



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

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Chancellor's Update

Humanism – The Problem

Over the past few years we have pointed out that there is a worldwide conspiracy against the Catholic Church and all freedom loving people especially in the United States. In this issue we present only the Humanist programs. The following is taken from *The Keys of this Blood* by Malachi Martin, page 294-295.

The maps, action models and documents John Paul peruses in the first of these three situation rooms belong to the Humanists. Everything he sees here brings home to the Pontiff how very far their quiet, bloodless and altogether humanly pleasant revolution has come within a relatively short time. A glance at just one map shows him, for example, that there are sixty Humanist organizations flourishing today, in twenty-three countries.

The opening salvo of this group's ambitious assault on the world was heard in 1933, with the publication of the Humanist Manifesto I. Given great vogue and credibility by American educational philosopher John Dewey, and by other luminary cosigners of the document, HM-I put forward the basic Humanist proposal: Human perfection is to be attained by human efforts in this cosmos. By any measure, HM-I was a clarion call to work for no less a result than a real revolution. It was Humanist Manifesto II, however, that really made headlines. And with good reason. Written by University of Buffalo philosophy professor Paul Kurtz and published in 1973, HM-II was presented as a mere updating of HM-I. But it was so much more explicit that it deserves a special place among the action models in the Humanist command post.

HM-II clearly stated the goal of the Humanists with regard to all institutions, and with special emphasis on religion. It was not liquidation the Humanists should seek, said Kurtz, but "the transformation, control, and direction of all associations and institutions. . . . [This] is the purpose and the program of Humanism. Certainly, religious institutions, their ritualistic forms and ecclesiastical methods must be reconstituted as rapidly as experience allows."

In all their efforts toward such "transformation, control, and direction of all associations and institutions," Humanists were instructed by Kurtz to advocate "a socialized and cooperative economic order, autonomous and situational ethics, . . . many varieties of sexual exploration, . . . and the development of a system of world law and order based on a transnational federal government. "

Piggyback tactics were not merely vindicated by HM-I and HM-II; they were positively mandated and on as global a basis as possible. Humanists everywhere promoted their revolution, as they still do, through the vital arteries of public education; federal, state and municipal administrations; publicity, advertising and entertainment; churches, cultural and political associations, colleges and universities. Nothing could be exempt. In general, Humanists have always been adept at making their revolution as pleasant-sounding and as humanly appealing as

possible for most of their targets. But when it comes to Christianity, the gloves are off. Pope John Paul read and reread the words of one enthusiastic author published in the January-February 1983 issue of Humanist Magazine: "The classroom must and will become the area of combat between . . . the rotting corpse of Christianity . . . and the new faith of Humanism."

John Paul does not brush such Humanist assaults aside lightly. He has real cause for concern that the Humanists represent a threat to his Church. In fact, he knows that Humanism has made converts even among his highest Church officials.

In 1986, for example, delegates from the Vatican traveled to Paris, without the Pope's blessing, to attend the World Congress of Humanists. There they joined the general omnium-gatherum of representatives from Soviet-dominated Eastern European countries and from Western Europe and the Americas. For they were all enmeshed in the anti-Catholic drumbeat of Humanism. At the very least, their example caused confusion among the faithful.

The Siecus Circle by Claire Chambers page 67 offers more information.

"Opting for world government as another solution to our earth's problems, *Humanist Manifesto II* contends:

"We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is *to transcend the limits of national sovereignty* and to move toward the building of a world community in which all sectors of the human family can participate. Thus, we look to the development of a system of world law and a world order based upon transnational federal government. [emphasis in original]

"The one-world cartel that drew to Humanist Manifesto II also proclaimed that "extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis."

"The American Humanist Association is not quite like any other organization. Many innovative ideas on birth control, human rights, science for humanity, education, sexual equality, humanistic psychology, and moral relativity, now commonly accepted and practiced, were first introduced and advocated by humanists."

Now that you have read the Humanist program, it is not hard to see what is happening to the Church, President Trump and his administration. Upon careful reading you can understand the influence the humanists exert on some members of the clergy thus using the Church. The Trump administration is at loggerheads with their entire program, starting with border control, economic policies, abortion, and global warming just to mention a few.

In the October Update we quoted Pope Francis calling for families, generations and civil society to create a new humanism. He assigned the Vatican's Congregation for Education to create a global change of mentality through education to care for our 'common home'. Stay tuned!

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