

Infiltration Of Marxism Into the Catholic Church



Marxist Dialectical Materialism: The Inversion of Catholic Understanding of Human Nature

The Catholic Understanding of Man

Traditional Doctrine states that man is composed of **body and soul**, with the soul being the substantial form of the body. Man is created in God's image and likeness, with an intellect to know truth and a will to choose the good.

Man's **essential characteristic** is his relation to God as creature to Creator. His dignity flows from the relation; man is capable of coming to know, love, and serve God. The ultimate fulfillment of this is found in the **beatific vision**, the direct knowledge, and love of God in eternity

Man's condition on earth is marked by:

- **Original Sin** and its effects (concupiscence, ignorance, suffering, death)
- **Personal Sins** flowing from disordered passions
- **Redemption** offered through Christ's Passion
- **Pilgrimage** toward eternal life through grace and sacraments

Marxist doctrine on the other hand, posits that human consciousness is determined by material, specifically economic conditions. As Marx wrote in the *Preface to A Contribution to the Critique of Political Economy*: It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.

Man's essential characteristic is his **class position** in the economic system. His dignity flows not from his relation to God but from his participation in productive labor. His fulfillment is found in **material liberation** from oppressive economic structures.

Man's Condition is marked by:

- **Class alienation** under capitalism
- **Exploitation** of workers by those who own means of production
- **Class struggle** as the motor of history
- **Revolution** leading to classless society

The Anthropology of *Dilexi Te*

Throughout *Dilexi Te*, man is defined primarily by his **economic and social condition** rather than his relationship to God:

Economic Identity:

- "Marginalized communities create their own culture" (Ch. 4 #100)
- "Experience of poverty give ability to recognize aspects of reality others cannot see" (Ch.4 #100)
- The poor defined by material conditions: "lack of work, land, housing" (Ch. 3 #81)
- "The poverty endured by so many of our brothers and sisters' cries out for justice, solidarity, witness, commitment and efforts directed to ending it." (Ch. 4)

Class Division

- Document divides humanity into "rich" and "poor" as primary categories
- "Gap separating majority from prosperity of few" (Ch.4 #92)
- "Earnings of minority growing exponentially." (Ch.4 #92)
- "Preferential option for the poor" (Ch.2 #16) creates ecclesiastical class consciousness

Materialist Consciousness:

- "Poor learned many things kept hidden in hearts... growing up in precarious circumstances" (Ch. 4 #101)
- "Source of wisdom" comes from material conditions (Ch.4 #102)
- "Let ourselves be evangelized by the poor" (Ch. 4 #102). Their consciousness formed by poverty is treated as superior.

This is **pure Marxist materialism** dressed in Catholic language. "*Dilexi Te*" accepts Marx's premise that human consciousness and culture are determined by economic conditions. The poor have "special wisdom" not because of supernatural grace but because their material circumstances give them "ability to recognize aspects of reality others cannot see."

This is Marx's theory of **class consciousness**, the proletariat, by *virtue* of their exploitation, develops revolutionary consciousness that the bourgeoisie cannot possess. The document essentially is materialist dialectic

The Fundamental Error

Catholic doctrine teaches that wisdom comes from God through grace, not from economic circumstances. King Solomon was wealthy, yet the wisest of men. St. Francis *chose* poverty and gained wisdom through grace, not through material deprivation. The apostles were for the most part poor fishermen, but their wisdom came from Christ, not from their poverty.

By even suggesting that poverty itself generates *superior consciousness*, the document:

1. Denies that graces transcend material conditions
2. Accepts materialist determinism (consciousness determined by economic base)
3. Creates a theological justification for class division
4. Replaces supernatural causes with economic causes.