Prayer for the Papacy is the sense of this Sunday. The Lectionary tends to look at what the Papacy can do for the Faithful, rather than what the Faithful can do for the Papacy. What the Faithful can do is insist the hierarchs at least recognize dysfunction and that the reason for dysfunction does not rest with the Faithful. The Faithful are victims of an abuse of Papal power relative to both sexual and financial resources.

There is a twofold sexual abuse emanating from the Papacy. The first sexual abuse is refusing to verify preconceived notions of natural law with the social sciences. Contraception is the main problem here. The second sexual abuse is enabling bishops to cover up sexual abuse of children. The Papacy does not care; if the Papacy did care, it would discipline offending bishops, for example, by removing them from episcopal office sending them off to a monastery to pray.

Just in time for this Sunday, June 29, 2014, the Congregation for the Doctrine of the Faith announced the laicization of Józef Wesolowski, the former apostolic nuncio to the Dominican Republic. Wesolowski is defending himself against an accusation of paying for sex with minors. What else will happen to Wesolowski is unknown.¹

When such lack of concern occurs in the financial sphere, exposure tends to correct the situation. On Saturday, March 29, I listened to a Congressional hearing about the care Target took for protecting its customers from identity theft. I heard a general agreement that companies were unwilling to spend the resources required for that protection. The technology is available; the will to use it is not.

Similarly, the Bishops are not protecting financially useful data they collect from their One Strike and You’re Out sexual abuse Charter for the Protection of Children and Young People of the United States Bishops.² The headline for what is happening emanates from the Archdiocese of Seattle, Washington, “Personal info security breach stings Seattle.”³ This neglect adds to the original sexual abuse cover up neglect.


Bishops are not adequately safeguarding the data they collect, leaving the data vulnerable to hackers. The problem with the sexual abuse mind set is piling up.

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**Readings**

- **First Reading:** Acts 12:1-10
- **Responsorial Psalm:** Psalm 34:2-3, 4-5, 6-7, 8-9 (8)
- **Second Reading:** 2 Timothy 4:6-8, 17-18
- **Alleluia:** Matthew 16:18
- **Gospel:** Matthew 16:13-19

**Annotated Bibliography**

Musings above the solid line draw from material below. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting details.

**Acts 12:1-10**

Acts 12:1-25

Reformation Commentary on Scripture: New Testament VI: Acts has eleven pages on this passage.4

Two footnotes attract attention. In one, persecutors tear out tongues of dissenters, who are then paraded to a pyre for burning. In another, the editors note that Calvin referred to his churches as temples. To this point, I have not been sensitive to the distinction.

Verses 1-5 mention church twice. The Protestant revolutionaries portray the first Christians as more concerned that the church survives and less concerned about the survival of Peter. In comparative contrast, those staying within the Latin Rite are more concerned with the prerogatives of those who govern the Church.

Verses 7:7, 9-11, refer to an and the angel. Where the Lectionary has the angel of the Lord stood by him, the Greek leaves angel unmodified. Where the Lectionary has what was happening through the angel, the Greek also has through the angel.

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Manuscripts indicate it might also be from an angel. Where the Lectionary has the angel left him, the Greek also has the angel left him. There is more on this below.

Acts 12:1-19
C. Kavin Rowe, review of Dennis J. Horton, Death and Resurrection: The Shape and Function of a Literary Motif in the Book of Acts

Horton successfully argues that death-resurrection is a more congruent motif than the more usual crucifixion-resurrection motif.

Acts 12:7

Wallace strongly supports the Lectionary translation of the rather than the more usual an angel of the Lord. Philip W. Comfort is interesting, in that he cites the Western text, which the Lectionary apparently follows, with an angel, but refers back to that angel in his narrative as the angel. The Western text modified struck Peter with nudged Peter and shined the light more directly on Peter, rather than the whole prison cell. The Book of Acts has two basic Greek texts, (1) Alexandrian and (2) Western and D-. African Old Latin manuscripts attest to the Western text.

Psalm 34:2-3, 4-5, 6-7, 8-9 (8)

2 Timothy 4:6-8, 17-18

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6 the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 829.


2 Timothy 4:6-8
Nathan Eubank, "Storing Up Treasure with God in the Heavens: Celestial Investments in Matthew 6:121”

What the Lectionary translates as the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance, Eubank translates as stored up for me the crown of righteousness . . . , which the Lord, the righteous judge, will pay me . . . on that day, and not only me but also to all who have longed for his appearing.

Daniel B. Wallace comments on 2 Timothy 4:7 to say that Paul is emphasizing have completed, have finished and have kept in . . . .

2 Timothy 4:16-18

The Lectionary misses the point Calvin is making. Calvin is telling Timothy not to be timid about preaching. The origin of the English word timid is from the Latin timidus, from timēre to be afraid, fear.

Matthew 16:18
Matthew 16:13-19

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In Opus Dei fashion, Cavins leaves no room for democracy in Church governance. Cavins has the audacity to treat Saint Peter as some sort of prime minister for a king. That would not be so bad did it only involve the relationship between Peter and God, but when that relationship excludes the Faithful from participating in Church governance, I do object. It becomes evident that the Faithful, especially females, do have a legitimate role governing the Church, especially with the current Vatican policy of protecting bishops from accountability for how they govern sexual and financial resources.

Matthew 16:15-18
Where a cradle Catholic, like me, looks to upon this rock I will build my Church as a sign of papal supremacy, Father John David finds a sign of the precarious relationship between Christians being both in and apart from this world. Father John David is my pastor at Our Lady of Mount Carmel Church in Newport News, Virginia. He wrote his dissertation before he became Catholic. His concern is with Church history energizing contemporary Christianity.

Matthew 16:18-19
Rudolf Gwalther (1519-1586), Sermons on Galatians
Coming later in to the Revolution, Gwalther shows concern for the Church. Gwalther argues that the Papacy uses Jesus founding his Church to present the Papacy as the foundation of the church, rather than as its pillar. The Papacy as a pillar has a need to rest firmly on the foundation and to remain straight. The current Papacy, caught in the sexual and financial cover up mess, might learn from Gwalther.


Matthew 16:17
Erasmus Sarcerius (1501-1559), “Annotations on Galatians”\textsuperscript{16}
Sarcerius argues that Church authority must be tested by the Word and Faith.

Matt 16:18-19
Edward F. Siegman, C.PP.S, “Teaching in Parables: (Mk 4:10-12; Lk 8:9-10; Mt 13:10-15)”\textsuperscript{17}
Scholars have used Form Criticism to say that the early Church made up stories such as \textit{you are Peter and upon this rock I will build my church} to justify early Church governance. This is a discredited abuse of Form Criticism methodology.

Matt 16:19
Lidija Novakovic, review of Jonathan T. Pennington, \textit{Heaven and earth in the Gospel of Matthew}\textsuperscript{18}
When Pennington argues that the use of heaven in the singular is limited to the sky above, Novakovic counters that Pennington is not right.

Matthew 16:18
Johann Spangenberg (1484-1550), “Brief Exegesis of Acts 5:19-20”\textsuperscript{19}
Early in the Revolt, Spangenberg is unconcerned about the dysfunctional Church failing, \textit{the gates of the netherworld shall not prevail against it}. The problem for both the Sixteenth Century Spangenberg and Twenty-first Century Faithful is abuse of papal power. Father John David is right to look for the precarious relationship living in a world of which the Faithful are not a part.

Matthew 16:19
Richard Rohr, \textit{Falling Upward: A Spirituality for the Two Halves of Life}\textsuperscript{20}


\textsuperscript{17} \textit{the Catholic Biblical Quarterly}, Vol. 23, No. 2 (April 1961) 164.

\textsuperscript{18} \textit{the Catholic Biblical Quarterly}, Vol. 74, No. 2 (April 2012) 392.


Rohr sees the Power of the Keys improperly used more to bind the Faithful, than to free them from sin. Rohr regards freeing because of maturity the Church needs.

For more on sources see the Appendix file. A complete set of Personal Notes, dating from the Fifteenth Sunday in Ordinary Time, July 14, 2002 to the present, is on the web site at www.western-civilization.com/CBQ/Personal%20Notes.

The Responsorial Antiphon for this Sunday is The angel of the Lord will rescue those who fear him. Such is the case for the Twenty-first Century Faithful.

In the gobbledygook prayer at Sunday Mass immediately following the forgiveness of sins, the Faithful hearing the 2011 Roman Missal can listen for “the intercession of the blessed Apostles Peter and Paul.”

This is a call for grace that some Black Baptists bring to mind with Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment (1 Corinthians 1:10). This is a matter of Church


leadership listening to the Faithful, before taking off in its own direction, demanding unity of voice, mind, and judgment.