

# THE DRIVE FOR GLOBAL UNITY

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On Saturday, July 4, 2009, the Vatican announced that Pope Benedict XVI had just issued a special paper (called an *encyclical letter*), urging G-8 leaders to rewrite global financial rules and defend the world's poor from the effects of the economic downturn. Their meeting (the G-8 Summit) was to convene the following week on Wednesday, July 8. (Its official name is "the Group of Eight.") As you might expect, as with many other international meetings, this was to be held in the city of Rome.

In his encyclical letter, entitled *Caritas in Veritate* (Charity in Truth), Pope Benedict XVI called for a new world structure, one which he said was to be focused on the common good of all. But the fine details clearly indicated that it would be a ruling power, capable of forcing people to bow to its mandates.

"The current crisis obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment."—*Benedict XVI, Caritas in Veritate*.

This authoritative document proceeds to lay down strict policies governing religious, moral, and political issues.

The implications of this bold demand by the pope are startling. It requires a significant change in government and financial processes. **Either the United Nations must be reorganized, or a totally new global governing body must be set up.** There must be a "sharing of goods," and the "cooperation of the human family" throughout the world will be required.

"The crisis thus becomes an opportunity for discernment, in which to shape a new vision for the future."—*Ibid.*

*The Washington Post* was astounded, and summarized it in these words:

"In the sweeping 144-page document, Benedict sketches a radically different world economy, in which access to food and water is a universal right, wealthy nations share with poorer ones and profit is not the ultimate goal of commerce. He advocates the creation of a 'world political authority' to manage the economy."—*Washington Post, July 5, 2009.*

For example, in *Point 67* of his encyclical, Benedict wrote:

"To manage the global economy; to revive econo-

mies hit by the 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: **for all this, there is urgent need of a true world political authority** . . . Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity, **to seek to establish the common good**, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth."—*Point 67, Caritas in Veritate.*

We can expect that the establishing of the "common good" would ultimately involve strict National Sunday Laws throughout the world.

Pope Benedict XVI was emphatic that this new "world political authority" would have the power to bring governments into compliance!

"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. Obviously it would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums. Without this, despite the great progress accomplished in various sectors, international law would risk being conditioned by the balance of power among the strongest nations."—*Point 67, Caritas in Veritate.*

The Vatican would make sure that "respect for rights" would include the right of the papal see to direct the moral lives of mankind. Submission to papal directives would be a primary objective.

In a letter on July 1, three days before the release of the papal encyclical, *Caritas in Veritate*, Benedict wrote to Italian Premier Silvio Berlusconi, who would chair the summit. In this letter, he appealed to leaders to "listen to the voice of Africa and of the countries that are less developed economically." **He well knew that poor nations and peoples throughout the world would appreciate his appeal for the richer nations to send them more money. This would help bring more converts into the Church.**

Benedict said the economic crisis means there is a "real risk not only that hopes to emerge from extreme poverty will be dashed, but that popula-

2 tions that so far have benefited from a minimum of material well-being will fall into poverty.”

Then, turning his attention to the present financial crisis, Pope Benedict called on the leaders to “reform the international financial architecture” to avoid the speculative operations blamed for the crisis. But this is the kettle calling the pot black, since **it is well-known that the Vatican Bank has been closely linked with the Italian mafia in massive money-laundering schemes.** If it cannot solve its own financial problems, and eliminate its own illegal profiteering schemes, how can it expect that it will have the ability to help guide the governments and banks throughout the world?

Benedict stated that one of his objectives was to ensure that public and private credit is made available for economic development and job creation, especially in poor regions.

He also urged leaders to improve access to education and jobs, and to work to create a “fair international trade system” by completing the stalled Doha round of world trade talks.

Some of the participants, in attendance at the G-8 Summit which convened on Wednesday, July 8, visited the Vatican to pay their deepest respects to the pope. This included **President Barack Obama who held his first meeting with Benedict on Friday the 10th.**

In his letter to Berlusconi, **Benedict also wrote that all nations must be included on key decisions.** All nations, not just a few! “Multilateralism” must be strengthened not only in the economic field—but also on a variety of other areas including security, disarmament, health and the protection of the environment.

“**All needs must be taken into careful consideration,** not only those of the most important nations or of those with greater economic success,” he wrote in the letter dated July 1. “Only this can make such decisions truly applicable and sustainable in time.”

**Obviously, such proposals, if implemented, would require a major restructuring of the United Nations, the European Union, and partial surrender of sovereign rights by every nation in the world to this new global organization.**

Leaders from the Group of Eight industrialized nations and other countries met for three days starting Wednesday in the quake-hit city of L’Aquila, Italy.

The summit, originally set to take place in the luxuriant Sardinian island of La Maddalena, was moved to the mountain town to highlight the population’s plight after the area was hit by a devastating earthquake in April.

Pope Benedict praised Berlusconi’s decision to move the summit, saying that such a gesture, as well as the national and international relief efforts

in the quake zone, could serve as an example for how the world’s problems should be tackled.

“This supportive mobilization could serve as an invitation to the members of the G-8 and the governments and peoples of the world to face the current challenges united.”—*Benedict, July 1 letter to Berlusconi.*

Many recognize the daring audacity of the pope, as expressed in his letter and encyclical. **For example, one paragraph in the encyclical calls for a “world political authority.”**

Obviously, Benedict would intend that he be quite close to the center of this new organization.

In an effort to downplay the shocking significance of that phrase, George Weigel, a leading advocate of the papacy, suggested that this concept of a single world political authority could be dismissed as of less importance.

Weigel, biographer of John Paul II, is considered to be one of America’s most qualified scholars on the Vatican. But his interpretation of *Caritas in Veritate* is a bit like the now infamous “signing statements” of the Bush years, in which one conveniently ignores certain offensive passages while affirming the rest of the document.

But that is just a very subtle attempt to downplay what Benedict wrote in that encyclical. **The pope’s objective is clear, even though Weigel tries to deny it. Benedict wrote that a “world political authority” would be needed, and he meant it.**

Here is the first part of this remarkable Section 67 of *Caritas in Veritate*. All italics are his:

“67. In the face of the unrelenting growth of global interdependence, **there is a strongly felt need, even in the midst of a global recession, for a 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.** One also senses the urgent need to find innovative ways of implementing the principle of the *responsibility to protect and of giving poorer nations an effective voice in shared decision-making.* This seems necessary in order to arrive at a political, juridical and economic order which can increase and give direction to **international cooperation for the development of all peoples in solidarity.** To manage the global economy; to revive economies hit by the 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: **for all this, there is urgent need of a true world political authority,** as my predecessor Blessed John XXIII indicated some years ago.”—*Caritas in Veritate, Section 67 [italics in original text].*

Many of the “poorer nations” of the world are

W pro-Catholic. **The pope is seeking a “solidarity” that**  
M **consists of worldwide centralized control.**

1 **Benedict mentions, above, the need to “regu-**  
5 **late migration.” The objective here is to protect the**  
0 **right of Catholic migrants to flood across the bor-**  
9 **ders into Protestant nations.**

“There is no doubt that foreign workers, despite any difficulties concerning integration, make a significant contribution to the economic development of the host country.”—*Caritas in Veritate*.

**The Vatican wants an international authoritative organization to be established that has a far wider and more extensive membership, authority, and control than does the United Nations.** Benedict would not urgently recommend such a solution to the world’s problems—if he did not intend that the Vatican would be at the heart of that authority.

Dissatisfied with the present arrangement, whereby the various leading nations, meeting in the Security Council of the UN or at G-8 meetings, simply negotiate solutions acceptable to all. **He wants a single organization with far-ranging authority in areas of global concern.**

The second part of this controversial *Section 67 of Caritas in Veritate* explains that such an organization is urgently needed because too many potential injustices result from the current asymmetrical influence among the community of nations.

“Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, **to seek to establish the common good, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth.** Furthermore, 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. Obviously **it would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums.** Without this, despite the great progress accomplished in various sectors, international law would risk being conditioned by the balance of power among the strongest nations. The integral development of peoples and international cooperation requires the establishment of a greater degree of international ordering, marked by subsidiarity, for the management of globalization. **They also require the construction of a social order that at last conforms to the moral order, to the interconnection between moral and social spheres,** and to the link between politics and the economic and civil spheres, as envisaged by the Charter of the United Nations.”—*Caritas in Veritate, Section 67 [italics in original text]*.

**The “values of charity in truth” and the “construction of a social order that at last conforms to the moral order, to the interconnection between moral and social spheres” would, in the thinking of the Church, require universal enactment and en-**

**forcement of the Sunday day of rest.**

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**“Security for all” would include protection from heretics who would oppose Sundaykeeping.**

Pope Benedict is asking for a new organization with dramatically enlarged powers and worldwide control “to ensure compliance.”

**Regardless of how men may excuse his words, the papal objective cannot be mistaken! Truly, a new ‘one world order’ is envisaged. But this would inevitably lead to a despotic state of affairs: a global tyranny; a Leviathan able to crush all that tried to withstand its wishes.**

**“Benedict’s encyclical, titled ‘Charity in Truth,’ is stunningly radical, notably in its prescriptions for the temporal order.** There’s no doubt that in urging the creation of something akin to a world government, **he has established a landmark for his papacy and for Catholicism.** Cumulatively, Benedict’s diagnoses of global economic ills lead to a call for nothing short of “a profoundly new way of understanding human enterprise . . . **It is an extraordinary document, both in its tough challenges and in the remarkably radical solutions it prescribes . . .** To call the document sweeping is an understatement.”—*Endtimes, July 9, 2009.*

United Nations and Other International Bodies Need “Real Teeth” to Prevent Future Crises, Letter From Vatican Says

**Wall Street Journal - ROME, July 8, 2009—Pope Benedict XVI issued a rare papal critique of the global economic crisis Tuesday,** calling for a “true world political authority.”

“Pope Benedict XVI signed a rare papal critique of the global economic crisis at the Vatican on Tuesday.

“In a letter titled *Caritas in Veritate*, or “Charity in Truth,” Pope Benedict said the United Nations and other international bodies need to “acquire real teeth” to properly monitor markets, stem the current crisis and prevent future ones. **“There is urgent need of a true world political authority,” the pope wrote in the 144-page encyclical.**

“The pope is expected to give a copy of the document to President Barack Obama when the two meet at the Vatican on Friday, said Cardinal Renato Martino, a top Vatican official.

“The papal push for financial reform comes on the eve of a meeting of the Group of Eight leading nations in the Italian mountain town of L’Aquila. As part of their discussions on the global economy, G-8 leaders are due to discuss recent efforts to establish new global standards for regulating international finance.

**“Popes seldom weigh in on economic matters and rarely in the form of an encyclical, one of the most authoritative forms of papal writing . . .**

**“The release of the document was initially planned two years ago to coincide with the 40th anniversary of Pope Paul VI’s encyclical. The document underwent numerous revisions, however.”—Wall Street Journal, August 12, 2009.**

# Our Ongoing Concern for Acceptance

**We have previously written extensively on the efforts of our church to achieve acceptance and close cooperation with the WCC and other denominations.**

**Three days after *Caritas in Veritate* was issued by Pope Benedict, the president of our denomination “met in a high-level conference with WHO leaders in Geneva.” The following General Conference news release explains that our church is now seeking extremely close ties with other international health organizations, so that we might work as close as possible with them. The entire article (except a list of non-Adventist speakers at the conference) is included here:**

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**Adventist Church moves to strengthen partnerships with health organizations.** July 7, 2009, Geneva, Switzerland, ANN.

**The Seventh-day Adventist world church president today called on Adventists to partner with other health organizations in offering primary healthcare globally, a request that urges the denomination’s members and institutions to shed individualistic approaches to offering care in communities.**

Jan Paulsen’s remarks came on the opening day of a global health conference, **which is exploring ways to achieve public health goals through partnerships and the role faith-based organizations (FBOs) play in such an effort.** Church health leaders also hope to demonstrate the role spirituality and holistic living can play in primary care and find common ground when working with partners.

**Recently, the World Health Organization (WHO), a United Nations agency, has sought to bolster partnerships with FBOs,** which deliver as much as 40 percent of primary care in some nations.

**Yesterday, Adventist Church officials met in a high-level conference with WHO leaders in Geneva to explore effective ways of partnering,** particularly by implementing the UN Millennium Development Goals. Leaders from both organizations have met several times in the past two years, their work culminating in this week’s Global Conference on Health and Lifestyle.

In his keynote address today, Paulsen urged community involvement as a way for Adventists to express their own values in an age of globalization. Such involvement, he said, would define the public’s perception of the church’s approach to primary care.

“An individualistic, inward-looking conception of Christianity is utterly at odds with the savior who reached out to restore blind men’s eyes, cured lepers and healed an emotionally broken woman,” Paulsen said. “We cannot express our faith, our desire to imitate Christ, in seclusion.”

**Paulsen spoke to some 500 world church leaders in a packed lecture hall at the University of Geneva,** the site of the conference.

During his half-hour speech, Paulsen said the church would continue to prioritize facilitating, funding and supporting professional medical healthcare through its network of more than 600 hospitals, clinics and dispensaries. The denomination’s 150-year health focus also emphasizes health education, advocacy of vegetarianism and living alcohol- and drug-free.

**Paulsen also addressed concerns that partnerships would be at odds with the church’s mission,** saying, “Some have been critical, and rightly so, of an eschatological perspective that serves simply to reconcile us to current miseries. Awaiting [Christ’s return] is not a passive exercise, but something that demands action [in] the present.”

The church’s emphasis on health, Paulsen said, should not just be one of treating disease, defining what is healthy to eat or drink, or the training of medical professionals.

“Our approach to health is a concept that encompasses all that contributes to the fullness and completeness of human existence,” he said.

A WHO officer noted that the Adventist Church in the past has sometimes acted in a closed manner, but said he welcomed the partnership.

**“I think the Adventist Church is ready for official relations with us,”** said Ted Karpf, an Officer with the Department of Partnerships and UN Reform at the World Health Organization.

**“The church is here as partners to begin with, so some change has happened already,”** Karpf said.

Addressing the gathering, Jean Duff, executive director of the Center for Interfaith Action on Global Poverty, recognized the Adventist Church as “a faithful partner in mobilizing their health assets and congregational infrastructures” to collaborate in an inter-faith anti-malaria program in Mozambique.

Many of the church’s health ministries leaders said they welcomed Paulsen’s comments.

“I think he set a new direction,” said Chester Kuma, associate Health Ministries director for the church’s South Pacific region. “He provided a great challenge to the church, getting us back to basics. It’s a good reminder about compassion and helping the poor.”

Elie Honore, Health Ministries director for the church’s Inter-American region, said **Paulsen’s comments weren’t aimed at just church health leaders but at many segments of the church.** “We have education represented here [at this conference], and ministry, as well as leadership,” Honore said.

He reminded us of the questions we should be asking. **We’re not going to just stick to ideas or theories but open our eyes to the community and fulfill our mission as a church.” Church leaders seek to work with global health partners.**