

# The Educational Ministry of Friars in the Late Medieval Europe: Focus on the Ministry of The Dominican Order

Youngjun Kim

(Pastor, Bonsan Presbyterian Church)

youngjun.kim@biola.edu

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## Abstract

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The aim of this research article is to investigate the life and educational ministry of friars, focusing on the Dominican friars, along with its influence on parish priests and laymen during late middle Ages. The friars' apostolic life and competent teaching ministry greatly contributed to the faith formation of the laity who desperately sought out sacred truth. In particular, the Dominican friars' teaching of orthodox theology and logical argument gave rise to the conversion of some heretics, including Cathars. In addition, their ministry helped parish priests maintain hold on the essence of the church and their apostolic vocation. Finally, the friars' educational ministry played a significant role in enabling the parish priests to take their responsibilities as confessors, teachers, preachers, and healers of souls.

## 〈 Keywords 〉

Friars, the Dominican order, Laity, Clergy, Late medieval church,

## I. Introduction

The emergence of friars left a big mark on the development of the teaching ministry of late medieval Europe. Specifically, these friars had a positive influence on the preaching ministry and the development of Christian literature. The friars' preaching was very attractive, enough so to draw the attention of preachers today. The friars were enthusiastic about quenching their listeners' spiritual thirst and refreshing their spirit through their preaching (Ashley, 2009, 12). Since the friars had sincere love for God and people, so they were very esteemed by believers. They preferred to preach sermons on the streets, moving from a town to another town (D'Avray, 1985, 40). This might have helped them cultivate the ability to integrate their biblical and theological knowledge with the listeners' lives, empowering their preaching to be very effective. Moreover, the friars made and circulated many collections of biblical literature that helped the parish church leaders improve their pastoral ministry and preaching skills (Lawson, 2012, 148).

Previous studies focused on a notable influence of the mendicant ministry on parish leaders, laities, and the late medieval Crusades (Dickson, 1999; Bachrach, 2004; Bhreathnach, 2011; Robson, 2000). Dickson (1999) emphasizes that some friars' charismatic dominance through their miraculous work and charismatic preaching played a remarkable role in promoting popular revivalism and increasing lay enthusiasts, which includes the revival movements of the Bianchi. Bachrach (2004) notes that, complying with the papal rules of war, the Dominican and Franciscan friars successfully carried out their tasks as a chaplain, such as hearing confession, pastoral counselling, and recruiting other chaplains.

A few studies have focused on the contributions of the Franciscan friars to the educational ministry(Lawson, 2012; Kehnel, 2005). In his study, Kehnel(2005) found that Franciscan narratives from the sources, such as the exempla collections produced and circulated by the Franciscan friars were not only used as didactic resources to educate other friars but also exclusively read by the friars who hoped to become popular preachers. In his study, Lawson(2012) concluded that the Franciscan friars gave various contributions to the renewal of educational ministry in England during the Late Middle Ages. The Franciscan friars made and circulated helpful preaching manuals, didactic resources for the ministry of clergy, devotional resources for lay believers, “devotional/meditative lyrics”(151), and religious drama(Lawson, 2012). Few studies have been done to investigate how the Dominican friars influenced the educational ministry during the Late Middle Ages.

In light of this, the purpose of this research is to investigate the life and the educational ministry of the friars, focusing on the Dominican friars, and the influence of their ministry on clergy and laymen during late Middle Ages.

In the following paragraphs, this researcher will specifically explain exemplary life of the friars, their relationship with parish priests, and characteristics of their educational ministry.

This researcher will also describe educational ministry of the friars along with their remarkable influences. Finally, this researcher will present helpful implications for teaching ministry today, particularly that of Korean clergy and Christian educators.

## II. Parish Priests in the Context of the Late Middle Europe

In the late medieval Europe, parish priests taught believers knowledge based on the Ten Commandments, the sacraments, and confession; they urged their members to obey the commandments, not to sin, and to keep their souls from evil temptations(Spencer, 1993, 197). The priests aimed to help their members obtain Christian knowledge by which they could solidify assurance of their salvation and could maintain their souls in safety, by preaching the Gospel and by teaching pastoral instructions(Spencer, 1993, 200).

Through the influence of the Fourth Lateran Council(A.D.1215), adult believers were required to confess their sins to their priest at least once a year and attend the communion on the Easter(Duffy, 2005). As the Canon 21 of the Council highlights, the priest was supposed to thoughtfully and confidentially listen to and provide wiser advice to the penitents, so they could be aware of their sin in detail and confess it courageously, and their souls could be cured adequately(Ritter, et al., 2008). However, their parish priests lacked such knowledge and skills to lead the penitents to spiritual awakening and authentic repentance. According to Duffy(2005), the priests needed pastoral instructions based on how to teach penitents. He says,

The penitent needed to know how, what, and when to confess, the priest needed to know how, what, and when to confess, the priest needed to be able to distinguish between what was serious and what was trivial to impose the appropriate penances, and to apply the best remedies for his parishioners' spiritual ailments(Duffy, 2005, 54).

Parish priests were desperate for new pastoral instructions. Many clergy and monks in England desired to leave their parish churches for a few years in order to learn preaching in the universities(Smalley, 1960, 32).

During this time of growing interest in the emergence of new ministry models, friars appeared. Their preaching was attractive enough to give rise to a sense of jealousy among some clergy. They worried that friars' preaching was so popular and influential that their church members paid more attention to them than to the clergy(Smalley, 1960). They wanted the believers to prefer the sermon preached in the churches and in the "monastic cathedral, rather than desiring to listen to the friars' sermons"(Smalley, 1960, 33). Due to the friars' successful ministry, however, many congregants eventually left their parish churches in order to listen to the mendicants' preaching, and they gave friars offerings and estates as trust funds(Lawrence, 2015). As a result, conflict between the friars and the parish preachers was intensified. This also brought about an ironical result in that many of the monks and secular clergy chose to study how to preach in the leading universities where the friars lectured(Smalley, 1960).

### III. The Friars' Life in the Context

During the 12-13th centuries, the number of the poor rapidly increased, and many church leaders and monks in Europe were obsessed with wealth and power, and many heresies appeared, taking advantage of the moral decay of the clergy(Choi, 2003). The lay believers were fed up with these

church leaders' moral depravity and the secularization of the churches, heightening the desire for simpler spiritual renewal among the lay believers(Choi, 2003). There was a such rising concern and desire for the new instructions suited to spiritual and moral renewal(Lawson, 2012). Both the Franciscan and Dominican orders were founded in the early thirteenth century, and their lives and ministry largely contributed to religious movement and spiritual transformation of churches in Europe(Fleming, 1999).

To begin with, the friars maintained a harmonious relationship with the parish churches and served them in various ways, and they gradually developed their own way of ministry: preaching for laity and voluntary poverty. In this regard, Hamilton(2003) says, "Their members [friars] took the traditional monastic vows, but devoted their lives to pastoral work, aiming to produce a well-instructed and devout laity"(38). Their educational ministry was not limited in the monasteries or parish churches but was carried out for the poor in the villages by sharing the Gospel and helping the poor in their labors(Choi, 2003). The friars also traveled from the "town" to the "countryside" by doing the ministry of healing and preaching and by implementing their responsibility as confessors. (Rowlands, 1999, 195).

The friars chose to live a poor life as apostles and sustained their lives by asking for alms(Fleming, 1999). Unlike other clergy, they did not rent or own land to maintain their lives, nor did they accumulate wealth through donations or sponsorship, but lived only among the poor, relying on what they begged for(Choi, 2020). Regarding their voluntary poverty, Choi(2003) says,

Friars chose poverty on their own in a poor world and wanted to change the world by becoming poor. In an era when the poor were the absolute majority, they tried to stick to their religious confession by praising the virtues of poverty and actually showing the life of the Kingdom Citizens described in the New Testament. Suffering with poor neighbors showed that poverty is the cleanest and biggest form of life(115).

People called them the “spiritual brotherhood”(Fleming, 1999, 349) and mendicants. They were very honest and enthusiastic for serving God, regarding their work as something which God recognized and was pleased with; many men became mendicants because they esteemed the friars for their zeal and honesty to God(Rowlands, 1999).

During late Middle Ages in Europe, the commercialization and urbanization were accelerated in most societies, and the rate of literacy among believers rapidly increased(Choi, 2020). However, the level of education of the parish priests at the time was not so high, making it was difficult to teach the literate believers(Choi, 2020). Friars were regarded as being more intellectual and educated in preaching than the parish clergy(Lawson, 2012, 144). The friars taught the believers the authentic faith, incorporating both academic knowledge and the “heart” knowledge incorporated(Rowlands, 1999, 212).

Through the exemplary lives of the Franciscan and Dominican friars, their preaching was testified to the work of God’s grace(Old, 1999). In conclusion, the friars’ influential teaching helped laity have sincere faith and experience the spiritual renewal; the laity put robust trust in the friars and shared their spiritual difficulties with the friars(Rowlands, 1999).

#### IV. Educational Ministry of The Friars

The friars, Franciscans and Dominicans were well-known for their influential teaching in the late medieval ages(Harjunpaa, 1965). Their educational ministry shed light on traditional Christian doctrines, moral formation, and voluntary poverty in life, which had a significant impact on the landscape of the Catholic Church in the 13th century(Choi, 2020). Their ministry encompassed the following elements. First, the goal of their teaching ministry was to help laity attain salvation and cure their souls(Robson, 2000). They focused on teaching the Scriptures and catechetical lessons for faith formation of their learners. Rowland(1999) notes that the goal of the friars' teaching was to correct the "appalling ignorance of the Christian faith"(216) of the believers. Some friars sought to constantly persuade and teach to even people of a heretical sects so that they would be converted into the authentic Christian faith.

Second, their lectures put an emphasis on moral and ethical values that their hearers could follow the exemplary life of Christ. Friars educated hearers to pursue holiness by abandoning their secular ways of life and dedicating their daily lives to serving God in the world(Hamilton, 2003). According to Pfander(1937), the Dominican friars preached for the purpose of discerning good from wickedness, rebuking vice, promoting virtue, and stressing "the rewards of right conduct and the punishment for evil"(17)

Robson(2000) suggests that friars preached that members of all walks of life in the community should entirely and generously respond to the gospel throughout their lifestyles, economic life, and culture. According to Robson, occasionally, the friars' evangelical message caused conflict with the merchant

class. Robson adds that the evangelical norms that the friars preached contributed to tensions with the norms of the market-places and significant problems, such as dissension of communities and usury. For example, a Dominican friar Thomas Aquinas proclaimed that charging interest to landing money is definitely usury in light of social justice.

Third, their preaching was inseparable from hearing penance(Robson, 2000). Penance was one of the liturgical sacraments in the Middle Ages, and the parish church members were required to confess their sins to their authorized priests to receive forgiveness(Rowlands, 1999). Rowlands(1999) points out that while most secular priests were not prepared to play a role of confessors, but the friars were well-trained and competent confessors for the penitents. In light of their successful ministry of penance, Lawrence(2015) says,

This was the other area in which the friars achieved remarkable success. They were greatly in demand by the laity as confessors and spiritual directors in royal and aristocratic courts as well as in the city market-places. Both Henry III and Louis IX of France kept Franciscan and Dominican friars constantly in their entourage to serve as confessors and counsellors (Lawrence, 2015, 240).

The friars listened carefully to penitents and inspired them to feel remorseful for their sins by giving them spiritual advice and encouragement(Rowlands, 1999). In particular, the friars' preaching played a crucial role in inducing awakening to sin in the hearers' minds during the Lent; their ministry helped the hearers repent their sins with all their hearts and participate in Easter communion with their renewed souls(Lawson, 2012). The friars trained their friar students, who were supposed to be

confessors, by making manuals based on what the penitents should know(Rowlands, 1999). The friars also provided secular priests and clergy with considerable resources so that they could play a role as effective confessor(Lawson, 2012).

Fourth, in their education ministry, friars cared about how to effectively teach divine knowledge considering the levels of education and literacy of their hearers. Friars increased the use of vernacular in their lyrical literature and doctrinal and devotional texts(Bhreathnach, 2011). Friars also used easy words in the everyday vernacular so that their listeners could comprehend their sermon very well(Harjunpaa,1965). Rowlands(1999) said,

The early Franciscan friars went out and about, speaking in the common tongue, as they look every opportunity to preach, making simple appeals to love God and renounce sin. People flocked to hear their homilies given from pulpits, in market-places or at village crosses(Rowlands, 1999, 217).

Regarding the friars' teaching skills, Green(1939) notes that the friars were good at stirring the hearer's emotion and drawing their attention to themselves by illustrating stories from the Bible, the Fathers, ancient literature, "the world of natural science"(32), and ordinary life experiences and professions of people.

Last, friars opened schools to effectively teach orthodox theology, philosophy, and preaching methods to candidates for preachers. Smalley(1960) points out that friars established their schools at Paris, London, Oxford, Northampton, Norwich, and York where the friars taught preaching skills to student friars and parish priests. At the end of the school courses, the candidates received a license to become a preacher, and they

came to preach dynamic and lively sermons, travelling in urban or in rural areas(Lawson, 2012). Rowlands(1999) notes that the students learned how to cultivate speaking and oratorical skills for sermons in the schools. These students were required to obtain sufficient knowledge of philosophy and theology to deliver messages effectively and to care about how to apply the knowledge to their hearers' practical life.

## 1. Dominican Friars and Their Ministry

Dominic de Guzman(1170-1221) founded the Dominican Order called Black Friars in 1214, and the Order received official approval to preach from Pope Honorius III in 1216 (Lawson, 2012). The early Dominican Constitutions indicate that the purpose of the Dominican Order was to preach and save soul(Hinnebusch, 1972). Choi(2003) notes that Dominic established a community in Toulouse with the aim of producing competent preachers who could teach and persuade heretics to return to Catholic Church. According to Choi, he was convinced that the way to effectively confront with heresy was not to carry out armed force but instead resort to the power of theological learning and skillful preaching. So, the Dominican friars were trained with the goals of fostering orthodox theological learning, competent preaching skills, and outstanding academic competence among Dominican friars(Choi, 2003).

The Dominican friars were life-long learners of theological, academic, and practical knowledge "cultivated with the aid of faith and reason and articulated with the best of rhetoric and piety"(Fisher OP, 2011, 662). The Dominican friars were immersed in reading, writing, and pondering the sacred doctrines and the Holy Scriptures even walking on the streets and stay-

ing up the whole night(Hinnebusch, 1964). The Dominican friars in Spain were required to learn subjects as well as theology by their masters, including “Law, Medicine, and Natural Sciences”(García -Serrano, 1997, 31).

The friars tried to integrate extra-biblical knowledge with sacred truths in order to prepare practical and effective sermons. They learned the careers of those they ministered to, mastering the materials, methodology, and skills(Hinnebusch, 1964).

Such a promotion of diverse academic learning brought about the production of several outstanding theologians who taught theology at various universities in Europe including the University of Paris(Choi, 2003). Professors, students, and popular thinkers flocked to the Dominican preachers who taught in the University of Paris and the University of Bologna so that they could learn how to merge “intellectual achievement,” “common spiritual efforts,” and “Christian sanctity”(Prodlo, 2010, 1278). “Albertus Magnus, the greatest intellect of his time, was the first theologian to teach Aristotle philosophy at the University of Paris. His student Thomas Aquinas is also called the greatest theologian of the Middle Ages”(Choi, 2020, 296). Based on this finding, this research suggests that the Dominican teaching served to promote the critical thinking ability and Christian world-views among the students who learned from the friars, so the students might integrate their academic courses with theology adequately.

Additionally, the Dominican friars provided manuals for unprepared secular clergy and mendicants to carry out ministry of hearing penance. In light of the manuals, García-Serrano (1997) says “Four manuals of penance based on the Summa Confessions appeared-Bologna 1221, Paris 1222, Cologne 1224, and Barcelona 1225”(31).

The Dominicans not only focused on learning and preaching, but they also put a top priority on contemplation and prayer. Dominican friars were required to be prayerful and contemplative men so that they could become apostolic (Hinnebusch, 1972). Through contemplation, they longed to get closer to Christ, build a close friendship with Him, and experience burning love for Him(Hinnebusch, 1972). They maintained a balance well between learning and praying in order to improve their teaching ministry. In light of the Order's emphasis on contemplation and preaching of the Order, Hinnebusch(1972) said, "Only when God's word has been pondered in the contemplative prayer of the consecrated religions can it be proclaimed effectively." Thus, the well-balanced preparation of the sermon with meditation and learning bore sufficient spiritual fruit.

It is helpful to explore some of the early Dominicans along with their educational ministry and their literature in order to comprehend the Dominicans' influence on the late medieval church.

### **1) Dominic (1171-1221)**

Dominic's life and ministry had a big impact on a remarkable revival in the thirteenth century(Old, 1999). Choi(2003) notes that Dominic mastered high levels of humanities and theology at an early age. He had great faith and a spirit of sacrifice. At the age of 20, when people were starving due to a drought in his province, he sold his cherished books and assets to fill physical needs of the poor(107). According to Ashley (2009), Dominic always sympathized with people's "spiritual needs," so he enthusiastically preached his sermons based on fulfilling their spiritual needs(12). He was a prayerful preacher

unifying contemplation and theological knowledge to prepare sermons effectively. Ashley(2009) reports that Dominic prepared for his preaching, believing that prayer played the most vital role in enabling the effective preaching, saying, “He loved to pray with his whole body, kneeling, prostrating himself, holding up his hands in various gestures. He prayed on his journey, sang hymn”(12).

Dominic established the Dominican monastery and lived together with his fellow friars in training them with preaching instructions and orthodox Christian doctrines(Choi, 2003). He asked even his beginning fellow friars to preach on the road and strongly desired that the novice friars would go beyond his preaching(Ashley, 2009, 12). Dominic and his fellow friars moved to each chapel and church of several towns and taught the catechetical instructions, addressing the Apostle Creed, the Lord’s Prayer, the Ave Maria, and the Ten Commandments(Old, 1999). He was a dedicated missionary teaching and persuading Muslims, Jews, and heretics to convert.

Dominic visited Languedoc in southern France, where Catharism was booming. Catharism was developed in France and Italy in the mid-12th century and spread throughout Western Europe; Catharism became the largest heresy of the Middle Ages(Choi, 2020). Catharism gained great power in the southern France, arguing for a dualism that emphasizes that the physical world is evil, but only spiritual being is good (Choi, 2020). Dominic succeeded in persuading some of the Cathars to be converted through his frugal life examples and excellent oratory skills(Choi, 2020). Pope Innocent III sent the Albigensian Crusade to exterminate Catharism for several times, but such attempts had little impact; rather, the Catharism flourished even under armed oppressions done by the Crusade

(Choi, 2003). Dominic believed that the conversion of Cathars could be accelerated by an argument in which spirituality and intellect were well incorporated.

In conclusion, Dominic concentrated on teaching and enlightening Cathars by living an ascetic and exemplary life rather than mobilizing force against them(Choi, 2003). Dominic also called on officials and priests dealing with Cathars to show them spiritually exemplary life.

## **2) Guillaume de Peyraut (1190-1271)**

Guillaume de Peyraut was a prior of the Dominican friars in Lyon(Corbett, 2015). One of the most influential preachers in the thirteen century, he emphasized Christian ethics and moral in his preaching(Old, 1999, 392). Peryraut sequentially wrote his treatises on *de vitiis* and on *de virtutibus*; later, *Summa de virtutibus et vitiis*(the summary of virtues and vices) was circulated(Corbett, 2015). According to Old(1999), *Summa de virtutibus et vitiis* was well-known for reflecting on morality of the medieval era, emphasizing why people should abstain from the vices and keep the virtues in their ordinary life. This document also expounds on what motivates people to commit the virtues and how they can avoid the vices.

*Summa de virtutibus et vitiis* was considered to be one of the famous preaching resources on practical and moral theology during the late middle age(Corbett, 2015; Old, 1999). In particular, Dominican preachers used *de vitiis* as a collection of resources when they preached on the seven vices in detail and carried out the ministry of penance(Corbett, 2015). Corbett (2015) says “In the longer and more comprehensive chapters, detailed manifestations of each vice are treated as well as aspects of a vice that are specific to a given sector of soci-

ety”(391). The author adds that Guillaume de Peyraut confirmed that the academic abilities coexist with the moral concerns among authentic Christians.

### **3) Thomas Aquinas (1225-1274)**

Thomas Aquinas was an eminent Italian theologian and philosopher in the Dominican Order during the later medieval ages. He was also an influential preacher revered as God's spokesperson by most citizens in Naples, Italy(Najapfour, 2020). “Near the end of his life, he preached a series of sermons in the parish church of San Domenico in Naples. This series contained homilies on the Lord’s Prayer, the Apostles’ Creed, and the Hail Mary”(Najapfour, 2020, 15). He offered the catechistic instructions not to the scholars but to ordinary believers such as middle-class citizens, the sellers in the markets, the shop owners, or students who learned the biblical and theological studies(Old, 1999). While he prepared sermons, he was not inclined to incorporate extra-biblical knowledge in the process of interpreting the Bible. According to Swearingen(1995), the Christian doctrines made by Aquinas emphasize that secular texts cannot help discovering God’s truth merely having “meaning only at the literal level”(31). He did not even allow attempts to find any spiritual meanings within secular literature and philosophy for biblical interpretation (Swearingen, 1995). His sermons were based on the Creed including five themes: Christian belief, divine providence, the atonement, the resurrection, and the Holy Ghost(Old, 1999).

In light of his teaching skills, Old(1999) notes that Thomas Aquinas was a master who was good at using illustrations in teaching. In this regard, Najapfour(2020) points out that Aquinas effectively explained complex issues in a plain, clear, and

easy-to-understand way by using illustrations adequately. When he taught in universities, Aquinas also used effective illustrations which help his students understand “abstract”(Old, 1999, 432) knowledge of theology. Aquinas(1988) in his writing provided an example of the illustration as follows:

If someone not knowing anything about medicine sees a physician administering water to one patient and wine to another concludes that it was by chance that he did this, simply because he himself was ignorant of the medical arts, we would consider him quite foolish. It is the same way with God. We do not know why it is God does this or that or allows things to happen the way they do, so we assume it happen by chance(Aquinas, 1988, quoted in Old, 1999, 433).

Old(1999) points out that, although Thomas Aquinas used illustrations in his sermons, the sermons were always based on the passages of the Scriptures, and he sometimes adopted the ideas of the Church Fathers in his sermons(435).

In his research on the theology and spirituality of Thomas Aquinas, Najapfour(2020) found that Aquinas possessed characteristics of an exemplary preacher. First, Aquinas was a prayerful preacher; his sermons on the Lord’s Prayer demonstrates his mature perspectives from prayer. Second, “he is a good model of a preacher who utilizes other writers(not just biblical, but even patristic such as Augustine and Cyprian) to strengthen the point he is making in his message”(28). Third, he was diligent in interpreting the Scriptures, adequately wrestling with discovering exact meanings of obscure and abstruse passages in the Bible. Fourth, he preached sermons in order to induce his hearers to turn into a sacred life. Indeed, he was an unusual, exemplary preacher who united his intellect and

holiness well in pursuit of a sacred life more than merely learning itself(Najapfour, 2020).

## V. Discussions and Implications

When skepticism flourished among the laity about institutionalized churches in their pursuit of secular power and capital accumulation during late Middle Ages in Europe, friars' lives and their educational ministry induced the reflection on the essence of church and authentic apostolic roles that the Scriptures highlight. Based on the findings of this research mentioned above, some helpful insights and implications for Korean clergy and Christian educators can be learned.

First, it is helpful for clergy today to be reminded of what the primary goal of their educational ministry should be, which is to teach the word of God sincerely and to "be prepared in season and out of season"(2 Tim 4:2, New International Version). As discussed above, friars concentrated on teaching the Holy Scriptures and orthodox doctrines in order to save and cure souls. To the end, they devoted themselves to mastering theology and interpreting the Scriptures. "Friars wished to root their teaching on a firm understanding of the sacred text"(Robson, 2000, 133). Hence, clergy today can believe that their dedications in studying and teaching the Scriptures and orthodox doctrines adequately can play an indispensable role in promoting salvation and sanctification among their congregations.

Second, clergy today can believe that devoting themselves to contemplative prayer on God's presence and His sacrificial work can help not only find original intent and meaning in the passage but also nourish spiritual transformation in their

learners. The Dominican friars considered that pondering God's word through contemplative prayer enabled them to grow closer to Christ and to increase their burning love for Him (Hinnebusch, 1972). This research suggests that, through an intimate relationship with Christ and by a strong sense of His presence, clergy could be illuminated and guided by His Spirit, the original Author of the Scripture for their exegetical work. It is also suggested that increasing their spiritual awakening to sin and a sense of humility in the presence of Holy God, their messages on moral formation and confession of sin might become lively and applicable enough to promote spiritual renewal among the laity in the late Middle Ages.

Many Korean clergy today have access to thousands of scriptural exegesis resources available thanks to ubiquitous networking. They tend to invest a lot of time in exegetical work or in seminars to learn preaching skills, rather than seeking for God's help directly. Following the example of the prayerful friars described above, Korean clergy today can spend more time praying meditatively to God to discern rich and profound truth from the Scripture and bring their learners into spiritual experience of union with Christ through their teaching.

Third, professors of Christian Education(C.E.) in Christian universities in Korea can guide professors of other subjects to discover extra-biblical truths from their academic courses and integrate the truths with theology so that they can teach the courses under the Christian worldviews. In fact, integrating faith with academic disciplines is "the distinctive task of the Christian liberal arts college"(Holmes, 1987, 8) "Every academic discipline has historical, philosophical, and theological foundations"(Holms, 1987, cited in Kim, 2020, 276). To effectively integrate faith and theology, the professors of C.E. need to learn

other courses routinely, cultivate a critical thinking ability, and evaluate the extra-biblical truths from the biblical perspectives. As discussed, the Dominican friars also learned and taught secular knowledge as well as theology in the universities. Regarding the Dominican Friars' learning secular knowledge and the integration faith and learning, García -Serrano says,

In provincial and general chapters, the Dominican masters always emphasized the importance of high educational standards. For example, the Spanish provincial chapter of 1256 expressed the desire to instruct in Theology all those who had a previous knowledge of Logic. The masters always supervised closely the teaching of subjects other than Theology in which the Dominican friars needed expertise. In Barcelona in 1299, for instance, members of the provincial chapter voiced their concern about friars who studied or taught Law, Medicine, and Natural Sciences(García -Serrano, 1997, 31).

Lastly, it is necessary for clergy today to boldly preach sermons based on confession and sanctification of the saints. Many pastors in Korean churches today tend to avoid preaching against particular sins or teaching the way of sanctification. In their preaching, some of them put more emphasis on physical wellbeing or a prosperous and successful life more than on a life in pursuit of Christ-likeness in their society. As discussed above, the Dominican friars preached moral discourse, taught the seven vices described by Guillaume de Peyraut, and urged laity to routinely live by evangelical norms. The friars believed that confessing sins was core for spiritual formation, so their sermons were based on repentance and moral formation(Fleming 1999). Therefore, it is helpful for Korean preachers to maintain a strong hold on their apostolic vocation, which is to guide

their learners into salvation through authentic confession of sin and to help them emulate the earthly life of Jesus Christ.

## VI. Conclusion

The purpose of this research is to understand the life and educational ministry of the medieval friars and its influence on laity and clergy in the late Middle Ages. Their educational ministry was strengthened by their exemplary life, zealous love for God, evangelical poverty, apostolic preaching, and ongoing exploration for both theology and extra-biblical knowledge. Their educational ministry greatly contributed to the spiritual renewal of the laity who were desperate for sacred truth. In particular, this study suggests that the Dominican friars' teaching of orthodox theology, moral discourse, and logical argument played a crucial role in converting many laymen as well as some heretics like Cathars. In addition, their ministry reminded parish priests of the essence of the church and their apostolic calling. The friars' educational ministry was a great help for the parish priests, enabling them to take their responsibilities as confessors, teachers, preachers, and healers.

There are some limitations to this study. First, this research covered very broad concepts in limited space, so future researchers are recommended to explore certain important themes, such as the collections of biblical literature circulated by the Franciscan and Dominican Orders. Second, it is also recommended that future researchers investigate the friars' preaching ministry. The preaching ministry of Lent is very significant theme in the friars' educational ministry.

Christian educators in Korea today are requested to fulfill

the needs of church education under the impact of the unprecedented pandemic the Covid 19. Some of them invest much time to develop effective Sunday school curricula for virtual learners and provide manuals to promote the cooperative learning of Sunday school teachers and parents of their learners. Following the examples of the friars, Christian educators in denominations or local churches can spend more time learning the Scriptures and orthodox theology than merely developing effective strategies of delivering learning content. Then, the educators need to try to fully and specifically comprehend social, familial, intellectual, emotional, and spiritual needs of their virtual learners, and they can do their best to make curricula for their virtual learners that incorporate the biblical and theological knowledge into these needs of the learners.

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한글 초록

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## 중세 후기 유럽의 탁발 수도자들의 교육 목회- 도미니코 수도자들의 사역을 중심으로

김영준 (본산교회/목사)

본 연구의 목적은 중세 후기 탁발 수도자들, 도미니칸 수도자들을 중심으로 그들의 삶과 교육목회가 성직자와 평신도들에게 끼친 영향을 탐구하는 것이다. 탁발 수도자들의 사도적 삶과 탁월한 교육목회는 거룩한 진리를 갈망하던 평신도들의 믿음의 성장에 크게 기여하였다. 특별히 도미니칸 수도자들이 가르친 정통 기독교 교리와 논리적 논쟁을 통하여 카타리파와 같은 이단들의 개종에 기여하였다. 또한, 탁발 수도자의 목회는 중세교회의 성직자들로 하여금 교회의 본질에 대한 바른 이해와 사도적 소명의식을 굳게 하였다. 끝으로, 탁발 수도자들의 교육 목회는 중세 교회 성직자들이 설교자, 교사, 영혼의 치유자, 그리고 고해 신부의 역할을 감당하는데 큰 도움이 되었다.

### 〈 주제어 〉

탁발 수도자, 도미니칸 수도회, 평신도, 성직자, 중세 교회

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