



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

October
2008

Chancellor's Update

Sinful Structures

“All the world’s a stage and all the men and women merely players.” (As You Like It, Act II, Scene VII, William Shakespeare). Onto this stage on May 18, 1920 entered a little boy, named Karol Wojtyla. The place of entry was a country, whose people had been denied their national identity for over one hundred years, lived through a World War, and very recently had once again been given their state and their freedom. He grew up during the years of freedom, and then witnessed the Nazi invasion, takeover by the Soviets from the East, concentration camps and other horrors of war, betrayal by the West, and Soviet domination after the war. During this time he chose his life vocation, became a priest, later a bishop and still later a cardinal. Verifying William Shakespeare, a lawyer in Communist-dominated Poland once told an American tourist, “Poland is a piece on a chess board that the big powers move around.”

With this life background on October 16, 1978 Karol Wojtyla stepped onto a bigger stage, when he became Pope of the universal church in Rome. According to [Malachi Martin in *The Keys of This Blood*](#), John Paul II viewed the great powers as the West, consisting of Internationalists and Transnationalists, and the Eastern Empire, headed by the Soviet Union, assisted by Eastern Europe and Cuba. The Soviet Union had come into existence by a program of official atheism, use of persecution, prison camps, torture, mass executions and extensive use of lying propaganda. Its goals for the future were the takeover of nations of the West, destruction of capitalism, liquidation of formal religion, and abrogation of human rights ([Martin, *The Keys of This Blood*](#), New York, Simon and Schuster, 1990, p. 161, 175).

If the West had higher standards than the East, why did many of the Western nations recognize the Soviet Union? After all, recognition meant the Soviet Union’s right to behave as it was behaving and pursuing its goals. Promotion of international trade yielded profits that enabled the West to continue and move upward in the ‘good life’ and maintain the balance between East and West. In spite of this meaningful motivation, it is immoral to establish a *modus vivendi* with something morally bad because it leads to tolerance, and then eventually compromises something that was initially morally good. To continue maintaining the balance after World War II, Franklin Roosevelt and Winston Churchill personally agreed to hand over to Joseph Stalin most of Eastern Europe, the Baltic States and parts of Asia. Mass graves for victims of Soviet communism were filled in many places in the Soviet Union from the Arctic Circle to the Black Sea and in Katyn, Kozielsk and in gulags. Knowingly allowing this to happen on the part of the West ratified the brutality of the Soviet Union ([Martin, *ibid.*](#) pp.174, 176, 183).

The benevolent foreigners of the West followed a policy of containment to avoid a war with the Soviets, which would destroy Western civilization, thus maintaining the balance by practicing moral equivalence and supporting sinful structures. This worked until the Hungarians revolted in 1956, and later the Slovaks revolted in 1968, leaving the benevolent foreigners in the West embarrassed because their maintenance of the balance meant that they **could not, would not, and did not** help the freedom fighters in Eastern Europe. The West with its aim to continue its own peace, security and profits, bore some responsibility for allowing the Soviets to perpetuate its evil system of gulags with their human devastation ([Martin, *ibid.*](#) pp. 178, 179, 182, 190).

The East and West with their advanced state of industrialization and financial domination competed and still compete for the South (Africa, parts of Asia and parts of Latin America), which suffered and even today suffers from illiteracy, no higher education, discrimination, inadequate housing, and unemployment. Due to

this lack of infrastructure John Paul II viewed this as a dangerous tragedy. This exploitation of the South's material resources provided wealth for the sinful structures in the East and West and wealth also for the few in the South who didn't provide their countrymen with the appropriate fruits of their labor. Unlimited greed was at war with desperate poverty. Buying loyalties to the East or the West did not relieve endemic poverty. Nations and regions became pawns in the East/West opposition and the resulting no-win wars caused misery. Turning away in mind and action from God's enlightening grace, the leaders of the East and West worship at the altars of false gods of financial gain and political power. With most of the world's refugees in the South, John Paul II saw the world through the eyes of suffering caused by human deprivation and misery due to moral equivalence (Martin, *ibid.* pp. 165-168, 172, 174, 179, 184, 186, 187).

Sinful structures come about by dedicated groups of men and women who have a goal in mind. Populations at large in East and West have nothing effective to say or do about sinful structures. Do these structures respect God's laws or break God's laws? They are created by men and women inspired *uniquely* by economic, financial, political or ideological gain. Their two sinful intentions are all-consuming desire for profit and thirst for power. If there is no common agreement among these structures about moral good and moral evil, all attempts at establishing a new world order will end only in disaster. Most secular leaders profess a deep respect for great spiritual values. However, John Paul II proposed that unless these values are defined in terms of morality and immorality in the new world order, the structures will only lead to greater human misery (Martin, *ibid.* pp. 157-161, 188).

John Paul II believed that the capitalist West bore a secondary responsibility for what happened in the gulag because its peace, security and profits were maintained if the evil system in the East were perpetuated. The primary responsibility was borne by the USSR Party-State. Even in the former satellites the result in the population has been disastrous: no ideology, no set moral principles, no ethic, no goals except participation in the 'good life', i.e., hedonism of the West, huge fortunes, sexuality and pornography. He believed that the West had a moral obligation to heal what had occurred for two generations (Martin, *ibid.* p. 190).

With regard to the future John Paul II believed that the West had a moral responsibility for healing the East. New Europe on the perennial chessboard can only be built on spiritual principles that originally made Europe possible. To solve the ever intensifying geopolitical crises and resolve the endgame in true peace, he believed only a religious and moral conversion of the peoples of the former USSR and the West would cause the divine blessing that would make true peace possible (Martin, *ibid.* pp. 191-192).

Since most readers have never experienced the corruption and desperate poverty of the South, nor have they ever been in a position to influence or effect a change in a sinful structure, perhaps a few examples from the West would serve as analogies for sinful structures. One example would be a government program that has been in existence for generations and has not produced the desired results based on the purpose of its founding. Rather this government program has become an institution requiring ever more money for more personnel and a stricter bureaucracy. Another example would be a government funded voter registration group that promises to educate and empower citizens, but rather it registers enough voters to justify its existence and pressures its registrants to vote a certain way to guarantee continuation of the program and its employees. As the currently reigning pontiff, Benedict XVI, wrote, Justice within the State **"must undergo constant purification, since it can never be completely free of the danger of a certain ethical blindness caused by the dazzling effect of power and special interest."** (Benedict XVI, *Deus Caritas Est*, #28 a).

Without acknowledging a belief in God and accountability to God, country and fellow citizens, sinful structures will continue to inflict their harm upon society and fail to bring about that peace which only God can give.

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