

MISSA SICCA

The 'Dry Mass' Devotion



ALCUIN INSTITUTE
— for Catholic Culture —



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The Sunday liturgy (i.e. the Holy Sacrifice of the Mass) is that wholly unique and solitary experience that grounds the day as something holy (i.e. separate), which in turn shapes the rest of the days that follow. It is in essence and effect the font of our home life and culture. Without the Mass, therefore, families will need to discern how to best remain moored to the life-giving graces that flow from the Sunday liturgy.

There is the option of live streaming the Sunday Mass. Various regional and national Masses are readily available. Prior to the advent of such technologies, however, the faithful had to be more resourceful and 'poetic'. When Mass was not available (or too dangerous) Catholics-of-old would devote themselves to the praying of the 'Dry Mass' or Missa Sicca. The Dry Mass is essentially the liturgy without the offertory, consecration, and subsequent communion. All evidence points to the origin of this devotion from the time of the crusades when priests would celebrate the Missa nauticum: a "nautical" Mass for the seafaring knights on their travels to Jerusalem. Not willing to risk the chance of spillage, priests would forgo the consecration when they were celebrating the Mass on the high seas. The devotional practice quickly spread throughout Christendom, particularly among men during their seasonal hunting expeditions, wherein they would pray the Missa venatoria (the hunter's Mass) when out in the field and away from the Church. The pious practice continued late into the 19th century with the fearless and austere men who followed St. Bruno into the wilderness (i.e. Carthusian monks) who prayed the Missa nudum (or the 'naked' or stripped bare Mass) daily.

Perhaps the Missa Sicca is the robust devotional alternative (it is not the Mass) that your family can adopt during these trying times to help maintain a vibrant Catholic culture at home.

Prayer for Eternal Happiness

V. To us also Your sinful servants, who put our trust in the multitude of Your mercies, vouchsafe to grant some part and fellowship with Your holy Apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all your saints. Into their company we beseech You admit us, not considering our merits, but freely pardoning our offenses. (+) Through Christ Our Lord. **R.** Amen.

Our Father:

(all together)

Spiritual Communion:

(all together)

O my Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee. Amen

Hail Mary:

(all together)

Conclusion:

In (+) the name of the Father and of the Son and of the Holy Spirit.
R. Amen.



The Sanctus:

R. Holy, Holy, Holy Lord God of hosts. Heaven and Earth are full of Your glory. Hosanna in the highest. Blessed is He who comes in the Name of the Lord. Hosanna in the highest.

Invocation of the Saints:

V. Almighty God, may our prayers be joined to the intercession of the glorious ever Virgin Mary Mother of God; also of the blessed Joseph, her spouse, and likewise of your blessed Apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chryso-gonus, John and Paul, Cosmas and Damian, of all thy saints. Grant for the sake of their merits and prayers in all things we may be guarded and helped by Your protection. (+) Through the same Christ Our Lord. **R.** Amen.

Prayer for the Living:

V. Be mindful, O Lord, of N... our Pope, N... our Bishop, N... our Priest, Your servants and handmaids N... and N..., and of those entrusted to my care, for whom this sacrifice of praise is offered, in union with the Holy Sacrifice of the Mass offered by Your ordained priests throughout the world. Grant, O Lord, the redemption of their souls and the hope of their safety and salvation.

R. Amen.

Prayer for the Dead:

V. Be mindful, also, O Lord, of Your servants and handmaids N... and N... who are gone before us with the sign of faith and who sleep the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we beseech You, a place of refreshment, light and peace. (+) Through the same Christ our Lord.

R. Amen.

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Sign of the Cross:

(all together)

In (+) the name of the Father and of the Son and of the Holy Spirit.

Introit:

V. Hail, Holy Mother! The Child to Whom you gave birth is the King of Heaven and Earth. The King shall desire your beauty, for He is your Lord and you must worship Him (Ps. 44:11).

V. Glory to the Father and to the Son and to the Holy Spirit, **R.** as it was in the beginning, is now and ever shall be, world without end. Amen.

V. Hail, Holy Mother! The Child to Whom you gave birth is the King of Heaven and Earth. The King shall desire your beauty, for He is your Lord, and you must worship him.

The Confiteor:

(all together)

I confess to Almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, (strike your breast thrice as a token of contrition) through my fault, through my fault, through my most grievous fault; therefore, I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

V. May Almighty God (+) have mercy on us, forgive us our sins and bring us to life everlasting.

R. Amen.

The Kyrie:

V. Lord, have mercy; R. Lord, have mercy.

V. Christ, have mercy; R. Christ, have mercy.

V. Lord, have mercy; R. Lord, have mercy.

The Gloria (omitted during Lent):

(all together)

Glory to God in the highest, and on earth peace to people of good will. We praise You, we bless You, we adore You, we glorify You, we give You thanks for Your great glory, Lord God, Heavenly King, O God, Almighty Father. Lord Jesus Christ (all bow), only begotten Son, Lord God, Lamb of God, Son of the Father, You take away the sins of the world, have mercy on us; You take away the sins of the world, receive our prayer. You are seated at the right hand of the Father, have mercy on us. For You alone are the Holy One, You alone are the Lord, You alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect:

V. Let us pray. God our Father, You give joy to the world by the incarnation of Your Son. May we welcome Jesus into our hearts with that same love which Mary loved Him, for He lives and reigns for ever and ever.

R. Amen.

Epistles:

(First Reading, Psalm, and Second Reading taken from daily readings)

Alleluia (omitted during Lent):

Gospel:

(Gospel taken from daily readings)

The Nicene Creed

(all together)

I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (all bow) and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Preface:

V. Let us pray. It is truly right and just, our duty and our salvation, always and everywhere to give You thanks, Lord, Holy Father, Almighty and Eternal God, through Jesus Christ our Lord. For out of compassion for the waywardness that is ours, He humbled Himself and was born of the Virgin; by the passion of the Cross He freed us from unending death, and by rising from the dead He gave us life eternal. And so, with angels and archangels, with thrones and dominions and with all the hosts and powers of Heaven, we sing the hymn of Your glory, as without end we acclaim: