

Drawing Aside the Purple Curtain

The Papal System Today: an Analysis of the News

Rehabilitating Judas as a Roman Catholic “Saint”

Will This be the Supreme Blasphemy of the Jesuit Antichrist?

Shaun Willcock

The Jesuit/Vatican Newspaper’s Attempt to Give Judas a Makeover

“In a ringing endorsement of the world’s best-known traitor, the Vatican’s most prestigious publication has dedicated its Maundy Thursday Italian edition to rehabilitating Judas Iscariot through word and art.” So declared a Roman Catholic website in April 2021.¹

The lead article for the Easter 2021 issue of *L’Osservatore Romano*, the Vatican’s Jesuit-run newspaper, was entitled “Judas and the Scandal of Mercy”, and was devoted to attempting a makeover of Judas! Indeed Andrea Monda, the editorial’s author and the paper’s director, wrote that the Vatican newspaper chose 2021 to *honour* Judas, despite being the “most tragic and unsettling” figure in the Gospel.² And the paper made the point that the Jesuit pope Francis I recently hung a painting behind his desk which blasphemously depicts a naked supposed “Jesus” caressing the dead Judas Iscariot. This painting was reproduced on the newspaper’s cover page. Francis, it turns out, also has a photograph in his study of a medieval sculpture of a man carrying the dead body of Judas.

Tradition in Action, a traditionalist Roman Catholic organisation seeking to defend the Romish faith – and obviously not exactly enamoured with the ultra-liberal Francis – had this to say about the paper’s treatment of Judas:

“The editor – probably obeying an order of Pope Francis – chose to post on its front page the reproduction of a picture, above and below first row, that presents a naked Jesus bending over and tenderly ministering to a dead Judas.

“Monda explains that the author of this painting is a French Catholic who became impressed by Francis’ words praising the Traitor in his book ‘When You Pray, Say Our Father.’ The artist imagines that after Jesus was crucified, He would have returned to life immediately, gone to the fig tree and taken down Judas’ body and ministered to it. [Monda] also reports that Francis loved this painting so much that he has placed it on the wall behind his desk along with another representing Judas.

“The inside pages of the Vatican paper feature a sermon by Fr. Primo Mazzolari saying that he believes Judas was forgiven by Our Lord; a brief comment by Card. Carlo Maria Martini on Mazzolari’s sermon, saying that each of us can have a Judas inside himself; a text by Giovanni Papini arguing that Judas must have had an ulterior motive to betray Christ because 30 silver coins did not have that great a worth; and a text by Giuseppe Berto impersonating Judas who affirms that Jesus owes His glorification to him.

“In the last several decades, this is the first time – as far as we know – that *L’Osservatore Romano* has promoted Judas Iscariot on its first three pages. It seems the inauguration of a new saint and the official launching of the ‘Church of Judas’ on a Maundy Thursday, the day of his betrayal...

“The defense of Judas has been made in the name of the abyss of God’s mercy. So we see that now Divine Mercy, against all the Scriptural evidence, also applies to the most infamous criminal in History.”

Just what is going on? There are very dark forces at work here. This is about so much more than a pope’s dubious choice in art. Francis knew exactly what he is doing.

What the Bible Says about Judas

This is what the Word of God says about Judas:

Jesus said, “The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born” (Mk. 14:21). This plainly refers to the *damnation* of Judas.

Jesus said to His disciples, “Have not I chosen you twelve, and one of you is a devil?” (Jn. 6:70). That one was Judas. The meaning is not that he was a devil in the sense of being a fallen angel, but that he was possessed by the devil. He was under Satan’s control and direction. Jn. 13:27 says of Judas, “And after the sop Satan entered into him.” No true child of God is demon-possessed.

Jesus, in prayer to His Father, said, “While I was with them [the disciples] in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled” (Jn. 17:12). Judas was the disciple who was lost; this means eternally so. This is confirmed by his being called “the son of perdition”, i.e. the son of *Hell*. Judas was never regenerated and converted to Christ. He was always a child of the devil.

And when the apostles prayed to the Lord for wisdom to appoint the man the Lord had chosen to replace Judas, they prayed: “that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place” (Acts 1:25). The words, “to his own place”, meant *Hell*. This was a common way of referring to Hell with the Jews.

Judas was the son of Hell, a demon-possessed man, who went to Hell when he died. He was never a child of God, never one of the Lord’s elect, never ordained to eternal life. Therefore the Lord Jesus never loved him from eternity, did not die for him, and never drew him to Himself by irresistible grace. To claim, then, or even to hint at the possibility, that Judas could ever be a recipient of divine mercy is utterly opposed to the plain teaching of God’s Word. Those who die in their sins and drop into Hell are never shown mercy. For “it is appointed unto men once to die, but after this the judgment” (Heb. 9:27). Judas Iscariot died in his sins. He was a lost man.

Now to the painting itself.

The Painting and Its Sodomite Overtones

Why is the figure who is supposedly “Jesus” caressing the dead Judas, as if broken-hearted over him? There is nothing in all of God’s Word which supports this absurdity. But as we were told, the artist was imagining it all. It was never his intention to depict what the Scriptures actually say. This is so typical of Roman Catholics, of course, because for them the Bible is not definitive. It is only a *part* of what they call “the Word of God”, and not even the main part. This imaginary scenario is simply that – imaginary. It never happened. It could not happen.

But why is the “Jesus” figure *naked* in the painting? Before proceeding, it is vital to be clear on this point: *any* artistic depiction of the Lord Jesus Christ is to be abhorred by all the Lord’s true disciples. It is sinful to attempt to depict Him in any way, whether in paintings, statues (idols), or films. This is a large subject, and the reader is referred to the following materials: the book, *Trappings of Popery*, which contains a chapter on this;³ a pamphlet on the subject;⁴ and the sermon, *Pictures of Christ*, available in MP3 format.⁵

But a *naked* “Jesus” is even more blasphemous than the usual Roman Catholic depictions. We are not told the precise reason why the artist painted it this way. But when it comes to Roman Catholic art there is a sinister motive behind the countless naked paintings and images which adorn (?) Roman Catholic places of worship. This has been extensively documented and exposed in *Rape of the Soul*, a documentary produced by Silver Sword International.⁶ It is a Roman Catholic production, not a Christian one, and it drops a bombshell on the historical and contemporary use of embedded imagery in Roman Catholic religious art, and how this has been used for great evil in influencing viewers. It is shocking. Nor is it something rare: there are countless such works scattered throughout the religious system of Romanism.

A sodomite theme runs like a pink thread through Roman Catholic religious art, as it does in this painting of (supposedly) a nude “Jesus”. Throughout history, Roman Catholic artists (including some of the most famous) have *deliberately* sought to promote sodomite themes in their works, sometimes

openly but usually via embedded imagery. This is because Roman Catholicism has been riddled with sodomites throughout its history. While painting supposedly religious themes, artists frequently used (and still use) the opportunity to embed sodomite and other deviant sexual themes in their works. Depicting a naked “Jesus” bending over Judas immediately conveys a sodomite message to the beholder. It is obviously deliberate, otherwise what is the point? Why not simply paint the figure clothed? Why the need to paint it naked, and in close proximity to the other figure? Why this never-ending obsession with nudity in Roman Catholic religious art, spanning the centuries? Roman Catholic artists have been, and are, fixated with nudity, perverse sexual themes, etc. Sexual deviancy is *rife* even in the so-called great masterpieces by Michelangelo, da Vinci, and others.

Seeking to Rehabilitate Judas as a “Saint” of Rome

Let us examine how the Vatican appears to be attempting to “rehabilitate” Judas, making him out to be an object of God’s mercy, very possibly so as to eventually come out and say definitively that Judas was saved and is in Heaven!

This is what Tradition in Action, the Roman Catholic group quoted above, believes is happening: that Rome is preparing to eventually introduce Judas Iscariot as a “saint” within the Roman Catholic religion. It declared: “The defense of Judas has been made in the name of the abyss of God’s mercy. So we see that now Divine Mercy, against all the Scriptural evidence, also applies to the most infamous criminal in History.”

It is also what a Roman Catholic website, Church Militant, believes this is all about. “Sources close to the Vatican told Church Militant that Andrea Monda [the Jesuit newspaper’s director] was merely restating the theology of Pope Francis [in the newspaper’s edition about Judas], ‘who has been seeking to rehabilitate Judas under the rubric of “mercy” – a leitmotif of the Francis pontificate.’”⁷

And it is the view of Roman Catholic author and senior editor at *The Stream*, John Zmirak, who wrote: “My own Catholic world is being roiled at the moment by Pope Francis’ latest effort to mark himself off as more ‘enlightened’ than any of his predecessors, going all the way back to St. Peter. He’s trying to redeem the good name of the apostle who betrayed Jesus to the Sanhedrin, then ran off and hanged himself.”⁸

The Vatican newspaper was indeed honouring Judas, even though it called him the most “tragic and unsettling” character in the Gospel. It did this, not only by telling the world what Francis did with the painting, but also by publishing a priest’s sermon in which he said (contrary to the explicit statements of Scripture) that he believed Judas was forgiven by Jesus; and by publishing a cardinal’s opinion about each one of us having a Judas inside him. It is easy enough to see where the cardinal was going with that – for if each one of us has a Judas inside, then each one of us could have done what he did, and since the Lord extends mercy to so many, surely He would have extended it to Judas! If ever Rome does make Judas a “saint”, this is how the move will be justified.

Francis’ Obsession with Rehabilitating Judas

Francis I, the pope of Rome, who is supposed to uphold traditional Roman Catholic theology, appears to believe in an ancient (second century) heresy, which was revived by a Swiss Roman Catholic theologian named Hans Urs von Balthasar. Balthasar taught the theory that Romanists are permitted, and even required, to hope that Hell is empty, that no human being was ever damned eternally, and that none ever will be! According to him, Jesus will eventually gather to Himself every human soul ever created – including Judas.⁹

Marian Horvat of Tradition in Action wrote (please bear in mind that this author is a Roman Catholic):¹⁰ “On three different occasions, Francis has praised Judas publicly, suggesting that the apostle who betrayed Our Lord Jesus Christ is a misunderstood personality and ‘the end of his story’ possibly is not Hell...”

“The most recent attempt to rehabilitate Judas is in the book *Padre Nostro*, an interview Francis granted to Don Marco Posso. An excerpt... reveals Francis’ denial of the traditional Catholic teaching that Judas was condemned. Of the three persons involved in Christ’s Passion – St. Peter, the good thief and Judas – Pope Bergoglio [Francis] affirms that ‘the case that moves me most is Judas’ shame.’

“He [Francis] goes through the story, presenting Judas as ‘a difficult character to understand’: first, he sincerely repents...”

Actually, Judas *never* truly repented, and the fact that Francis claims he did reveals his utter ignorance of the grace of repentance. Judas felt natural human sorrow at what he had done, but this was not the godly sorrow of true repentance, which is the gift of God to the elect alone (Acts 11:18).

Speaking in the customary *Jesuitical* style which the world has come to expect from him, Francis said in a 2017 interview with the German publication, *Die Zeit*: “I do not claim that Judas is in Heaven and saved. But I do not claim the opposite.”¹¹ Thus, ignoring the New Testament completely, which categorically states that Judas is lost, damned to Hell eternally, this Jesuit pope said he could not categorically say Judas was in Hell! Well, Francis, the Bible does – but then you have never cared what the Word of God says. You’re the pope of Rome! You believe you’re above the Bible, and above God Himself in your own arrogant mind! (2 Thess. 2:4).

He added to his blasphemy in 2020 when he said, “How did Judas end? I don’t know.” After quoting the words of Jesus in Matt. 26:24 – where the Lord pronounced a woe upon the one who betrayed Him, saying, “it had been good for that man if he had not been born” – Francis said, “Does this mean that Judas is in Hell? I don’t know. I look at the Gospel and He [Jesus] calls him ‘friend,’ and He kisses him.”¹² This *Antichrist* quotes the words of the Lord Jesus Christ, and then immediately says he does not know if they mean Judas is in Hell! It is true that he is spiritually blind; but even the spiritually blind cannot give any other possible interpretation to Jesus’ words about Judas in the Scriptures. No, Francis *knows* what the Bible means concerning Judas. But in proclaiming the devilish lie that Judas may have been saved, he chooses to set himself up as more “merciful” than the Lord Himself.

Even some Roman Catholics have seen this. John Zmirak writes: “If Judas was headed for Heaven, despite his sins, what could they [Jesus words about Judas, given in Matt. 26:24 and Mk. 14:21] possibly mean? Francis believes he can answer, and prove himself ‘more Christian than Jesus.’ Those words didn’t mean that Judas would be damned. They meant something...else, much warmer and fuzzier and multicultural. Just nothing that we can possibly make sense of, since *what other fate but damnation* would make it ‘better for that man if he had not been born?’ If we follow Balthasar and Francis, that fate belongs to no man. So when Jesus assured the Good Thief on the cross that ‘this day you will be with me in Paradise,’ He could just as easily have turned to the other side and told the other thief: ‘No worries, you will be too. Absolutely everyone will be.’ Likewise the rich man who neglected the beggar Lazarus eventually would indeed receive forgiveness and be saved. Our Lord just never bothered to tell us that part of the story. That’s Francis’ job.”¹³

Despite being written by a Roman Catholic, the points Zmirak made are correct: *both* thieves would have gone to Heaven if all do, in which case it has been left to Francis to fill in the blanks and tell us what the Lord Jesus Christ failed to mention!

Francis’ Pathetic “Proof” that Judas May Have Been Saved

But how does Francis justify all this nonsense, these blatant lies about Judas? Obviously he cannot appeal to the Bible, for that is crystal clear that Judas was damned and went to Hell for his sins. No, the best Francis can do is point to... a medieval sculpture!

Francis drew attention to a decoration in a medieval Roman Catholic building, the Benedictine Basilica of St Mary Magdalen in Vézelay, France. It has a sculpture of a man carrying the dead body of Judas on his shoulders. Francis, after saying that Judas hanged himself, went on: “But there is one thing that makes me think that the story of Judas does not end there.... Maybe someone will think: ‘This Pope is a heretic...’ But no! Go and look at a medieval column in the basilica of Saint Mary Magdalene in Vézelay, Burgundy. The men of the Middle Ages did catechesis using sculptures, images. In that column, on one side you have Judas hanged, but on the other is the Good Shepherd who loads him on his shoulders and takes him away.”¹⁴ *This* is the “proof” Francis provides for believing in the possibility that Judas was saved? A sculpture on a column in a medieval building? Yes, this is his “proof”. Not the inerrant Word of God, which he sets aside. A single obscure sculpture on a single obscure column! This is the best he could do. Pointing to this, he defends himself against

being a heretic. Only a Jesuit could be that audacious and get away with it.

That the man in the sculpture is meant to be “Jesus” is simply Francis’ opinion. The figure looks nothing like the usual artistic depictions of “Jesus” by Roman Catholic artists and sculptors. In all likelihood it simply represents an unknown man carrying away the dead body. Nevertheless, “Horvat writes: ‘Francis confesses that he loves that particular sculpture and his falsified interpretation so much that he has a photograph of it behind his desk at the Vatican to help him meditate on the great mercy of God.’”

Francis also quoted from a revolutionary priest named Primo Mazzolari (1890-1959), who in 1958 preached a sermon entitled “Our Brother Judas”, which (as mentioned earlier) was reproduced inside the Jesuit newspaper which revealed that the pope had the painting in his study.¹⁵ In this sermon the priest said Papists should have “a little pity on our poor brother Judas.” “Don’t be ashamed to take on his brotherhood. I am not ashamed of it, because I know how many times I have betrayed the Lord; and I don’t think any of you should be ashamed of him,” he said. “And by calling him brother, we are using the language of the Lord.” The priest said he would pray for Judas, “because I don’t judge, I don’t condemn.” Evidently Francis took this priest’s sermon to heart.

Mazzolari concluded by suggesting that Judas may have been saved because of “the mercy of God”, especially as Jesus’ use of the word “friend” when addressing Judas would have “made its way into his poor heart.” “Perhaps [Judas] is the first Apostle who entered [into Paradise] with the two thieves,” he said.

Only one thief went to paradise. So Mazzolari erred on two counts.

Andrea Tornielli, director of the Vatican Dicastery for Communication, wrote in 2016 about a speech which Francis gave as follows: “[T]he Pope spoke about an ancient medieval capital depicting Judas on one side and Jesus carrying the dead traitor on his shoulders: ‘Don Primo Mazzolari gave a *beautiful* speech on this, he was a priest who understood the complexity of the Gospel’s logic well: Getting one’s hands dirty like Jesus did, he was not clean, he went and met people and accepted people as they were, not as they should be.’” Tornielli went on: “Pope Francis quoted a homily on ‘Judas, the traitor,’ given by a pioneer of the Second Vatican Council, Don Primo Mazzolari, parish priest of Bozzolo (northern Italy), on Holy Thursday, 1958. ‘Poor Judas,’ the priest starts off by saying, ‘just what went on in his soul I don’t know. He is one of the most mysterious figures in the Passion of the Lord. I won’t even try to explain it to you, all I ask is for you to have some mercy on *our poor brother Judas.*’”¹⁶

And Francis again mentioned Mazzolari’s view of Judas, saying in a mass on 8 April 2020, “What is the mystery of Judas? I don’t know.... Don Primo Mazzolari explains it better than me.”

Then come the excerpts, in the Vatican newspaper, from a 1978 book by a very controversial post-war writer, a fascist and anarchist, Giuseppe Berto. According to this man, Judas never intended to betray Jesus: the disciple John, in his Gospel, distorted the true story by dishonestly portraying Judas! Berto put the following words into Judas’ mouth: “I was one of yours, and I know that in a certain way I was too and perhaps most loved until the end, but John, who hated me, hastened in his story to exclude me from your love. It’s not true. In my mind, up to a certain point of the dinner, there was no betrayal, but only the desperate resignation to do whatever you had commanded me to do. I, Judas, marked you as a son of perdition, was I simply an instrument for the fulfillment of Scripture.”¹⁷

Given that these excerpts were in the Vatican’s Jesuit-run newspaper, we can take it as certain that Francis approved of them. He therefore approved of Berto claiming that John, “the beloved disciple”, the author of the Gospel of John, was a hate-filled, vindictive, dishonest man, willing to completely distort the truth to make Judas look evil. *This*, then, is Francis’ opinion of the divinely-inspired Scriptures!

What Is This All About?

Why would the Jesuits do such a thing – honour and seek to rehabilitate a man called a “devil” and a “son of perdition”? What is their game? What is Francis up to?

Given the western world's present infatuation, indeed obsession, with sodomy and all other deviant sexual sins, and Francis' ongoing crusade to soften up his millions of followers so that they will eventually accept sodomy, a painting with this theme, hanging behind his desk, makes perfect sense. By letting the world know where he has put it, he is sending a very clear and powerful message to the world!

Then too, the Vatican of Francis, which is in a Jesuit vice-grip, is astonishingly accommodating. It welcomes everyone and everything that is evil, deviant, violent, and devilish. It welcomes Communists and liberation theologians; radical environmentalists; abortionists; sodomites; Islamists; the idols and the followers of various heathen religions; and so much more. In a word, the Francis Vatican is claiming that God's mercy and love extends to *everyone*, no matter how sinfully they are living, and no matter what Roman Catholic teachings they reject. Therefore, to justify this abominable theology to the hundreds of millions of Roman Catholics who are deeply disturbed by it, what better way than to present to them a special "saint" (which in Romanism means a departed child of God to whom Papists are encouraged to pray), the greatest traitor in history, Judas Iscariot himself?

If Rome can pull this off – if it can convince its millions of adherents that the Lord's mercy is so great it even extends to Judas Iscariot, who despite what he did and despite what the New Testament says of him, was saved in the end and went to Heaven as a "saint" – well then, who in all the world is beyond God's mercy? The creation of such a "saint" would turn Rome, in the eyes of millions, into the most merciful religion on earth, where literally *everyone* is welcome no matter what they have done or what they are presently doing! The door into the Roman Catholic "Church" would be flung wide open – no one turned away! As even some Roman Catholics have realised, this pope is trying to make himself more merciful than God.

Everyone would be welcome, did I say? Well... not quite. Conservatives in general and conservative/traditionalist Roman Catholics in particular – those who remain true to their false "Church's" traditional false teachings – would definitely *not* be welcome. John Zmirak, the Roman Catholic author quoted above, pointed out the Roman pope's hypocrisy in offering mercy to Judas, but not to politically conservative Roman Catholics and others (nor, be it noted, to religiously conservative Roman Catholics either). He wrote, "Francis offers no such mercy to citizens worried that immigration into their countries has spiraled out of control. Remember how he denounced Donald Trump and his supporters who favored a border wall as 'not Christians.' He said the same of anyone, anywhere, who manufactures weapons for anybody.... So Francis wants us to consider that Judas might be a saint, but offers no glimmer of empathy to conservative, pro-life voters in the U.S. and other countries."¹⁸ Yes, to Francis, Judas Iscariot may have been shown mercy by the Lord – but conservative, faithful Roman Catholics, his own followers? Not them. In his eyes, if they support what he does not or if they don't support what he does, they are the enemy, the real traitors, the ones undeserving of mercy.

As Tradition in Action said, it would appear to be the official launching of the "Church of Judas". Is the Papacy of Francis preparing to betray its hundreds of millions of traditionalist followers by ushering in such a radically different "Church" that it could legitimately be called the "Church of Judas"?

Is Francis a Member of the Ancient Cainite Cult?

There is something going on here; something very dark and sinister.

In AD 180, the so-called "early church father", Irenaeus, who has been made a Roman Catholic "saint", in his book *Against Heresies* (Book 1, chapter 31), denounced a Gnostic heretical cult known as the Cainites. This name was given to them because they venerated, as "saints", all those who are condemned in the Holy Scriptures! Their spiritual heroes were men such as Cain, Esau, Korah, the Sodomites, and especially – *Judas*. The doctrines of the Cainites are to be found in the false, non-canonical book, *The Gospel of Judas*. They viewed sinful sexual practices such as sodomy as religious duties, and even invoked a special angel as they performed these acts.¹⁹

According to the so-called *Gospel of Judas*, Jesus told Judas to betray Him, to enable Jesus' spirit to escape from His flesh, and therefore Judas acted in obedience to Jesus in betraying Him. He also said

Judas was the only disciple to really understand His message. *The Gospel of Judas* has Jesus telling Judas, “You shall be cursed for generations”, but, “You will come to rule over them”, and “You will exceed all of them, for you will sacrifice the man that clothes me.”

The Roman Catholic traditionalist organisation, Tradition, Family and Property, said in its article: “Are We Seeing a Cainite Rehabilitation of Judas?” It went on: “In defending Judas the traitor, ‘the son of perdition’ during Holy Week, did the daily newspaper of the Vatican’s Dicastery for Communication intend to convey a message? It is not easy to know. However, Judas’ rehabilitation in several articles and an editorial highlighted with a front-page reproduction of a painting with homosexual overtones from Pope Francis’ study, smacks of the Cainites, the early Church gnostic heresy denounced by Saint Irenaeus.”²⁰

Could it be, then, that Jose Maria Bergoglio, the present Antichrist, Francis I, is a secret disciple of this ancient Gnostic cult, the Cainites? At this stage we cannot be certain. Given Francis’ fascination with Judas Iscariot, his constant attempts to portray him in a far better light than the Bible does, and especially this recent attempt by the Jesuit newspaper, doubtless on Francis’ orders, to devote its lead article to Judas, it would appear there are two possibilities. One is that Francis *is* a member of the Cainite cult, a secret Gnostic disciple, who is now becoming bolder in his plans to “rehabilitate” Judas. Against this possibility, however, is the fact that Francis does not appear to hold to *all* the ancient Cainite doctrines.

The other possibility is that Francis has dabbled in Cainite Gnosticism, and embraced at least some aspects of it. This would include the idea that Judas has been greatly misunderstood, and that he should be rehabilitated. Another indication that this may be the case is that the Cainites believed that the sodomites in the Bible were “the good guys” along with Cain, Korah, Judas, etc. – and Francis has been at pains, over and over, to get his “Church” to take a more liberal and favourable view of sodomy than official Roman Catholic theology allows. Still another possible indication of Francis’ dallying with Cainite teaching is that the Cainites claimed sin was a lack of spiritual knowledge rather than a moral failure; and Francis promotes a *false* definition of “sins” (harming the planet, voting for a conservative, etc.) and does not strongly condemn *true* sins.

These are merely possible indications. They may or may not point to a fascination with various other aspects of Cainite Gnosticism on the part of Francis. However, whatever may be said of his interest, or lack thereof, in other aspects of Cainite teaching, he certainly does appear to hold to a doctrine of *Judas* which is very, very similar to Cainite Gnosticism. It is no wonder various traditionalist Roman Catholics are asking: “Could it be...?”

From the commencement of the Jesuit Order, Jesuits have delved deeply into occult knowledge in all its multitudinous forms. Many of them have studied and become attached to various Satanic practices, Hinduism, New Age teachings, Buddhism, mysticism in various forms, etc. There would be nothing whatsoever unusual in the Roman pope Bergoglio being attracted to these dark arts. Just how deeply he may have penetrated them, cannot at this time be said with any certainty. But the possibility remains.

May 2021

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ENDNOTES:

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