

age when such was not regarded a virtue in the courtly offices of the church) and switched to Orleans to study law. Following the death of his father, Calvin returned to Paris and, having completed the legal work, resumed studies in and around the University of Paris. He was a member of an elitist intelligencia corps and moved in a circle of humanists that were warm towards the evangelical position. This may have been the spark in his conversion but we are not certain of that.

Calvin's first printed work was an essay on Seneca, published in 1532. The subject was Seneca's essay on Clemency and Calvin's work showed his skill at understanding and expressing ideas...but it hardly augured the fame that would come to his later writings. Somewhere in the 1532-33 period he became assured of the doctrine of justification by faith and gave himself to the commitment of those who so taught. With his other studies he became the master of Latin and Greek and had not only the spiritual but also the academic strength for a life of ministry.

#### The Break with Rome

#### II.6.b

##### Calvin breaks with Rome

In 1533, N. Cop, one of Calvin's friends in the humanist circle and a member of the lesser nobility of Paris, was appointed rector of the University of Paris. Cop had been heavily under the influence of LeFevre and had embraced evangelical doctrines. His installation sermon showed the full gamut of the new teachings...to such an extent that as he coancluded he fled for his life from the Roman guardians. To make a long story short, Calvin also was forced to flee and for a period stayed with friends while finding himself. Differences in the church authority, objections to the church practices, etc., convinced Calvin to move from the church altogether and so he yielded his benefices and took to Switzerland with his brother and half-sister. Calvin would move to Bern and eventually to Geneva and his removal from the Roman church was complete.

From Basel in 1536 he issued his first draft of the INSTITUT4ES OF THE CHRISTIAN RELIGION. These were written in Latin and headed by a long preface to Francis I of France. Calvin appealed to him to aid the reformation cause although as Francis was one of the least principalled of all the monarchs of that time, it is doubtful that he ever read it. The final form of the INSTITUTES would not come until 1559 and