



Sovereign Order of Saint John of Jerusalem ©
* Knights of Malta *

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Chancellor's Update

With this issue of the Chancellor's Update, I am introducing over the next few months The Great Imposition written by a young Knight, Anthony Carlton, Sr.

The Great Imposition

Free Will vs. Good Will

These are truly exceptional times, the end of the Second Millennium and beginning of the Third Millennium, don't you think? Don't get me wrong; I know that every generation has faced its own unique and difficult challenges. From war to famine, plague and other deadly epidemics, each generation has faced a time when its own mortality and survival is threatened. So, it is not out of hubris that we observe that ours is a unique time for the confluence of evil. Like vast rivers of devastation immorality and evil have come together in our age to seek our acceptance and validation. Their proponents seek acceptance and validation for anarchy as being equal to - and in some places superior to - virtue and purity. Our current age is an age that seems more tolerant of error, vice and wicked ways as lifestyle choices than the worst of historic times. This is so because people of faith are having their freedom to judge right from wrong rapidly suppressed. Someone else's judgment is being imposed on the right reason of people of good will. If collectively, we Christians surrender our faith and right reason, by our own hand we will have committed generational genocide, a surrender worse than any generation before us, no matter what our good intentions.

This age may rightfully be known as the age of the 'Great Imposition'. This '*Imposition*' is an enforcement of new values, lifestyles and laws. Traditional values, lifestyles and laws that have made civilizations good are being offered up as one of many free will choices that a person may make. This free will is based on the false freedom to choose to do good or choose to do evil, as long as it does not hurt anyone else or appear to hurt anyone *in the light of day*. Whatever the issue, they seem to all boil down to the question of freedom of choice for the individual. The shield that defends these choices is the concept of being judgmental. The sword that indicts those who challenge this belief is *offending* others. We are told that we must not judge anyone's choices: *Judge not, that you may not be judged* (Matt VII v 1). This is the only offense that is left in the world of God-fearing or normal thinking people. This grave secular *sin* of admonishing error, vice and rebuking evil is the one *sin* left to us by those who have lost faith, oppose faith and those who hate faith in the One True God.

We are admonished not to judge someone's right to free-will or freedom of choice when it comes to the lifestyle choices of artificial birth control; abortion (a.k.a. infanticide - pre-birth and post-birth), pornography, homosexual unions, homosexual 'sex-ed', homosexual adoption, euthanasia, in-vitro fertilization, embryonic stem cell research, human-animal genetic

hybridization (called *chimeras*) and human cloning. We are asked to suspend our ability to judge right from wrong when it comes to the discovery and patenting of human genes by private companies. If a company were to discover the gene that cures cancer, that company may patent and own that piece of the human genome puzzle. Then a private company will have the right to patent its discovery for sale or license to the highest bidder. However, we are considered judgmental if we object to the private ownership of parts of the genome puzzle that make the human body. Why is ownership of a part of a person legal, but ownership of a whole person illegal? There may be little distinction soon after Microsoft develops its newly issued US patent on human skin.

Values, Blessings & Curses

We live in a time of great blessings and horrific chastisements. Our Western civilization maintains a high standard of living previously unknown to mankind, while most of the world's population still lives at a level of bare daily subsistence. Those in the metropolitan areas of Asia, South America, the Middle East, the Pacific Rim, and all of Western Europe and North America live in a comfort previously unknown even by monarchs and the wealthiest of any nation, at any time or any place in history. Even so, during this time of comfort and plenty, we in contrast sow a culture of death as an essential good for society. What shall we reap if death is what we sow? I include myself in the "we" because by my previous silence I have gone along with all of these practices. Have no doubt silence is consent, especially to these evils. I have enjoyed the blessings and comforts of our time as much as anyone else and as such am obliged to speak for the right to life - upon which all other just rights of society revolve. Without life there is no need for food, clothing, shelter, healthcare, or even a hug. These social justice issues are the spokes of the wheel that is life. Without the wheel, the spokes are useless. Therefore, social justice is neither social without people to make it so; nor is it just, when we impose the death penalty upon the most innocent, weak and defenseless of society.

The debate about these values, lifestyle choices and laws is not simply an academic exercise or parlor talk. The results of our debates will determine the future existence and prosperity of our children and grandchildren - no small task ahead of us.

Our age is a time of subversion, dishonesty, distraction, division, fear, seduction and temptation. Indeed, there are man-made philosophies that connect the dots to all of these vices; two are called secular humanism and modernism. Nevertheless, we must recognize the spiritual element. So, when someone seeks to substitute your Christian values for those that they claim are more non-partisan, more apolitical, more inclusive, more tolerant, we must ask whose values are being imposed on us. Whose interests do these values serve? Do these values promote virtue or vice? Remember that the world of values is not a world within a vacuum. When one value is removed from service, another contrary value has an opening to step into its place. [To be continued.](#)

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Jerusalem 1048-1291, Cyprus 1291-1310, Rhodes 1311-1523, Malta 1530-1798, Russia 1798-1907, U.S.A. 1908-