



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

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Chancellor's Update

Understanding What Is Happening

Over the past few weeks we have received many requests to explain what is happening in the world. (Condensing over 700 pages is difficult for the reader; please read the book. We quote.)

Our late and loyal friend Malachi Martin explained what is happening in his book *The Keys of This Blood*. Willing or not, ready or not, we are all involved in an all-out, no-holds barred, three-way global competition. Most of us are not competitors, however. We are the stakes. For the competition is about who will establish the first one-world system of government that has ever existed in the society of nations. It is about who will hold and wield the dual power of authority and control over each of us as individuals and over all of us together as a community; over the entire six billion people expected by demographers to inhabit the earth by early in the third millennium.

The competition is all-out because, now that it has started, there is no way it can be reversed or called off.

No holds are barred because, once the competition has been decided, the world and all that's in it—our way of life as individuals and as citizens of the nations; our families and our jobs; our trade and commerce and money; our educational systems and our religions and our cultures; even the badges of our national identity, which most of us have always taken for granted—all will have been powerfully and radically altered forever. No one can be exempted from its effects. No sector of our lives will remain untouched.

The competition began and continues as a three-way affair because that is the number of rivals with sufficient resources to establish and maintain a new world order.

Nobody who is acquainted with the plans of these three rivals has any doubt but that only one of them can win. Each expects the other two to be overwhelmed and swallowed up in the coming maelstrom of change. That being the case, it would appear inescapable that their competition will end up as a confrontation.

It is not too much to say, in fact, that the chosen purpose of John Paul's pontificate—the engine that drives his papal grand policy and that determines his day-to-day, year-by-year strategies—is to be the victor in that competition, now well under way. For the fact is that the stakes John Paul has placed in the arena of geopolitical contention include everything—himself; his papal persona; the age-old Petrine Office he now embodies; and his entire Church Universal, both as an institutional organization unparalleled in the world and as a body of believers united by a bond of mystical communion.

The other two contenders in the arena of this "greatest historical confrontation humanity has gone through" are no mean adversaries. Rather, they are the leaders of the two most deeply entrenched secular powers, who stand, in a collective sense, on their record as the authors and the primary actors in the period of history that has been so much the worst of times that the best

face we can put on it is to say that we were not swallowed up in the apocalypse of World War III-as if that were the best man could do for his fellowman.

The first of those two powers, the Soviet Union, is now led by John Paul's most interesting adversary and a fellow Slav. Mikhail Sergeyevich Gorbachev was as unexpected and unpredicted a leader in the new world arena as Karol Wojtyla himself.

The final contender in the competition for the new world order is not a single individual leader of a single institution or territory. It is a group of men who are united as one in power, mind and will for the purpose of achieving a single common goal: to be victorious in the competition for the new global hegemony.

While the acknowledged public leader and spokesman for this group is the current American president, the contenders who compose this assemblage of individuals are Americans and Europeans who, taken together, represent every nation of the Western democratic alliance.

Unremittingly globalist in their vision and their activities, these individuals operate from two principal bases of power. The first is the power base of finance, industry and technology. Entrepreneurial in their occupations, the men in this phalanx qualify themselves, and are often referred to by others, as "Transnationalist" in their outlook. What they mean by the term "Transnationalist" is that they intend to, and increasingly do, exercise their entrepreneurship on a worldwide basis. Leaping over all the barriers of language, race, ideology, creed, color and nationalism, they view the world with some justification as their oyster; and the twin pearls of great price that they seek are global development and the good life for all.

Members of the second phalanx of this group of globalist contenders -Internationalists, as they are frequently called - bring with them invaluable experience in government, in intergovernmental relationships, and in the rarefied art of international politics. Their bent is toward the development of new and ever wider interrelationships between the governments of the world. Their aim is to foster increasing cooperation on an international basis-and to do that by maintaining the peace, at the same time they accomplish what war has rarely achieved: the breakdown of all the old natural and artificial barriers between nations.

In the current competition to establish and head a one-world government, Transnationalists and Internationalists can be said for all practical purposes to act as one; to constitute one main contender. The Genuine Globalists of the West. Both groups are products par excellence of the system of democratic capitalism. Both are so closely intertwined in their membership that individuals move easily and with great effect from an Internationalist to a Transnationalist role and back again. And not least important in the all-encompassing confrontation that is under way, both groups, share the same philosophy about human life and its ultimate meaning -a philosophy that appears, in the surprised view-of some observers, to be closer to Mikhail Gorbachev's than to Pope John Paul's.

There is one great similarity shared by all three of these geopolitical competitors. Each one has in mind a particular grand design for one world governance. In fact, each of them talks now in nearly the same terms Karol Wojtyla (or Pope Francis) used in his American visit in 1976. They all give speeches about an end to the nation system of our passing civilization.

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