

# Drawing Aside the Purple Curtain

*The Papal System Today: an Analysis of the News*

## Sodom on the Seven Hills

by Shaun Willcock

*“...the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified” (Rev. 11:8).*

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### Rome is “Sodom and Egypt”

In this prophecy, “the great city” is not, literally, the Sodom or the Egypt of old. This is evident, firstly, from the fact that Sodom and Egypt were two different places, and one city cannot be both of them; secondly, Sodom was a city, but Egypt was a country; thirdly, Sodom had ceased to exist centuries before John the apostle wrote this; and lastly, it specifically states that this “great city” was only called Sodom and Egypt *spiritually*.

Nor is this “great city” Jerusalem. Yes, it says that it was where the Lord was crucified; but it means *Rome*, as is clear from the prophecy of Rev. 17:9,18, which refers beyond all doubt to Rome as “that great city”. Rev. 17 is all about the Great Whore, and that Great Whore is the Papal religio-political system which has its headquarters in Rome, the seven-hilled city: a false “church”, a harlot pretending to be the bride of Christ, drunk with the blood of the saints. Furthermore, in six other places in Revelation besides Rev. 17:18 and Rev. 11:8, the same phrase occurs; and in all six of them Rome alone is meant: Rev. 16:19; 18:10,16,18,19,21.

In addition, Jesus was not actually crucified inside Jerusalem, but outside its walls: Heb. 13:11-13. But He was crucified *in the Roman Empire!* For Jerusalem, and all the land of the Jews, was under Roman domination, and thus part of that empire of which Rome was the capital. The Lord was crucified within the territory of that “great city” which ruled over the known world!

The Papacy is like Sodom, because Sodom it was so *morally filthy*; and it was like Egypt, because Egypt was so *full of idolatry*. Rome was as wicked as Sodom had ever been – so much so, that even various Roman Catholic scholars and authors noted the resemblance in their writings!

### The Only “Gay State” in the World

For centuries, Bible Christians have noted, with abhorrence, the fact that the Papal system is a veritable Sodom, a cesspool of immorality committed by its priests, bishops, cardinals, and popes – including in a pre-eminent manner the vile sin of sodomy. And now a new book published earlier this year, 555 pages in length and titled *In the Closet of the Vatican: Power, Homosexuality, Hypocrisy*,<sup>1</sup> written by homosexual French journalist Frédéric Martel and published simultaneously in eight languages, has exploded like an atomic bomb in Roman Catholic circles worldwide. I have read the book, and it is devastating.

For well-informed Protestants, the fact that the Vatican is a monstrous nest of sodomy, and always has been, is nothing new. For centuries the widespread sodomite practices of its priests, bishops, cardinals and popes have been documented facts. The priesthood has always been a safe refuge for sodomites, enabling them to commit their unnatural and vile acts while hiding behind the mystique surrounding the priesthood. The Vatican has indeed always been a very crammed “closet”. Therefore,

this latest book fits with what is already well known about sodomy in the Vatican.

But what will be a new revelation to almost everyone, including even most Protestant researchers who read this book, is the *sheer extent* of sodomy within the secretive walls of the Vatican City State. It is far, far more widespread and pervasive – and influential – than even the most meticulous researchers have been able to discover. Until now.

The book asserts that not just some, not just a very high percentage, but *the majority* of prelates working within the Vatican are sodomites. According to some of Martel's sources, the percentage could be *as high as 80%*. In light of this, the author states that the Vatican is the world's largest "gay club", and in fact the only "gay state" in the world. This is a correct conclusion to draw from the evidence. And it would be correct even if (and it is a big "if") Martel has exaggerated the percentage to some extent.

## **The Agenda: to "Mainstream" Sodomy within the Papal System**

Martel spent a number of years carrying out intensive research for the book in 30 countries, interviewing some 1500 people, especially priests, bishops and cardinals. He was even invited to stay for a week every month in a residence inside Vatican City itself. He was assisted by 80 researchers and others, and some 15 lawyers.

What was his purpose in writing the book?

In the author's own words: "Fifty years after Stonewall – the gay revolution in the United States – the Vatican is the last bastion to get rid of!"<sup>2</sup> Being a homosexual himself, Martel believes that priests should be free to "come out" about their homosexuality, to live openly as homosexuals, and that the "Church" of Rome should admit that it was wrong to ever condemn it. His purpose is to condemn the hypocrisy within the "Church" over the entire matter. And while Bible Christians certainly do not agree with him about sodomy being normal and right, we can definitely agree that the Papal system is a mass of hypocrisy when it comes to sodomy (as with so many other issues). For Popery condemns sodomy as sinful – and yet its very own priesthood is *riddled* with sodomites from the top to the bottom! It condemns sodomy as sinful – yet it forbids its priests to marry and lead normal family lives, thereby *encouraging* sodomites to enter its priesthood.

According to Italian Roman Catholic professor, Roberto de Mattei, Martel's book is part of a larger effort seeking to "mainstream" sodomy in the teachings of the "Church" of Rome.<sup>3</sup> We believe this analysis is correct. Martel echoes the approach of the Roman pope, Francis I, which in true Jesuitical style is to gradually shift the "Church" towards an outright acceptance of homosexuality. Martel supports the Jesuit pope in his policy of showing greater "openness" and "mercy" towards sodomites. Francis has spoken out against the hypocrisy of those prelates who outwardly appear moral but secretly lead double lives, but he has not really come out strongly and decisively against sodomy itself. In fact, he is famously quoted as having said, when asked about sodomite priests, "Who am I to judge?"

This all appears to be part of his plan to prepare his "Church" for the eventual full acceptance of homosexuality. Not just acceptance of the fact that some men have homosexual inclinations, but acceptance of the *act* of homosexuality as being legitimate in the eyes of God, acceptance of homosexual "marriage", etc.

## **A Sodomite Tactic to Silence All Opposition**

The fact that Martel is himself an open sodomite must always be borne in mind. Negatively, this means that he has his own agenda in exposing these things, and is by no means against the fact that so many priests, bishops and cardinals are homosexual – he is merely against the fact that they are forced to try to hide it. But positively, insofar as the information in the book is concerned, it means that the author cannot be accused of having an "anti-homosexual" agenda in publishing the book. If the same facts had been brought to light by someone opposed to homosexuality, a Protestant historian for instance, it would have been largely dismissed as being the work of some "anti-Catholic, biased bigot". But because of who the author is, the book cannot be so airily dismissed by the people of the world.

As the saying goes, it takes one to know one; and Martel sees the extent of sodomy within the Vatican to a degree never before put into print, because he knows what to look for. It is a very valuable exposé for this reason.

Valuable it most certainly is for the information it contains. But – not surprisingly – seriously flawed in certain respects.

Its most glaring error is that the author asserts that many high-ranking prelates who oppose homosexuality in public are, in fact, secret homosexuals themselves. He frequently makes this claim: the more “homophobic” a priest is, the greater the likelihood that he himself is a homosexual (I put “homophobic” in quotation marks, because the true definition of “homophobic” is a *fear* of homosexuals, whereas homosexuals deliberately use it in the false sense of *hating* homosexuals; and I put “heterophobic” in quotation marks, because I am using the word according to their own false definition, so as to “answer a fool according to his folly” [Prov. 26:5]).

This assertion by Martel is a false one, and very dangerous at that. It is one which many sodomite activists, pushing for ever more privileges and power for themselves, are making. It is a deliberate and diabolically clever tactic, designed to silence those who oppose the sodomite agenda. Many become too afraid to speak out, fearing that they will be labelled as “closet homosexuals” even though they are not, and that the label will stick no matter how they deny it.

How can such a tactic be resisted? One way is by turning the argument on the sodomites themselves! For if (as they claim, albeit falsely) the more “homophobic” someone is in public, the more likely it will be that he is secretly homosexual himself, then to be consistent, they must accept the opposite to be true as well: the more “heterophobic” a professing homosexual is in public, the more likely it is that he is secretly “heterosexual” himself! All those homosexual activists who spend their waking hours campaigning against “heterosexuality” – it must be because they have secret “heterosexual” tendencies! They are not truly committed to the sodomite lifestyle – they secretly want to marry a person of the opposite sex, settle down and live a normal family life! They are “closet straights”!

What’s good for the goose is good for the gander.

Of course, it will be true that some who publicly oppose sodomy are secret sodomites themselves, whether priests or other people. But to claim that this is true of most? That is just nonsense. This frequently-made assertion by Martel must be seen for what it is: a part of the author’s own agenda to promote the sodomite lifestyle and to get it accepted by normal society as being normal itself.

But always bearing in mind that the author is an open sodomite, and with an understanding that he has his own agenda, the one great value of the book for Bible Protestants is that it demonstrates just how *vast, all-pervasive, and influential*, the sodomite presence in the Vatican and the “Church” of Rome really is. Far more so than people were ever aware of before.

## **Why So Many Priests are Sodomites**

But *why* is there such a massive percentage of priests who are sodomites?

Martel gives one reason. In the past, when sodomy was illegal in western countries and condemned by society as a whole, Roman Catholic men who were sodomites had to remain in the shadows their whole lives long, afraid of being caught and exposed. One of the few options open to them, in fact, was to join the Roman Catholic priesthood! There they could commit sodomy with fellow-seminarians when studying for the priesthood, then with fellow-priests after their ordinations, and also with other men, veiled behind their dog collars because of the aura of sanctity which envelops the priest in the minds of devoted Roman Catholics the world over.

In this analysis Martel is correct. For most Roman Catholic men desiring to live normal lives, married to a woman and having a family of their own, the priesthood holds little attraction, since Rome forbids its priests to marry by its doctrine of enforced celibacy (1 Tim. 4:1-3). Of course, many men with normal sexual desires who have entered the Romish priesthood, lusting after women, have always found ways to have lovers, concubines, even secret wives – the confessional being a major means of fulfilling their desires.<sup>4</sup> But even so, most Roman Catholic men shun the priestly life because of their

desire for a wife and family.

For homosexual men, however, the priesthood provided them with vast opportunities. They were unable to show themselves publicly – but by joining the priesthood they could partake of the sinful fruits of being surrounded with so many other men. The doctrine of celibacy, then, ensured that the priesthood would always have a far larger percentage of homosexuals within it than are to be found within the general population.

It would appear, however, that compared with earlier centuries, the homosexual portion of the priesthood today is *far higher* than in those times. Hugely so. But why is this?

There is a simple and logical explanation.

Beginning in the 1960s and continuing in the decades following, there was a massive decline in the numbers of young men entering the priesthood, and huge numbers of priests also left it. A great many of these men left in order to marry. What brought this change about?

The sexual revolution.

The sexual revolution of the 1960s and 1970s – the “free love” era – destroyed the traditional morality that had existed in previous generations. Young people were now able to experiment sexually, to fornicate openly, to live together without marrying, etc. Young “heterosexual” Roman Catholic men no longer had to enter the priesthood to find creative ways to indulge their lusts for women. Sex was out in the open.

Not so, however, with sodomy. Although the sexual revolution started to change people’s attitudes towards it, it still remained taboo in western countries. Thus, at the very time when there was a massive decline in the numbers of “heterosexual” men entering or remaining within the priesthood, that same priesthood remained a safe refuge for *homosexual* men to give vent to their unnatural lusts.

In an institution, therefore, which had always sustained a far higher percentage of sodomites than the general population, that percentage actually *increased* as a result of the sexual revolution of the 1960s and 1970s, at the very time when the percentage of “heterosexual” men was decreasing.

Hence the inordinately high number of sodomites within the Vatican, today, even more, it would appear, than in previous centuries. The young priests of those decades are now the elderly bishops and cardinals who fill the highest structures of the Vatican hierarchy today.

But now there has been yet another sexual revolution, this time of the sodomite variety. Since the 1980s, the sodomite revolution has gained ascendancy throughout the western world, with one country after another legalising sodomy and granting all kinds of privileges to sodomites, even above those granted to people with normal sexual desires, and culminating in the past couple of decades in the western countries falling over themselves to legalise so-called “gay marriage”. What does this mean for Rome’s priesthood?

It means that, just like their promiscuous “heterosexual” friends before them in the 60s and 70s, Roman Catholic sodomites have now been provided with many more options than the priesthood for them to indulge their unnatural lusts. They no longer have to live “in the closet”! Much of western society no longer frowns on them, and they are now in possession of astounding “rights” and privileges, greater even than anyone else.

And this could greatly affect the numbers of men entering the Romish priesthood in the future! Just as there was a huge decline in “heterosexual” men entering the priesthood when the sexual revolution of the 60s and 70s occurred, it seems very likely that the same thing could now happen, with a huge decline in sodomites entering the priesthood as well. Indeed, according to Martel, it is already occurring.

And this is doubtless one of the main reasons Francis I is seeking to slacken Rome’s approach to homosexuality! If there is one thing Rome is a past master at doing, it is its ability to test the wind and alter its course accordingly, so as to maintain its grip on society. And it knows that if it wants to increase the numbers of men entering its priesthood, it cannot be “business as usual” going into the future. It cannot maintain the status quo. As far as it is concerned, things have to change. Its approach to sodomy has to change, or it risks losing ever-increasing numbers of potential priests. If it

continues to condemn sodomy, flying in the face of the western world's massive swing to the acceptance and legalisation of all aspects of sodomy, it knows that its support base will be hugely eroded. Hence the huge debate going on in Roman Catholic circles concerning not only the need to permit married men to be priests, but also to soften or remove entirely its condemnation of homosexuality.

It is even one of the reasons why Benedict XVI resigned as pope, and the Jesuits saw to it that one of their own was elected as Francis I. From the very beginning of the Jesuit Order, its purpose has been to support the Papacy at all costs. As the world moves rapidly away from all the moral norms of the past, millions of Roman Catholics, and untold tens of thousands of priests, will be lost to the Papacy. As it has always done throughout its long history, it once again has to "go with the flow" if it wants to maintain its hold on the world.

## Conclusion

There is every reason to believe that, if the current continues to flow in the direction it is doing under the Jesuit pope, major changes are coming to the Vatican's policies on married priests, and sodomite priests. It may take some time. But Rome knows it cannot take too long to dither about it.

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**Shaun Willcock is a minister, author and researcher. He runs Bible Based Ministries. For other articles (which may be downloaded and printed), as well as details about his books, audio messages, pamphlets, etc., please visit the Bible Based Ministries website; or write to the address below. If you would like to be on Bible Based Ministries' email list, to receive all future articles, please send your details.**

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## Bible Based Ministries

[info@biblebasedministries.co.uk](mailto:info@biblebasedministries.co.uk)  
[www.biblebasedministries.co.uk](http://www.biblebasedministries.co.uk)

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**WORLDWIDE CONTACT FOR BIBLE BASED MINISTRIES:**

### Contending for the Faith Ministries

695 Kentons Run Ave  
Henderson, NV 89052  
United States of America  
[BBMUSAorders@gmail.com](mailto:BBMUSAorders@gmail.com)

#### ENDNOTES:

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1. Frédéric Martel, *In the Closet of the Vatican: Power, Homosexuality, Hypocrisy*. Bloomsbury Continuum, London, 2019.
  2. *Letters from the Journal of Robert Moynihan*, 17 February 2019. Urbi et Orbi Communications, New Hope, Kentucky. [MoynihanReport@gmail.com](mailto:MoynihanReport@gmail.com).
  3. *Letters from the Journal of Robert Moynihan*, 17 February 2019. Urbi et Orbi Communications, New Hope, Kentucky. [MoynihanReport@gmail.com](mailto:MoynihanReport@gmail.com).
  4. See the classic book by ex-priest Charles Chiniquy, *The Priest, the Woman, and the Confessional*. Reprinted by Chick Publications, Chino, California.