

Pope Francis advocates for powerful global government not subject to ‘changing political conditions’

Francis’ new climate document *Laudate Deum* ‘dangerously asserts the transference of moral authority to atheistic globalists who serve not God, but the Prince of this World,’ stated Michael Hichborn.

VATICAN CITY ([LifeSiteNews](#)) — In his new apostolic exhortation on “climate change,” *Laudate Deum*, Pope Francis has issued a striking call for a multi-national or global government that would be independent of changing conditions in the world.

Highlighting his desire for a supra-national body to ensure that “climate change” measures are implemented, Pope Francis wrote:

The issue is that they [unspecified global organizations] must be endowed with real authority, in such a way as to “provide for” the attainment of certain essential goals. In this way, there could come about a multilateralism that is not dependent on changing political conditions or the interests of a certain few, and possesses a stable efficacy.

The papal comments came halfway [through his newly published](#) *Laudate Deum*, which comes eight years after *Laudato Si’* and forms a second part to that first ecological text. Writing about the “weakness of international politics,” Francis highlighted “multilateralism.”

Quoting from his own 2020 *Fratelli Tutti*, Francis stated that “it is not helpful to confuse multilateralism with a world authority concentrated in one person or in an elite with excessive power: ‘When we talk about the possibility of some form of world authority regulated by law, we need not necessarily think of a personal authority.’”

Such a “world authority” would be “more effective world organizations, equipped with the power to provide for the global common good, the elimination of hunger and poverty and the sure defence of fundamental human right,” he said, directly drawing from *Fratelli Tutti*.

Francis expanded in his desire for an international ruling body when he declared that society “ought to exercise a healthy ‘pressure,’ since every family ought to realize that the future of their children is at stake,” in relation to the “high risk” of not taking action on “climate change.”

Consequently, the Pope thus argued in favor of implementing decisions from the upcoming COP28 climate conference in an unprecedented, mandatory manner. He posited hope for humanity as being linked to a successful COP28 event:

If there is sincere interest in making COP28 a historic event that honors and ennobles us as human beings, then one can only hope for binding forms of energy transition that meet three conditions: that they be efficient, obligatory and readily monitored.

This, in order to achieve the beginning of a new process marked by three requirements: that it be drastic, intense and count on the commitment of all. That is not what has happened so far, and only a process of this sort can enable international politics to recover its credibility, since only in this concrete manner will it be possible to reduce significantly carbon dioxide levels and to prevent even greater evils over time.

As on [previous occasions](#), Francis expressed a desire for a re-organizing of the international sphere, arguing that it is continually “regrettable that global crises are being squandered when they could be the occasions to bring about beneficial changes.”

The Pope’s text regularly read like an exposition of his philosophical and political outlook, as he argued that “the old diplomacy, also in crisis, continues to show its importance and necessity.”

“Still,” he added, in an attempt to link the “old” political establishment to his proposed new one, “it has not succeeded in generating a model of multilateral diplomacy capable of responding to the new configuration of the world; yet should it be able to reconfigure itself, it must be part of the solution, because the experience of centuries cannot be cast aside either.”

Francis has [previously called](#) on global leaders and international bodies such as the U.N. to implement climate policies across the globe, and *Laudate Deum*'s call for global governance echoed this. "Our world has become so multipolar and at the same time so complex that a different framework for effective cooperation is required."

"It is a matter of establishing global and effective rules that can permit 'providing for' this global safeguarding," he argued.

Such a new system of global action against "climate change," seemingly run by his referenced global government, would require "the development of a new procedure for decision-making and legitimizing those decisions, since the one put in place several decades ago is not sufficient nor does it appear effective," wrote Francis in paragraph 43.

The Pope's call for a global government is, while striking, not new. While he has regularly voiced his cooperation with a variety of global cooperations, one of his [more notable interventions](#) was in April 2021, when he promoted global governments in an address to the World Bank and International Monetary Fund.

Francis' speech, delivered by Cardinal Peter Turkson, contained the argument that "there remains an urgent need for a global plan that can create new or regenerate existing institutions, particularly those of global governance, and help to build a new network of international relations for advancing the integral human development of all peoples."

Implementing a goal of Freemasonry?

Commenting to LifeSiteNews about the Pope's new document, Michael Hichborn of the Lepanto Institute expressed his "serious doubts that Pope Francis actually wrote even a single word of this document."

"The phrasing, sentence structure, and logic is dramatically different from the preceding document, *Laudato Si'*. In fact, this document reads more like a speech or paper written by Jeffrey Sachs, the architect of the Sustainable Development Goals who has had a place of prominence at the Vatican in recent years," said Hichborn.

He also criticized the Pope's call for "obligatory" forms of energy governance, warning of a form of "global democratic socialism." Hichborn stated:

The suggestion in *Laudate Deum* that ‘binding forms of energy transmission [should be]... obligatory and readily monitored’ begs the question, ‘By whom and under what authority?’ If something is ‘obligatory,’ then there necessarily must be a penalty attached to violations of the obligation, otherwise the obligation is nothing more than a request or suggestion.

And since it attached the phrase ‘readily monitored’ to the condition that energy transmission be ‘obligatory,’ then it is presupposed that a higher power and authority are both imposing and enforcing the obligation.

This would necessarily require a globalist authority with the power of enforcement behind it. When read in the context of paragraph 43, this statement regarding energy transmission very clearly reflects the desire to see a form of global democratic socialism come into being.

Highlighting paragraph 43, and its call for “increased ‘democratization’ in the global context,” Hichborn argued that such proposal “is nothing short of global governance, which has long been the goal of Freemasonry and international Communism/Socialism.”

“There is nothing in this document regarding the salvation of souls because it is a political document, firmly rooted in contested scientific opinion stated as fact. Not only is this document not morally binding on any Catholic, but it dangerously transfers moral authority to atheistic globalists. *Laudate Deum*,” wrote Hichborn, “falls more under the aspect of papal political opinion rather than any actual teaching on faith and morals.”

“While faithful Catholics should give due respect to the Pope’s opinions, it must be stated,” said Hichborn, “that this document dangerously asserts the transference of moral authority to atheistic globalists who serve not God, but the Prince of this World.”

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