

The
Latin Rite
Mass
of the
Ecumenical Protestant
Church in America
Missa Latina Reformata
Latin and English Ordinaries
WITH EXTENSIVE RUBRICS
FOR PRIEST AND PEOPLE

Verbum
Dei
Verbum
Sacramenti
Verbum
Missionis
+

The
Word
The
Sacrament
The
Mission
+



IMPRIMATUR

I, Andrew Michael, Archbishop of the Ecumenical Protestant Church in America, do hereby grant permission for the use of this Latin Rite Mass in all jurisdictions of the EPCA.

+ *Andrew Michael*

Archbishop Andrew Michael

Date: May 25, 2026



The Latin Rite Mass

of the Ecumenical Protestant Church in America

Missa Latina Reformata - A Latin-English Ordinary with Full Rubrics for Priest, Ministers, Choir, Servers, and People

Authorized Draft for Latin Rite Members under the Doctrine of the EPCA

This text adapts the ceremonial and Latin patrimony of the traditional Roman Ordinary for use within a Protestant catholic communion. It intentionally preserves reverence, chant, Latin responses, silence, incense, vesture, altar ceremonial, and ad orientem or versus populum celebration where pastorally suitable, while conforming the doctrine of the Eucharist to the Gospel: Christ offered Himself once for all; the Eucharist is the sacramental communion of His Body and Blood, the Church's sacrifice of praise and thanksgiving, and the proclamation of the Lord's death until He come.

Rubric. *No priest, mission, or congregation may use this rite to teach papal supremacy, a repeated propitiatory sacrifice, merit apart from Christ, invocation of saints as necessary mediators, or any doctrine contrary to the EPCA Confession, Catechism, Canons, and Holy Scripture.*

General Rubrics

Minister

The normal celebrant is a priest or bishop of the EPCA holding faculties from the Archbishop. A deacon may proclaim the Gospel, prepare the altar, assist at the chalice, dismiss the people, and serve the poor; he does not preside at the Eucharistic Prayer. A subdeacon, lector, acolyte, cantor, and other minor ministers may serve according to their order and authorization.

Language

Latin may be used for the Ordinary, chant, acclamations, and fixed prayers. English should be used for the readings, sermon, notices, catechetical explanations, and such parts as pastoral prudence requires. The people should be given a printed or projected bilingual text.

Posture of the People

The people stand for entrance, Gospel, Creed, offertory procession, Preface dialogue, Sanctus, Lord's Prayer, dismissal, and Gospel procession. They kneel for confession, absolution, Eucharistic Prayer, consecration, and preparation for communion, unless age, disability, space, or local custom require standing. They sit for readings other than the Gospel, sermon, announcements, and periods of instruction.

Gestures of the People

The faithful may make the Sign of the Cross at the opening invocation, absolution, Gospel announcement on forehead, lips, and heart, blessing, and final devotion. They may bow at the Holy Name of Jesus, at the Gloria Patri, at the Incarnatus of the Creed, and at the consecration. Striking the breast may accompany the Confiteor and Agnus Dei, but is not mandatory.

Altar and Elements

The altar is prepared with fair linen, corporal, chalice, paten, purificator, water, wine, and bread sufficient for the communicants. The bread shall be wheat bread, leavened or unleavened according to local Latin Rite custom. The cup shall contain wine of the grape, mixed with a little water where customary. Grape juice may be used only by explicit pastoral permission where necessary.

Music

The Kyrie, Gloria, Creed, Sanctus, Agnus Dei, and responses may be sung in Gregorian chant or simple plainsong. Hymns and psalms must conform to Scripture and EPCA doctrine. The choir serves the prayer of the people and must not replace the people's essential responses.

Incense and Ceremonial

Incense, candles, processions, bells, genuflections, bows, and vestments are permitted as aids to reverent worship. They are not conditions of validity. Ceremonial should teach the Gospel, not obscure it.

Communion Discipline

Baptized Christians who trust in Christ, repent of sin, and seek communion with Him may receive, subject to EPCA discipline. Unbaptized persons, those under discipline, or those not yet prepared should come for a blessing or remain in prayer.

Doctrinal Guardrail

The priest shall teach clearly that the Eucharist does not re-sacrifice Christ. The Church offers praise, thanksgiving, alms, prayer, and herself in union with Christ; Christ's atoning sacrifice was finished once for all upon the Cross and is received by faith in this sacrament.

Order of Mass with Extensive Rubrics

I. Entrance and Preparation

Rubric. Before Mass, the priest washes his hands, vests reverently, and prays for purity of heart. Servers light candles. The Missal, lectionary, chalice, paten, cruets, lavabo bowl, towel, and communion vessels are prepared. The people keep prayerful silence. The bell may be rung before the procession.

Rubric. The procession enters in this order where available: thurifer, crucifer with candles, choir or schola, minor ministers, deacon with Gospel book, and priest. The people stand. The entrance hymn, Introit, or psalm is sung.

Latin	English
In nomine Patris, et Filii, et Spiritus Sancti. Amen. V. Adjutorium nostrum in nomine Domini. R. Qui fecit caelum et terram.	In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. V. Our help is in the Name of the Lord. R. Who made heaven and earth.

Rubric. The priest may kiss the altar as a sign of reverence for Christ and His table. If incense is used, he censes the altar, then returns to the chair or foot of the altar. The people remain standing until the penitential rite, then kneel if able.

II. Asperges or Opening Sprinkling

Rubric. On Sundays, especially in Eastertide, the priest may sprinkle the people with water as a remembrance of Baptism. This is not a repetition of Baptism. The priest moves through the nave if space permits. The people may make the Sign of the Cross as the water touches them.

Latin	English
Asperges me, Domine, verbo tuo, et mundabor; lavabis me, et super nivem dealabor. V. Ostende nobis, Domine, misericordiam tuam. R. Et salutare tuum da nobis. Oremus. Deus sancte, Pater omnipotens, qui populum tuum per aquam baptismi et verbum Evangelii mundas: concede nobis, ut corde puro accedamus ad cultum tuum; per Jesum Christum Dominum nostrum. Amen.	Sprinkle me, O Lord, by Thy Word, and I shall be clean; wash me, and I shall be whiter than snow. V. Show us, O Lord, Thy mercy. R. And grant us Thy salvation. Let us pray. Holy God, almighty Father, who cleansest Thy people by the water of Baptism and the Word of the Gospel: grant that we may come before Thee with pure hearts; through Jesus Christ our Lord. Amen.

III. Preparatory Psalm and Confession

Rubric. At a solemn Mass the preparatory psalm may be shortened. At Low Mass it may be said at the foot of the altar. The priest faces the altar when addressing God and turns toward the people when greeting or absolving them. The people kneel, unless standing is the local custom.

Latin	English
V. Introibo ad altare Dei. R. Ad Deum qui laetificat populum suum in Christo. V. Emitte lucem tuam et veritatem tuam. R. Ipsae me ducant ad sanctum altare tuum. V. Gloria Patri, et Filio, et Spiritui Sancto. R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.	V. I will go unto the altar of God. R. To God who maketh His people glad in Christ. V. Send out Thy light and Thy truth. R. Let them lead me unto Thy holy altar. V. Glory be 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.

Rubric. The priest and people strike the breast at "peccavi" or "I have sinned" if this is customary. The confession is made directly to God in the communion of the Church. Saints are honored as witnesses but are not invoked as mediators in this EPCA form.

Latin	English
Confiteor Deo omnipotenti, Patri, Filio, et Spiritui Sancto, et vobis fratres et sorores, quia peccavi nimis cogitatione, verbo, opere, et omissione. Ideo rogo vos orare pro me ad Dominum Deum nostrum.	I confess to almighty God, Father, Son, and Holy Spirit, and to you, brothers and sisters, that I have sinned greatly in thought, word, deed, and omission. Therefore I ask you to pray for me to the Lord our God.

Latin	English
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Misereatur vestri omnipotens Deus, et per Jesum Christum, unicum Mediatorem et Redemptorem nostrum, dimittat vobis omnia peccata vestra, confirmet vos in fide, et perducatur vos ad vitam aeternam. Amen.	Almighty God have mercy upon you, and through Jesus Christ, our only Mediator and Redeemer, forgive you all your sins, strengthen you in faith, and bring you to everlasting life. Amen.
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Latin	English
Dominus noster Jesus Christus, qui semel pro peccatis mortuus est et resurrexit, absolvat vos per Evangelium suum; et ego, minister Verbi et Sacramenti, annuntio vobis remissionem peccatorum in nomine Patris, et Filii, et Spiritus Sancti. Amen.	Our Lord Jesus Christ, who once died for sins and rose again, absolve you by His Gospel; and I, a minister of Word and Sacrament, declare unto you the forgiveness of sins in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

IV. Kyrie and Gloria

Rubric. The people stand. The Kyrie may be sung in Greek, Latin, or English. The Gloria is omitted in Advent, Lent, and penitential Masses, unless appointed otherwise for a feast.

Latin	English
Kyrie eleison. Kyrie eleison. Kyrie eleison. Christe eleison. Christe eleison. Christe eleison. Kyrie eleison. Kyrie eleison. Kyrie eleison.	Lord, have mercy. Lord, have mercy. Lord, have mercy. Christ, have mercy. Christ, have mercy. Christ, have mercy. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Latin	English
Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex caelestis, Deus Pater omnipotens.	Glory be to God on high, and on earth peace to people of good will. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father almighty.
Domine Fili unigenite, Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis.	O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us; who takest away the sins of the world, receive our prayer; who sittest at the right hand of the Father, have mercy upon us.
Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.	For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Spirit, art most high in the glory of God the Father. Amen.

V. Collect and Liturgy of the Word

Rubric. The priest extends his hands for the collect. The people answer Amen. The people sit for the first reading, psalm, and epistle. A lector or subdeacon may read. The Gospel book may be carried in procession with candles and incense.

Latin	English
V. Dominus vobiscum. R. Et cum spiritu tuo. V. Oremus. Deus, qui Ecclesiam tuam verbo, sacramentis, et Spiritu Sancto regis: concede nobis, ut in hac sancta synaxi Evangelium pure audiamus, Christum fideliter confiteamur, et ad mensam Domini digne accedamus; per eundem Jesum Christum Dominum nostrum. Amen.	V. The Lord be with you. R. And with thy spirit. V. Let us pray. O God, who governest Thy Church by Thy Word, Sacraments, and Holy Spirit: grant that in this holy assembly we may hear the Gospel purely, confess Christ faithfully, and come worthily to the Lord's Table; through the same Jesus Christ our Lord. Amen.

Rubric. Before the Gospel, the priest or deacon bows and prays for purified lips. The people stand and make the small cross on forehead, lips, and heart, praying that the Gospel may be understood, confessed, and loved.

Latin	English
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Munda cor meum ac labia mea, omnipotens Deus, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.
 V. Sequentia sancti Evangelii secundum N.
 R. Gloria tibi, Domine.

Cleanse my heart and my lips, almighty God, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.
 V. The continuation of the holy Gospel according to N.
 R. Glory be to Thee, O Lord.

Rubric. After the Gospel, the reader says: The Gospel of the Lord / Evangelium Domini. The people answer: Praise be to Thee, O Christ / Laus tibi, Christe. The sermon follows. The people sit. The sermon must expound Scripture and may not be replaced by ceremony, announcements, or devotional sentiment.

VI. Creed and Prayers of the Church

Rubric. The people stand for the Creed. All bow at the Incarnatus. A genuflection may be made on Christmas and the Annunciation. The prayers may be led by the deacon, priest, or appointed intercessor. The prayers must include the Church, civil authorities, the afflicted, catechumens, missions, and the departed in Christ as thanksgiving and hope, not as invocation.

Latin	English
Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium... Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.	I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible... And I believe one holy catholic and apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.
V. Domine, in misericordia tua. R. Exaudi nos, Domine.	V. Lord, in Thy mercy. R. Hear us, O Lord.

VII. Offertory and Preparation of the Table

Rubric. The people sit or stand according to local custom while the altar is prepared. The deacon or server spreads the corporal and presents bread and wine. The priest receives the gifts. Alms may be collected and brought forward. These gifts are not payment for grace but acts of thanksgiving and mercy.

Rubric. The priest lifts the paten slightly, not as consecration but as presentation. He then prepares the chalice. A little water may be added to the wine as a sign of the union of Christ with His people. The priest may wash his hands, saying the lavabo quietly.

Latin	English
Benedictus es, Domine Deus universi, quia de tua largitate accepimus panem quem tibi offerimus: fructum terrae et operis manuum hominum; nobis fiet panis communionis corporis Christi. R. Benedictus Deus in saecula.	Blessed art Thou, O Lord God of all creation, for of Thy bounty we have received this bread which we offer unto Thee: fruit of the earth and work of human hands; it shall become for us the bread of communion in the Body of Christ. R. Blessed be God forever.
Benedictus es, Domine Deus universi, quia de tua largitate accepimus calicem quem tibi offerimus: fructum vitis et operis manuum hominum; nobis fiet calix communionis sanguinis Christi. R. Benedictus Deus in saecula.	Blessed art Thou, O Lord God of all creation, for of Thy bounty we have received this cup which we offer unto Thee: fruit of the vine and work of human hands; it shall become for us the cup of communion in the Blood of Christ. R. Blessed be God forever.
V. Orate, fratres et sorores, ut sacrificium laudis et gratiarum actionis acceptabile sit Deo Patri omnipotenti. R. Suscipiat Dominus laudem et gratiarum actionem de manibus tuis, ad gloriam nominis sui, ad aedificationem Ecclesiae suae, et ad salutem nostram in Christo.	V. Pray, brothers and sisters, that this sacrifice of praise and thanksgiving may be acceptable to God the Father almighty. R. May the Lord receive this praise and thanksgiving at thy hands, to the glory of His Name, to the edification of His Church, and to our salvation in Christ.

VIII. Preface and Sanctus

Rubric. The people stand. The priest sings or says the dialogue with hands extended. The Sanctus may be sung by all. After the Sanctus the people kneel if able. Bells may be rung at the Sanctus and at each elevation, but bells are optional.

Latin	English
V. Dominus vobiscum. R. Et cum spiritu tuo. V. Sursum corda. R. Habemus ad Dominum. V. Gratias agamus Domino Deo nostro. R. Dignum et justum est.	V. The Lord be with you. R. And with thy spirit. V. Lift up your hearts. R. We lift them up unto the Lord. V. Let us give thanks unto the Lord our God. R. It is meet and right.

Latin	English
Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum; qui semel oblatus est ad tollenda peccata multorum, et qui semper vivit ad interpellandum pro nobis.	It is truly meet, right, and salutary that we should at all times and in all places give thanks unto Thee, O holy Lord, almighty Father, everlasting God, through Jesus Christ our Lord; who was once offered to bear the sins of many, and who ever liveth to make intercession for us.

Latin	English
Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.	Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the Name of the Lord. Hosanna in the highest.

IX. Eucharistic Prayer

Rubric. The priest stands at the altar, facing liturgical east or facing the people according to local authorization. His hands are extended in prayer and joined at conclusions. The deacon and ministers stand nearby in reverence. The people kneel. No one should speak privately, move about unnecessarily, or distribute materials during the Eucharistic Prayer.

Rubric. At the words of institution, the priest takes the bread and cup reverently. He speaks the Lord's words clearly. The elevation is permitted as a confession that Christ gives Himself truly in the sacrament. The people adore Christ who is present and received by faith; they do not adore bread as an object apart from the Lord's institution and promise.

Latin	English
Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus: suscipe laudem, gratiarum actionem, preces, et oblationem Ecclesiae tuae.	Most merciful Father, through Jesus Christ Thy Son our Lord, we humbly beseech Thee: receive the praise, thanksgiving, prayers, and offering of Thy Church.

Latin	English
Memores sumus, Domine, passionis Filii tui, resurrectionis ejus a mortuis, et gloriosae ascensionis ejus in caelos. Non novum sacrificium pro peccato offerimus, sed unicum et perfectum sacrificium Christi semel in cruce oblatum annuntiamus, et fructus ejus in fide accipimus.	We remember, O Lord, the Passion of Thy Son, His Resurrection from the dead, and His glorious Ascension into heaven. We do not offer a new sacrifice for sin, but proclaim the one and perfect sacrifice of Christ once offered upon the Cross, and receive its fruits by faith.

Latin	English
Mitte Spiritum Sanctum tuum super nos et super haec dona panis et vini; ut secundum verbum et institutionem Domini nostri Jesu Christi sint nobis communio corporis et sanguinis ejus, ad remissionem peccatorum, confirmationem fidei, et vitam aeternam.	Send Thy Holy Spirit upon us and upon these gifts of bread and wine, that according to the Word and institution of our Lord Jesus Christ they may be for us the communion of His Body and Blood, for the forgiveness of sins, the strengthening of faith, and everlasting life.

Latin	English
Qui pridie quam pateretur, accepit panem; et gratias agens fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes: Hoc est corpus meum, quod pro vobis datur. Hoc facite in meam commemorationem.	Who, on the night before He suffered, took bread; and when He had given thanks, He broke it and gave it to His disciples, saying: Take and eat ye all of this: This is My Body, which is given for you. Do this in remembrance of Me.

Latin	English

Simili modo, postquam cenatum est, accepit calicem; et gratias agens dedit eis, dicens:

Accipite et bibite ex eo omnes: Hic calix est novum testamentum in sanguine meo, qui pro vobis et pro multis effunditur in remissionem peccatorum. Hoc quotiescumque biberitis, in meam commemorationem facite.

Likewise, after supper, He took the cup; and when He had given thanks, He gave it to them, saying:

Take and drink ye all of this: This cup is the New Testament in My Blood, which is shed for you and for many for the forgiveness of sins. Do this, as often as ye drink it, in remembrance of Me.

***Rubric.** After each institution sentence, the priest may genuflect or bow, elevate the element, and replace it upon the corporal. The bell may be rung once before and three times during each elevation. The people remain kneeling and may silently say, "My Lord and my God," or another biblical act of faith.*

Latin	English
Mysterium fidei. R. Mortem tuam annuntiamus, Domine, et resurrectionem tuam confitemur, donec venias.	The mystery of faith. R. We proclaim Thy death, O Lord, and confess Thy Resurrection, until Thou come.

Latin	English
Ergo, Pater sancte, celebrantes memoriale redemptionis nostrae, offerimus tibi nos ipsos, animas et corpora nostra, sacrificium vivum, sanctum, et acceptabile, quod est rationale obsequium nostrum; per Jesum Christum Dominum nostrum.	Therefore, holy Father, celebrating the memorial of our redemption, we offer unto Thee ourselves, our souls and bodies, to be a living, holy, and acceptable sacrifice, which is our reasonable service; through Jesus Christ our Lord.

Latin	English
Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria, per omnia saecula saeculorum. R. Amen.	Through Him, and with Him, and in Him, unto Thee, O God the Father almighty, in the unity of the Holy Spirit, be all honor and glory, world without end. R. Amen.

X. Lord's Prayer, Peace, and Fraction

***Rubric.** The people stand or remain kneeling according to local custom for the Lord's Prayer. The priest may chant the introduction. The peace may be exchanged reverently without disruption. The priest breaks the consecrated bread over the paten. A small particle may be placed in the chalice as a sign of the unity of Christ's Body and Blood.*

Latin	English
Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.	Our Father, who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. Amen.

Latin	English
V. Pax Domini sit semper vobiscum. R. Et cum spiritu tuo.	V. The peace of the Lord be always with you. R. And with thy spirit.

Latin	English
Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, have mercy upon us. Lamb of God, who takest away the sins of the world, have mercy upon us. Lamb of God, who takest away the sins of the world, grant us peace.

XI. Communion of the Priest and People

***Rubric.** The priest communicates first, then the assisting ministers, then the people. Communion may be given under both kinds where reverently possible. The people come forward in an orderly manner, kneeling or standing according to custom. Those not receiving may cross arms over the breast for a blessing.*

Rubric. The minister says the communion formula to each communicant. The communicant answers Amen. The minister must not hurry the distribution. The chalice is wiped and turned after each communicant if the common cup is used. Intinction may be used if authorized.

Latin	English
V. Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt. R. Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.	V. Behold the Lamb of God; behold Him who taketh away the sins of the world. Blessed are they who are called to the Supper of the Lamb. R. Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only, and my soul shall be healed.

Latin	English
Corpus Christi, pro te datum, custodiat te in vitam aeternam. Amen. Sanguis Christi, pro te effusus, custodiat te in vitam aeternam. Amen.	The Body of Christ, given for thee, preserve thee unto everlasting life. Amen. The Blood of Christ, shed for thee, preserve thee unto everlasting life. Amen.

Rubric. During communion, a psalm, hymn, motet, or silence may be kept. The music should direct faith to Christ and not to the performance of the choir. After communion, vessels are purified reverently at the altar or credence table. Remaining consecrated elements are consumed or reserved only according to EPCA discipline for communion of the sick.

XII. Postcommunion, Blessing, and Dismissal

Rubric. The priest returns to the altar or chair. The people stand for the postcommunion prayer. Notices, if needed, should be brief and may occur before the blessing. The blessing is given by a priest or bishop; a deacon may dismiss the people.

Latin	English
Oremus. Gratias tibi agimus, Domine Deus noster, quia nos corpore et sanguine Filii tui refecisti. Concede, ut hoc sacramentum fidei nos confirmet in Evangelio, inflammet in caritate, et mittat ad opera misericordiae; per Christum Dominum nostrum. Amen.	Let us pray. We give Thee thanks, O Lord our God, that Thou hast refreshed us with the Body and Blood of Thy Son. Grant that this sacrament of faith may strengthen us in the Gospel, kindle us in charity, and send us forth to works of mercy; through Christ our Lord. Amen.

Latin	English
V. Dominus vobiscum. R. Et cum spiritu tuo. V. Benedicat vos omnipotens Deus, Pater, Filius, et Spiritus Sanctus. R. Amen. V. Ite in pace Christi. R. Deo gratias.	V. The Lord be with you. R. And with thy spirit. V. Almighty God bless you: the Father, the Son, and the Holy Spirit. R. Amen. V. Go in the peace of Christ. R. Thanks be to God.

XIII. Last Gospel or Final Devotion

Rubric. The Last Gospel, John 1:1-14, may be read on Sundays and solemn feasts as a devotion. It is not required and should not displace the principal Gospel of the day. The people stand. At "the Word was made flesh" all may bow or genuflect.

Latin	English
V. Initium sancti Evangelii secundum Joannem. R. Gloria tibi, Domine. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum... Et Verbum caro factum est, et habitavit in nobis.	V. The beginning of the holy Gospel according to John. R. Glory be to Thee, O Lord. In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us.

Special Rubrics for Low Mass, Sung Mass, and Solemn Mass

Low Mass

The priest says the fixed parts audibly enough for the server and people to follow. The people may make the responses. The Asperges is normally omitted. Hymns may be used, but silence is also appropriate. The sermon remains strongly recommended on Sundays and holy days.

Sung Mass

The priest sings the dialogues, collect, Gospel greeting if no deacon is present, preface, doxology, blessing, and dismissal. The choir leads the ordinary chants, but the people should be taught to sing the responses, Kyrie, Sanctus, Agnus Dei, and simple acclamations.

Solemn Mass

A deacon proclaims the Gospel, prepares the altar, assists with the cup, and dismisses the people. A subdeacon or lector reads the epistle. Incense may be used at entrance, Gospel, offertory, and elevations. Processions should be dignified and uncluttered.

Home Mission Use

Where there is no full sanctuary, a clean table may be appointed as the altar, vested with white linen and candles if possible. Reverence is required, but the rite should not pretend to resources the mission does not possess. Simplicity with doctrinal clarity is preferred to artificial ceremonial.

Online or Broadcast Use

A broadcast may assist the homebound, but viewers do not receive communion through the screen. They may pray, hear the Word, make spiritual communion, and receive pastoral instruction. Communion requires actual distribution of bread and cup by authorized ministers according to EPCA discipline.

Catechetical Note to be Read When Needed

Beloved in Christ, this rite receives the beauty of the Latin Mass while confessing the evangelical truth of the Gospel. Christ is not sacrificed again. His one sacrifice is complete. In this sacrament He gives us communion in His Body and Blood, strengthens faith, forgives sins, and sends us to love and serve the world.

Doctrinal Appendix: Required Revisions from the 1962 Roman Form

1. Papal jurisdictional language is omitted. The EPCA is under the pastoral oversight of its Archbishop and under the supreme authority of Holy Scripture.
2. Prayers that require the intercession of Mary or the saints as mediators are omitted or rewritten. The saints may be remembered as witnesses, but Christ alone is invoked as Mediator and Redeemer.
3. Language suggesting that the Mass is a new propitiatory sacrifice for the living and the dead is replaced with biblical language of memorial, proclamation, thanksgiving, communion, and self-offering.
4. The Roman Canon is not reproduced as binding. A reformed Eucharistic Prayer is provided, explicitly confessing the once-for-all sacrifice of Christ.
5. The people are encouraged to make audible responses and to participate by prayer, chant, hearing Scripture, receiving communion, and works of mercy.
6. The Last Gospel is retained as an optional devotion. The Leonine prayers are not appointed in their Roman form.

Brief Source Note

This rite was prepared from the uploaded Latin-English 1962 Mass ordinary and the uploaded Great Catechism of the Ecumenical Protestant Church in America. It uses the traditional structure as a liturgical template while reforming the doctrinal content according to EPCA Protestant catholic principles: Holy Scripture as supreme authority, Christ as sole Mediator, justification by grace through faith, sacramental reverence, and the once-for-all character of Christ's atoning sacrifice.