

Chronicles of 11th century view the further acts of Cencius as a betrayal of Hildebrand. He repaid Hildebrand's kindness to him by treachery ([44\*], V. 4, p. 155)

The Gospels describe the acts of Judas as a betrayal of Jesus and his deeds. Judas paid back the reformer "by treachery". Hence the usage Judas the traitor

In the beginning of 1075, Cencius attempted to overthrow Hildebrand. The coup was abortive and the prefect of the city filed a case against Cencius, but Hildebrand himself (and Matilda) rose in support of Cencius who was released exceptionally owing to the intervention of the reformer ([44\*], V. 4, p. 155). A lunar eclipse occurred in 1075. This eclipse is mentioned in the Gospels as the one coinciding with Christ's crucifixion.

16a. "He (Cencius—A. F.) meditated revenge. Since the breach with Henry had become irreparable, he formed a scheme for Gregory's overthrow. In the name of the Romans he urged Henry (emperor—A. F.) to seize the power in the city, and promised to deliver the Pope a prisoner ..." ([44], V. 4, p. 100)

16b. "... Judas Iscariot ... went to the chief priests to betray him to them" (Mk 14:10-11) ... and Judas went to the ... officers ... to discuss ways and means of putting Jesus into their power" (Lk 22:4-5)

The Gospels do not state the possible motives behind Judas' treachery, although they were discussed many times in the Christian literature as an important theological problem. Other chronicles of the 11th century (see above) are more plausible and soberly link "Cencius' treachery" with the struggle for power in Rome.

17a. "The scene at Christmas of 1075 is one of the most hideous in the history of medieval Rome. The Pope read the usual mass on the vigil of the festival at the altar of the Presepio in S. Maria Maggiore; shouts and the clash of arms arose; Cencius rushed into the church, sword in hand, with the nobles who were his fellow-conspirators." ([44], V. 4, p. 191)

17b. "Suddenly, while he (Jesus—A. F.) was still speaking (praying with his disciples—A. F.), Judas, one of the Twelve, appeared, and with him a crowd armed with swords and cudgels, sent by the chief priests, lawyers, and elders". (Mk 14:43-44). Like Hildebrand, Jesus was sermonizing with his disciples

18a. "He seized the Pope by the hair at the altar, dragged him bleeding away, threw him on his horse, and galloped through the city by night

18b. "Then they seized him (Jesus—A. F.) and held him fast" (Mk 14:46). "Some began to spit on him, blindfolded him, and struck him with