influences of his Reform far and wide. In addition, he entered to add faculties of law and medicine, but this task was left to be achieved by Beza after Calvin died in 1564." (George, 1990, 130)

and Beza.

When Calvin died in 1564, five years after the Academy was founded, there were 1,200 pupils in the *scholia privata* and 300 students in the *scholia publica*. 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." (George 1990, 130) Within three years of its opening, it numbered among its scholars such names as those of Gaspard Olevaianus, to be one of the two authors of the Heidelberg catechism; of Philippe de Marnix de saint- Aldegonde, of Netherlandish memory; of Florent Chrestien, tutor of Henry IV. of France; of Thomas Bodley, the founder of the library known by his name at the English Oxford; of Francis Junius, later to be the ornament of the University of Leyden (Walker 1969, 367).

The Academy grew with the foreign students who came from Western Europe. In 1625 a list of famous men was drawn up at Liege and it could be stated that more than one fourth of the names so listed were of men who had studied at the Geneva Academy (Hoogstra 1959, 211).

VIII. Influence on Missions

As one notices its growth in the level of international reputation. Genevan Academy of John Calvin's contribution to the mission impact was great. Those who came various different centuries in Europe, were being trained in Calvin's lectures and others to become evangelists and teachers of the Bible in their home and respective lands. Its influence was even greater outside the walls of the city of Geneva. Its spirit spread out to France, the Netherlands, England, Scotland,

Germany, Italy and Switzerland.¹⁵⁾ The Academy was the heart of the Reformed theology and missionary zeal of Western Europe (Stickelberger 1977, 144).

It became the model for Protestant education and the parent of Reformed Seminaries. After the death of Calvin some professors moved out the Academy owing to a certain conflict with the Council of the city of Geneva, and started and served in another schools with the experiences of the Academy. The Huguenot seminaries of France was founded by the influences of the Academy (George 1990, 121). The Academy as the heart of strategy of Calvin for the propagation of the Reformed beliefs was the most powerful, except his *Institutes*. Geneva Academy was known for its intellectual level. "A boy of Geneva could give a more rational account of his faith than a doctor of Sorbonne"(Frumdt 1992, 64).

The Academy trained the would-be ministers and sent back them to their home countries in the response of the needs of the churches. For example, of the thirty-one men sent out to France¹⁶⁾ as propagandists of Reformed theology between 1563 and 1572, fourteen had been students at the Academy. However, its supply was "only a minority of the much smaller number of pastors still sought by churches in France"(Lewis 1994, 52).¹⁷⁾ Educated and experienced evangelists

15) See *John Calvin: His influence in the Western World*(1982, ed., W. S. Reid). He collected various author's articles on the influence of Calvinism to the western countries.

16) W. S. Reid pointed this "the Genevan mission to France," as "one of the first" and "the most important" [mission of Geneva](1983, 68). After establishment of the Academy the mission for France was developed fully. See more information detail in McGath's(1990, 173-193)

17) Reid (1983, 69) reports Geneva missions to France as follows: "As a result of the investigations of R. M. Kingdom, we have some idea of the numbers of those who went to France to carry on the mission. Between 1555 and 1563 the register of the company of Pastors records some 88 missionaries sent, but this is only a partial number for the registers are incomplete. for the year 1561 they show only twelve sent, although another list gives the names of 151 commissioned in respond to requests from france. It would seem that the Swiss churches were being stripped of pastors in order to meet the needs of the churches which were being organized by the Huguenots with around three

were always in short supply, and the Academy were bled to supply the need. The role for supplying pastors for the churches of France, from the early Academy, was great in terms of seminary education, training center for world mission. Of course, the students who graduated the school established new churches in the city of Geneva. One can see it, so called, home mission, in the sense of provincial (or home) mission in current missiological term.

The primary missionary effort of the Academy was limited to Europe owing to the battle against Roman Catholic church and the political and geographical reasons (Bosh 1993, 245). However, after the France got an island in the Bay of Rio de Janeiro, off the Brazilian coast, Genevan Reformers, leading by Calvin,¹⁸⁾ decided to sent two missionaries to Brazil to propagate Reformed beliefs. This attempt of foreign mission work of Geneva did not produce fruits at the first stage (Hughes 1973, 47; Gerg 1950, 171). However, it fulfilled its role enough to seed the genuine Gospel of Reformed theology in Brazil. This represents the Genevan Reformers' mission zeal for all nations that never heard the genuine Gospel.

In the campus of Genevan Academy, the English church leaders was trained in the Reformed doctrine and practices. And then they came back to their homeland and organized a church according to the confession and teaching of Calvin of Geneva. The church of England, in fact, was established under Edward VI (1547-53) with a number of refugees from France, Poland, Germany and other countries fled (Reid 1983, 71). During their staying in the city of Geneva (when) the refugees of England published the Geneva Bible which was the standard text for the Puritans good into the seventeenth century (Reid 1983, 71). These kinds of mission zeal of refugees was linked and sublimated with the establishment of

million members had been established."

- 18) "Villegaignon, one of the first missionaries to Brazil, wrote to Calvin thanking him effusively for sending him the ministers and professing an ardent zeal for the spread of the true religion." (Mackmon, 1962, 204-205)

the Academy and its educational work for propagation of Reformed theology.

The Dutch Calvinists were also the products of Genevan missionary endeavors. Guido de Bres, the author of the Belgic Confession, Peter Danthenus, Peter Marnix van St. Aldefone, Peter Brully and Athers was the men of the Academy.

Other refugees of Reformed believers came from Germany, Italy, Spain, Hungary and other areas. They lived in the city of Geneva and built their own churches confessing the Calvinistic faith. Some of them who trained the Academy and influenced by it and returned to their homelands. They established the churches there on the doctrine of Calvinism taught by the Reformed professors in the Academy.

John Calvin as a preacher, educator and strategist in mission (in the sense of propagating the Reformed faith) had become an overpowering moral force in the city of Geneva, and his influence was spilling over into many fields of Christian ministries.

IX. Conclusion

The Genevan Academy of John Calvin may be a masterpiece of missionary training institute in the sense of equipping the would-be propagators of Reformed faith who came from various counties in Europe and sending them their homelands or others for the proclaiming the Reformed beliefs. Its remarkable achievement brought into the Protestant consciousness the vest invocations of missionaries and humanistic scholarship. It trained generations of Reformed leadership both inside and outside of the Reformed Christianity.

John Knox, the Reformer of Scotland, studied here and called the Academy "the best school of Christ since the apostles"(Reyburn 1914, 44). Charles Borgeaud (Wendel 1963, 196) says, "Calvin had achieved his task: he had secured the future of Geneva [...] making it at once a church, a school and a

fortress. It was the first stronghold of liberty in modern times.”

The establishment and seminary education of Calvin's Academy have much to teach us, and we can learn much from the legacy which Geneva Academy has left us. Now we have the task of renewing our seminary education by a comparable commitment of faith and learning for the world mission.

The Academy of Calvin gives, also, a model of university, devoted to the training of ministers on education has become a weapon to the secular education, we should change it into that of Christianity.

The Reformed seminaries are facing to be firmly based upon sound educational principles and mission-minded education which enable the church to solve the problems of contemporary issues and evangelize all nations in the world. Therefore, running away from the speculative issues raised in modern mission, the Calvinistic missiologists must rereform the seminaries to perform the Great Commission of Jesus Christ our Lord, in order to glorify God. There can be much more missiological implication to be gained from reflecting the Genevan Academy of John Calvin .

The task of seminary education in the Reformed tradition of 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.

Seminaries, whose primary purpose of the formation of ministers for the life of the church, are tempted to ape the monotheological study of religion frequently found in university.

The Academy had a rigorous academic discipline. The students who came there received a broad humanism base education and strong theological training on “sola Scriptura.” It does show that the legitimate place and the necessity of higher education conducted on the basis of a confession of faith in the historic Christian beliefs.

The theological education of the Academy in Geneva tells an important part of the story of the Reformed churches' mission. In its establishment as an institution

and through the kind of education it inculcated we have received a great gift.

The most important missiological impact that, even though the Reformation period itself is almost barren of any effective missionary outreach from the perspective of modern concept of mission, the principles that have guided and motivated the whole subsequent course of Protestant mission work are implicit in the Genevan Academy. The great contribution of the Academy to the Christian missionary enterprise.

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