

Drawing Aside the Purple Curtain

The Papal System Today: an Analysis of the News

The Pope of Rome Calls for a WORLD GOVERNMENT

by Shaun Willcock

On the 29th June 2009 the present pope of Rome, Benedict XVI, published a major new social encyclical (Papal treatise) entitled *Caritas in Veritate*, which means “Love in Truth”. In it, he called for internationally regulated globalisation, and a powerful world government in the form of a reformed United Nations.

Cliff Kincaid, an American journalist and media critic, asked: “Who will investigate the U.N.-Vatican Connection?” This was the title of an article he published, in which he said: “The Boston Globe won a 2003 Pulitzer Prize for covering the Catholic Church’s decades-long cover-up of priests who sexually abused children. There is a Pulitzer Prize waiting for the reporter who can figure out why the leader of the worldwide Catholic Church, considered by Catholics to be the personal representative of Jesus Christ, has emerged as an advocate of one of the most corrupt and non-Christian organizations on the face of the earth – the United Nations.”¹

Well, I don’t have to try to figure out why the pope of Rome is an advocate for the United Nations. I know why. And so does every Vatican researcher who understands that the pope of Rome is the Antichrist of Bible prophecy, and the Roman Catholic “Church” is the Great Whore of Bible prophecy (Rev. 17). But I won’t hold my breath waiting for a Pulitzer Prize for knowing this and exposing it. I know there won’t be any.

It’s very simple: the pope of Rome is a major advocate of the UN because the “church” over which he presides is *not* a true Christian church, but is described as a harlot in the Bible; and because he *wants to use the UN to advance the Papacy’s own centuries-old agenda for world government and world domination*. That’s why.

Rome may (officially) view it as a pity that the UN favours abortion and euthanasia; it may be unfortunate, as far as Rome is concerned, that the UN, instead of being an outright Roman Catholic-controlled organisation, often pursues its own agenda. It may be a pity, as far as Rome is concerned, that the UN supports the New Age concept of “meditation” to achieve “cosmic consciousness”, not to mention other outlandish New Age religious concepts. And in fact, in his encyclical Benedict makes a few statements condemning neo-paganism and pantheism, etc. Ideally, Rome would want the UN to be a truly 100% Roman Catholic world body. But such things will not prevent Rome from seeking, with all its might, *to make use of the UN to further its own objectives in the world*. After all, this is the religio-political institution that supported the Nazis,² even though the Nazis were deeply involved in the occult³ (as, after all, are a great many Roman Catholic priests themselves). This is the religio-political institution which readily used, and still uses, the forces of international Communism to further its own agenda.⁴ This is the religio-political institution which is quite happy to overlook all Barack Obama’s anti-Papist positions on various moral matters because, by supporting him, it can achieve other, more important objectives, as far as it is concerned. When it comes to moral matters, the Papacy is utterly *immoral*. Like the harlot the Bible calls it, it plays the field. Whatever will further its objectives, it seduces and uses.

Benedict, although conservative in certain respects, is *not* conservative when it comes to globalisation and a New World Order. Rome's stance on politics is decidedly supportive of the Reds (now known by various names, not solely as "Communists" anymore). This Papal document is thus very pleasing to Roman Catholic liberals, but not to Roman Catholic conservatives. Even the liberal *New York Times* realised that the Papal call for a world political authority amounted to an endorsement of a New World Economic Order, which is the goal of the international Communist movement.⁵

From the moment Benedict's encyclical was released, there were many who were unsure whether it was a Capitalist or Communist document; and this ambiguity was deliberate. Vincent J. Miller, a theologian at the Roman Catholic University of Dayton, Ohio, said: "There are paragraphs [in the encyclical] that sound like Ayn Rand, next to paragraphs that sound like 'The Grapes of Wrath.' That's quite intentional. He'll wax poetically about the virtuous capitalist, but then he'll give you this very clear analysis of the ways in which global capital and the shareholder system cause managers to focus on short-term good at the expense of the community, of workers, of the environment."⁶

Although Benedict may wax poetic about "the virtuous Capitalist", it is obvious that a Capitalist is only truly virtuous (according to Benedict) when he has the "common good" in mind and as his goal; the good of the "community", the "workers", and the "environment" (all typical Communist terms). He calls for "a worldwide redistribution of energy resources, so that countries lacking those resources can have access to them", and adds, "This responsibility is a global one, for it is concerned not just with energy but with the whole of creation, which must not be bequeathed to future generations depleted of its resources." This is straightforward Communism! – forcefully taking from the rich to give to the poor. "Redistribution" – one of the favourite buzz-words of Communists everywhere. And Benedict (and thus the Vatican) is pushing this Marxist agenda. This was made even clearer in another statement from his encyclical: "more economically developed nations should do all they can to allocate larger portions of their gross domestic product to development aid, thus respecting the obligations that the international community has undertaken in this regard." Again – classic Communism, according to that old slogan: "From each according to his ability, to each according to his need." Take from the rich and give to the poor. But does this make the poor richer in the long run? No – it only makes the rich poorer. It reduces the wealthier nations to the same level as the poorer ones. The history of Communism provides all the evidence we need.

The hypocrisy of this Papal call for a redistribution of the world's wealth is astounding. As the leader of the richest institution on the face of the earth,⁷ Benedict should practice what he preaches! As he professes to be so concerned about the world's poor, and as he professes to be the head of the "one true Church" on earth, he should immediately put into practice the words of the Lord Jesus to the rich young man: "Go and sell that thou hast, and give to the poor" (Matt. 19:21). He should immediately instruct his priests worldwide to sell the "Church" of Rome's vast treasures, its cathedrals and church buildings, its priceless artworks, its stocks in innumerable corporations, its factories and other businesses, its real estate, and all the other things that have made it so astoundingly wealthy. But this he would never do. When he criticises wealthy Capitalists for making wealth on the backs of the poor, this is truly a case of the pot calling the kettle black! For this is *precisely* how Rome has accumulated its vast wealth over the centuries.

It might be ambiguous to many, but in truth this encyclical is so obviously anti-Capitalistic that the Vatican scrambled to deny it – predictably. "This is not an anti-capitalist encyclical," said Stefano Zamagni, an economics professor and a consultant to the Pontifical Council for Justice and Peace, during a press conference to present the encyclical, but it does "condemn capitalism when it becomes totalitarian."⁸ No doublespeak from a Moscow Socialist could have said it better. Translation: it *is* an anti-Capitalist encyclical. "Totalitarian Capitalism" is what Socialists and Communists automatically believe all Capitalism is. Therefore, all Capitalism is condemned.

Sure, Zamagni said that no economic system is a “guarantee of happiness.” But that simply means that the Vatican does not give carte blanche support to every single aspect of Marxism. It adapts it, tweaks it, and thus conforms it to its own ends. But at heart, Rome is pro-Communist in its policies today, just as it has been since John XXIII.

And then this wily professor showed the pro-Red colours of the encyclical clearly when he said the “Church” looks at the roots of social conflicts. For example, he said, “If we were to cancel debt but not change structures, in another 15 years, there would be debt again. It is necessary to attack the structures of sin.” This is classic “liberation theology” (i.e. Roman Catholic Communism)! In liberation theology, sin in the human heart is not emphasised as much; they prefer to speak of “sin” being in the “structures of society”. And they believe that when these structures are changed, from Capitalistic to Communistic ones, then “salvation” is achieved. This is Marxism in a religious disguise.⁹

Couched in religious-sounding terminology, the encyclical criticises the current economic system, “where the pernicious effects of sin are evident”, urging financiers to “rediscover the genuinely ethical foundation of their activity.” All very nice-sounding, but this is Roman Catholic “liberation theology”. He writes: “In the search for solutions to the current economic crisis, development aid for poor countries must be considered a valid means of creating wealth for all.” The phrase, “creating wealth for all”, comes straight out of Marxism. And such “development aid” has to be paid for by someone! Thus the rich nations would have to pay for the upkeep of the poor, regardless of whether they worked hard or were lazy, whether the aid went to fill the pockets of corrupt dictators or not, etc.

No wonder the *New York Times*, in commenting on the encyclical, admitted: “Indeed, sometimes Benedict sounds like an old-school European socialist, lamenting the decline of the social welfare state and praising the ‘importance’ of labor unions to protect workers.”¹⁰ Clear enough!

And this regulation of the global economy would be under the control of the United Nations if the pope of Rome had his way. But regulation of the economy is, of course, classic Marxism again. “One of the things he’s saying is that the global economy is escaping the power of individual states to regulate it,” said John Sniegocki, a professor of “Christian ethics” at Xavier University in Cincinnati, Ohio.¹¹ In other words, it should no longer be regulated by individual states, but by a world body.

Urging “greater social responsibility” from business, Benedict wrote: “Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as the ultimate end, it risks destroying wealth and creating poverty.” Note how “the common good” is emphasised – this is a favourite Papal term, but also fits perfectly into Communist ideology: wealth must be “shared”, even “redistributed” to the poor if not handed over voluntarily. A true Christian, of course, seeks to earn money for the purpose of meeting his own needs *and* then of voluntarily helping those in need (Eph. 4:28); but no man should be *forced* to “share” his wealth with others for “the common good”. This is Communism, and it has proven itself to be disastrous wherever it has been implemented. The moment one forcefully takes from the wealthier to give to the poorer, the incentive for the wealthier to continue to work hard and generate wealth is gone – and then everyone suffers, and the system collapses. It is State theft, nothing less.

It is too large a subject to go into the involvement of the Vatican in the actual *birth* of Communism; but that involvement was real and very deep. It is not surprising, therefore, that Communism has much in common with Romanism, as a daughter does with a mother (Rev. 17:5). One can see this very clearly when one compares Communist doctrine with the following, taken from the *Compendium of the Social Doctrine of the [Roman Catholic] Church*: “Putting the principle of the universal destination of goods into concrete practice... means that methods, limits and objects must be precisely defined... If it is true that everyone is born with the right to use the goods of the earth, it is likewise true that, in order to ensure that this right is exercised in an equitable and orderly fashion, regulated interventions are necessary,

interventions that are the result of national and international agreements".¹² And: "*Christian [i.e. Papist] tradition has never recognized the right to private property as absolute and untouchable: 'On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole of creation: the right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone'*"(italics added).¹³ Ex-priest Richard Bennett is correct when he comments on this, "The idea that 'goods are meant for everyone' is a principle that inspired Marxism and has been practiced in all the communist regimes".¹⁴

Benedict stated: "The international community has an urgent duty to find institutional means of regulating the exploitation of non-renewable resources, involving poor countries in the process, in order to plan together for the future." And: "The technologically advanced societies can and must lower their domestic energy consumption, either through an evolution in manufacturing methods or through greater ecological sensitivity among their citizens." Favourite politically correct catch-phrases and buzz-words are here: "international community"; "exploitation of non-renewable resources"; "ecological sensitivity". It's all part of the radical environmentalist movement, which is advancing governmental control over the earth in the name of "saving the planet". It's all hogwash. But it's very, very useful to the Reds.

He also said, "The Church has a responsibility towards creation and she must assert this responsibility in the public sphere." By the "Church" he means the Papacy, of course, and no other. And this "responsibility towards creation" talk is nothing but radical "green" environmentalism, one of the modern fronts for pushing the Communist agenda, dressed up in a religious guise. It is what is known in liberal theological circles as "green theology", and like all other leftist religious "theologies" – liberation theology, feminist theology, etc. – it advances the Communist movement via innocuous-sounding "movements" which in truth are radically reshaping the world as we once knew it in the image of the Reds.

The Benedict encyclical states that the new international order he is calling for, necessary because of the "unrelenting growth of global interdependence", can be brought into being through "reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth." The prophetic Papal Beast of Revelation has always, through the centuries, used the "teeth" of the political systems it has controlled to achieve its objectives. Now it is calling for "teeth" to be given to a revitalised United Nations! Once again the Beast is roaring, and when we look into its jaws we can see the kind of "teeth" it is hoping to have, so as to conquer the world.

He states that the new "world political authority" should have "teeth" in the following form: "the authority to ensure compliance with its decisions from all parties, and also with the co-ordinated measures adopted in various international forums." Simply put, what the Roman pope is calling for is a world body able to enforce its will on the nations of the world! And if that world body was controlled by the Vatican, then Rome's age-old goal of a fully Roman Catholic world would have been realised.

He added: "such an authority would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights." Since when has the Papacy had any regard for justice or respect for "rights"? Never. Just look at its long history of injustice, cruelty, torture, murder, massacre. And the United Nations has a dismal track record as well in matters of justice and "rights". Just look at how it has consistently supported Marxist dictatorships and power-mad dictators the world over, time after time after time. UN "peacekeepers" sexually abuse women and children. It has failed to protect entire populations from genocide. It is a monstrous organisation that has done nothing whatsoever to promote or achieve world peace, but the very opposite.

Rome has strongly pursued Communistic politics ever since the pontificate of John XXIII in the late 1950s/early 1960s. Not counting the extremely short reign of John Paul I in 1978, which ended with his "accelerated demise" as he was not towing the line,¹⁵ the popes who

followed John XXIII, namely Paul VI and John Paul II, were radically leftist when it came to politics. They were in fact strongly pro-Communist, and pursued pro-Communist policies with gusto. Under John Paul II, however, it was not Moscow-dominated Communism that was supported, but the Vatican's *own brand* of Communism.¹⁶ It was highly effective.

There were many who thought things would be different under Benedict XVI, but it was not to be, as this encyclical shows all too starkly. He had in fact shown his avid support for the UN back in April 2008 already, when, in a speech before the world body, he spoke of the "search for the right way to order human affairs", and said: "That is why the Church is happy to be associated with the activity of this distinguished organisation [the UN], charged with the responsibility of promoting peace and good will throughout the earth."¹⁷

In the encyclical, Benedict calls for a radical rethinking of the global economy, a "profoundly new way" of organising global finance and business; criticises the growing divide between rich and poor; and calls for the establishment of what he terms "*a true world political authority*" to oversee the economy and work for the "common good." His exact words were, "there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago." This authority is the United Nations, but a reformed United Nations. This is all Marxist talk, and shows where Benedict's allegiance lies, and that of the Vatican itself. And in his reference to John XXIII, Benedict was referring to his predecessor's encyclical, released in 1963, entitled *Pacem in Terris*. In this, John XXIII said: "Today the universal common good presents us with problems which are worldwide in their dimensions; problems, therefore, which cannot be solved except by a public authority with power, organization and means co-extensive with these problems, and with a worldwide sphere of activity. Consequently the moral order itself demands the establishment of some such general form of public authority." And: "It is therefore our earnest wish that the United Nations Organization may be able progressively to adapt its structure and methods of operation to the magnitude and nobility of its tasks."

Commenting on Benedict's suggestion that the United Nations be re-organised as part of a general reform of the international economic and financial structures, a Romish cardinal named Renato Martino said that this measure was necessary in order "to manage the global economy; to revive economies hit by the [economic] crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration."¹⁸

This statement is crammed with Marxist phraseology: "managing the economy", "avoiding economic imbalances", "disarmament", "peace", "protecting the environment", "regulating migration." We are left in no doubt about Benedict's desire for a Socialist world. According to him, the global economy should be regulated (read controlled by the elite few), economic equality should be achieved (remember the old Communist phrase, "From each according to his ability, to each according to his needs"), nations should be disarmed (so that the elite few can call the shots without any possibility of resistance), the environment should be protected (the "green movement" is one of the Reds' greatest modern causes whereby they are able to advance their agenda), etc. Martino added that Benedict "senses the urgency to find innovative ways to put into practice the principle of responsibility to protect the poorest nations, as well as to give them a voice in making common decisions." This nonsense about "protecting the poorest nations" is how Communism advances itself in the hearts and minds of the masses, but in reality it has never had the interests of the poor at heart: the poor are merely cannon fodder to advance the revolution. Communists spout "equality", but as George Orwell put it in his classic work, *Animal Farm*: "All are equal, but some are more equal than others."

But Martino did not stop there: he left us in no doubt as to Rome's intentions for the United Nations. "This organization," he said, "should have political, efficient authority to be able to respond to the demands of the world, and this is what John XXIII had already said in *Pacem in*

Terris and Benedict XVI repeated it.”¹⁹ This shows that the present pope is simply following in the path of his recent predecessors, who, as we have already noted, were pro-Communist. It also makes all too clear what the Vatican would like to achieve through the UN. There are those who think that Rome is totally at variance with the UN. It is true the two have their ups and downs in their relationship, but make no mistake about it, the Vatican strongly believes that via the UN it can achieve its own purpose for the world, namely, nothing less than eventual world domination. Just as it sought to use Nazism to achieve such a goal, and then Communism, so it seeks the same via the UN.

This Papal encyclical was timed to be released shortly after the United Nations Conference on the World Financial and Economic Crisis called for global taxes and stronger global institutions. What very few know is that the president of the UN general assembly was a *Roman Catholic priest*, a Communist named Miguel D’Escoto! And at that conference this servant of the Papacy called for the world’s nations to revere “Mother Earth”, and concluded with words from the pope of Rome blessing the participants at the conference!²⁰ Thus we see the growing influence of the Vatican over the United Nations, despite the areas of difference between the two.

And not only was the encyclical released soon after the UN conference, but also just before a meeting of the G-8 nations, as well as a Vatican meeting between the pope of Rome and US president, Barack Obama! As they say, timing is everything. It was designed to have maximum impact, and it did.

Astoundingly, Benedict warned that the world government he was calling for could “produce a dangerous universal power of a tyrannical nature” and this must somehow be guarded against. A couple of points well worth noting here. In the first place, the United Nations already *is* a dangerous universal power of a tyrannical nature. How could such a danger be guarded against when it already exists? In the second place, the Roman Catholic institution is, *itself*, a dangerous universal power of a tyrannical nature! Worse, in fact, than what the UN has been, because Romanism is a tyrant not only over the bodies of men, but over their souls. Religious tyranny is always the worst kind of tyranny. The history of Romanism has been the history of the greatest tyranny the world has ever known. And Bible prophecy said it would be so.

And in the third place, in order to (supposedly) guard against the world body being a dangerous tyrant, we can expect that the Roman pope will be seeking for means whereby the *real* power of such a world body would reside in *himself*! After all, this has always been Rome’s desire and goal: to rule the world. If the UN, or any successor to the UN, can be harnessed to achieve this goal, it will be. Thus far, Rome has not been as successful as it would have liked in controlling the UN. Often the UN goes against Rome’s objectives, especially in such matters as abortion, homosexuality, euthanasia, etc., all of which Rome claims to be opposed to, and all of which the UN supports. Rome would dearly love to re-constitute the UN in its own image, or, failing that, to see the UN dismantled and a new world body created in its place, more in line with Rome’s own objectives and more easily malleable to Rome’s will. And perhaps, by saying that the world would have to guard against a world body becoming tyrannical, the Roman pope is hoping that in time, his own “moral authority” could be accepted by the world, or at least by much of the world, as necessary to reining in the potential tyranny of a world body. It’s a long shot, but from his perspective, it’s worth it. Failing that, however, Rome is prepared to turn a blind eye to abortion, euthanasia, etc., as indeed it has done many times, if by doing so it can achieve a greater goal. This is why, despite his strong pro-abortion, pro-homosexual stance, US President Barack Obama has been enthusiastically supported by Rome, and millions of American Roman Catholics were encouraged to vote for him. Obama serves Rome’s greater objectives, so it turns a blind eye to certain policies of his. And Rome will readily do the same with the UN, if it serves its own purposes thereby.

This second option is Rome’s second-best one. Ideally, what it would like to see brought into being is a world political body, either a reformed UN or its successor, fully controlled by the

Roman pope himself! As ex-priest Richard Bennett put it: "The kind of world government Pope Benedict XVI is seeking to advance is one over which the Papacy would again sit as moral and judicial authority. It is to be a one-world civil body composed of member nations, all of whom are equal in status and power. Over the civil body of member nations is to be a political governing body which in turn will enforce through civil law the ideas of Catholic social doctrine. While papal plans for accomplishing this agenda are still being formulated, much of their strategy and practice is already at work in the world."²¹

The bottom line is that according to Roman Catholic doctrine, its pope is the Vicar of Christ on earth, and the whole world should bow in submission to him. According to official Roman Catholic canon law, "the Roman Pontiff alone has the right to judge Heads of State" (Canon 1405). And according to para. 41 of the encyclical of the pope, Pius XI, entitled *Quadragesimo Anno* and published in 1931, "[T]hat principle which Leo XIII so clearly established must be laid down at the outset here, namely, that there resides in Us [each pope of Rome] the right and duty to pronounce with supreme authority upon social and economic matters." Benedict XVI, in this latest encyclical, was simply carrying out what he and the entire Roman Catholic hierarchy believe to be his absolute right and duty.

And let none think that the popes only believe they should have power over Roman Catholic people the world over! Oh no. They demand absolute authority and control over every single human being on the face of the earth. This is what they have always demanded. Nothing has changed. This is why Benedict's encyclical is not only addressed to Roman Catholics, but to "all people of good will". "The new social structure will include every human person of the temporal realm. In his latest encyclical Benedict, citing Pope Paul VI, states, 'authentic human development concerns the whole of the person in every single dimension.' And, 'The truth of development consists in its completeness: if it does not involve the whole man and every man, it is not true [authentic]...development.' What many true Bible believers may not understand is that 'the whole man and every man' in the temporal realm will be required to conform to the goals of the world administration devised by the Popes of Rome and enforced by the nation states and the governing body superior to them."²² This is shown by the following quotation from the *Compendium of the Social Doctrine of the Church*: "The overcoming of cultural, juridical and social obstacles that often constitutes real barriers to the *shared participation* of citizens in the destiny of their communities calls for work in the areas of information and education. In this regard, *all those attitudes that encourage in citizens an inadequate or incorrect practice of participation or that cause widespread dissatisfaction* with everything connected with the sphere of social and political life are a source of concern and deserve careful consideration."²³ Translation: those people who oppose the eventual abolition of private property must be "re-educated" (indoctrinated) so as to remove all such pro-Capitalistic, pro-individualistic "attitudes". It could have come straight out of a Communist handbook!

What the world would discover, to its cost, if ever such power was given to the Papacy, is that a Papal-dominated world body would be infinitely worse than what it is now. For there is no fanaticism so great as false religious fanaticism, and there has never been upon the earth a more deadly institution than the Roman Catholic institution.

These are truly momentous times. World events are unfolding at a very rapid pace, so rapid that it can be difficult to keep up. But Bible believing Christians, in the midst of all the whirling confusion in the world, must follow events from Rome if they want to understand the world. That is the centre of Satan's power, the very heart of all his strategies and plots which are taking shape in the world. The seven-hilled city is Satan's seat. Christians must be as the children of Isacchar, "which were men that had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). Christians need to have an understanding of the times, to know what God's spiritual Israel, the Church, ought to do. The world flounders in confusion about

the times, because it cannot discern the truth about Rome. Christians have the inspired Word of God, and the great enemy has been identified for us. Keep your eyes on the seven-hilled city! It is lusting for world domination, as it always has. And any increase in its power and authority means an increase in the danger Christians face.

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ENDNOTES:

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