

Catechism on the Liturgy II, 8

Fermentum

A particle of the Eucharist was sent by the pope after his Mass (4c) to parish priests who were unable to be at the Papal Mass. The fragment was placed in the priest's chalice at his parish at the moment when the *Pax* (Sign of Peace) was said, thus indicating the unity of the Pope and the faithful. The practice is today symbolic, as the particle from the Pope's Mass cannot be distributed.

Flowers

These are used as adornment for the sacred things in the church to express joy and affection. They are not used at the Requiem Mass or in penitential seasons. Like a votive candle, cut and fresh flowers represent a sacrifice, since they must be replaced. Artificial flowers cannot denote the same sacrifice, and therefore are not used in the church. Flowers can be represented however, as on sacred vestments. Traditionally the tulip represents prayer; the myrtle and lily represent chastity; the hawthorn, hope; the violet, humility; the hyacinth; peace.

Font

This primarily refers to the Baptismal Font, where all the baptisms of the parish take place. Originally it was quite large, and for adults below the ground to symbolize our union with Christ dying. Sometimes the small containers near the doors which contain holy water are called "holy water fonts;" they are also called holy water stoups.

"For the Kingdom, and the Power and the Glory are Yours..."

This doxology is not a part of the Our Father, and thus is not used when the Pater is prayed at the Mass. It was written by St. Irenaeus of Lyon. The Gregorian Rite uses the version of the Pater which can be found in St. Matthew's Gospel.

Forty Hours Devotion

The Blessed Sacrament is solemnly exposed for forty hours at the parish church, to honor the amount of time that the body of Our Savior rested in the tomb after His death.

Fraction

This is the breaking of the Host into three parts during the Mass, just before the *Agnus Dei*.

Fruits of the Mass

The Mass applies the merits of the Sacrifice of the Cross to souls. Both spiritual and temporal blessings are derived from the Sacrifice (we call these fruits), and the whole Church – both here and in Purgatory – benefits from the *general* fruits of the Mass. The *special* fruits of the Mass are shared first by the priest who celebrates the Mass, then by those for whom he offers it in a special way (by means of the reception of a Mass stipend), and lastly by all those who participate in the Sacrifice (*omnium circumstantium* as it says in the Canon – those who are present at the Mass). The one who gives the stipend so that the Mass may be said for an intention also benefits from the special fruits of the Mass.

Genuflection

This is the touching of the right knee to the ground in adoration of the Lord, which is done before the Blessed Sacrament, or a relic of the True Cross, or at certain times to objects which represent Our Lord, such as the Crucifix. Only Christ receives the honor of the right knee. We genuflect on the left knee to the Holy Father, or to bishops and abbots when we kiss their signet rings.

Gloria

This is an ancient hymn of praise to the Holy Trinity, sung by the

angels at the Nativity. It is also called the Major Doxology because of its length, and it is also called the Angelic Hymn. The word “glory” comes from the Latin, and it means light. It has the connotation of honor, praise, splendor and majesty.

Gloves

Worn by the bishop for a Solemn High Pontifical Mass, they were originally made only from the skin of the kid of a goat. As Jacob’s hands were covered by the same, and with them he received the blessing of Isaac with the wine and bread, so the bishop prays when he puts them on that he might be in a state of grace to receive the highest food of all, which is the Holy Eucharist.

Greater Litanies

A day of prayer and fasting observed on April 25th to ask for God’s blessing and protection for crops. The Litany of the Saints is sung in procession through the fields to be blessed, followed by a Rogation Mass.
Gregorian Water

A mixture of blessed water, wine, ashes and salt used in the Roman Ritual for the blessing of altars and churches.

Gremial

A ceremonial apron placed on the lap of the bishop to protect his vestments from oil, candle wax ashes, etc, with which he comes in contact during various ceremonies like ordinations.

Hebdomedarian

From the Latin *hebdomeda*, meaning “week”. This refers to the priest who leads the prayers for one week, at the principal Mass and at the hours of the Divine Office which are prayed or sung in common. Fr. Hearty and I share this duty, depending on who says the principal Mass of the parish during week, e.g., the 11:00 A.M. Sunday Mass.