



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

June
2021

Chancellor's Update

Pope John Paul II's Dilemma

Over the past three months we have covered the Church's deliberate confusion, how the Church bishops should be acting and last month why there is little or no understanding. In this month's Update we try to explain where you can find the answers to what is happening. It is not possible to do justice to the topic on two sides of one page. We have quoted in the past extensively to encourage people to go to the primary source. This month we refer you to Fr. Malachi Martin's book *The Keys of This Blood*, particularly to Chapter 33. Here in this book lies the answer to the third secret of Fatima and the reasons Pope John Paul II did what he did.

Many thought that the pope being a Slav would immediately call for a Crusade to re-Christianize Europe, or being a Polish Pope, he would immediately start cleaning out Church corruption and sexual matters. But he didn't. He concluded that after reading the third secret of Fatima it was too late. It had to be done by 1960 or else, the punishment. The most he could do was to mitigate the chastisements. As a geopolitical player, he set out to confront the world powers meeting at Davos, Switzerland in February 1990. Here his analysis of the Internationalists and Transnationalists of ten years earlier was accurate. There was not much movement in their positions. But a new contender appeared on the scene, Mikhail Gorbachev who moved right into position among the globalists. He had foresight, imagination and a structure for global conquest. As a result, the congress meeting at Davos produced the European Union and the Pacific rim economic circle of nations. To understand (Karol Wojtyla), Pope John Paul II's, thinking you must go back almost two hundred years. "For nearly two centuries, Catholic Poles were denied all participation in national politics. The Polish nation did not exist; the Polish people existed as a function of other nations, and their fortunes were tied to geopolitical factors. Besides, as a nation, Poles had – literally for centuries - identified their national politics with the georeligion of Roman Catholicism, specifically tying Poland inextricably with two elements of that georeligion: the universalism of the Roman Pontiff, and the universal queenship of Mary, the Mother of Jesus. One emphatic trait in Wojtyla's mentor, Stefan Cardinal Wyszynski, was that universal Marianism. Mary figured as a georeligious and therefore as a geopolitical fact for Poles (p 654).

"This was the meaning of the Pacts of Polishness, and more specifically of the vow of 'national servitude to Mary' that Wyszynski organized in the sixties. This was reality for Poles, for Wyszynski, for Wojtyla - political reality, geopolitical reality."

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This is how Adam Michnik described Wojtyła's geopolitical game as it played out. "And no wonder! Resourceless, held prisoner by the most organized totalitarian power the world has ever known, cast off and unaided by the only other political powers – in the West – that could have helped her, Poland had successfully confronted that Soviet power: confronted it, struggled with it and finally defeated it, becoming as Adam Michnik said, the laboratory for the other Soviet satellite nations, none of which had been able to deal with Leninist Marxism except in total submission. The Polish mind, in fact, has had two major coordinates for a very long time: the national power of Russia and the geopolitical power Poles ascribe to Mary. For Poles, the fate and fortune of the world depended on which of these two powers prevailed.

"Coming to the papacy, Wojtyła brought that peculiarly Polish orientation. As Pope, he found himself the recipient and consignee of the message of Fatima, which again - but with very specific details - was couched in terms that reproduced the double orientation. Commenting on the Davos mentality, the mentality of the Transnationalists and Internationalists as reflected at that congress of February 1990, John Paul said ironically, "At last, the powers of the West have oriented their minds and energies toward the East - if only now they acknowledged the role of Mary!" Mikhail Gorbachev had entrusted that new orientation of Western minds by his geopolitical moves. The plans for the new world order of Western Europe and the United States depended on the evolution within the Soviet orbit.

"But the essence and the important details of the Fatima message displayed that same orientation: World peace or world catastrophe was described in terms of Mary and of Russia. In fact, the message emphasized, successful reform of that institutional organization as well as world peace depended absolutely on the Marian factor.

"To John Paul's mind, this was impossible outside the Fatima framework of events - as was world peace." (p 654 - 655)

Even though we have had many meals and meetings together, we never pushed him for details in the message he was privileged to read. So here in Fr. Malachi Martin's words is the summary of what will happen. "He has to know that he, like everybody else, is in the dark as to when it will occur, although he does know some of the horrific details of that worldwide catastrophe. He also knows that these will start unexpectedly and be accompanied by overall confusion of minds and darkening of human understanding, and will result in the shattering of any plans for a 'greater European space' and the mega-market plans for 'greater Europe' and the 'Pacific Rim'. It will be the death and entombment of Leninist Marxism and the effective liquidation of the long - centuries-long- war that the forces of this civilized world have waged against the Church Christ founded and the religious belief of that Church. The battle between the Gospel and the anti-Gospel and the millennium endgame will be over." (p 657)

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