



**UNIVERSITÉ
DE GENÈVE**

INSTITUT D'HISTOIRE
DE LA RÉFORMATION

Institute of Reformation History



SUMMER SCHOOL 2022

From 7 to 11 June

The Apostle Paul in the Reformed Culture, 16th-17th Centuries

From 13 to 17 June

**Places of Education and Learning within the European
Reformation**

University of Geneva

Institute of Reformation History

5 rue De-Candolle, CH-1211 Geneva 4

The Institute of Reformation History (IHR) is an interdisciplinary research centre of the University of Geneva, dedicated to the history of the Reforms between the 15th and 17th centuries. Research fields of its members range from intellectual history to cultural and political history, and to the history of women and gender.

In addition to its research library, the Institute houses the rare book and manuscript collection of the Musée Historique de la Réformation (16,000 volumes) and is in close proximity to the University Library (over 1,5 million volumes of printed books and manuscripts) and the Geneva State Archives.

Located at Uni Bastions, in the historic core of the University, the Institute provides excellent conditions for research in the above-mentioned subjects. Since 1999 it has been running an annual summer school for graduate students (MA), PhD students or early postdocs, in the fields of History, Philosophy, Literature, History of Religions, and Theology.

Courses descriptions and aims

The aim of this Summer school is to enable participants to deepen their knowledge in a particular historical field and to familiarize themselves with the treatment of sources. Special attention is paid to learning the methods used in the study of intellectual and cultural history.

The courses are given from Monday or Tuesday to Friday or Saturday from 9am to 5pm. During a course, participants have direct contact with members of the teaching staff of the Institute and may ask to discuss their personal research with them. At the end of the Summer school, those who have been actively involved, especially in the afternoon seminars, will receive a certificate. Participants who so request may, in agreement with their institution and depending on the work done, obtain a certain number of ECTS credits (2 to 4).

Summer School 2022

The Apostle Paul in the Reformed Culture, 16th-17th Centuries

7 – 11 June

Paul-Alexis Mellet, Daniela Solfaroli Camillocci and Ueli Zahnd

Because of Paul's influence in the Christian intellectual tradition of the early modern era, the age of the Reformation has been said to be a "Pauline age". In great theological treatises as much as in exegetical commentaries or sermons, political writings or manuals of behavior, the Pauline epistles represent a permanent inspiration and source of authority. Paul, the Apostle, embodies an example of life, a pastoral model, but above all he defines the theological norm in epistles that, however, are not easy to understand. What is more, Paul's religious profile is complex: he is at once a prophet, a preacher, and a God-illuminated convert. It is no surprise, therefore, that the exegetical and historical reconstruction of the figure of Paul by the Protestant Reformation gave rise to theological debates as well as to political and social ones. This summer course intends to study this complex reception of Paul in Protestant culture in the 16th and 17th centuries, focusing on its intellectual, political and social dimensions.

If the Reformation is marked by the reception of Paul, can we conclude that it determines a "return to Paul", in rupture with the Middle Ages? What specific place does Paul occupy in the Reformed tradition? And to which Paul has Protestant theology returned in relation to the Pauline interpretations of the Christian tradition? Is it the scriptural Paul, as the Reformers claimed, in the wake of the humanists' *ad fontes* appeal, or rather an "Augustinian" Paul, as a whole branch of current New Testament research suggests?

Moreover, during the European religious confrontations, Paul's authority served the Reformed preaching to consolidate minority groups or those in exile. But Paul is also seen as one whose injunctions to political obedience in need of qualification to allow for resistance to the tyrannical magistrate.

In the Reformed pastoral literature, the ecclesiastical supervision of communities is supported by the emphasis on Pauline norms. These norms also influence the organization of households, the understanding of relations between the sexes, and the understanding of family structures and domesticity.

Finally, the question arises as to the exemplarity of Paul for the Protestant spiritual culture: is he a true model of conversion, of pastoral vocation and of submission of the faithful to the divine will?

This course will highlight the tensions in the Reformed readings of Paul, between order and disorder, between ecclesiastical discipline of the communities and contestation of the authorities, between spiritual models and normative devices.

Program

*Tuesday 7 June: **The Reformation as a Return to Paul? Introduction to the Course*** (Paul-Alexis Mellet, Daniela Solfaroli Camillocci, Ueli Zahnd)

- Afternoon — Study of selected texts and activities related to the course

*Wednesday 8 June: **Who is Paul? Historical and Exegetical Constructions*** (Ueli Zahnd)

- Seminar — Study of selected texts

*Thursday 9 June: **Order, Disorder and Resistance*** (Paul-Alexis Mellet)

- Seminar — Study of selected texts

*Friday 10 June: **Charity and Submission. Pauline Discipline and Supervision of Communities*** (Daniela Solfaroli Camillocci)

- Seminar — Study of selected texts

*Saturday 11 June: **Paul's Exemplarity: Intellectual and Spiritual Models*** (Paul-Alexis Mellet, Daniela Solfaroli Camillocci, Ueli Zahnd)

- Conclusion of the course: perspectives and assessments. Participants' workshop.

Places of Education and Learning within the European Reformation

13 - 17 June

Paul-Alexis Mellet, Daniela Solfaroli Camillocci and Ueli Zahnd

What were the places of education and learning at the time of the Reformation? While universities, academies and city schools can be seen as traditional places of learning, at the turn of the sixteenth century, the family home and religious communities became more important in the education of individuals. At the same time, new institutions were created in the humanist spirit, without however entirely replacing the traditional ones. But how did these different “places of knowledge” function? Did they relate to each other? These are the questions we propose to study in this course.

Historiography has shown that academic teaching evolved in Europe by breaking with the scholastic tradition. Based on the humanist critiques of the universities, the Reformation indeed contributed to the creation of new institutions in charge of educating both students and pastors. Moreover, the sixteenth century also saw a significant number of self-taught scholars. Apart from the famous example of Erasmus, neither Melanchthon, nor Calvin or Theodore de Bèze studied theology. But what about the traditional foundations of teaching, both in terms of institutions and of methods, materials and teachers? Has there been a genuine renewal of studies or has institutional inertia somehow marked Reformed education as well as its ideals of re-formation?

Besides, for the children, learning began long before they entered a schooling institution, and then deepened in parallel. The family circle and the temples were considered important places for the Christian formation of the young and the uneducated, by means of adapted manuals, preaching, domestic prayer and catechesis. In the cities that adopted the Reformation, did the magistrates encourage these forms of learning? How did the ecclesiastical body reorganize and supervise the formation of the “simple” people who, in the religious discourse of those same years, were called to listen to and truly understand the Word?

Finally, this sixteenth-century infatuation with education is also reflected in a particular interest in teaching materials. Be it manuals of systematic theology, treatises of method or school dialogues, this course will also be an opportunity to discover the pedagogical material, by questioning the issues, devices and modalities of learning that these tools advocate.

Program

*Monday 13 June: **Places and Modalities of Knowledge, 1400-1600: Introduction to the Course*** (Paul-Alexis Mellet, Daniela Solfaroli Camillocci, Ueli Zahnd)

- Afternoon — Study of selected texts and activities related to the course

*Tuesday 14 June: **Academies and Universities (16th century)*** (Paul-Alexis Mellet)

- Seminar — Study of selected texts

*Wednesday 15 June: **The Education of the Self-Taught (Ueli Zahnd)***

- Seminar — Study of selected texts

*Thursday 16 June: **Training the Faithful: Schools, Temples, and Households*** (Daniela Solfaroli Camillocci)

- Seminar — Study of selected texts

*Friday 17 June: **Educational Tools and the Materiality of Learning*** (Paul-Alexis Mellet, Daniela Solfaroli Camillocci, Ueli Zahnd)

- Conclusion of the course: perspectives and assessments. Participants' workshop

Linguistic requirements

The morning course will be given in French; the afternoon seminar will be given in both French and English. Candidates must have sufficient knowledge of both languages to be able to follow the courses. However, they will be able to express themselves in either English or French. Those who find it difficult to judge their level in these languages may contact a member of the teaching staff before registering.

Application

The registration form must be completed online by **19 April**. Each candidate will have to indicate his/her wish to participate in the first, second, or both weeks of the summer school. A letter of motivation, a curriculum vitae, a brief presentation of the research carried out as part of the degree, doctoral thesis, or post-doctoral studies, as well as two signed letters of recommendation (PDF format) should be attached to the form. Applicants who have already completed an IHR summer school do not need the letters of recommendation but must produce updated versions of the other documents and also register via the online form.

Applications will be reviewed by the teaching staff; candidates will be notified of their decision within one week after the application deadline.

Funding

Admission to the summer school takes the form of a residential scholarship, which covers the cost of half-board accommodation (breakfast and lunch). **The Institute does not contribute to the participants' travel expenses.**

As soon as they are notified of their acceptance, the selected candidates undertake to follow the complete course(s). Candidates are asked to carefully coordinate their participation with their agenda. Late withdrawals (less than one month before the start of the Summer school) or early departures will result in exclusion from the following summer school organised by the Institute. For organisational reasons, a cancellation fee may be charged in the event of late withdrawal without justification.

Teaching Staff

Paul-Alexis Mellet, Bachelor, Master I and II in Philosophy (Sorbonne-Paris IV), *agrégation* in History (Sorbonne-Paris I), PhD degree in History (Tours-CESR), *accreditation* to supervise research (Sorbonne-Paris IV). Professor at the Institute of Reformation History. Areas of expertise: early modernity in the fields of theological-political history, the history of the book and the history of religious practices.

Daniela Solfaroli Camillocci, MA of Letters (Pisa), PhD degree in early modern history (Scuola Normale Superiore, Pisa), MAS in Reformed studies (Geneva). Professor at the Institute of Reformation History. Main areas of research: cultural history of early modern religious practices, history of Christian spirituality, women's and gender history of the 16th and 17th centuries.

Ueli Zahnd, studies in Theology and Philosophy (Bern and Paris), MAS in Reformed studies (Geneva), PhD degree in medieval philosophy (Freiburg im Breisgau). Professor at the Institute of Reformation History. Areas of expertise: the intellectual history of the 15th and 16th centuries, their traditions of thought and the continuity between the late Middle Ages and the Reformation. Apart from the traditional methods of intellectual history, Ueli Zahnd explores the approaches of digital humanities.