



Archdiocese of Galveston-Houston

Office of the Cardinal

September 1st, 2021

To all Priests and Deacons, and to
All the Lay Faithful of Galveston-Houston,

The liturgy is not only the gathering point into unity of all that is scattered, but also the summons home to the Father through the action of Jesus Christ and the work of the Holy Spirit in that gathering, thus creating harmony from among diverse and even occasionally discordant voices. There Grace is given to all the members of the liturgical assembly to go forth and to sanctify the world in which they live.

On July 16th of this year, Pope Francis published a motu proprio letter, *Traditionis Custodes*, and accompanied it with another letter by which he enacts certain reforms for the celebration of the Holy Mass according to the Roman Missal of 1962. This form of the Roman Rite has also been known as the Extraordinary Form or the Tridentine Form of the Mass. The Holy Father's motu proprio ends the permissions and directions that had been promulgated by his predecessor, Pope Benedict XVI in the 2007 directive *Summorum Pontificum*, which eased previous restrictions and allowed great latitude in celebrating the Tridentine Form of the Mass.

Both Pope John Paul II and Pope Benedict XVI hoped that allowing more freedom for priests to celebrate the Tridentine Form of the Mass would bring about greater unity and concord in the Church, and a mutual respect of the two forms of the Roman Rite. Pope Francis has written that such unity has not taken place. He has decided to restrict and modify the Tridentine observance of the Roman Rite.

The Holy Father now leaves it to the diocesan bishop to moderate the celebration of Holy Mass according to the Roman Missal of 1962. With this letter I formally convey the manner by which I am implementing the directives of *Traditionis Custodes* within the Archdiocese of Galveston-Houston:

1. For over 40 years Annunciation Parish in downtown Houston has observed a schedule of weekly Masses celebrated according to the Roman Missal of 1962 (along with weekly Masses according to the Roman Missal of 1970). In light of this longstanding custom at Annunciation Parish, there will be no change to the celebration of Mass according to the Roman Missal of 1962 at that parish.
2. On July 5th, 2013, I established Regina Caeli Parish in northwest Houston to give pastoral and sacramental care to the faithful who are accustomed to the celebration of Mass

according to the Roman Missal of 1962. Regina Caeli is a non-territorial parish, and is therefore the proper parish of any Catholic within Galveston-Houston who desires the frequent celebration of Mass according to the 1962 Roman Missal. At Regina Caeli Parish there will be no change to the celebration of Mass according to the Roman Missal of 1962, nor will there be any change to the celebration of the other sacraments at Regina Caeli Parish.

3. More recently, St. Theresa Parish in Sugar Land, St. Bartholomew Parish in Katy, and Prince of Peace Parish in northwest Houston have initiated the celebration of Mass according to the Roman Missal of 1962. Although a number of the faithful are drawn to these Masses, these liturgical celebrations are not longstanding customs in those parishes. Therefore, at St. Theresa Parish in Sugar Land and at St. Bartholomew Parish, Mass may be celebrated according to the Roman Missal of 1962 twice a month, on weekdays.
4. I am abrogating the celebration of the Mass according the Roman Missal of 1962 at Prince of Peace Parish. The faithful who have become accustomed to attending this Mass at Prince of Peace Church are now directed to Regina Caeli Church, where it is celebrated 5 times every Sunday. Regina Caeli Church is approximately 9 miles from Prince of Peace Church.
5. With regard to Masses on Sunday and on Holy Days of Obligation, these liturgies celebrated according to the Roman Missal of 1962 are now permitted at Regina Caeli Parish and at Annunciation Parish only. At all other parish churches within Galveston-Houston, Mass on Sunday and on Holy Days of Obligation is to be celebrated according to the current edition of the Roman Missal of 1970.
6. Some of the faithful may occasionally request the celebration of nuptial liturgies, baptisms, and other sacraments in the manner commonly known as the Extraordinary Form. Those who desire this form of the celebration of the sacraments are to direct their requests to the clergy of Regina Caeli Parish.

The aforementioned directives for the implementation of *Traditionis Custodes* within the Archdiocese of Galveston-Houston take effect on September 30th, 2021.

I would now like to turn my attention again to the celebration of the Sacred Liturgy in general, as a follow-up to what I wrote in the opening paragraph of this letter. The clergy and those being formed for Holy Orders should cultivate a love for the liturgy which manifests itself in a fidelity to the liturgical rubrics, decorum, sound preaching, and a sense of reverent confidence when celebrating the liturgy. This holds true for the celebration of all the sacraments, as well as sacramentals.

We should take care that our personalities and individual preferences do not dominate our manner of liturgical celebration. The rubrics of the Roman Missal of 1962 are not to be added to the celebration of Mass according to the current edition of the Roman Missal of 1970. Likewise,

anything unbecoming or foreign to the celebration of the Mass as it is prescribed in the Roman Missal is to be avoided.

Private devotions or acts of popular piety are praiseworthy and help to deepen one's love for Almighty God, the Blessed Virgin Mary, and the saints. However, private devotions by their nature are to be kept separate from the celebration of the Sacred Liturgy. Ritual actions, gestures, and prayers not prescribed in the Roman Missal are not to be included in the celebration of Mass. Acts of popular piety and private devotion may be carried out after the Mass is concluded.

From time to time we ought to review the *General Instruction of the Roman Missal* and the rubrics within the Missal, including the rubrics governing liturgical preaching. The scriptures and prayers of the day are the source material of liturgical preaching. Priests and deacons should try to be clear and succinct in their preaching, and homilies should be short. We are to draw out the spiritual meaning of the appointed texts in light of the particular mysteries being celebrated, and with an appreciation of the needs of the faithful gathered for the Eucharist.

With my gratitude to all the clergy of this local Church for your pastoral ministry, and with assurances of my prayers for all the faithful, I am

Sincerely yours in Christ,

+Daniel Cardinal DiNardo

Daniel Cardinal DiNardo
Archbishop of Galveston-Houston

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