

Peter Thiel, the Catholic Church, and the Plan for the Imposition of the Antichrist

By Mart Atanassov

Born in 1967 in Frankfurt, Germany, Peter Thiel is a philosopher and lawyer by education, entrepreneur, investor, visionary, and author who gained worldwide fame as co-founder of the technology companies Palantir and PayPal, and as an early investor in Elon Musk's SpaceX, Mark Zuckerberg's Facebook, and others. In recent years Thiel has become even more famous for his "apocalyptic" engagement with the question of the appearance of the Antichrist at the end of the world. He predicts that this may happen in the near future in connection with the development of artificial intelligence technology, which he himself develops, and from this arise his fears that the Antichrist could use it to create a world government under the pretext of preventing threats such as nuclear war, climate change, artificial intelligence itself, and others.

Thiel identifies the Antichrist with a unified world state that uses artificial intelligence as a means of oppression and control. As its precursors he sees all those who today appeal for the central regulation of artificial intelligence, among whom is the Roman pope, as well as international systems such as the UN, the International Criminal Court, the "Brussels bureaucracy," global financial surveillance, and other similar structures that can easily be seized and reduced to executive centers of a world dictatorship. His call is for resistance, supported by practical measures such as his alternative payment system PayPal, which he defines as a libertarian partisan attempt to stop the Antichrist. Another of his appeals is for non-interference in the development of technologies and innovations by state institutions on the grounds that the real threat lies not in their excessive spread, but in their suppression and in attempts to create a global control system under the pretext of

citizens' security.

Thus Thiel is the first to open the subject of the Antichrist and his enthronement at the end of the world, which in turn presupposes the appearance of the "Messiah" spoken of in a number of biblical prophecies, apostolic epistles, the Revelation of John, certain teachings of Church Fathers, and others. In a series of public presentations, television interviews, and closed lectures he develops the question, placing it in connection with new technologies and the attempts to regulate them, and the reaction of the world press is remarkable. The dominant tone is strongly critical, skeptical, even ironic and reaching the level of mockery. His lectures are usually described as a chaotic mixture of theology, politics, and conspiracy theory, while the style is considered closer to science fiction than to academic-philosophical or theological discourse.

Moreover, their content is usually fragmented and outside the overall context Thiel himself is accused of threatening democracy because of his participation in Palantir, with the publication *The UnPopulist* stating that in fact it is not someone else, but unknowingly Thiel himself, who belongs to the "party of the devil." (<https://www.theunpopulist.net/p/peter-thiel-looks-everywhere-for>) The same publication claims that Thiel looks everywhere for the Antichrist except the mirror, and without argument speaks of his attempts to create a super-government that is despotic. Other publications also advance highly exaggerated ideas bordering on the absurd, such as the claim that Thiel finances Trump's political movement in order to seize state power, as well as that he participates in a race to provoke the eschaton — the end of the world.

Because of the activity of his company Palantir, which deals with data analysis and surveillance for various governments, intelligence agencies, and military organizations around the world, outside the context of his eschatological activity Thiel is exaggeratedly portrayed as the Antichrist himself. The tone is set by leading publications such as *The Guardian*, which summarizes his lectures with the ironic statement "Do Thiel's arguments make sense? In a word, no," and illustrates him against the background of a devil-inspired Antichrist (fig. 1). (<https://www.theguardian.com/us-news/2025/oct/10/peter-thiel-lectures->

antichrist)



Fig. 1

The Economist mocks Thiel, urging the audience not to take him seriously because he is nothing more than a 21st-century tech bro with a lot of money, who likes to dress in black. (<https://www.economist.com/culture/2025/10/16/the-antichrist-hes-back>) The publication mockingly suggests that he is “unlikely to be quoted in 2,000 years.” Le Monde’s assessment is strongly critical and ironic, even hinting that he is insane. (https://www.lemonde.fr/en/opinion/article/2025/10/30/according-to-peter-thiel-the-21st-century-antichrist-uses-fear-of-climate-change_6746932_23.html) The comments of the Financial Times are sarcastic and define Thiel’s apocalyptic ideas as fictional inventions worthy of a novel. (<https://www.ft.com/content/427f3384-cc8d-45eb-a383-f71979b34aab>)

“American Heresy: Should Peter Thiel Be Burned at the Stake?”

Thiel does not hesitate to call some critics of artificial intelligence who appeal for its control “agents of the Antichrist.” Among them are Eliezer Yudkowsky and Greta Thunberg, and by implication the pope as well. The reaction of the Vatican is immediate and on the eve of Thiel’s series of lectures in Rome in March 2026 on the subject of the Antichrist, it responds with a series of articles published in the official daily newspaper of the Italian Conference of Catholic Bishops, *Avvenire*.

The papacy defends its position that the technology sector should not itself determine the limits of its activity, but that this should be done by governments, which are obliged to uphold their right to control. Already in the title of one of the articles from March 8, 2026, Thiel is called “the heart of darkness of the digital world.” (https://www.avvenire.it/economia/chi-e-e-cosa-vuole-davvero-peter-thiel-il-cuore-di-tenebra-del-mondo-digitale_105528) In another article his Antichrist is said to be “false,” while the Antichrist of the Catholic Church is considered real — who is already here and already defeated (“È già venuto. Ed è già stato vinto.”). (https://www.avvenire.it/rubriche/la-moneta/lanticristo-di-thiel-e-quello-di-giovanni-levangalista_105901) A third article speaks of “Thiel’s trap,” and in a fourth he is satanized as a “proud and stubborn opponent of woke ideology,” whose vision on the matter was supposedly competing with that of the Catholic Church as formulated in Vatican documents. (https://www.avvenire.it/rubriche/la-moneta/thiel-la-paura-dellanticristo-e-la-risposta-della-chiesa_105574)

Such fierce reactions are extremely interesting, among them that of the professor of ecclesiology at Trinity College Dublin, Massimo Faggioli. According to him, Thiel’s very appearance in Rome, in close proximity to the Vatican, is a direct challenge to the pope, who is among those appealing for restrictions on artificial intelligence. (<https://www.ft.com/content/fc1e7e9a-9d5d-4217-b9b2-38069eb1197b?syn-25a6b1a6=1>) This indeed appears to be the case, and therefore from the height of his position Faggioli directly accuses Thiel of attempting to create a violent project for changing the future, one fundamentally contrary to the vision and values of the Catholic Church. For this reason he defines Thiel’s lectures in Rome as a hostile “operation” against the

papacy, as well as an attempt to create a Roman circle competing with the papal one.



Фиг. 2

The competitive position of Thiel and his circle is very important, and it is precisely this that threatens the Catholic Church, which is why matters go so far that Thiel is defined as a “heretic” by the pope’s chief adviser on artificial intelligence, Paolo Benanti. (<https://legrandcontinent.eu/fr/2026/03/14/thiel-heresie-benanti/>) Le Grand Continent illustrates him as such in a portrait showing a bust of Thiel in profile, the back part of which is not visible. For aesthetic effect it is placed in a classical frame beneath which stands out the expressionless, cold expression of his face, built from tightly fitted bricks. (Fig. 2) This creates the feeling of a prison in which Thiel appears to have been placed. His name is written upon something resembling a prison uniform, and it is important that the portrait has two planes — that of the Vatican above on the hill and the “human” one below in the field. Thiel appears in the middle as a kind of bridge between the two. There is also one at the level of his eyes, which seem to have taken aim at him, causing him to be on the verge of burning, thereby leaving the people without the blessing of the Vatican.

The most essential aspect of this portrait of Peter Thiel is its dual meaning. The fire engulfing the Vatican seems to have been caused by him, but in reality the flames creep toward his head, with one of them about to touch it. This is connected with the title of the article: *“American Heresy: Should Peter Thiel Be Burned at the Stake?”*

The article itself, written by Benanti, is full of contradictions and in it, for example, it is stated that Thiel acts as a “political theologian” within Silicon Valley. It says that his entire activity should be viewed as *“a continuous act of heresy against the liberal consensus,”* representing a challenge to the very foundations not only of the Catholic Church, but of civil society as a whole.

“In its deepest philosophical sense, heresy is therefore not the denial of truth, but the isolation of a partial truth, detached from the relational fabric of the whole and elevated to the status of an absolute principle. It is the absolutization of a fragment detached from the harmony of the whole: a specific intuition about human nature or social dynamics which, deprived of the necessary counterweights imposed by the complexity of reality, becomes all-encompassing — and ultimately tyrannical. It is precisely in this way that Thiel’s vision must

be understood: not simply as a rejection of Western values, but as a pathological radicalization of some of their components — competition, technology, the individual — which, elevated as the sole compass, lead to results fundamentally different from the shared democratic project. The entire course of Thiel's actions can be interpreted as an act of continuous heresy."

Benanti interprets in a rather distorted way the philosophical meaning of the concept of "heresy," which in its original ancient Greek form is devoid of any negative connotation whatsoever. In his interpretation, however, such a connotation is visible, evident also from the illustration in which Thiel is about to burn, as well as from the massive media catholic campaign aimed at discrediting him. This makes him appear like a heretic, similar to those in antiquity belonging to the category of "bougre" — the followers of medieval Manichaeism: Bogomils, Albigensians, and Cathars — whom the Catholic Church regarded as heretics and in most cases condemned to death by burning at the stake. They were the highest representatives of the priestly estate of the world's first Christian Manichaean religion from the beginning of the third century, which arose on the territory of present-day Iran, now under attack by the United States and Israel. In relation to it, the Catholicism that emerged later must itself have been a heresy, but in the philosophical ancient Greek sense of the term, rather than in the later Latin meaning.

Particularly disturbing for Benanti is the online payment platform PayPal, conceived by Thiel as an alternative and salvational one. He speaks about "PayPal mafia," described as a dense network of interdependent individuals exerting disproportionately great influence over the planetary system. Its power is considered destructive, and thought supposedly had to be given to how it might still (!) be stopped, or integrated into the "democratic structures". Listed among its members are people such as Elon Musk (Tesla and SpaceX), Reid Hoffman (LinkedIn), Max Levchin, Chad Hurley, Steve Chen, and Jawed Karim (YouTube), Jeremy Stoppelman (Yelp), David Sacks, called Trump's "AI and cryptocurrency czar," Sergey Brin, Marc Andreessen, and others. No one is spared, and each is examined as a threat to the already disturbingly changed social landscape (of the Church) in the

twenty-first century.

Benanti speaks of a world coup in Silicon Valley and of the transition of digital corporations from technological to political power. “The companies founded or financed by the PayPal mafia do not merely sell products: they redefine the very infrastructure of society, labor, information, and security.” Again, no one is spared:

- 1 *Facebook* colonizes human relationships;
- 2 *LinkedIn* maps and structures the professional world;
- 3 *YouTube* democratizes while simultaneously fragmenting filmmaking;
- 4 *Palantir Technologies*, “founded by Peter Thiel with the support of the CIA through its venture capital fund In-Q-Tel, introduced the logic of data analysis into the very heart of the intelligence and military apparatuses”;
- 5 *Amazon* dismantles physical stores;
- 6 *Google* deprives the media of its monopoly over access to knowledge;
- 7 *Tesla* challenges the automobile industry based on fossil fuels.

There are also accusations directed against the TESCREAL movement, concerned with “transhumanism, extropianism, singularitarianism, cosmism, rationalism, effective altruism, and longtermism. These philosophies, supported especially by Elon Musk, regard technology as an instrument for overcoming the biological and social limitations of humanity. Effective altruism and longtermism, promoted especially by figures such as Dustin Moskovitz, transform the accumulation of capital into a moral imperative for ‘saving the future,’ even if this means justifying relative indifference toward present inequalities in the name of a hypothetical future good of humanity,” writes Benanti.

The papacy’s war is against technological social platforms, which according to Benanti are not neutral, but intentionally aim to redefine the good old social norms, establishing a new world control. “*Peter Thiel himself embodies this change,*” he summarizes. For him, Thiel is the one who “from a libertarian investor has become a central political actor, openly supporting Donald Trump [as if this were something bad],

financing candidates who share his anti-establishment agenda.” Thus, appearing as the embodiment of Girard’s philosophical insights, he and the “PayPal mafia” had understood before anyone else that in the digital age true power lies not in the control over the means of production, but in the control over the means of imitation and connection. “They built a digital ‘tower’ to connect the world, but above all — to govern it. When cracks began to appear in this structure such as polarization, disinformation, algorithmic control, it became clear that the platforms are not merely virtual public spaces, but powerful ideological machines capable of challenging the sovereignty of states and rewriting the very rules of democratic coexistence.”

Benanti also speaks fiercely about *“the subversive nature of Peter Thiel’s project and that of his circle,”* and the planned “quiet but radical transfer of power.” “The utopian teenagers in garages over the years united into a single brain center of global geopolitical power,” while “the transformation of political marginality into technological supremacy” and “reaching for the keys of power” were also their doing. They had understood that “true power no longer consists in control over traditional physical or financial structures, but in exercising a new sovereignty: computational power,” the most tangible expression of which is PayPal, *“created to turn the traditional banking system into an anachronism. These companies are not merely an economic model: they represent an act of asymmetric warfare against the established order.”*

These are fragments from the strange “war” of the papacy in the person of Benanti — the pope’s chief adviser on artificial intelligence — against Silicon Valley and in particular against Peter Thiel, himself called its “silent architect”! It is his “political and entrepreneurial vision” which, after establishing that the traditional paths to power were blocked by the papal hierarchy, sought another solution — namely to establish “a monopoly that would not compete with the old world, but would render it obsolete.”

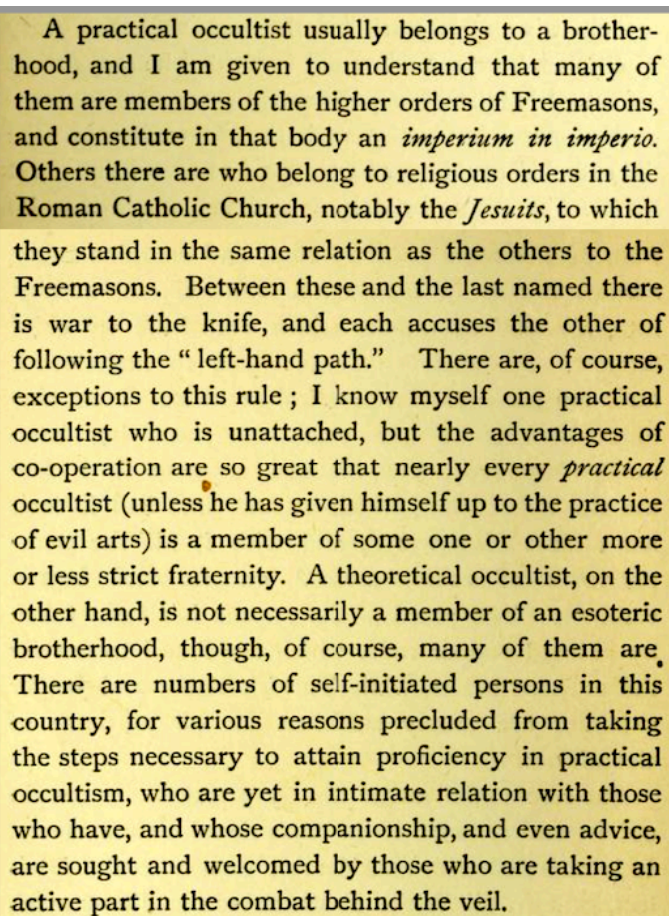
The Eschatology of Peter Thiel and that of Rudolf Steiner

Peter Thiel's visit to Rome in March of this year is rightly regarded as a challenge to the Roman papacy and personally to the pope, whose eschatological views stand in sharp contrast to his own. Until now little attention has been paid to the question developed by Thiel in the essay *Voyages to the End of the World* (<https://firstthings.com/voyages-to-the-end-of-the-world/>), which draws upon *New Atlantis* (1626) by Francis Bacon, and sources such as the prophecies of the evangelists John and Matthew, the apostle Paul, the prophet Daniel, the novel *Gulliver's Travels* (1726) by Jonathan Swift, and others. The concluding dilemma raises the question "One World or None?", to which the answer is given: "Better Red than Dead." Or reformulated: "Antichrist or Armageddon?" — "Neither one nor the other." The subject, however, may also be viewed in another way — namely from the standpoint of the well-known expert on eschatology Rudolf Steiner (1864–1925). He belongs to the category of occultists and prophets such as those who in antiquity predicted the appearance of the Antichrist. In Thiel's studies on the matter no occult nuance whatsoever is visible, which may be a consciously sought (de)effect. An exception is the statement of the organizers of the four Roman lectures, which says that Thiel explores how "occult forces are ceaselessly at work, intent on destroying what remains of the West." ([New York Times article on Peter Thiel in Rome](#))

There is no way for now to know whether Thiel is familiar with the work of Rudolf Steiner, carried out mainly in his native Germany, but it is difficult to believe that it is unknown either to him or to any other member of his numerous team of researchers. Because, just like Thiel, Steiner claims that the Antichrist, whom he most often calls Ahriman — his ancient Persian name — will be an "entity" possessing brilliant intellectual abilities, and just like him believes that humanity must prepare for him and for what he will provoke when he comes. It is a matter of a world mission, and the proper judgment of it is important for people, which is in fact what Thiel also appeals for.

From Rudolf Steiner's statements it also becomes clear that the birth of the Antichrist will take place in the West, in the English-speaking world, where he may bear a surname such as "Smith." (Interestingly, the same

surname appears in the film *The Matrix*, where one of the main characters is Agent Smith, who strives for the creation of a homogeneous, orderly, and obedient world, suggesting that his prototype may have been the Antichrist.) According to Steiner, the time of his appearance will be after the end of the twentieth century, or more precisely “before even a small part of the third millennium has elapsed.” (Rudolf Steiner, *Collected Works* 191, lecture of November 1, 1919.) This will be a time of devastating events in the material world, he says, helping to establish him, while Peter Thiel also speaks of such facilitating events — AI, nuclear and ecological threats, and others.



A practical occultist usually belongs to a brotherhood, and I am given to understand that many of them are members of the higher orders of Freemasons, and constitute in that body an *imperium in imperio*. Others there are who belong to religious orders in the Roman Catholic Church, notably the *Jesuits*, to which they stand in the same relation as the others to the Freemasons. Between these and the last named there is war to the knife, and each accuses the other of following the “left-hand path.” There are, of course, exceptions to this rule ; I know myself one practical occultist who is unattached, but the advantages of co-operation are so great that nearly every *practical* occultist (unless he has given himself up to the practice of evil arts) is a member of some one or other more or less strict fraternity. A theoretical occultist, on the other hand, is not necessarily a member of an esoteric brotherhood, though, of course, many of them are. There are numbers of self-initiated persons in this country, for various reasons precluded from taking the steps necessary to attain proficiency in practical occultism, who are yet in intimate relation with those who have, and whose companionship, and even advice, are sought and welcomed by those who are taking an active part in the combat behind the veil.

Fig. 3

What is interesting is that Steiner speaks of a secret Catholic-Masonic brotherhood connected with the Vatican that is preparing the ground for the appearance of the Antichrist. It “provides the necessary conditions for the incarnation of Ahriman,” he says in his lecture of November 4, 1919. (See Rudolf Steiner, *Collected Works* 191.) This concerns that

Catholic brotherhood on an occult basis, spoken of also by the British occultist of the second half of the nineteenth century Charles George Harrison in his series of lectures delivered in London in 1893 and printed the following year in the book *The Transcendental Universe*. ([The Transcendental Universe archive copy](#)) In them he reveals for the first time the existence of such a brotherhood in the form of a “state within a state” inside the Roman Catholic Church (pp. 21–22, text of Fig. 3), as well as of a British-Masonic “state within a state” within English thirty-third degree Freemasonry (Scottish and York rites). Regardless of the well-known hostility they once felt toward one another, they cooperate in one common Masonic “state within a state,” which Rudolf Steiner also speaks about.

This concerns high representatives of the Catholic orders, foremost among them the Jesuits, who together with their English-speaking colleagues during the 1880s planned the “*next great European war*,” as Harrison says, referring to the First World War (Ibid, p. 51.). The so-called October Revolution was also their design, aimed at causing “*the Russian Empire must die so that the Russian people may live*.” (Ibid, p. 51.) A third such project was the carrying out “*experiments in Socialism — political and economical*” in Russia, which indeed happened in 1917. (Ibid., p. 52.)

In his final book, *The Creed of the Twentieth Century*, published in 1923, Harrison summarizes by saying that the recently concluded First World War ended one historical epoch and laid the beginning of another — one in which war would again be waged, “*the battlefield of which will be the late Russian Empire, where East and West meet*.” (Harrison, C. G., *The Creed for the Twentieth Century*, 1923, New York: Longmans, Green; p. 59.) ([The Creed for the Twentieth Century archive copy](#)) Indeed, such a war today is being fought in Ukraine, on whose territory since 2014 the interests of the two camps in question appear to meet.

This and other similar information shows how long-range the Catholic-Masonic artillery formed once on the territory of England really is. According to Rudolf Steiner, who headed a German Masonic lodge from 1905 to 1914, this happened at the end of the eighteenth century, when the orders of the English neo-Masonry formed in 1717 were teeming

with Jesuits.

“So you don’t just find Jesuitism where Freemasonry is criticized or preached against, but you find a great deal of pure Jesuitism in the high degrees.” (Rudolf Steiner, Collected Works 198, lecture of July 3, 1920, <https://rsarchive.org/Lectures/GA198/English/SOL2024/19200703p01.html>)

The Catholic-Masonic “state within a state” predetermines the future of Europe, turning it into a theatrical stage for its actions, drawing its ideas from occultism. Rudolf Steiner speaks about it in other lectures as well, such as that of December 9, 1916 (Collected Works 173A), where he says: *“Do not believe that there can be no individuals who are both Jesuit and Freemason.”* Elsewhere he says:

“That the Jesuits are the sworn enemy of that which emanates from the Lodges is not important: anyone and anything can be the declared enemy of the outlook of the Lodges. It is a historical fact that the Jesuits have not only infiltrated the Lodges, that high-ranking Jesuits are in contact with the high dignitaries of the Lodges, but that both, though active in different peoples, have a common root, though the one gave birth to the Papacy, the other to freedom, rationalism, to the Aufklärung.” (Rudolf Steiner, Collected Works 185, lecture of November 3, 1918, <https://rsarchive.org/Lectures/GA185/English/RSP1976/19181103p01.html>)

In this connection, on April 4, 1916 Rudolf Steiner in a lecture titled “Secrets of Freemasonry” says something else especially important — namely the prophetic observation:

“Now, all occult brotherhoods are not Freemasons. There are all sorts of varieties such as the Illuminatum in Germany, and in addition to the three lower grades, you have the three upper grades. In certain brotherhoods you have members who are in the upper grades forming a sort of communion with members in the upper grades of other brotherhoods. You know that the Jesuits battle against the Freemasons and vice versa. However, the upper orders of the Freemasons and the upper orders of the Jesuits build a special brotherhood; they build a state within a state. Just imagine what you can work in the world where on the one side you have the upper grades of a Freemason community which serves as an Instrument in order to produce certain work, setting up an understanding with the upper grades of a certain Jesuit community and and

then working together in order to produce certain objectives. Such an apparatus was set up in the land which exists Northwest of Europe between Holland and France. This did not happen recently but some time ago special effects went out which used the one stream as well as the other, and was able to produce a great deal of effectiveness." (Rudolf Steiner, Collected Works 167, lecture of April 4, 1916, <https://rsarchive.org/Lectures/GA167/English/TS19xx/19160404p01.html>)



Fig. 4

This statement represents a clear hint at the intentions of the Catholic-British Masonic *imperium in imperio* to lay the foundations of what today is the European Union. Its seat is precisely the territory between Holland and France — Belgium — where from 1957 it was initially centered in the form of the European Economic Community with its six member states: Belgium, Italy, Luxembourg, West Germany, Holland, and France. The publicly declared goal was the stimulation of economic growth through encouraging economic integration, which for some reason later developed into political integration. The participation of Belgium and Italy is key, while the essence of the EU is best illustrated by the place where it was created through the Treaty of Rome of March

25, 1957. The latter was concluded in the Hall of the Horatii and Curiatii in the Capitoline Museum beside the enormous bronze statue of Pope Innocent X (1574–1655), sculpted in the mid-seventeenth century by Alessandro Algardi (1598–1654) (Fig. 4, see far right as well as fig. 5).

In this “birth hall” of the European Union, the event for the signing of the European Constitution was also held on October 29, 2004, with the hall decorated for the occasion with the logo of the European Union. The foundational treaty was concluded there — this time directly beneath the blessing hand of the colossal metallic statue of Pope Innocent X, seemingly overseeing the procedure (Fig. 5). (A general view of this part of the hall may be seen at: [Capitoline Museum Hall image](#))



Fig. 5

All this, together with the old logo of the European Commission (fig. 6) later replaced for unclear reasons — a logo resembling the All-Seeing Eye of Freemasonry — shows that at least regarding European affairs, the “Roman” element of the occult Catholic-Masonic “state within a

state” predominates.

The Antichrist

Connected with this is also the most powerful “artillery” strike of this “state within a state,” intended for the near future, which we shall now discuss — **namely the one aimed at the Antichrist!** His appearance in the earthly world was foreseen already in the above mentioned book *The Transcendental Universe* by Charles George Harrison, where on page 100 we read:

*“On this period we have, as I have said, only just entered [after 1879]. In the spiritual region the battle has been fought and won, but some years must elapse before its effects begin to shew themselves plainly in the world. Two men, however, have been born out of due time, and a third will shortly appear. John Worrell Keely in America, and Tolstoi in Russia are pioneers of the dawning era ; and both will share the fate of men born a century too soon, viz., obloquy, persecution and failure. But “he that hath ears to hear, let him hear” the trumpets of the Archangels announcing their glorious victory over the Prince of this world whose second judgment (or crisis) has come. **Yet a third, and he will be overthrown and bound ‘for a thousand ages’.**”*



Fig. 6

“The third” referred to is the Antichrist. It becomes clear regarding him that in 1879 he was defeated in Heaven, which means that the apocalyptic times predicted by John the Evangelist have already arrived. They are not something to be expected, because they have already come, as evidenced by the battle won in Heaven by the Archangel Michael, confirmed by both Harrison and Steiner. In this connection, in a number of his lectures the latter devotes special attention to the Antichrist and his forthcoming appearance on Earth, such as those of November 18, 19, and 25, 1917 from the cycle “Individual Spiritual Beings and the Undivided Foundation of the World” (Collected Works 178).

What is interesting is that these lectures were delivered just a month after the October coup in Russia in 1917, conceived by the Catholic-British occultists already during the final decades of the nineteenth century. In them attention is devoted to the Antichrist, called exactly as Peter Thiel calls him — namely an “Entity.” He is placed in connection with Christ, whose second coming is also expected, but which the aforementioned “state within a state,” or the “brotherhoods,” want to remain hidden from people.

“These brotherhoods about which I have just spoken, which wish to confine the souls of human beings to the materialistic sphere, strive for the Christ to pass unnoticed through the twentieth century, for His coming as etheric individuality to be unobserved by human beings. This striving evolves under the influence of a quite definite idea, under a definite impulse of will. These brotherhoods have the urge to conquer the sphere of influence that is to come through Christ in the twentieth century and to continue further, to conquer it for another being, about which we shall speak later in more detail. There are brotherhoods of the West who strive to battle the Christ impulse. They wish to place another individuality who has never yet appeared in the flesh but only as an etheric individuality, who is of a strong Ahrimanic nature, in place of Christ.

All these measures about which I have just spoken regarding the dead and so forth serve in the end the aim of leading human beings away from Christ, Who passed through the Mystery of Golgotha, and of securing the rulership of the earth for another individuality. It is a real

struggle, not just something that I know of as abstract concepts or whatever but a real struggle. It is a real struggle that concerns itself with placing another being in place of the Christ being in the course of human evolution for the rest of the fifth post-Atlantean period and for the sixth and seventh. It will be the task of a healthy, honest spiritual development to eradicate such strivings, which are in the true sense of the word anti-Christian, to remove them, to annihilate them. This can be achieved, however, only through clear insight. This other being whom the brotherhood wishes to substitute as ruler they will call "Christ"; they will actually designate him as the "Christ." What will be important will be to distinguish between the true Christ, Who, when He appears, will not be an individuality incarnated in the flesh, and the being that is distinguished from the true Christ by having never yet incarnated during earthly evolution. This other being is one who has only reached etheric embodiment, and he will be put by the brotherhoods in the place of Christ, Who is to pass by unobserved."

(Rudolf Steiner, Collected Works 178, November 18, 1917, <https://rsarchive.org/Lectures/ReapChrist/19171118p01.html>)

This actually shows how powerful and daring the design of the Catholic-Masonic "state within a state" is with regard to the Antichrist. In reality, paradoxical though it may be, it has no intention of leaving him to proclaim himself Christ on his own, but itself, in one way or another, intends to declare him as such! Key here is the word "ruler," signifying the leadership position intended for the Antichrist, which, as it appears, the "state within a state" envisages as being that of the European Union.

All this concerns the planned falsification, regarding which in the same lecture Steiner says:

"Here we have the struggle concerning the falsification of the appearance of Christ in the twentieth century. Yes, the one who observes life only superficially and above all the external discussions about Christ, Jesus, and so forth, he does not see far." (Ibid.)

Steiner also speaks on this matter in the remaining two lectures of November 19 and 25, 1917, in the first of which he says that the (spontaneous) perception of the Second Coming of Christ in the etheric

world may be hindered by the *“the brotherhoods that wish to set another being in the place of the Christ.”* (Rudolf Steiner, Collected Works 178, November 19, 1917, <https://rsarchive.org/Lectures/ReapChrist/19171119p01.html>). In the second lecture he stated:

“I called to your attention last time that the impulse of the Mystery of Golgotha was to be eliminated from the world by introducing another impulse from the West, a kind of Antichrist; from the direction of the East, the Christ impulse, as it appears in the twentieth century, is to be paralyzed by directing the attention, the interest, away from Christ appearing in the etheric. Those concerned with introducing the Antichrist instead of the Christ have endeavored to exploit what could work especially through the most materialistic forces, yet working spiritually with these materialistic forces.” (Rudolf Steiner, Collected Works 178, November 25, 1917, <https://rsarchive.org/Lectures/ReapChrist/19171125p01.html>)

In fact, the battlefield spoken of by Charles George Harrison, where the interests of East and West meet, is that of the Christ Impulse, which the West disputes and threatens to subordinate. It concerns the second appearance of Christ in a new, this time etheric form, invisible to the physical senses but visible to the “etheric” senses that people may develop. This, however, may remain obscured and transformed into the “private property” of the Catholic-Masonic Church, which is entirely possible.

Concerning the use of the *“the most materialistic forces”* Steiner means the magical abilities with which the Antichrist will dispose. They are connected with terrestrial magnetism and electricity, which will act in his body to the highest degree, allowing him to manipulate them. A presentiment of this exists in Vladimir Solovyov in “A Short Tale of the Antichrist” and in the screenwriters of Star Wars, who conclude their works by illustrating it (fig. 7).

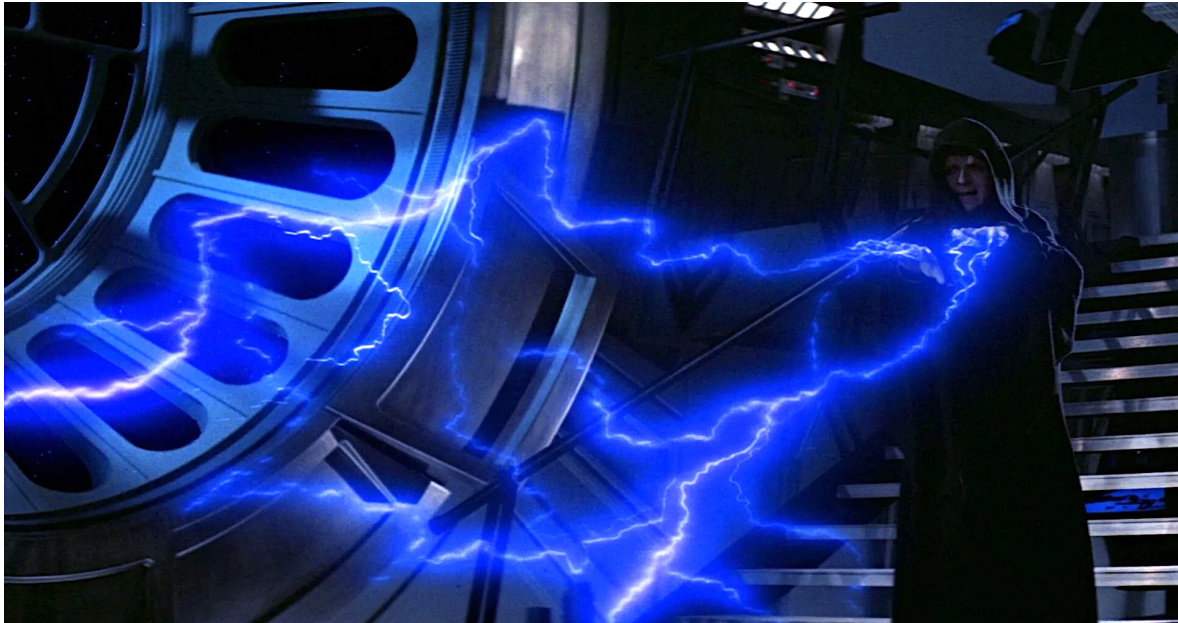


Fig. 7

Alice Bailey and the Preparation for the Appearance of the Antichrist

A large-scale preparation for the falsification of Christ was carried out during the 1960s and 1970s with the emergence of the New Age movement. It was provoked by the teachings of the English channeler Alice Bailey (1880–1949), inspired telepathically by an anonymous teacher called “the Tibetan”. His mission was the false preparation and proclamation of the Second Coming of Christ with the declaration that it must once again occur in a human physical body and, as before, unfold before the eyes of all humanity:

*“Thirdly we are told that Christ might come in Person and **walk among men as He did before**. This has not yet taken place but plans are being laid which will enable Him to do so,”* states one of the Tibetan’s declarations. (Alice Bailey, *The Reappearance of the Christ*, see Chapter Three, Lucis Publishing Companies, 1949, <https://www.crisrieder.org/thejourney/storage/2025/07/The-Reappearance-of-the-Christ-Alice-A.-Bailey.pdf>.)

Another aspect of this is formulated as a “*return to outer everyday activity*” of Christ. This is described in the following way:

“He has trained His disciples, initiates and the New Group of World Servers, He must come forth and take His place prominently on the world stage; take His

*part in the great drama which is there being played. This time, He will play His part, not in obscurity as He previously did but **before the eyes of the entire world.***" (Ibid.)

This passage is highly revealing in the way Alice Bailey and the so-called "Tibetan" present the idea of the Second Coming. Several important elements stand out clearly. First, Christ is portrayed less as a transcendent divine figure and more as one who must publicly "step onto the world stage." Expressions such as: "take His place prominently on the world stage" and "take His part in the great drama" are almost theatrical and political in tone. They transform eschatology into a global public event observed by all humanity.

Second, the text implies prior organizational preparation. Christ does not arrive spontaneously or mystically, but only after He has: "trained" His disciples; prepared initiates; established the "New Group of World Servers." This gives the entire scheme the character of a networked or institutional structure rather than merely a religious expectation. It is precisely here that critics perceive parallels with the idea of a vanguard preparing the global acceptance of a particular leader similar to the Antichrist who is supposed to appear physically. Third, especially significant is the contrast between: the first coming "in obscurity"; the second coming "*before the eyes of the entire world.*"

For this reason, the passage can be interpreted not merely as mystical, but as a program for cultural preparation, a scenario for the public appearance of a world spiritual leader. Within the framework of our text, this serves as an argument that what is being prepared is not an "invisible" spiritual event, but a carefully orchestrated historical and media phenomenon. It goes so far as to claim that his second physical appearance will be broadly covered in the media — on radio and television:

"Because of the smallness of our little planet, and because of the prevalence of the radio, of television and the rapidity of communication, His part will be watched by all and the prospect must surely, for Him, hold certain horror, must present its tests and major adjustments, plus painful and unavoidable experience. He does not come as the omnipotent God of man's ignorant creation, but as the Christ, the Founder of the Kingdom of God on Earth, to complete the

work He started, and again to demonstrate divinity in far more difficult circumstances.” (Ibid.)

This passage further develops the idea of the Second Coming as a global media and historical event. Particularly important is the motif of the technological environment in which Christ’s appearance is meant to occur. Radio, television, and the speed of communications are not presented merely as technical tools, but as conditions that transform the event into something totally visible and planetary in scale. The expression: “His part will be watched by all” emphasizes precisely this point — the appearance is meant to be simultaneously observed by all humanity. This is no longer a local religious event, but a global spectacle.

The very use of the word “part” is revealing, because it implies theatricality and a predetermined script. Especially striking is the psychological element: “the prospect must surely, for Him, hold certain horror”. Here Christ is portrayed almost as a human figure confronted with the unbearable pressure of worldwide publicity. This is unusual from the standpoint of traditional Christianity, where Christ is the omnipotent Son of God. In Bailey’s text however He appears more like a spiritual leader compelled to function within the conditions of modern mass civilization.

The following sentence is even more crucial: “He does not come as the omnipotent God of man’s ignorant creation”, which represents a direct distancing from classical Christian theology. The image of Christ as the omnipotent God is rejected and replaced with a more esoteric and evolutionary model — Christ as a teacher, the founder of the “Kingdom of God on Earth,” continuing a particular historical mission. The phrase: “to complete the work He started” is also significant because it implies an unfinished historical project in which Christ must once again actively participate in world affairs. Also important is the concluding statement: “in far more difficult circumstances”, which is the modern world, that is portrayed as more difficult than the age of the Roman Empire itself. The reason lies in the processes of globalization, technology, and the complexity of modern civilization and the possibility that a global figure

could be constructed and legitimized through such systems.

Another aspect of Bailey's activity, shaped by the so-called Tibetan, is the Plan and the network of people (primarily in the English-speaking world) who connect mentally with one another at appointed times several times a day and recite the "Great Invocation," transmitted to the Tibetan (supposedly) by the Mahatmas and Christ (https://www.lucistrust.org/the_great_invocation). Its central motif is the following:

*From the point of Love within the Heart of God,
Let love stream forth into the hearts of men.
May Christ return to Earth.*

This part of the so-called "Great Invocation" is especially important because, in concentrated form, it expresses the entire logic of the expected physical return of Christ within the New Age and Baileyan tradition. Formally, the text sounds like a prayer, but within the context of the teaching as a whole it also functions as an invocation — a summoning of a particular physical presence of Christ into the world. The key line is the third one: "*May Christ return to Earth,*" where the formulation is extremely explicit. It does not say "May the spirit of Christ manifest" or "May the consciousness of Christ awaken," but specifically "*May Christ return to Earth,*" which in the context of Bailey's writings signifies a real presence within the historical and social world. This is fully consistent with her other statements that Christ will "walk among men," appear "before the eyes of the entire world," and assume a prominent place upon the world stage, among others.

This invocation was given to Alice Bailey in April 1945 and it is explained in the following way:

"The agony of the war and the distress of the entire human family led the Christ, in 1945, to come to a great decision. He made the decision to emerge again into physical contact with humanity if human beings themselves would bring about the initial stages of establishing right human relations; and He gave to the world one of the oldest prayers ever known, but one which hitherto had not been permitted to be used except by the most exalted spiritual Beings. The

Christ Himself used the Great Invocation for the first time in June 1945."
(https://www.lucistrust.org/the_great_invocation/history_1)

This clarification represents a kind of peak in the career of Bailey and the Tibetan, as it definitively reinforces the idea of a new physical involvement of Christ in human history. The key phrase — “to emerge again into physical contact with humanity” — goes far beyond a symbolic or mystical interpretation. It implies actual interaction with the human world and suggests an imminent active historical presence of Christ, rather than merely an inner spiritual awakening. This fully corresponds to the suggestions of a physically visible reappearance of Christ, turning the “Great Invocation” from an ordinary prayer into a kind of instrument for psychological and cultural preparation.

The chosen historical moment is highly significant, because the year 1945 marks the end of the Second World War and the beginning of the nuclear age, in which context the catastrophic condition of the world begins to be interpreted as the start of a new global era. Particularly striking is the intertwining of spirituality and global crisis—a pattern that resembles apocalyptic expectations of a period of worldwide upheaval preceding the appearance of the Antichrist. In this sense, the crisis is not viewed merely as a tragedy, but as a necessary transition toward a new stage of human history.

“Thus, ‘The Great Invocation’ ceases to be an abstract spiritual prayer and becomes part of a project aimed at preparing consciousness for the arrival of a global “messianic” figure. In the Bailey interpretation, this is Christ, but in the critical reading that connects these ideas with the warnings of Rudolf Steiner, it refers to the possibility that such an image could serve as a **cover for the Antichrist**. It is precisely here that the motif of the falsification of Christ’s appearance emerges — the idea that humanity may be prepared to accept another figure under the name ‘Christ,’ if it is presented as a bearer of peace, unity, and a new order.

The dissemination of “The Great Invocation” during the 1960s and 1970s within New Age circles in the English-speaking world contributed to the formation of such a cultural atmosphere. It was used in organizations

such as Findhorn, the Church Universal and Triumphant, the New World Alliance, the Esalen Institute, the California Institute of Integral Studies, Eranos, the First Earth Battalion, and others. Some of these milieus gained access to international institutions and political circles, including within the United Nations and the White House, which strengthened the perception of a project with global cultural ambitions.

In this context, particularly important is Bailey's teaching on the so-called "Externalisation of the Hierarchy" — a process in which spiritual Teachers or Mahatmas gradually take control of key social and institutional structures through their "initiates." In this way, a model of spiritual-ideological transformation of society is created, preparing the conditions for the emergence of a figure who would move "freely among humanity, in physical presence." It is precisely this emphasis on a physical and publicly visible manifestation that distinguishes the Bailey tradition from classical Christian conceptions of the Second Coming.

None of the promises of Alice Bailey's teacher, whom she never saw with her own eyes, were fulfilled either by the end of the 20th century or thereafter. The teaching gradually faded away without trace and without even anyone noting its complete lack of substance. Among other things, this suggests that the so-called Tibetan is hardly a messenger of the Mahatmas or a herald of Christ, but rather a mystifier—similar to many other proxy figures within the circles of the British occult-masonic "deep state". The very model of telepathic inspiration, leading the recipient into delusion, is well known from the public revelations of C. J. Harrison in "The Transcendental Universe" and from various lectures by Rudolf Steiner. Both describe in detail the mechanism by which Helena Blavatsky herself was drawn into a similar deception—through a specially induced telepathic influence by a false Mahatma proxy linked to an Anglo-American occult-masonic brotherhood. Among other figures who allegedly fall under similar influence are Paul Sinnett, Charles Leadbeater, Krishnamurti, and Helena Roerich, whose works are also regarded as part of such mystifications. In the case of Alice Bailey, however, the purpose appears more specific—to instill in humanity the expectation of a forthcoming

physical incarnation of Christ, which, according to our critical reading, conceals the idea of the appearance of the Antichrist. According to her and the Tibetan's prophecy, this may be expected "sometime after 2025 AD."

Back to Peter Thiel

The experiment carried out with Alice Bailey is a special one because through it the foundations of New Age culture were laid — the most widespread form of false occultism in the twentieth century. It deceived Western humanity for four decades and prepared it for the execution of the falsification of all falsifications — that involving the Antichrist. Undoubtedly, this concerns another exceptionally successful "shot" fired by the long-range Occult-Catholic-Masonic artillery, delivered however above all by its Anglo-Saxon or "London" component. This is shown, first, by the use of telepathy, which is a hallmark of Anglo-Saxon occultists, and second, by the fact that its influences were directed primarily toward the English-speaking world.

The occult-Catholic component here remains hidden, but it should not be underestimated, as becomes clear from the indications of Rudolf Steiner, to which we shall once again refer. This is reflected in today's increasingly chaotic global condition, to which the following warning seems to apply:

"It will do so, but it can either lay hold of the wisdom of the world or of the blind instincts. If it seizes hold of the blind instincts there will come about a completely antisocial condition, such as is now being prepared in Russia. That, my dear friends, will gradually evoke an antisocial condition against which the English or North American governments, not to speak of the French or any other, will be absolutely defenseless. It would be childish to believe that the English Parliament will be able to deal with what will then lay hold of humanity if the individual consciousness works merely by instinct. But there is one power which will be ready to deal with it, and that is the power of Rome. It is only a question of how it will be done. Rome can establish a dominion; it has the necessary means for this. Thus the only real question is not whether Bolshevism or the Anglo-Saxon bourgeoisie will get the upper hand; the

question is whether there will be antisocial chaos, Roman domination, or the resolve on the part of mankind to fill itself with that spirit which in 869 at the Council of Constantinople the western Church declared it heretical to recognize.” (Rudolf Steiner, Collected Works 198, lecture of June 6, 1920, <https://rsarchive.org/Lectures/GA198/English/UNK1969/19200606p01.html>)

In this passage, Rudolf Steiner contrasts spiritually oriented individualism with a purely instinctive, materialistic, and collectively driven pragmatism. According to him, if only the latter of these two forces remains, society will inevitably descend into a state of antisocial chaos similar to that of the Bolshevik era in the East. The text defends neither Russia nor the Anglo-American model; rather, both sides are viewed as symptoms of the same potential spiritual crisis. Russia here appears merely as a laboratory of the extreme antisocial experiment, in which Western parliamentary systems may prove powerless against the consequences of materialism.

According to Rudolf Steiner, neither the capitalist bourgeoisie nor socialist collectivism can solve the problem, because both remain confined within the framework of materialistic consciousness. In a certain sense, only Rome is prepared for this — by which he does not mean the state of Italy, but the Catholic Church as a centralized occult-masonic and spiritual-political force. When societies descend into chaos, it will be the only institution capable of imposing a new form of universal socialist governance of a new type, about which Steiner states in the same lecture:

*“Simplicity today is not on the side of the Catholic Church but on the side of their opponents. They do not believe that the Catholic Church is great in the direction I have described; they do not believe that the Catholic Church long ago foresaw that the social condition which has now come over Europe would some day come about, and that the Catholic Church took her own measures to make her influence felt in those social conditions. What the Catholic Church intends is to create a bridge between the **most radical socialism, Communism, and its own domination.**” (Ibid.)*

In this passage, the Catholic Church is not presented as a passive religious institution, but as a strategic, “long-range” thinking force,

capable of foreseeing profound historical transformations and even using them to its own advantage. Particularly important is the fact that Rudolf Steiner does not speak of an opposition between Catholicism and Socialism, but allows for the possibility of their historical convergence in the form of centralized religious authority and new radical social forms of governance. It is precisely here that the paradoxical aspect of the text lies: an institution traditionally perceived as conservative, spiritual, and anti-socialist is portrayed as a potential mediator for the establishment of a new type of universal socialistic order.

Under “the most radical socialism” and “communism,” what is meant here should not be understood solely as classical Marxism, but rather as a broader form of collectively organized society in which individual spiritual autonomy is gradually weakened. Rudolf Steiner links this process to the crisis of individual materialistic consciousness and to the danger that human beings may act not out of free spiritual impulse, but under the influence of physical, economic, social, and other similar instinctive forces.

The passage functions as an argument that social chaos can be used — and, according to this interpretation, even deliberately provoked — as a precondition for the construction of a new global order resembling the model of the USSR during the socialist era. Within this reading, both processes are linked to a Vatican–British occult “state within a state,” which is claimed to have initially facilitated the introduction of such a model in Russia and later envisaged it for the whole of Europe. It is in this context that Rudolf Steiner’s warning is cited, according to which *“the goal striven for is to establish a caste of masters in the West and a caste of economic slaves in the East, beginning with the Rhine and extending eastward all the way into Asia. This does not mean a caste of slaves in the ancient Greek sense, but a caste of economic slaves organized in a socialistic way to take up all sorts of impossibilities in the social structure that then shall not be applied among the English-speaking peoples. The essence of the matter is to make the English-speaking peoples into a population of masters of the world.”* (Rudolf Steiner, Collected Works 186, lecture of December 1, 1918, <https://rsarchive.org/Lectures/GA186/English/AP1941/19181201p01.html>)

This is only one of several statements by Rudolf Steiner in which he

suggests that, in the future, socialism would become the fate of all Europe. In another passage, he writes:

"We see how natural science has risen to certain heights, how, for example, in the East — and it will not remain with the East, unfortunately — education derived from this scientific thinking now seeks to establish principles for social coexistence, as can be seen in the East, so that with scientific social policy one can do nothing but organize the most savage human instincts, organizing them in such a way that this organization must drive humanity to its downfall." (Rudolf Steiner, Collected Works 334, lecture of March 18, 1920, <https://rsarchive.org/Lectures/GA334/English/SOL2024/19200318s01.html>)

Here again, Rudolf Steiner regards socialism not merely as a political system, but as a symptom of a deeper transformation in human consciousness. His central thesis is that when the principles of the natural sciences, grounded in materialistic thinking, are transferred directly into the social sphere, the result is not a harmonious society.

The geopolitical element is also important: Steiner initially associates these processes with the East, but emphasizes that they will not remain confined only there. This is not a concrete prediction in a narrow historical sense, but rather a civilizational diagnosis — the idea that the same type of social order could spread globally.

"One will see that what is concentrated in a small region in present-day Russian communism will be inserted into the whole earth evolution of humanity." (Rudolf Steiner, Collected Works 346, lecture of September 12, 1924, <https://rsarchive.org/Lectures/GA346/English/UNK1995/19240912v02.html>)

Similar expectations are also held by some authors of dystopias such as Yevgeny Zamyatin's "We" (1920) and its derivatives "The Hollow" (1930) by Andrei Platonov, "Brave New World" (1932) by Aldous Huxley, "War of the Salamanders" (1936) by Karel Čapek, "Animal Farm" (1945) and "1984" (1948) by George Orwell, "Fahrenheit 451" (1953) by Ray Bradbury, etc., who consider an oppressive unitary state with a socialist flavor. Interestingly, it is precisely to this that spirits such as the Antichrist aspire, about which Steiner says in one of his last lectures:

“What is striven for by the Soratic spirits who are pressing into the soul of humanity is not the World war, but what followed it; this is terrible and will become ever more terrible, for instance, look at the present condition of Russia.” (Ibid.)

Of course, the described condition of Russia could not have arisen without the intervention of the two-headed occult “state within a state” and the global, governmental, religious, and other institutions controlled by it. As for the present situation, particularly strange and difficult to explain is the Vatican’s attempt to intervene in the technological sphere, which lies outside its traditional competencies. It can truly be understood only in the light of the anticipated appearance of the Antichrist.

According to the logic of everything said thus far, the Catholic Church appears as the principal civilizational incubator that “produces” the Antichrist. This is evidenced first of all by the coincidence of their “socialistic” aims. They are connected with the creation of a new socialistic social order corresponding to an entirely new world reality dictated by the appearance of the Antichrist. The Vatican plans to proclaim him as Christ and thereby impose him upon the world by taking advantage of what he achieves. The name Christ he himself would probably be unable to assume independently, because in one way or another it may be imposed upon him through the media controlled by the Catholic-Masonic “state within a state.” This would bury the dreams of a multipolar world held by countries such as China, Russia, India, Brazil, and others, which envision a new global order bringing an end to Western hegemony. With the help of the Antichrist, however, power would remain where it already is — within the occult “state within a state” with its two divisions in Rome and London.

Against this background, today’s war of the United States and Israel against Iran and the “Greater Israel” plan appear rather as projects intended for deception. The goal seems to be the provocation of chaos in the world economy, weakening the states, and especially the European Union, so that it may more easily be transformed into a unified European federal state — a form that is to the liking both of the Antichrist and of the two global occult powers. In this way, they may

realize their long-standing plans for the construction of “radical socialism, communism” with the help of the Antichrist, so that this social order may be preserved after his death. This would be a centralized global order in which political, economic, and spiritual authority are gradually fused into a single structure of governance. Within this interpretation, the role of the Antichrist is not merely destructive, but transformative: to establish a new form of world organization presented as guaranteeing peace, stability, and unity after a period of crisis and collapse. The ultimate objective would be the preservation of this social order even after his death, so that the system itself continues to function as a self-sustaining mechanism of global ideological conformity.

The strategy for the enthronement of the Antichrist under the mask of Christ represents a large-scale secret project shaped within the occult circles of the Vatican and British Freemasonry after 1879. Following the spiritual victory of the Archangel Michael in the Heavenly battle, which occurred at that time, these two forces began constructing a kind of earthly reflection of it by creating the European Union as an institutional “trap” for the coming Antichrist entity. (The idea of the EU appears to have emerged as early as the end of the nineteenth century (see Z. Tóth Csaba, “Abduction of Europe: ‘The federation of Europe is the only hope we have’ – Lord Robert Cecil of Chelwood, 1897”; <https://www.perseus.ch/PDF-Dateien/Stead.pdf>). This is to secure protection for the initiated elites at the expense of the rest of unsuspecting humanity. It would consist in their access to hidden knowledge, long-term strategic planning, and positions of influence within institutions, while the broader population would remain unaware of the deeper ideological and spiritual objectives behind the process. The masses, according to this reading, would gradually become integrated into systems of economic and ideological conformity, and technocratic administration, while believing that these developments serve the goals of peace, stability, and collective prosperity.

Unlike Rudolf Steiner, who speaks openly about the appearance of the Antichrist, the Roman–Masonic deep state deliberately conceals it, within which context the reason for the sharp hostility toward Peter Thiel is also placed. By publicly raising the subject, he threatens not only

the secrecy surrounding the coming of the Antichrist, but also the possibility for exercising control over the process of realisation. For this reason, the Catholic Church uses the media as a bludgeon — a modern form of “inquisition” — going so far as to symbolically condemn Thiel to the most terrible fate: “*bougrenisation*” (from bougre), meaning burning at the stake. Under conditions of growing global chaos, his warnings about the forthcoming appearance of the Antichrist will acquire ever greater significance.

The clash between the visionary apocalypticism of Peter Thiel and the institutional resistance of the Catholic Church outlines a profound value-based and eschatological crisis in the modern world, in which the debate over artificial intelligence transcends purely technological parameters and turns into a modern form of political theology. While Thiel sees in the centralized control of technology and in the global regulatory initiatives of the Catholic Church a preparation for the coming of the Antichrist in the form of a world tyranny, the Vatican responds through the demonization of him and the technological elite, as well as through accusations of heresy, thereby defending its own sphere of power. In this way, religious archetypes are revitalized, while innovation itself becomes a battlefield for the fate of individual freedom. Ultimately, behind the façade of ethical debates surrounding AI, a fundamental struggle is unfolding over the structure of future culture and the direction of the future Christian impulse — a struggle in which both the old occult hierarchies and the new technological sovereigns claim the role of saviors.

