

**Priest Council Minutes**  
**Saint John Paul II National Shrine**  
**February 17, 2022 at 10:00 a.m.**

**Present:**

Cardinal Wilton D. Gregory  
Rev. Emilio E. Biosca, O.F.M. Cap.  
Rev. Robert P. Boxie, III  
Most Rev. Roy E. Campbell, Jr.  
Most Rev. Mario E. Dorsonville  
Rev. Francisco E. Aguirre  
Rev. David W. Beaubien  
Very Rev. Daniel B. Carson  
Rev. Msgr. William J. English  
Rev. William E. Foley  
Rev. Mark F. Hughes

Rev. Michael J. King  
Very Rev. Mark D. Knestout  
Rev. Thomas G. LaHood  
Very Rev. Anthony E. Lickteig  
Rev. Benjamin J. Petty  
Rev. Msgr. Charles E. Pope  
Rev. Msgr. Eddie L. Tolentino  
Rev. Msgr. Peter J. Vaghi  
Rev. David G. Wells

**Absent:**

Rev. Rory T. Conley  
Rev. Cornelius K. Ejiogu, S.S.J.  
Rev. Matthew J. Fish

Rev. Mark L. Smith  
Rev. Msgr. Michael Wilson  
Rev. Lawrence A. Young

**Opening Prayer and Comments**

After opening the meeting in prayer, Cardinal Gregory welcomed the members of the Council in attendance and with a quorum being present welcomed Fr. Carson to begin the meeting.

**Approve Minutes**

Fr. Carson asked if there were any questions concerning the meeting minutes from the December 16 meeting. No questions were brought forth. The minutes of the December 16, 2021 meeting were approved.

**Legislative and Public Policy Update**

Mr. Chris Anzidei, General Counsel, began the presentation, which would provide an update on legislative and public policy as well as introduce his team. He began by introducing Mr. Andrew Rivas, who is new to the public policy team, and was supposed to present but was unable to join due to illness.

Mr. Anzidei quoted from Forming Consciences for Faithful Citizenship, “Responsible citizenship is a virtue, and participation in political life is a moral obligation” as a reminder that public policy is all of our responsibility.

He then presented the strategic policy goals for 2022 to help advance the public policy goals of the Cardinal Archbishop and the Archdiocese in the District of Columbia and in the five Maryland counties which include Calvert County, Charles County, Montgomery County, Prince George’s County, and Saint Mary’s County. They are working with and

increasing collaboration with the Maryland Catholic Conference (MCC) in advancing the public policy goals of the (arch)bishops of the Conference at the state level and advancing the public policy goals of the DC Catholic Conference (DCCC). They are also working with and increasing collaboration with the U.S. Conference of Catholic Bishops (USCCB) in advancing the public policy goals of the Archdiocese and the Church before the three branches of the federal government.

Mr. Anzidei presented their methods and things they do to carry out these goals. To begin they track and monitor public policy and legislative issues and inform and assist archdiocesan offices, parishes, clergy and the faithful to help them apply their Catholic faith to the issues of the day. They also produce relevant materials to assist others in their civic engagement and serve the Archdiocese by providing a Catholic voice in the halls of the DC Council and administrative offices, as well as in the five surrounding Maryland counties.

They also raise their level of collaboration with our partners at the MCC, DCCC, and USCCB so that not only are we responding to their requests in an effective manner, but are also contributing to the insights and priorities of the Archdiocese, which will help in more fully developing the policy priorities and strategies for all three institutions. Finally, they actively encourage and help clergy and lay Catholics within the Archdiocese to become involved as Christian citizens.

In order for the Church of Washington in DC to be effective in promoting the most just society possible, we must significantly increase our network participation while regularly encouraging people of faith to participate in the public square. One of Mr. Rivas' priorities is to significantly increase network with lay faithful, those in the pews, and he is open to any feedback on priorities pastors may have as well. He is also grateful for your engagement and is currently attending deanery meetings.

Mr. Anzidei presented the members of his team to include the ADW Office of Public Policy which includes 1) Mr. Chris Anzidei, General Counsel; 2) Mr. Andrew Rivas, Manager of Public Policy and Advocacy; and 3) Mr. Mark Rothe, Policy and Legal Analyst. He also mentioned that major policy initiatives are vetted through the General Counsel and the Moderator of the Curia Office and in consultation with Cardinal Gregory.

The Office of Public Policy also works in close collaboration with other ADW departments to include the following:

- Office of the Moderator of the Curia
- Office of General Counsel
- Pastoral Ministry & Social Concerns
- Catholic Schools
- Communications
- Facilities
- Human Resources
- Deacon Kelley
- Other Offices in the Central Pastoral Administration

Mr. Anzidei presented the District of Columbia issues and began with recent work to include COVID-related regulations and opposing the Prostitution Bill. They also worked issues that affect jobs such as the Building Energy Performance Standards (BEPS) and the Clean Rivers Impervious Area Charge Relief (CRIAC) as well as school vaccine mandates for students & staff.

Their District of Columbia policy priorities include protecting religious freedom and rights of conscience, advocating for the disadvantaged, parental rights, including the right to choose the best education for their children, Covid Relief Measures & Related Legislation and police, criminal justice and juvenile justice reform.

Mr. Anzidei discussed Maryland issues in partnership with the MCC and mentioned that things are moving very quickly and the information today may already be outdated. They are monitoring major bills to include BOOST authorization and funding and Medicaid. They are also monitoring Catholic Identity, specifically the legal requirements of schools and employers that are contrary to Catholic teaching in education and employment on gender issues and other matters.

They are also monitoring the Life Issues in a Potential Post-Roe World and the efforts to expand abortion in Maryland, e.g. HB 626 and SB 669, the Pregnant Person's Freedom Act of 2022. There has been positive assistance for pregnant women and parents of newborns. They monitor climate and other environmental issues to include HB 171 and SB 135, Climate Crisis and Environmental Justice Act, and related bills and are supporting efforts to provide legal counsel to undocumented who are in the legal system. He also mentioned that so far there is no bill to open a Statute of Limitation window or to legalize Physician Assisted Suicide.

Mr. Anzidei presented Maryland Counties issues to include cultivating relationships with all five county executives and key local lawmakers. They are monitoring the relevant county council and commission hearings and submitting testimony on legislation when appropriate, as well as working to place qualified members from the clergy, and especially the laity, as part of their lay apostolate to engage the temporal order on relevant boards and commissions.

They work at the county level and get to know local legislators and keep connected. Some specific county issues include Benchmarking, Building & Energy Efficiency Standards, Covid Relief & Restrictions Impacting Parishes and Schools and Justice & Advocacy Councils. They invite you to keep connected as well.

They are active at the national level in partnership with the USCCB to include protecting innocent life and supporting the federally-funded D.C. Opportunity Scholarship Program for low-income families. Immigration reform, the Equality Act and protecting religious freedom by monitoring the administrative attempts to impose regulations that would burden the Church's Catholic identity, mission and operations are other issues they are monitoring.

Mr. Anzidei reiterated that they are focused on building and utilizing their network, which includes everyone in the room as well as pastoral staff, leadership, pastors, deaneries, deacons, parishes, and affiliated corporations. They are also engaging the over 650,000 Catholics in the Archdiocese of Washington as well as local justice advisory

councils, Catholic organizations, heath organizations, religious orders, Deacons, seminarians, the Knights of Columbus, the three Catholic universities and other organizations that share our goals. It is their priority and they are excited to work to advance their goals.

### **Update on the Implementation of *Traditionis Custodes***

Very Reverend Anthony Lickteig, Secretary for Ministerial Leadership, gave an update on the implementation of *Traditionis Custodes*.

*Traditionis Custodes* deals with the celebration of the pre-Vatican II Mass using the Missal of 1962 – often called the Extraordinary Form or the Traditional Latin Mass (TLM). After its publication, Cardinal Gregory asked Father Lickteig, Monsignor Charles Pope, Dr. Jeannine Marino, who is a doctor of Canon Law and Secretary for Pastoral Ministry and Social Concerns, and Father George Stuart, doctor in Canon Law, Vice-Chancellor, Vicar for Canonical Services and the one who helped draft the current Liturgical Norms of the ADW, to work on understanding the *motu proprio* and investigating how to implement it in the ADW.

Father Lickteig's presentation was in two parts to include the history of the TLM in the Archdiocese of Washington and the guidelines given by *Traditionis Custodes*.

Father Lickteig explained that the current celebrations of the TLM in the Archdiocese of Washington trace their beginnings to 1984, when St. John Paul II allowed diocesan bishops to grant an indult to authorize specified priests to celebrate the Mass according to the 1962 Roman Missal for groups who requested it.

Cardinal Hickey, then the Archbishop of Washington, was approached by the Reverend Aldo P. Petrini and a group of the faithful who requested permission to celebrate the Mass. The Cardinal granted permission for it to be offered in the chapel of the Carroll Manor retirement home. There were approximately 40 to 50 of the faithful who gathered there each weekend.

In 1988, Archbishop Marcel Lefebvre broke away from the Church. In a response just a few days later, St. John Paul II issued the *motu proprio Ecclesia Dei*, granting more widespread permission to celebrate the TLM.

Cardinal Hickey responded by identifying three locations where the TLM could be celebrated. They included St. Mary, Mother of God in DC (moving the location from Carroll Manor), Saint John the Evangelist (Old Saint John's Chapel in Forest Glen, also known as Our Lady Queen of Poland), and St. Francis De Sales in Benedict in Southern Maryland.

To complete its geographical distribution, in the 1990's permission was granted for the TLM to be celebrated in Prince George's County at the chapel of Sacred Heart parish in Bowie. It was less well attended, however, and the declining health of the pastor, the Reverend John F. Hogan, eventually brought celebrations of the TLM to an end there.

In 2007 Pope Benedict XVI issued the *motu proprio Summorum Pontificum*, permitting much more widespread use of what he called the extraordinary form of the Roman Missal. In response, over the last 13 years, the locations regularly celebrating the TLM in the ADW expanded from three locations to nine, and include the following locations:

- Mary, Mother of God – TLM offered 9:00 a.m. Sunday, and every Friday and 1st Saturday and Feast Days; Sunday TLM attendance pre-covid, 200-220, post-covid, 160-180.
- St. Anthony of Padua – TLM offered 2:00 p.m. Sunday, with approximately 80 people attending post-covid.
- St. Francis de Sales on Rhode Island Avenue –TLM offered 10:30 a.m. Sunday with approx. 120 attending, and on weekdays at 7:30 a.m.
- Oratory at St. Thomas the Apostle – TLM offered at 4:45 p.m. Sunday for its Oratorian community, not advertised but is open to the faithful, approx. 10 people attend post-covid.
- Old Saint John’s Chapel – TLM offered 8:00 a.m. Sunday, with approximately 80-120 people pre-covid, and 40-60 people post-covid.
- St. Bernadette, Silver Spring – TLM offered 3:00 p.m. Sunday, approximately 60-70 people attend post-covid.
- St. Francis de Sales, Benedict – TLM offered at 11:00 a.m. and 5:30 p.m. Sunday, with approx. 200 total attending, post-covid.
- St. John’s, Hollywood – group originally at St. Peter Claver moved to St. John’s, Hollywood and celebrates a TLM at 3:00 p.m. Sunday (not advertised), with approx. 75-100 people attending.
- St. Joseph, Morganza – 6:00 p.m. Sunday evening Mass has transitioned to a Traditional Latin Mass, with approximately 100 people attending.

Father Lickteig then presented the *Traditionis Custodes motu proprio* and began with the question of why Pope Francis released this *motu proprio*? In a letter accompanying the *motu proprio*, Pope Francis says he surveyed the bishops around the world about their experience with the TLM in their dioceses. Pope Francis writes that he found the pastoral opportunities granted by Pope John Paul II and Benedict XVI were “exploited to widen the gaps, reinforce the divergences, and encourage disagreements that injure the Church, block her path and expose her to the peril of division.” Pope Francis further wrote that he was saddened “that the use of the *Missale Romanum* of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming...that it betrayed the Tradition and the ‘true Church’.”

Pope Francis said that to defend the unity of the Body of Christ, he issued the guidelines contained in his *motu proprio*; which are:

- Declaring the liturgical books promulgated by Saint Paul VI and Saint John Paul II are the unique expression of the *lex orandi* of the Roman Rite; AND

- Saying that it is the exclusive competence of the Diocesan Bishop to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See, which are to:
  - Determine that these groups [who celebrate according to the Missal of 1962] do not deny the validity and the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs.
  - Designate one or more locations where the faithful adherents of these groups may gather for the Eucharistic celebration (not, however, in the parochial churches and without the erection of new personal parishes).
  - Direct that the readings in the TLM must be in the vernacular.
  - Appoint a priest who, as delegate of the bishop, is entrusted with these celebrations and with the pastoral care of these groups of the faithful.
  - Priests ordained after the publication of the present *motu proprio*, who wish to celebrate using the *Missale Romanum* of 1962, should submit a formal request to the diocesan Bishop who shall consult the Apostolic See before granting this authorization.
  - Priests who already celebrate according to the *Missale Romanum* of 1962 should request from the diocesan Bishop the authorization to continue to enjoy this faculty.

In December of 2021, in response to numerous inquiries, the Congregation for Divine Worship and the Discipline of the Sacraments issued further clarifications of the *motu proprio*:

- The question was posed if a diocesan Bishop could request a dispensation to allow the TLM to be celebrated in a parish church.
  - To which the Congregation replied, only if it was established that it was impossible to use another church, oratory or chapel. The assessment of this impossibility had to be made with the utmost care.
- The question was posed if other sacraments besides the Eucharist could be celebrated using pre-Vatican II liturgical books.
  - To which the Congregation replied, no; therefore no baptisms, no weddings, no confirmations, could be celebrated except in pre-existing personal parishes [of which there are none in the ADW].
- Clarified that a priest ordained after July 2021 must have not only the permission of the local Bishop but also the authorization from Rome.
- Also that deacons and other instituted ministers must also ask permission from the local Bishop to participate in a TLM.

Father Lickteig explained that there obviously could be big changes for these communities in the ADW and the group is working to determine how to fully implement this *motu proprio* while at the same time trying to take good pastoral care of those who attend these Masses in the ADW.

The question was asked about whether funerals could be celebrated using a pre-1970 Missal. Fr. Lickteig responded that this was a good question that had to be clarified, but

certainly such a celebration would be restricted to the locations eventually designated in the ADW

The question was asked about allowing priests to celebrate the TLM privately. Fr. Lickteig responded that this question would be covered in the final guidance.

### **Closing Comments**

Cardinal Gregory thanked the presenters and closed the meeting in prayer.

### **Next Meeting**

March 24, 2022