Worcester F 80 Distinctiones

73 Flower (*Flos*)

A flower can be said to be the joy of the world, of which kind is temporal prosperity or bodily beauty and it grows in the field of fortune which should be esteemed as little on account of two. Because first, it lasts a little while, thus a man sells a horse which quickly tires, Psal. [89:6]: “In the morning.” that is, in infancy, “man shall grow up like grass,” “In the morning,” that is, in youth the corporal form flourishes in worldly prosperity, “in the evening he shall fall,” that is, in old age, “he shall fall,” in death, “grow dry,” into dust, Job. 14[:1-2]: “Man born of a woman, living for a short time,” etc. “Who comes forth like a flower.”

¶ Second, because he is inclined to evil. The example of Nabuchodonosor, Dan. 4[:1]. And in Psalm. [102:15]: “Man's days are as grass.” Like the flower of the field, Isai. 40[:6]: “All flesh [is grass].” In growing it has beauty but in falling it has wasting. Thus, it is concerning man in the succession of ages.

¶ Second, a flower is the delight

/fol. 237vb/

of sin which grows in the dung of concupiscence and this is to be rooted out because of two reasons. First, because it quickly falls. No one marries a wife through whom he believes he will be killed, Isai. 28[:1]: “Woe to the crown of Ephraim, and to the fading flower.” Second, because it is shut off from glory. No wise man gives his kingdom for a wreath of flowers, Jer. 48[:9]: “Give a flower to Moab, for in its flower it shall go out,” etc. But, alas, because many say that, Wis. 2[:7]: “Let not the flower of the time pass by us.”

¶ Third, the flower is of a meritorious work which grows in the garden of grace, and this is to be nourished and to be multiplied because of two reasons. First, because it makes us to please God on the journey just as the flower adorns the meadow. Therefore Can. 2[:5]: “Stay me up with flowers,” that is, by examples of honesty lest I fall through the infirmity of members, “compass me about with apples,” that is, with works of sanctity so that I might reap fruit from them, “because I languish with love.” Second, because it makes me attain the Lord in the fatherland, just as in the flower is the hope of fruit. For in the flower of grace is the hope of glory, Can. 7[:12]: “Let us see if the flowers are ready to bring forth fruits.”

¶ Fourth, a flower is Christ, Isai. 11[:1]: “There shall come forth a rod out of the root of Jesse, and a flower.” This flower is well-tasted through the gift of wisdom, full of light through the gift of intellect, slender through the gift of counsel, fragrant through the gift of fortitude, beautiful through the gift of knowing, delicate through the gift of piety, moderate through the gift of fear. This flower germinated in the annunciation, Isai. 27[:6]: “Israel shall blossom and bud.” It appeared in the nativity, Can. 2[:15]: “Our vineyard has flourished.” It grew weak in the passion, Nah. 1[:4]: “The flower of Libanus fades away.” It flowered again in the resurrection, Psal. [27:7]: “My flesh has flourished again.”

¶ Fifth, it is his virgin mother, Num. 17[:8]: “Moses found that the rod of Aaron was budded.” This is the virgin being verdant in leaves through faith, shining in flowers through purity, being fruitful in branches through richness. Thus, this same one through the miraculous fertility, Can. 2[:1]: “I am the flower of the field, and the lily of the valleys.” Concerning both it is to be said, Can. 2[:12]: “The flowers have appeared in our land.” Just as we see that flowers in their color make lovely the meadows, their leaves appear as the rays of the sun, their fragrances bathe the air, their green color refresh the eyes, from whatever injury they easily dry up. So, these make

lovely the world with their merits, they appear to the will as the divine commandments, they bathe men with their examples, they refresh souls with their teachings, but

/fol. 238ra/

in no way are they injured by intemperance, because neither by the snorting of wrath, as the flower of the vines, nor the fog of vain glory, as the flowers of the olives, nor by the heat of concupiscence, as the flowers of the grass, nor by the coldness of sloth as the flowers of trees.

¶ Sixth, a flower is heavenly blessedness which grows on the mountain of glory. This is to be sought after and purchased because of two reasons, because of incomparable delight, Psal. [91:13]: “The just shall flourish like the palm tree,” even the sterile one-hundred-year-old palm tree. Second, because in the unfading eternity, the Psalm,[[1]](#endnote-1) The just man shall germinate like the lily and flower in eternity.”

¶ Again a flower delights the sight by its color, it refreshes the smell by its fragrance, it comforts the appetite by its taste. So, Christ is the flower of flowers, the holy of holies, about whom it is said in Can. 2[:1]: “I am the flower of the field,” etc. It delights the sight because [Psal. 44:3]: “You are beautiful above the sons of men.” On whom even the angels desire to gaze. Again, by its odor it refreshes because in the odor of their ointments the young men run. Again, by its taste it comforts because it is bread which gives itself as its flesh for the life of ages, having every delight and every taste of sweetness.

1. Psal., rather chant on the feast Common of one Confessor: Justus germinabit sicut lilium / Et florebit in aeternum ante dominum. [601296 | Cantus Index for Office and Mass](https://cantusindex.org/id/601296) [↑](#endnote-ref-1)