

# A Synopsis of Liberation Theology

by Nolan McFadden

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In his book entitled *The Broken Cross The Hidden Hand in the Vatican* Roman Catholic author Piers Compton presents compelling evidence demonstrating the infiltration of Freemasons in the Vatican in the twentieth century. Compton also explains the masonic influence, and at times lethal influence, during the papacies of at least four popes (John XXIII, Paul VI, John Paul I and John Paul II) along with a long list of Cardinals (including Casaroli, Villot, Suenens, Lienart and Poletti), Archbishops (Bugnini, Benelli, Brini), Monsignori, bishops and priests who were members of masonic secret societies (including P2) as revealed in the Italian Register of Secret Societies. As a result of the influence of Freemasons and Socialists, some of the new “revolutionary teachings” being introduced in the Roman Catholic church during and after Vatican II were the leftist teachings of “liberation” from Capitalism (anti-Capitalism) and “universal brotherhood” of all humanity (Freemason Universalism).

Subsequently, during the early years of the Cold War, leftists in the Roman Catholic church anticipated a global takeover of the Marxist ideology of Progressivism / Socialism / Communism which was being helped by masonic secret societies. Moreover, we find that during the twentieth century revolutionary socialists were given considerable financial help by some wealthy Freemasons. One of these sources of financial aid for world revolution was the Rockefellers. They sent large amounts of money to Leon Trotsky and Vladimir Lenin. See <http://www.freemasonrywatch.org/communism>. Also, note that David Rockefeller admitted his support of the leftist plan to create an integrated global utopia in his book *Memoirs* (2003), p. 405.

Consequently, with the help of the Jesuit Order (Society of Jesus), the Vatican began “formulating a long term strategy” involving a new synthesis for global integration. The new synthesis included Roman Catholic social teachings with elements of Marxist Socialism and European Freemason Universalism. This new synthesis became known as liberation theology. Liberation theology is referred to as Catholic Socialism or Catholic Marxism. Global Socialism is this same ideology applied on a global scale.

As liberation theology (i.e., Catholic Socialism) was propagated in Catholic schools, universities and seminaries during the last half of the twentieth century, the result was civil unrest, violence and civil wars in Latin America. The spread of Catholic Socialism helped overthrow Capitalist governments and establish Marxist / Socialist / Communist regimes in several Latin American countries (including Cuba, El Salvador, Nicaragua, Bolivia, Venezuela, Chile, etc.). Many other countries have also been impacted by this new ideology. In fact, it may be accurately stated that liberation theology has influenced the views of at least two generations of Catholics since its conception.

Moreover, it must be clearly understood that liberation theology is not a true, biblical Christian teaching. It is a false theology created by men deceived by *Satan*. Liberation theology became a new synthesis of leftist political beliefs with Roman Catholic teachings. Jesuit priests began formulating a theology of liberation during the 1950's and 1960's. Liberation Theology was introduced by Roman Catholic Jesuit priests in Latin America during the 1960's, 1970's and 1980's. Liberation Theology is based on the teachings of several Roman Catholic teachers including Cardinal Alfonso Lopez Trujillo; Brazilian theologian from Princeton, Ruben Alves; and Peruvian Jesuit priest Gustavo Gutierrez, S. J. In 1973 Peruvian Jesuit priest Gustavo Gutierrez, S. J. published his book entitled *A THEOLOGY OF*

**LIBERATION History, Politics and Salvation** in which he advocated Liberation Theology as an answer for the social, economic and political injustices of Latin America.

In 1 John 4:1 we are instructed to “try (or test) *the spirits*” to determine if someone or something is of God. We test the spirits by comparing them to biblical truth to determine if they are according to “*the Spirit of truth*” or “*the spirit of error*” (1 John 4:1-6). When we test the spirit of liberation theology, we find that it has at least twelve distinguishing characteristics. They are:

- 1) Liberation theology is a synthesis of Marxist Socialism and Masonic Religious / Political Universalism with Roman Catholic social teachings.
- 2) Liberation theology attempts to “Christianize” Marxism and Universalism.
- 3) Liberation theology includes a Marxist model “*class struggle, class warfare*” approach to social and economic issues. It includes the “permanent revolution” theory of Leon Trotsky.
- 4) Liberation theology distorts the doctrine of Christ. In place of a spiritual Redeemer of souls (Matthew 1:21), Jesus is presented as both a revolutionary, social liberator and a Redeemer. Thus, it presents a different Jesus than the true Christ Jesus of the Holy Bible.
- 5) Liberation theology introduces a different message of salvation from that which is found in the Holy Scriptures. Salvation is regarded as liberation from sin and liberation from capitalist political and social oppression. It expands the biblical doctrine of salvation in order to include political liberation. This is a social[ist] gospel rather than the true, biblical gospel defined by the apostle Paul in 1 Corinthians 15:1-4.
- 6) Liberation theology re-defines “sin” with an emphasis on “institutional,” “collective” and “social” sin.
- 7) Rather than having a Christ-centered and Bible-based approach to issues, liberation theology is a humanity-centered (i.e., Humanism), Marxism-based approach to solving the social, economic and political injustices of mankind.
- 8) Liberation theology seeks to unite people of all religions with the Roman Catholic church. It views allies of all faiths as “the people of God.” (i.e. Religious Universalism)
- 9) Liberation theology seeks to unite all humanity in a “New Society” “liberated” from Capitalism. (i.e., Political Universalism, anti-Capitalism)
- 10) Liberation theology is set forth as the “new political theology.”
- 11) Liberation theology advocates a Marxist-model “transformation” of all of society supposedly resulting in a new global “utopia” or new “world civilization.”
- 12) Liberation theology calls Catholic lay people, priests and bishops to political action against poverty and to support a “preferential option for the poor.”

It is a serious issue when biblical terms such as Christ, salvation and sin are redefined in order to create a new, false, political theology. Rather than being Christ-centered and Bible-based (Eph. 1:11-12, Col. 1:13-18; 3:1-24), liberation theology is humanity-centered and Marxism-based. Subsequently, we find that liberation theology and New Testament Christianity are very different. They are both incompatible and un-reconcilable.

Obedient Christians of all ethnic groups must discard the false theologies of liberation theology, black liberation theology and social[ist] justice (Jn. 13:35; 15:12). Rather than following the false teachings of deceived men, let us return to following and serving our Lord Jesus according to the faithful and true teachings of the New Testament (Mt. 28:18-20, Jn. 8:31-32; 13:15-35; 17:6-8, Acts 2:40-42; 17:10-11, 2 Tim. 3:14-17; 4:1-7). Let us not despise those who are deceived by these false doctrines of deceived men. Instead, let us pray for their salvation and seek to witness to them from the Holy Scriptures (2 Tim. 4:1-4). It is our hope

and prayer that they may be won to biblical Christianity, “*sound doctrine*” and “*the love of the truth.*”

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