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The master is said to be Christ, Matt. 23[:10]: “Neither be called masters, for one is your master.” Wherefore Jerome, *Epistle* 72,[[1]](#endnote-1) no art is learned without a master. Dumb animals follow their leaders. In bees there is one prince, cranes follow one in the order of letters. In a ship there is one pilot, in a house there is one lord. Therefore he said, “One is your master, Christ,” so that through this it would be known that his disciples should follow one doctrine. Wherefore Chrysostom, *Super Mattheum* homilia 20,[[2]](#endnote-2) the doctine of those who are not annointed is suspect. In this present life the master is ordained for learning as well as for teaching, Heb. 5[:12]: “For whereas you ought to be masters, you have need to be taught again.” But in paradise man was taught that he did not need a master, but through sin he lost this office of master and he needed to be taught. There it is necessary that here we are disciples. Wherefore James 3[:1]: “Be not many masters.”

Boethius, *De diciplina scholarium,[[3]](#endnote-3)* he is wretched who would be a master who never experienced the role of disciple, because he weeps salt tears, Prov. 5[:12-13]: “Why have I hated instruction,” and it follows, “and have not inclined my ear to masters?” Note also there,[[4]](#endnote-4) it is narrated concerning Lucrecius who bit the nose of his father. And book 3, c. 1,[[5]](#endnote-5) the conditions are noted which are required in the master, but among all of them only Christ can be said to be the true master, according to that of John [13:13]: “You call me Master, and Lord, and you say well, for so I am.”

Especially, because he taught us the remedies of health as the good physician, Matt. 9[:11]: “Why does your master eat with publicans and sinners?” etc. up to penance.

Second, he taught us holiness just as the painter portrays the image before his disciple, John 13[:14]: “If then I being your Lord and Master, have washed your feet, you also ought to wash one another's feet.”

Third, he taught the lessons of truth, Matt. 19[:16-17]: “Good master,” in truth you that said that “One is, God.”

¶ Again, Matt. 13[:1]: “Master, behold what manner of stones and what buildings,” etc. Therefore he taught the truth concerning things belonging to God and to the world.

Fourth, he taught the judgments of equity just as a prince teaches his son the laws of the kingdom, Matt. 22[:16-17]: “Master, we know that you are true,” etc. up to “is it lawful to give tribute?”

Fifth, he taught the counsels of perfection just as a good guide shows the secure path to the traveller, a healthy friend gives healthy counself to his friend, Matt. 19[:16, 21]: “Good master, what good shall I do that I may have life everlasting?” etc. up to “go sell what you have.”

Fifth, he taught the works of piety, John 3[:2]: “We know that you are come a teacher from God.”

1. Jerome, *Epistola Secundum ordinem temporum* 125.15 (PL 22:1080): Nulla ars absque magistro discitur. Etiam muta animalia, et ferarum greges, ductores sequuntur suos. In apibus principes sunt: grues unam sequuntur ordine litterato. ... In navi unus gubernator: in domo unus Dominus: [↑](#endnote-ref-1)
2. Cf. (Pseudo-)Chrysostom, *Opus imperfectum in Matthaeum* hom. 20 ex cap. 7:29 (PG 56:747): Omnis doctor servus est legis, quia neque supra legem addere potest aliquid de suo sensu, neque subtrahere aliquid secundum proprium intelletum, sed hoc tantummodo praedicat, quod habetur in lege. Nec enim potest mens humana directare, id est, extra rectum facere, scilicet perversum vel malum ostendere, quod sapientia divina dictavit. [↑](#endnote-ref-2)
3. Boethius, *De Disciplina Scholarium* 2 (PL 64:1226): Miserum est enim eum fore magistrum qui nunquam se novit esse discipulum. [↑](#endnote-ref-3)
4. Boethius, De Disciplina Scholarium 2 (PL 64:1227): Contumelioso coitus appetitu sanguineum Lucretii filium, Zenonisque discipulum tota Roma flevit inviscatum, qui tamen clarissimis ortus fuit natalibus, quantitatis procerae et sanguineae qualitatis, mirae siquidem eloquentiae, perspicacis ingenii, sed quotidianis et ultra debitum nuptiis gaudebat, patre poenam deferente, patrimonium enim parentumque census illicite consumebat, cunctisque zelotypis eminebat. Aleis autem et meretricum cellulis semper inhiabat. Proprio autem adhuc non destitutus pruritu, [Col.1227D] postea a parentibus ejectus, tandem ab amicis et consortibus destitutus, a creditoribus undique fatigatus, notis et ignotis furtim studuit assitere, crucis ab angustiis a patre creberrime redemptus, ultimo tamen parentis pecunia redimi non potuit. Cruci ergo adductus eumdem ad se venire lacrymis compellebat, osculumque voce querula petebat. Pietatis autem motio ad filii petitionem patrem erexit, erectique filius nasum morsu secuit acutissimo dicens: Quare a meis primis erroribus incastigatus evasi? Utquid magistri mei documentis non obedivi, sociosque meos contempsi? Filii patrem necesse est indulgere castigationi, magistrumque discipuli mores informare.

   Cf. Jacques de Vitry, *The Exempla: Or Illustrative Stories from the Sermones Vulgares*, 287 ed. Thomas Frederick Crane (London: David Nutt, 1890) (fol. 150): Audivi quid quidam fur cum deretur ad suspendium, ligatis post tergum manibus, videret patrem suum qui dolens et flens sequebatur eum et vocans patrem, ait: “Pater, da mihi osculum.” et cum oscularetur eum momordit labia ejus usque ad sanguinem. “Hec omnia mala mihi fecisti, cum essem puer et, te sciente, inciperem furari et multa mala facere, nunquam me berberasti aut catigasti.” Expedit igitur quod pueri diligenter ab initio instruantur.

   Cf. *Fasciculus morum* 1.11 (pp. 90-93): Similiter narrat Boicius *De disciplina scolarium* de quodam ducto ad suspendium et a patre osculum petente, osculando nasum patris amputavit, quia eum in iuventute non castigavit. Te pro isto nota superius de honore Deo debito in principio istius capituli, etc.

   Cf. William de Lancea, *Diaetae salutis* 3.3 (8:279a): Et e converso pro salario mali filii, patris, et matris, dicitur malo filio: “Maledicatur pater qui te genuit, et mater quae te lactavit.” Exemplum de Linecio [=Lucretio], de quo narrat Boetius in libro *de Disciplina Scholarium*. [↑](#endnote-ref-4)
5. Cf. Boethius, *De Disciplina Scholarium* 6 (PL 64:1234-1235): Expeditis his quae ad scholarium eruditionem digesta sunt, dilucidandi moderatione observata, nec angariare lectorem sermonis brevitate curamus, nec dilatione confundere, nunquam lucidiori stylo [Col.1235A] leviorique stemmate perusi, quoniam non solum discretis, verum etiam rudibus aenigmatis serie postposita commendatur. ... Tenetur quoque doctor eruditus esse, mansuetus, rigidus, antiquus non annis, non negligens, nec arrogans.

   Cf. Commentary by Guillelmus Wheatley, In *De scholarium disciplina*, cap. 6 <http://www.corpusthomisticum.org/xbd.html> [↑](#endnote-ref-5)