

Subject: Important info Pope

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The Globalist Pope is Dead

Why Pope Francis Was a Trojan Horse for Globalist Authoritarianism and Why the Church Embraced Cultural Marxism.

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TL;DR: Pope Francis has championed the "preferential option for the poor," a Catholic principle prioritizing the needs of the marginalized, inspired by figures like Dom Hélder Câmara. This aligns with his support for the Great Reset, a World Economic Forum initiative led by Klaus Schwab to redistribute wealth and reshape capitalism post-COVID-19. However, the fusion of Francis's social justice ideals with Schwab's globalist agenda is deceptive. Marketed as a push for equality and sustainability, it masks a technocratic plan to centralize power, erode private property, and establish a two-tiered society where elites maintain control.

Good riddance to Pope Francis, a pontiff who's been cozying up to the World Economic Forum (WEF) and its globalist agenda from day one. Before anyone sheds a tear for Jorge Mario Bergoglio, let's expose who he really represented: the elites pushing a new world order through the WEF's playbook.

Francis has been a loyal ally of the WEF's vision, particularly its "Great Reset" scheme to reshape the global economy under the guise of post-COVID recovery. The WEF, led by Klaus Schwab, is a hub for billionaires, CEOs, and politicians plotting centralized control, and Francis has been their spiritual cheerleader.

His 2015 encyclical [Laudato Si'](#) is practically a WEF manifesto, parroting their obsession with climate change and sustainability to justify top-down economic reforms. Schwab himself has praised the encyclical, citing it as a cornerstone for their environmental agenda.

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Then there's the Council for Inclusive Capitalism, a WEF-adjacent group Francis eagerly joined in 2020. Backed by globalist heavyweights like Lynn Forester de Rothschild and corporate giants like Mastercard, this council pushes "stakeholder capitalism"—a WEF buzzword for corporates playing nice while tightening their grip on power. Francis didn't just endorse it; he lent the Vatican's moral weight to this elite-driven project, aligning the Church with the WEF's rebrand of capitalism.

He's also been a regular pen pal with Davos. His meetings with globalist figures like Christine Lagarde, former IMF boss, and his calls for debt relief for poor nations echo WEF proposals to restructure the global financial system. These aren't Catholic talking points; they're straight out of Schwab's globalist script.

Francis's rhetoric on international cooperation, interfaith unity, and a "new economy" mirrors the WEF's push for a borderless, homogenized world where elites call the shots. He wasn't just dabbling in these ideas—he was all in, using the papacy to launder the WEF's agenda with a veneer of compassion. The Vatican's silence on directly endorsing the "Great Reset" is just a formality; Francis's actions scream allegiance.

Pope Francis has been the WEF's inside man, dressing up their power grab in robes of humility. His papacy has prioritized globalist causes over the Church's spiritual mission, and the evidence is undeniable. As he exits the stage, don't mourn—celebrate the end of a pontiff who served Davos more than divinity.

But how did this happen?

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The Red Bishop

It is not widely known that Klaus Schwab's vision for a dystopian future was inspired by a Catholic bishop he met in Brazil during the 1970s. This bishop, known as the "Red Bishop," serves as a link between Schwab's expansive globalist network and the influential political power of Pope Francis.

[Archbishop Dom Hélder Câmara of Brazil](#), the "Red Bishop," was not a typical Catholic priest. He supported the model of Cuba under Castro and the Mao Cultural Revolution, which resulted in the death or destruction of millions of Chinese people in a purge of Mao's enemies. He was a prominent figure in spreading the Church movement known as "Liberation Theology" during the 1960s and 1970s.

Hélder Câmara's political affiliations underwent a significant transformation¹ over time. In 1934, Camara was heavily involved in a pro-Mussolini fascist movement in Brazil known as the Brazilian Integralist Action (AIB). As a young Catholic priest, he even served as a member of the Supreme Council of the AIB. By 1936, he had risen to the position of personal secretary to the AIB's founder, Plínio Salgado, and was appointed National Secretary of the organization.

In a manner reminiscent of Mussolini's Blackshirts or Hitler's Brownshirts in the 1920s, the AIB in Brazil fielded paramilitary groups known as the Greenshirt, who violently attacked communists on the streets during the 1930s.

When Hélder Câmara was ordained as a priest in the early 1930s, it was reported that he wore the Greenshirt under his cassock. Later, when a Brazilian author attempted to write a biography of Camara, who by then had become a Bishop, both Camara and the Church intervened to prevent any mention of his earlier pro-fascist activism, which remains a curious aspect of his history.

Following the end of World War II in 1946, Hélder Câmara underwent a significant ideological shift. He moved away from his previous pro-Mussolini and pro-Hitler fascist leanings and embraced a pro-Marxist "progressivism" as Assistant General of the Brazilian Catholic Action. The youth group of this organization, JUC, openly supported the Castro Cuban Revolution in 1959.

In 1963, a faction of JUC known as the Ação Popular (AP), with whom Camara was sympathetic, defined itself as socialist and called for the "socialization of the means of production." The Catholic group AP adopted statutes which praised the Soviet Revolution and acknowledged "the crucial importance of Marxism in revolutionary theory and praxis."

From 1964 to 1985, Dom Hélder served as Archbishop of Olinda and Recife in the Northeast of Brazil.



Liberation Theology: The Church's Radical Departure into Marxism and Victimhood

Hélder Câmara played a pivotal role in a movement that quickly gained global prominence, not only within the Catholic Church but also among other denominations. This movement was later coined Liberation Theology by the Peruvian priest Gustavo Gutierrez.

The concept of “liberation” was based on the notion, propagated by these priests, that the essence of Christianity is rooted in the message that “God has a preferential love for the poor.”

According to the movement, the Catholic Church had a responsibility to support the process of liberation for oppressed and exploited communities in the Third World. This was a radical departure from the Church's previous stance. Priests began to condone the use of violence against dictators such as Nicaragua's Somoza, and some even took up arms and joined Marxist groups like the Sandinistas in the 1970s.

Gustavo Gutierrez explicitly advocated for “the abolition of the current unjust situation and the creation of a new society that is freer and more humane.”

It aimed to forcefully liberate the poorest members of society in the developing world and redistribute wealth. Communist-backed guerrilla movements in predominantly Catholic countries saw the value in priests giving their wars a social legitimacy beyond Marxist ideology. Gutierrez himself stated that “the theology of liberation is [rooted in a revolutionary militancy.](#)”

Father Leonardo Boff, a Brazilian advocate of Hélder Câmara's social activism for the Church, went as far as to say, “What we propose is Marxism, historical materialism, in theology.”

Boff and other advocates of Liberation Theology have expanded their agenda beyond land reform, now including support for radical climate change initiatives as part of their liberation mission. This movement has spread globally from Latin America to Africa and Asia, influencing various social movements, such as ANTIFA, BLM, and the broader Green Agenda. Essentially, Hélder Câmara's Liberation Theology contributed to the creation of a societal climate that promotes the “victim” ideology, which is central to many contemporary social movements.

A Surprising Duo Shapes Klaus Schwab's Worldview

Klaus Schwab recently spoke publicly about the two men who had a profound impact on his life. One of them was Henry Kissinger, who served as Schwab's mentor during his time at Harvard in the late 1960s. However, the other man was a surprise to many: Dom Hélder Câmara.

While Kissinger was known for his controversial role as Nixon's Secretary of State, where he was involved in plotting the overthrow of left-leaning governments in countries like Chile and Argentina, Camara's work was focused on mobilizing the poor against oppressive governments. Despite their vastly different approaches, both men left a lasting impression on Schwab's life and thinking.

In 2010, Schwab published a book titled ["The World Economic Forum: A Partner in Shaping History – The First 40 Years 1971-2010,"](#) which was a self-congratulatory account of the organization's history. In the book, Schwab acknowledges the significant role that Kissinger played in selecting speakers and guests for the elite business gatherings hosted by the Forum.



Dom Hélder Câmara at the WEF in 1974 (Source: WEF)

During his visit to Brazil in 2013, Pope Francis spoke about the profound impact that Dom Hélder Câmara had on the Church in Brazil. In his subsequent writing, *Evangelii gaudium*, also published in 2013, Francis embraced the language of Liberation Theology, which was closely associated with Camara and other advocates for the poor.

In his writing, Francis emphasized the importance of the “preferential option for the poor,” which he believed was essential to the Gospel message. This phrase may sound lofty, but what does it actually mean?

“Without the preferential option for the poor, the proclamation of the Gospel ... risks being misunderstood or submerged.”—Pope Francis

The term “preferential option for the poor” is a significant concept in Catholic social teaching. It emphasizes the moral obligation to prioritize the needs of the marginalized and impoverished members of society. This principle was championed by many influential figures, including Dom Hélder Câmara, who was praised by Pope Francis for his contributions to the Church in Brazil.

In 2014, Klaus Schwab invited Pope Francis to address the Davos meeting. Since then, the Pope has maintained a correspondence with Schwab and has been recognized as an Agenda Contributor by the WEF.

In October 2020, the WEF's official website highlighted the Pope's encyclical, a 43,000-word-long document that

advocated for a Great Reset of the global economy in response to the COVID-19 pandemic. The Pope's call for a more equitable and sustainable economic system resonated with many who believe that the current economic model perpetuates inequality and environmental degradation.

“In a striking, 43,000-word-long encyclical published last Sunday, the pope put his stamp on efforts to shape what’s been termed a Great Reset of the global economy in response to the devastation of COVID-19.”—World Economic Forum

The preferential option for the poor, as articulated by Pope Francis, is thus a fundamental aspect of his vision for a more just and inclusive global society. It is a reminder that the needs and dignity of the most vulnerable members of society should be at the forefront of any efforts to promote human flourishing.

In 2015, Pope Francis, who has often portrayed himself as a champion of the poor, gave his approval to the official process of beatification for Hélder Câmara, initiated by the Congregation for the Causes of Saints. Since then, the current Pope has taken a series of unprecedented political stands on various social issues, including advocating for measures to combat global warming, promoting the use of vaccines against COVID-19, supporting gender equality, advocating for migration, and advocating for wealth redistribution from the rich to the poor. These actions have led to a controversial papacy for Francis.

Hitching the Pope to the Great Reset

One may wonder why Klaus Schwab, the founder of the world's most influential corporate globalization forum, would welcome the founder of Liberation Theology and the “liberal” Pope Francis, the first-ever Jesuit Pope who had been subtly reviving these ideas.

It is clear that [Schwab is not really endorsing Marxism](#). He is widely regarded as the “Godfather of Globalization.”

The fusion of the ideologies of Francis and Schwab is a clever way of creating mass support, especially among younger and poorer people round the world, for the wholesale attack on private property and on a stable middle-class required for the global corporatist Great Reset, a global technocratic fascism from above.

In November 2020, Pope Francis declared that a new “social justice” is needed, and that private ownership is not something obvious in Christianity. “Let us build the new social justice and admit that the Christian tradition has never recognized the right to private property as absolute and immovable,” said Francis. He does not elaborate.

In October 2020, the Pope released an encyclical letter titled Fratelli Tutti, in which he expressed his views on private property. In his writing, he emphasized that business abilities, seen as a gift from God, should be directed towards aiding others and eradicating poverty. He also emphasized that the right to private property should always be subordinated to the universal destination of the earth's goods, ensuring everyone's right to their use.

“The right to private property is always accompanied by the primary and prior principle of the subordination of all private property to the universal destination of the earth's goods, and thus the right of all to their use.”—Pope Francis

Interestingly, this aligns closely with the ideas presented by Schwab of the WEF in his 2020 book, [The Great Reset](#), where he predicts a post-pandemic era of massive wealth redistribution from the wealthy to the impoverished and from capital to labor.

“First and foremost, the post-pandemic era will usher in a period of massive wealth redistribution, from the rich to the poor and from capital to labour.”—Klaus Schwab

According to Schwab, the era of free market neoliberalism is now obsolete, and significant government intervention is required to implement sustainable environmental policies. On the WEF's official website, Schwab's organization famously presented a future where no individual owns anything. They depict a video showcasing their vision of the world in 2030, where people do not own anything but are happy. The video suggests that people will rent everything they require.

The Great Fusion: Wrap Fascism into Communism, then add some Sugar

To understand why Helder and Kissinger is an intriguing combination for the globalist agenda, we need to examine the concept of communism. In theory, communism aims to create a classless society where the means of production are owned and controlled by the community as a whole, resulting in a fair and equal distribution of resources. However, the implementation of communism has often resulted in openly authoritarian regimes and economic failure. Something that would be a challenging product to market even to those with minimal cognitive abilities.

Countries like the Soviet Union and Venezuela attempted to implement communism but failed due to the government taking over the means of production, leading to a lack of innovation and efficiency. China took a different approach by partnering with industries, which allowed capitalism to take root and form. This led to a more efficient and innovative economy, but with authoritarianism still present.

In China, they have taken a unique approach by allowing capitalism to flourish, enabling industries to grow and shape society. Once these industries reach a certain level of size and influence, the Chinese government invites them to enter into a partnership, essentially making them an extension of the state. This results in a form of authoritarianism that could be described as "high-tech fascism," where the government is aligned with various industries. From the public-facing side, this system appears as "social score-based communism."

After World War II, fascism was integrated into communism because if you want to implement it globally, you need a seductive message that the masses will embrace, especially the younger generation. You require a sort of "Hey folks, let's make things fair for everyone <3" which is incredibly appealing to a dumbed down young and broad audience. And this is exactly what Pope Francis was used for.

The key realization is that a two-tiered society is necessary. There must be a tier of capitalists who enjoy all the benefits of extreme wealth, not just the common people. This is why figures like Mark Zuckerberg and Larry Fink, as well as many other industry and tech leaders, are eagerly vying for the opportunity to partner with the state. They have been promised a permanent monopoly in the [next long cycle](#).

As I mentioned in several other articles, the state has had a long-standing marriage with central banking, enjoying a forever monopoly for the past 400 years. Now, with the looming emergence of Central Bank Digital Currencies (CBDC), they have a chance to solidify this monopoly forever.

In addition to this, they are forming a new forever monopoly with Big Tech, which is why industry titans are eagerly jumping on board. They relish the idea of living in a high tier of flourishing with no competition. Those who are most fond of authoritarians are the crony capitalists, who find it difficult to compete and create actual value value. Those who enjoy wealth and possess low ethics are particularly drawn to this.

That's why they are marketing the Great Reset as a utopia of equality, environmentalism, poverty reduction, and universal love, so that you swallow the hook and consent to their sly plan of draining and monopolizing all the collective wealth and possessions YOU amassed over the past 80 years.

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