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THE EUROPEAN UNION AS THE SECOND PAPAL THEOCRACY. THE RETURN OF THE MEDIEVAL WESTERN EUROPEAN NIGHTMARE: THE HEGEMONY OF SUPRA-POLITICAL MORALISM

"I know we have to give God
what belongs to God, but Pope is not God".
Napoleon

The European Union of 2025 appears to be facing the challenge, in which it must choose between becoming an oppressive Eurostate and disappearing in the face of Russia's victory in Ukraine and the geostrategic, ideological and economic revolution brought about by President Donald Trump, which turn the EU into an anachronistic globalist entity. This is the great nations' revenge in the battle against globalism.

This implies the importance of understanding the cultural, historical and political logic that determines the phenomenon of Europeanism. Many researchers compare the EU with pan-European imperial and imperialist associations, but ignore the oldest political structure rarely remembered in our time, which was referred to by the most significant ideologists of pan-Europeanism: the medieval papal theocracy of the 12th–15th centuries [8]. It was not an empire, but a network based on indirect power that was as effective as it was coercive and belligerent, a structure very similar to what the EU is today. None of political entities resembles an "empire of lies" as much as this old network with hegemonic tendencies based on papal falsification and megalomania. Therefore, we consider it appropriate to compare this medieval papal theocracy with the EU, emphasizing their similarities in terms of their ideology and foundations (I), methods and means (II), and evolution (III). To do this, we will follow D.S. Likhachev's cultural approach that gives us a complete picture of the specifics of this typically Western European entity, which shaped cultural consciousness in the Middle Ages and try to erase it today.

I. Ideology and foundations of two "empires of lies"

Papal theocracy was of exceptional importance for the history of Catholic Europe, but was generally erased from the national consciousness as a shameful phenomenon. Even before Russia was under the Mongol yoke, Catholic Europe was already groaning under the papal yoke. This dark period began in the 12th century in the context of the decline of the Holy Empire, when Western European kings, except for the French one, were still very weak. The Pope took the vacant place of the Western Roman Empire, which still existed in the minds of people in the Middle Ages.

It is known that the papal theocracy [17; 14] is, as a rule, an "empire of lies". "They began to get used to living a double life: saying one thing and doing a different one. They had forgotten how to tell the truth – the complete truth, and half-truth is the worst type of lie: in half-truth, lies are disguised as the truth, covered with the shield of partial truth" [3]. The theocracy was based on a number of fakes, such as "The Donation of Constantine", according to which the Roman emperor bequeathed the empire to the pope, the idea of which is contrary to all principles of Roman Public Law. Further, it was based on the increasing departure from interventio ratione peccati (papal intervention in worldly affairs for the purpose of preventing sin).

Initially, its purpose was just preventing crimes. But medieval notes turned it into the right to interfere in all royal affairs, since the pope was considered the supreme representative of God on earth and therefore could judge and dethrone kings. According to the theory of two swords (spiritual and worldly powers, see "Dictatus Papae" of the 11th century and the "Unam Sanctam" of the 14th century), both belong to the Pope, who delegates worldly power to whomever he wills, since he possesses plenitudo potestatis (fullness of power) and exercises dominium mundi (world dominance).

These texts completely contradict the principles of the Holy Scripture: "Give to God what belongs to God, and to Caesar what belongs to Caesar". Nevertheless, this theocratic ideology was not generally rejected by the kings. Gradually, all Western kings, except for the French one, more or less voluntarily submitted themselves to the

Pope as secular and not just spiritual subjects. In practice, the theocracy held most of the political power of various kingdoms in its hands.

The EU is not that much different from it in terms of the conditions, in which it originated, and the people, who created it. The EU appeared in 1993 as a kind of historical entity that filled the void that resulted from the collapse of the USSR. Europeanism, like papal theocracy, is based not on philosophy, but on an irrational belief in supra-political moralism, according to which "Europe is the world". This is precisely supra-political moralism, because Europe and the world are considered moral values that stand above all else and cannot be challenged under any circumstances. They are supra-political, like faith in Christ. Thus, the EU sets itself up as a moral authority before becoming a political authority: it claims complete supremacy (auctoritas) over other powers (potestates). While not officially a theocracy, the EU claims charisma of a theocracy: that's why it considers nations to be warmongers and irresponsible subjects who must obey a "just" and superior subject.

However, the world in question here is not pacifism, but pax carolina (cf. pax romana, pax americana), that is, a hegemonic peace between the heirs of the Franks, colonization for subjects and a crusade against everyone else, which means the same as "Europe united against Bolshevism" In 1942. Moreover, translated from Latin, "pax" can mean "pact", which is what the EU is based on. Therefore, rejecting Latin as the language of school culture (2012) is crucial for creating the "empire of lies". This can be compared with what Likhachev wrote, "A colossal blow to the Russian language, and consequently to the Russian conceptual world, was brought after the revolution by the prohibition of teaching the Law of God and the Church Slavonic language" [2, p. 28].

The Papacy and the Catholic networks played a key role in establishing the EU. In the midst of World War II, they formed the initial "European Union" (1942–1945), inspired by Italy and protected by the Reich [16]. After the war, almost all the so-called founding fathers of the EEC were Catholic Christian Democrats (A. De Gasperi, R. Schuman, K. Adenauer, Otto von Habsburg, son of Kaiser Karl), with the exception of J. Monnet and the Socialist P.-H. Spaak. In 1964, Paul VI chose Saint Benedict as the

patron saint of the EEC, and in December 1980, the later canonized John Paul II gave the EEC his blessing and two more patrons, Saints Cyril and Methodius, for justifying the planned takeover of the Slavic world. The presence of all these saints among and around the "founding prophets" of the EEC is also a sign of a kind of theocracy. There is also a kind of "cult of Europe", with its prize of the unrecognized St. Charlemagne to be awarded in Aachen on the day of the Ascension of Christ. However, today, if there is a theocracy, it is four-denominational: Catholic, Protestant, Masonic-Socialist (see the Paris Olympics) and Judaic-Zionist ("Europe is the values of the Talmud", according to U. von der Leyen).

Like in the case of the papal theocracy, Europeanism is an "empire of lies" based on a falsified interpretation of the European Union treaties by federalist lawyers who use the obscure language of these documents for imposing their interpretation, that is, the idea of an increasingly federal structure aimed at the emergence of a Eurostate, in violation of the treaties developed by sovereign states that clearly did not seek to their future disintegration. Here we can see both the role of comments on texts, distorted by the professionals, and the typical use of deliberately unclear wordings [10]. And Likhachev wrote, "One of the most important manifestations of culture is language. Language is not just a tool for communicating, but above all a creator, a doer. Not only culture, but the whole world originates in the Word" [2, p. 26]. It follows that perverting a language opens Pandora's box.

The papal theocracy relies on a certain type of people – a Catholic priest and a canonical lawyer, who are united by rigidity and cowardice, as well as weakness and the desire to live in an imaginary world[1], forming the community of "God's chosen ones" and the image of a "human angel" who is considered superior and inaccessible [level] to other mortals. On the other hand, the EU has its own Eurocrats, who are lawyers with similar moral traits. Theocrats have not had the right to carnal pleasures since the Gregorian reform and indulged in pederasty in secret, which was condemned in "The Book of Gomorrah" (Pierre Damien) in 1050, and since 2010, Eurocrats have

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[1] See the description of the ascetic priest in F. Nietzsche's "On the Genealogy of Morality".

not been hiding, declaring their perverted inclinations, following the key LGBT idea[2] of "fallen angels"[3]. But in both cases, the moral issue is ideological: Theocrats limited their sexuality for the purpose of achieving theoretical moral superiority through false purity and, consequently, the supremacy of power; Eurocrats flaunt and impose their homosexuality in school textbooks, for demonstrating their commitment to the postmodern ideology of minorities who are morally superior as former victims of oppression. Thus, we deal with the same type of perverted ethical-political-sexual activism.

In terms of culture, the papal theocracy was distinguished by obscurantism, especially in the 13th–14th centuries, advocating anti-austerity, that is, the struggle against any form of philosophy [18]. As we have already shown, the EU is an even deeper obscurantist entity that denies European history and culture in any form: this is a reflection of Homo Euramericanus [6].

The literature reflects the essence of the papal theocracy in terms of culture. "[Classical] literature is our hope, an inexhaustible source of moral strength for our peoples", wrote Likhachev [2, p. 65]. And in it, "the theocracy of lies" has left indelible traces. Despite being a Guelph, Dante put in the Hell most of famous popes, whom he mentions in his "Divine Comedy", that is, the Theocrats: Nicholas III, Boniface VIII, Clement V and John XXII. In Canto XIX, these popes are described as monsters, in particular Boniface VIII. For Dante and Italian culture, the papal theocracy in its heyday was a spiritual, moral, and political nightmare.

In 2012, the German writer G. Grass speaks about the EU's actions in Greece in his poem "Europas Schande": "The gods, whose Olympus you want to drive away, will curse in chorus what belongs to you, you will wither without a spirit, without a country, the spirit of which conceived you, Europe" [11].

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[2] By the decision of the Supreme Court, it was declared an extremist organization and prohibited in Russia.
[3] See Eurovision and the Olympic Games in Paris in 2024.

II. Methods and means of two transnational predatory networks

The papal theocracy proved to be extremely efficient and durable. Its efficiency was based on the superior, remote, and self-legitimizing power, as well as on the complex of all-encompassing networks. The papal theocracy was not so much religious as legal. It was a dicastocracy. In practice, the pope appropriated the right to dethrone kings who did not act in accordance with his will (for example, King John the Landless of England), choose candidates for the throne and give a papal bull for ruling to kings who were his subjects: the kings of Sicily, Naples, all the Iberian kingdoms, England, Hungary, all the Balkan states, although they were Orthodox Christian, in Ukrainian Galicia (1250), to the German Emperor himself, and others. Doesn't the EU act so openly in Romania and Germany in 2025 and in Greece since 2013? And again, the justification is similar: intervention because of sin in the Middle Ages, intervention because of "danger to Europeanist values" in the 21st century.

The EU has been the most complete dicastocracy since the 14th century. The entire EU policy is determined not by elected representatives, parliaments or the people, but by a small group of European judges. They judge nations and impose their laws on them.

The medieval papacy created new states (for example, the Pyrenean kingdoms). Now the EU pursues the same policy of building new states: separatist former Yugoslav and Soviet republics, which has to turn into protectorates.

At one time, the papal theocracy relied on a huge, highly extensive network of servants throughout the papal vassal world: legates, bishops, abbots, vassals, canonical lawyers, Guelphs in Italy and Germany, etc. At present, the EU has its own commissioners, its own special representatives, and, above all, its own lawyers who have infiltrated the highest national legal institutions (for example, the Constitutional Council of France). The Europeanist network now consists of graduates from the centres of "Euro-sociability": colleges in Europe and British public schools [12]. In this regard, it should be emphasized that both the papal theocracy and the EU are primarily networks of people and cities, not territories.

The papal theocracy was all the more efficient because it was remote, inconspicuous, and even secret. The actions of its powerful agents concerned only the church and the kings, which had to fulfill their obligations to the almighty Theocrat, but to the detriment of their subjects, who could not protest against these duties coming from outside and from above. The EU acts the same way.

The theocracy also relied on its huge treasury. Everywhere except France, the Pope levied taxes: tithes, crusade tithes, "annates", "Saint Peter's denarius", deductions from each investiture of the church patrimony. What was even better, the pope appointed bishops and approved abbots, who owned most of the lands and wealth in each country. The entire economic essence of the kingdoms was directly or indirectly in the hands of the Italian Theocrat. The EU has also managed to impose indirect taxes on its member states (VAT, customs duties) and direct deductions. On the other hand, by controlling the euro, the eurocracy holds in its hands all the member states' wealth to be concentrated in banks. The EU has managed to do the same thing as the medieval papacy did.

The Papacy did not spread peace in Europe. Although it tried to keep peace inside, it failed, as evidenced by the wars even between the pope's closest vassals, the kings of Naples and Aragon. First of all, it organized military campaigns, known as crusades, in all the fringes of its jurisdiction. In the Russian chronicles studied by Likhachev, it is said that the opponents of Saint Alexander on the Neva were "Romans", that is, the Swedes sent by Pope Innocent III [1].

Here we observe the complete coincidence with the geopolitical behaviour of the EU. On the one hand, despite its charisma (pax), the EU does not guarantee internal peace. A good example is the very beginning of the invasion in Libya on March 19, 2011, when Italy and France were ready for an intra-European collision at sea over Libyan oil, but the EU did not intervene (the United States intervened) [15]. On the other hand, just as the papal theocracy considered itself the entire Christian world, although it was only half of it, and therefore attacked the churches of the East for demonstrating its claims, so the EU considers itself the whole of Europe and tries to subjugate the other half with its crusades in Ukraine, Serbia and, indirectly, in Palestine.

III. The return and evolution of the same hydra spawned by betrayal

How can we explain the fact that the EU clearly represents a kind of regression to the Middle Ages? On the one hand, this is a stubborn rejection of any historical dimension, which leads to the return to the very beginning. On the other hand, when it is about transnational theocracy, probably, we should talk about historical dialectics. We see attempts to restore theocracy after the Council of Trent through opposing monarchy in the struggle against the French kings Henry III and Henry IV, through F. Suarez and R. Bellarmine [9], then J. de Mestre, and later through Catholic initiatives in the 1920s – 1950s. Every time when the sovereignty of states begins to weaken, the transnational hydra revives and starts attacking. This must be taken into account if in future, we want to build a lasting post-Europeanism order.

The papal theocracy turned out to be a self-destroying structure, because the more this "empire of lies" grew, the more it lost its "sanctity" that made it so charismatic. It compromised itself by attacking legitimate authorities and dividing itself according to secular interests (the French papacy versus the Italian one since 1378). The EU follows the same pattern. It claims to represent peace (pax) and is waging war against Russia and Belarus. Its official charisma has disappeared in the eyes of its citizens.

As in the case of the papal theocracy, the EU will suffer not a complete external defeat in Ukraine, but an internal split. The Papacy wavered, but did not crumble in the face of its often victorious opponents (for example, the Byzantines in 1260, the Egyptians in 1187 and 1291), in the face of the French slap at Anagni (1303), and even in the face of rare secessions from its power (England in the 1360s). In fact, the papal theocracy was a hydra whose heads multiplied as soon as they were cut off, each time strengthening after defeats due to greater mobilization. This is exactly what we have been seeing in the EU since March 2025 as a reaction to Russia's victory.

On the other hand, only the appearance and action of the second Papacy in Avignon (1378) against the Roman Papacy led to the internal war throughout the Catholic world, which finally broke the theocratic power. Today, the emergence of the

Italian-Danube bloc within the EU, for confronting Brussels, could create competing institutions and the opportunity for interpreting European treaties in a different way.

But we have to ask ourselves why the papal theocracy managed to hold out for 250 years, as has done the EU for 33 years, although many experts predicted its collapse in 2008–2012. The reason here is the same as that of the theocracy. The Papacy would never have been able to rule most of Europe if kings had not had to rely on the Pope, for reducing the power of their barons, which, until the Renaissance, seemed to them more important than external sovereignty. And the EU holds on because the oligarchic national leaders need external and higher power, for reducing the influence of their parliaments and nations, which is national sovereignty, to be confirmed by the analysis of the anti-state behavior of Western oligarchies conducted by Ch. Lasch [13]. Europeanists are traitors, as they were in 1942: "Hatred for other nations (chauvinism) sooner or later passes to a part of own people [...]" [4, p. 146]. Apparently, it's mutual. Thus, solving the problem of Europeanism also means solving the problem of oligarchy.

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