A JOURNAL OF THEOLOGY & LAW

FREEDOM FOR ALL

MASS MIGRATION – ACCIDENT, NECESSITY, OR PROJECT?

A Christian response to one of the great challenges of our time

POPULAR-ACADEMIC PERIODICAL

ISSUE 67 · AUGUST-OCTOBER 2026

ISSN 2815-3847

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Issue 67

August 2026

Edition in English: October 2026

WWW.SVOBODAZAVSEKI.COM

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Cover illustration: *Freedom for All*

Print edition: ISSN2815-3839
Online edition: ISSN 2815-3847

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INTRODUCTION: MASS MIGRATION AND THE CHRISTIAN POSITION

Issue 67 of *Freedom for All*

Introductory words from the Editor

Mass migration is a reality to which the world has gradually begun to grow accustomed. The problem with this growing familiarity is that a significant part of contemporary migration flows is no longer taking place within established legal mechanisms, but under conditions of weakened control, political indecision, and institutional fragmentation. Although national and international legal regimes provide clear procedures for the movement of people, these mechanisms often remain without effective application. One possible reason is the unwillingness or inability of political leaders to place the issue of migration at the center of their responsibility toward their citizens. Thus, the mass flows from Africa and the Middle East toward Europe, as well as from Latin America toward the United States, have become a phenomenon that combines organized movement with chaos in its consequences, social tensions, and significant costs for receiving societies.

Nevertheless, when we speak of “mass migration,” “waves of migrants,” or “crowds of newcomers,” we should not forget that behind the statistics are human lives. This collection has been compiled with the conviction that the Christian perspective requires both compassion for the person in need and a sober assessment of the consequences for societies that are called upon to preserve the order, peace, and security of their citizens. For this reason, we invited authors who follow these developments closely and offer different perspectives on how humane treatment of the stranger can be reconciled with responsibility for the common good.

The collection includes texts by Bulgarian authors as well as by two European thinkers—the Czech journalist Michal Semín and the German politician Stefan Körte. It was first published in Bulgarian in August 2026, followed by this English-language edition in October. Semín writes from the perspective of Central and Eastern Europe—a region that, for the time being, is primarily an observer of migration processes, but could become their object under the influence of policies adopted in Brussels. Körte analyzes migration from the perspective of a German living in a country that is a preferred final destination and that pursues a policy of active support for migration flows. This dual perspective—the perspective of the receiving country and that of the observer—allows the reader to see the phenomenon in its broader European context.

Avoiding much attention to technical issues we will note that sometimes the English spelling follows the UK convention and sometimes the American. We have left this to the author’s discretion.

The authors belong to different Christian traditions—Roman Catholic, Eastern Orthodox, and Protestant. Although the collection is

not organized along denominational lines, the reader will easily recognize the theological emphases characteristic of each tradition. Nevertheless, a broadly Christian tone prevails: all the authors place the question of migration within the framework of Christian ethics, responsibility toward one's neighbor, and concern for the common good.

Migration as a Symptom of Civilization

The essays in this collection examine migration not only as a socioeconomic phenomenon but also as a symptom of deeper civilizational processes. Several authors emphasize that mass migration is a consequence of the weakening of European identity, secularization, demographic decline, and the loss of a Christian moral framework. Europe, having abandoned Christianity as a social foundation, has become vulnerable to external pressure and internal upheaval. This thesis appears both in the theological texts and in the political analyses.

The theme of cultural incompatibility between different civilizational models is particularly prominent. The authors examine the difficulties involved in integrating large groups of migrants, differences in social norms, tensions between religious traditions and liberal values, as well as the role of the media and institutions in concealing problems. These observations are not intended to demonize migrants, but to show that successful integration requires cultural proximity, the rule of law, and clear expectations—conditions that are often lacking.

The Christian Argument: Order, Mercy, and Responsibility

The Christian perspective presented in the collection is multifaceted. On the one hand, the authors emphasize the universal obligation to show mercy and care for the stranger. On the other hand, they recall the traditional teaching of *ordo caritatis*—the order of love, which places the family, community, and nation within a particular hierarchy of responsibilities. A statesman, like a father, has a duty to protect the common good and cannot risk the security of his citizens in the name of abstract ideals.

This dual perspective—mercy toward the individual and responsibility toward the community—is central to the Christian analysis of migration. It makes it possible to avoid both ideological extremes and the moral sentimentality that often obscures the real consequences of political decisions.

Ideologization and the Blurring of the Debate

Several authors note that the debate over migration has become highly ideological. On the one hand, illegal migration is often portrayed as the liberation of suffering people, without taking into account the complexity of the processes involved. On the other hand, migrants are sometimes portrayed as a threat, which is likewise simplistic and unjust. The collection offers an alternative to these extremes: a sober assessment of the facts, respect for human dignity, and a critical examination of political decisions.

In this context, Valentin Kozhuharov's thesis is particularly important: Europe will not become more Christian merely through suspicion toward Muslims. It will become more Christian if Christians themselves restore prayer, moral responsibility, intellectual confidence, community life, and the missionary calling. Although this idea is formulated by one author, it is also reflected, in one way

or another, in the contributions of the others and is, in fact, the concluding thread that connects all the essays. However, what is even more indicative of the context is Michal Semín's thesis: we allow ourselves to ask the questions we are forbidden to ask.

Purpose of the Collection

The purpose of this collection is neither to propose a unified political program nor to provide definitive answers. Its task is to place mass migration within the broader framework of Christian thought, to shed light on its civilizational consequences, and to encourage the reader to think critically. The texts are not coordinated with one another, yet they remarkably often converge around common themes: the role of Babylon as a symbol of civilizational disintegration, the danger of ideological justifications of migration, the need to restore Christian identity, and responsibility for the common good.

The collection invites the reader to approach the subject with academic openness, theological depth, and civic responsibility. Mass migration is not merely a social phenomenon but also a mirror that reveals the condition of European civilization, the natural human inclination toward evil and domination over one's neighbor, as well as corruption at the highest levels of power. The Christian response to this crisis is neither fear nor ideological aggression, but the restoration of spiritual order, moral clarity, and community life.

From the Editor-in-Chief
August 10, 2026

THE CONSTRUCTION OF THE TOWER OF BABEL HAS NEVER STOPPED

Volen Siderov

If a priest asks a present-day demagogue with an academic title whether migration is a natural process, he will receive an affirmative answer. Jugglers of words and concepts, the interpreters-of-everything, are clever, reflective, and resourceful. Looking at the cassock of the person they are speaking to and taking into account whom they are addressing, the erudite "know-it-all" will probably say: "But, Father, how can you have a negative attitude toward migration? After all, Christ's Apostles were the first migrants, weren't they? You know from the Gospel account how Christ Himself sent them out into the world with the words: 'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all things that I have commanded you' (Matt. 28:19)."

Here the demagogue expects the clergyman to answer: "Yes, that is so." Surely, he cannot deny the words of the Savior? A well-prepared clergyman, however, will expose the demagoguery inherent in the way the question has been posed in the following manner:

Yes, the Holy Apostles went out into the world! Yes, we can even say that they were the first migrants in the modern secular sense. But—and here comes a big "BUT"—they were migrants with a cause. And that cause is called the Law of God. Christ sent them not to settle more comfortably in some country and receive social benefits there. He sent them to baptize in the name of the Father and of the Son and of the Holy Spirit, and to teach people to keep the commandments of the Son of God. This is a mission; this is an awakening and salvation for the people to whom you go. And almost all of them were violently killed precisely because of their cause for God.

Is this the kind of mission being carried out today by the newcomers from North Africa and Asia who rape, kill, and rob the Europeans they find there? Of course not. And this is the colossal difference, the well-prepared theologian would say to the demagogue.

I give this example because I have heard such a demagogic question whenever the subject turns to the unnatural displacement of masses of people of different races, cultures, religions, and those with no religious faith, and to their mixing within a single territory. Today this is presented as something natural, logical, and, of course, humane. Ah, this humanism! With this understanding of "humanism," God was rejected in the 18th century, and opposition to God found expression in literature, law, science, and the social contract, following Rousseau. The world is whatever we arrange it to be; there is no Law of God, no relationship between man and God. There is only man and man. In fact, Europe ceased to be Christian as early as the beginning of the 18th century.

When we say "Europe," we must always bear in mind that this is not a continent, but only the western part of the western peninsula

of the continent of Eurasia. Yet this part of the world appropriated the name of the first female migrant. According to the myth, Europa was abducted by a bull from the Phoenician coast. This sounds particularly relevant today, because the Phoenician coast includes the unfortunate Gaza Strip and Lebanon, which is being bombed daily by Israel, and from which refugees are not uncommon.

According to the myth, however, Europa reached only the island of Crete, some 110 kilometers from the European mainland. It would take centuries before her name reached the social systems of Germany, Sweden, and France.

In fact, the abduction of Europa took place sometime in the third millennium BC and is traditionally associated with the beginnings of the Minoan civilization. This means that in the lands where we live today, our ancestors—the Pelasgians and all the Thracian peoples, that is, the Proto-Bulgarians—already had an established civilization, and the incredible gold jewelry of the Varna Necropolis, regarded as among the oldest worked gold in the world, had already been created long before.

Incidentally, during the later Roman Empire, a province named Europa existed in Thrace, in the region between Strandzha and the Bosporus. This is why I often say that my grandfather Peter, who was born in Thracian Batak-Bulgarköy, was born in the center of Europe and was a more ancient European than the grandfathers of Macron and Merz taken together.

Europe also has Sumerian-Akkadian and Old Hebrew roots in its name, whose meaning suggests that the concept simply means “beyond” —somewhere over there, beyond our lands, in an unknown and mysterious, somewhat colder space.

In fact, the western part of the western peninsula of the Eurasian continent usurped the name Europe and began to regard itself as the center of the world after the establishment of the Roman Catholic branch of the Christian Church, which broke away from the body of that Church in the 11th century precisely because of geopolitical ambitions, driven by the very first sin—pride.

To declare yourself the sole, infallible, and direct representative of God on earth, as the Roman bishops do, you truly must be permanently possessed by sin number one. These sick ambitions of the Roman episcopate led to part of Western Europe being declared a "Holy Roman Empire" (of the German nations) as early as the beginning of the 9th century, even though at that time there was already a Roman Empire with Constantinople as its capital, representing the Christian world of the era.

By striking at the One, Holy, Catholic, and Apostolic Church, Rome divided this world and made it possible for it once again to become the object of invasion —to be literally overrun by the "barbarians," this time from the south. Constantinople and the hearth of Christianity—Bulgaria—fell under Ottoman rule for five centuries, while Spain remained under Moorish rule for approximately 700 years.

But if by "barbarians" in the 4th and 5th centuries they meant the Franks —that is, the ancestor's of today's Germans — then in the 21st century the Germans themselves have become the object of a new barbarism brought by newcomers from outside, foreign to their culture and ready to abduct their young "Europas" and possess them —that is, to rape them —just as the bull Zeus did to the original Europa. Perhaps they are taking their example from him?

Today, newcomers from North Africa, Afghanistan, and Pakistan who are flooding Western Europe have formed firmly entrenched and self-contained communities that categorically refuse to adopt parts of European culture and the rule of law and resist even the most basic forms of integration into the societies they otherwise seek to enter. This has already become an enormous problem for countries such as Germany, France, and Great Britain.

How did this happen? Are there specific driving forces behind these processes, or are they spontaneous phenomena like summer storms? Unless we answer these questions thoroughly and with arguments, there is little point in attempting to address them.

Migration toward the western part of the Eurasian peninsula of Europe began after the Second World War as a response to the need for labor. The three western occupation zones of Germany after 1945—the American, British, and French—were united in 1948, leading to the formation of the new Federal Republic of Germany.

There, the new world hegemon, the United States, poured in large amounts of money with the aim of rebuilding industry and turning the Federal Republic of Germany into a barrier against the influence of communism from the East. Industry, however, needed labor, and the workforce had been considerably depleted during the war. Officially, 6.5 million Germans, mainly men of working age, had died.

At the same time, Turkey was experiencing a demographic boom, while employment opportunities for its young men were limited. In 1961, the first guest-worker agreement was concluded, allowing Turkish workers to take jobs in Germany’s recovering industries.

At first, the agreement contained restrictions; later, these were removed because companies benefiting from cheaper and often unregulated Turkish migrant labor, frequently without social insurance, lobbied politicians. Politicians have always been dependent on big money —on capital.

The legendary German investigative journalist Günter Wallraff produced a series of reports on the horrific conditions under which Turkish guest workers labored during the 1970s. This, however, did not stop the flow of migrants.

What is more, in more recent times, German Chancellor Angela Merkel welcomed as many migrants and refugees as wishing to come from North Africa, Asia, or the Middle East to do so. This gesture of "hospitality," coming from the highest level of government, was not simply an impulse of humanitarian empathy, but part of a global policy aimed at erasing European identity. In 2017, Hungarian Prime Minister Viktor Orbán accused organizations associated with George Soros of deliberately conspiring against Europe's Christian identity and encouraging migration in order to destroy it. Hungary introduced legislation requiring NGOs that assisted illegal migration to register with the courts and submit reports on their activities. These legitimate and logical measures were presented by the "liberal-minded" Western media as an attack on civil society and "European values." Which logically leads to the conclusion that European values are understood to mean tolerance of illegal migration and protection of illegal and semi-legal migrants who commit brutal crimes in Western European countries.

There are many examples of serious crimes, but they are often dismissed by the media, both in the West and in Bulgaria, as some-

thing insignificant. In England, hundreds of Pakistani men were exposed for abducting and turning underage girls, mainly from poorer English families, into sex slaves. The serial crimes of these gangs were personally covered up by the then Director of Public Prosecutions, Starmer, who was rewarded by becoming Prime Minister of the United Kingdom. The crimes were covered up by the police, prosecution, and courts.

In Germany, just two years after Merkel's generous invitation to migrants to migrate to Germany, there were mass rapes, sexual assaults, and theft of more than a thousand German women precisely on New Year's Eve 2015-2016, beneath the majestic silhouette of Cologne Cathedral—a symbol of European culture and art. "This is what we do in front of your cathedrals," the hundreds of migrants seemed to be saying on that festive night. More than 561 complaints of sexual assault were filed, but this did not lead to adequate punishment. On the contrary, the mayor of Cologne called on women not to dress provocatively and, in principle, not to walk around their own city. They were to hide at home on New Year's Eve, so that those refugees from the Middle East who had suffered under the weight of a harsh life and wars could go our freely. Ironically, of the roughly fifty suspects, most were not refugees from Syria but from Morocco and Algeria, where there were no wars at all.

In Great Britain, the situation is tragic for the country's native population. Muhammad, not John, is now the most popular name given to newborn boys.

The current Home Secretary, Shabana Mahmood, is from Pakistan. In a 2025 speech, she directly threatened anyone who advocated some form of patriotism, which she calls "ethnonationalism," that they "would be stopped." She is also known for taking part in a

petition against the extradition of a migrant from Jamaica who had been unequivocally implicated in rape. Notice—against extradition; there was not even a question here of a criminal conviction.

With such visible lobbying by political authorities for more and more illegal migrants, who openly refuse even the slightest form of integration into the society that receives them, there is no need to ask whether external global forces are pushing Western Europe toward ritual suicide through waves of migrants who feel immune from punishment when committing crimes.

The absurdity has reached the point where academic circles are wondering how to justify criminals from another culture. This is how, for example, Susanne Schröter, an expert on Islam at a research center within an institute of Islamic studies in Frankfurt, explains it: she says that the family environment in which boys in Islamic families grow up teaches them that violence is something ordinary and permissible. And they applied what they had learned beneath the shadow of Cologne Cathedral.

Interestingly, if some of these boys had grown up in cannibalistic families, would they likewise have the right to apply what they had learned in Cologne, Frankfurt, and other pleasant places?

The result of this directed policy of erasing Europe is statistically clear: today, 20% of Germany's population is of foreign origin, while 30% of young people have at least one parent of such origin. In London, as early as 2008, according to official data, 40% of the population was of an ethnic origin foreign to England. Now it is 2026, and this percentage has certainly risen above 60%.

According to data from the French statistics office INSEE, 10% of France's population was born outside the country. Around 2 million

migrants from Algeria, Morocco, Tunisia, Mali, and Senegal live in Paris. These are not countries in the Middle East where war is being waged. These are not "refugees," as the NGOs that are indeed well-funded and actively working for a policy encouraging illegal migration and justifying every crime committed by them would like to portray it.

Very well, the opponent of the thesis of directed influence in defense of illegal migration will ask: if someone is doing this, why are they doing it, and what is their goal?

And what is American President Trump seeking today by constantly blackmailing Europe and placing it in a humiliating economic, military, and geopolitical position? This is not Donald Trump's personal whim; it is a deliberate policy of the supranational financial circles that created the prototype of the European Union in 1957. They no longer need it. It has served its purpose.

This global elite has the mentality of a predator. It is always looking for new victims to feed upon. The colonial enslavement of dozens of countries in Asia and Africa built the "greatness" of England, France, Spain, the Netherlands, and America. This "greatness" was achieved through the slave labor of Africans, the trade in human beings as commodities, genocide against tribes and peoples, and the brutal plundering of entire states and peoples for centuries.

After the fall of the Berlin Wall, the predator's feeding ground became the former socialist countries, led by Russia under the rule of the inadequate Yeltsin. The stripping of this part of the world is coming to an end, and there, too, an awareness is emerging that the United States, for example, is not a torch of democracy but a global

parasite that we all feed, while it maintains its status as a tick through 800 military bases around the world.

Today, huge countries in the East, Latin America, Africa, and Eastern Europe understand that only through emancipation from the false torch of democracy can they survive and develop. And Western Europe is the last "feast" of the global predator-parasite. Its deliberate weakening, economic enslavement, and collapse are already visible even to the most inattentive observers.

But did Europe itself not pave the road to its own downfall? Did it not open the door to its own destruction through its opposition to God in the 18th, 19th, 20th, and 21st centuries? To reject God, to actively fight against Christianity—as in the project for the European Constitution by Giscard d'Estaing and the Treaty of Lisbon—and to give way to aggressive and radical Islamists cannot remain without consequences.

Let us remember that Europeans ceased to call their civilization "Christian" as early as the beginning of the 18th century—in 1713, with the Treaty of Utrecht. Since then, what we today call Europe and point to as a model has become an amorphous, decaying, aging figure that has already swallowed an overdose of sleeping pills and is awaiting its lethal end.

The comforting thing after these reflections is that we are speaking only about the western part of the western peninsula of the continent of Eurasia. We must not forget this for a single moment. Nor should we forget the positive fact that Bulgaria is not in this part. That is precisely why I expect a wave of migration toward our coun-

try in the coming years. But not from Africa and Asia! From Western Europe—from French, German, and English people who will seek refuge in a normal country not conquered by neo-barbarians.

And that country is Bulgaria—the oldest in Europe, the only one to have preserved its name for dozens of centuries, and a country that has made an irreplaceable contribution to Christian culture.

When the wave of Euro-migrants heads toward us, the unfinished Tower of Babel of the European Parliament in Strasbourg will already have been taken over by illegally settled newcomers who will sell cheap drugs from its entrances. And this will serve as punishment for the Europeans who never stopped building their Tower of Babel and followed their proud defiance of God for centuries.

Let us prepare for this future!

MASS MIGRATION AS A DELIBERATELY ORCHESTRATED PROCESS

Yavor Kostov

A few years ago, I had the opportunity to visit two remarkable French cities—Paris and Lille. When the Iron Curtain divided the Old Continent and we, who had found ourselves on its eastern side, had no opportunity to travel abroad, Western Europe captured my imagination as a place that embodied much of what one could dream of. I saw the free world as a magnificent geographical space bathed in light, where the dignity of the individual, the beauty of human relationships, and cleanliness and order in every sphere of public life were the natural state of things.

The years, however, passed by, the Iron Curtain fell, and gradually I began to sober up from the intoxication of my youthful utopian ideas. Walking through the streets of Paris and Lille only reinforced the disappointment that I had already begun to feel. The architecture of these cities continued to testify to the former cultural significance of Western civilization, but at street level, an entirely different picture emerged. What I encountered was inconceivably dirty streets, a vague sense of lack of security, and a vast multitude of people who obviously belonged somewhere else, yet whose behavior demonstrated that they had found a new home and were firmly

determined to shape it according to their own tastes and in accordance with their own traditions.

It was difficult for me to believe, but I felt a sense of satisfaction that I had been born to the east of the line once marked by the Iron Curtain. Unfortunately, that satisfaction proved to be highly deceptive. Today, the area around the Central Market Hall in Sofia, for example, strongly resembles the French street scene mentioned earlier. It turns out that the flow of migration is already reaching our own homeland as well, and its intensity is noticeably increasing. Of course, it can't be compared to a flood yet, but the process is evident enough to trigger one's instinct for self-preservation.

The Questions

The phenomenon of the relocation of enormous groups of people is not a historical novelty. Earlier periods in the course of human civilization have witnessed the migration of clans, tribes, and nations from one place to another in search of security, livelihood, and territory suitable for habitation. Military, economic, and natural crises are usually a powerful catalyst for such processes, and it appears that this will remain true until the end of time.

However, in the search for an answer to the causes leading to the phenomenon of "mass migration," several particularly important questions arise. Although they probably cannot be answered with certainty, they nevertheless ought to be asked in the interest of common sense. These are the following questions: Is this process in every case a spontaneous action prompted by severe external circumstances, or is it sometimes the result of deliberate orchestration? And if it is a deliberately orchestrated process, who is responsible for causing it? Pointing a finger at a particular individual,

group, or political entity would probably entail the risk of being accused of spreading conspiracy theories. Yet remaining silent out of a lack of courage to consider the possibility that the migration process is deliberate would, on the other hand, be evidence of the submissiveness characteristic of someone with a slave mentality.

So, how can we determine whether a massive wave of migration is ultimately the result of deliberate action? The answer to this question is not easy and can hardly be definitive without indisputable evidence. Nevertheless, if we identify the effects of such a phenomenon and determine who benefits from it, the possibility of deliberate intervention deserves serious consideration. A fundamental principle in the investigation of any crime is that whoever benefits from a particular act has a motive for committing it, and therefore the attention of investigators should be directed toward that person as a likely perpetrator. Such a person becomes the principal suspect. There is no criminal act without a motive, and in most cases the motives are quite ordinary—money, power, revenge, and so forth.

With regard to mass migration, the greatest benefit comes to whoever ultimately profits from the creation of public disorder—the one who gains from establishing an environment in which chaos prevails. For chaos creates opportunities. It creates an urgent need to restore order and, consequently, the need to place one's trust in someone who offers a way out of the crisis. Someone to whom one may even entrust one's most precious possessions—such as freedom and independence, for example. For it turns out that, in the midst of a total migration crisis, what is at stake for most citizens is freedom or security. Therefore, whoever orchestrates the crisis acquires power. Enormous power. Power that would enable them to impose their will. Following this line of reasoning, and applying

the logic used in criminal investigations, is it not entirely reasonable to fear that the one who resolves the problem of mass migration and the one who creates it may, in fact, turn out to have the very same identity?

The Example from History

If we seek evidence as to whether a migration process can be deliberately directed by a particular group of people, we must acknowledge that this is not a conspiracy theory devoid of logic, because such a phenomenon has already occurred in human history. The most obvious, recent example—one that continues to bear bitter fruit—is the movement known as "Zionism." The scope of the present work does not permit a comprehensive examination of this movement, but a brief overview will be useful in shedding light on the subject under discussion, helping us not only to recognize similarities with the current migration crisis but also to speculate as to who may be behind its provocation.

Generally speaking, Zionism is an organized movement aimed at "the establishment of a National Home for the Jewish people in Palestine—Hebrew: *Eretz Yisrael* (the Land of Israel)." Although Zionism began to spread more openly during the nineteenth century in Eastern and Central Europe, it is, in fact, the continuation of a very old Jewish national attachment to Palestine, dating back to the Middle Ages.[1] In the case of this movement, the motive for the relocation of a vast group of people was not merely the creation of chaos, but also the fulfillment of a longing deeply woven into the national identity of the migrating people.

[1] Nikolov, Nikola. *The Secret Protocols*, Sofia, 1993, p. 15.

For this objective to be achieved, however, enormous ideological and financial resources had to be mobilized. Naturally, everything began with the shaping of this idea. Here lies the historical role of the journalist Theodor Herzl, who laid the foundations and gave form to the political movement of Zionism. "In August 1897, the First Zionist Congress was held in Basel, Switzerland. The first constitution of the Zionist movement was drafted. Its principal objective was for the Jews scattered throughout the world to establish their own state in Palestine, secured and protected by their own—Jewish—public laws." [2]

Zionist aspirations received powerful political legitimacy when, through the Balfour Declaration of November 2, 1917, Great Britain gave its approval for the establishment of a national home for the Jewish people in Palestine, thereby changing the Middle East forever. The Declaration, consisting of only sixty-seven words, appears balanced at first glance. However, because it offered no clear guarantees for the Arab population and failed to define the specific boundaries of the future "national home," it predetermined the beginning of one of the bloodiest conflicts in modern human history. [3]

For the coveted Zionist aspiration to be realized, it was also necessary to mobilize enormous financial resources. It turned out that such monetary and material support was not an insurmountable problem because, as is well known, the financial capabilities of

[2] *Ibid.*, p. 16.

[3] November 2: How 67 Words Changed the Middle East Forever, November 2, 2025. https://www.vesti.bg/lyubopitno/2-noemvri-kak-67-dumi-promeniat-blizkiia-iz-tok-zavinagi-6242581

wealthy families from this ethnic group were immense. At that time, banking on a global scale was almost entirely in their hands. With such seemingly boundless resources, the prerequisites for a successful undertaking were in place. Ideology, political power, and capital were brought together to set in motion a mass migration toward the lands of Palestine, and behind this undertaking, as we can see, stood organized forces directing the enterprise.

In carrying out this undertaking, however, besides the many smaller difficulties, one particularly serious problem had to be resolved. The lands intended for settlement were not uninhabited territories. For millennia, they had been inhabited by people of various ethnicities and religions who had lived together in relative peace and harmony prior to the beginning of the migration wave.

The initial attempts to encourage Jewish settlement in the lands of Palestine did not proceed at the pace desired by Zionist activists. There were not many people willing to begin building their lives anew in an unfamiliar, uncertain, and perhaps even hostile environment. The majority of the prospective migrants had already established themselves in European countries, and although they sometimes encountered various forms of negative treatment, in most cases they enjoyed peaceful lives in which their basic human needs were adequately met.

In his book *Two Hundred Years Together*, which presents the dynamics of the two-century-long coexistence between Russians and Jews, the distinguished Russian dissident Alexander Solzhenitsyn points to another significant reason why part of the Jewish community was reluctant to change its place of residence. Revealing that, in Russia, a large proportion of the advocates and supporters of the socialist ideas that were gaining alarming momentum were, in fact,

representatives of this same ethnic group, Solzhenitsyn states the following: "…why emigrate? What would be the point, when the Jewish proletariat must struggle for socialism shoulder to shoulder with the working class of all countries (...), which would automatically solve the Jewish question everywhere?" [4] In other words, if socialism were to triumph on a global scale, the problem of the Jews' lack of a homeland would be fundamentally resolved—the entire world would become their home, considering that they were the hidden exporters of the plans for Jewish global domination embedded within socialist ideology.

Put differently, the conflict that emerged between socialist Jews and Zionist Jews consisted in the difference between their respective visions of how to achieve the objective deeply rooted in the culture of their ethnic group. The former sought global control through the conquest of the entire world, while the latter desired a land from which they could achieve global control over the world.

During the Second World War, and in the several years that followed, the process of migration to the Middle East intensified significantly, culminating in the establishment of a Jewish state in 1948. Throughout this process, the radically different views of the events held by the direct participants became evident. While the Jews identified themselves as refugees in the land of Palestine, the Palestinians themselves, along with the Arabs in the neighboring countries, perceived them as aggressors. And how could it be otherwise, when someone comes onto your territory initially as a guest, but gradually changes both his position and his behavior and begins to force you to leave your home under the pretext that your property

[4] Alexandr Solzhenitsyn. Two Hundred Years Together, The Incorrect Library, 2017. p. 194.

belongs to him because it is part of the inheritance which he is rightfully entitled to?

The seemingly complex subject of the Zionist movement is explained in a particularly accessible manner by Darryl Cooper in his historical podcast *Martyr Made*. In the series *Fear & Loathing in the New Jerusalem*,[5] Mr. Cooper presents, in an exceptionally compelling way, not only the ideological, religious, political, and cultural attitudes of the parties involved in this orchestrated migration process; not only does he shine a spotlight on numerous events accompanying the realization of Zionist objectives that are largely unknown to the general public; not only does he paint a detailed picture of the cultural atmosphere and the leading figures of the era, but he also presents, in an authentic manner, the personal experiences of the participants on both sides of this bitter confrontation. When one "steps into the shoes" of the actual participants in this conflict, full with contradictions, one comes to understand that behind news reports, academic analyses, or impersonal statistical data there are, in reality, human lives and human tragedies. This perspective is necessary because it demands a moral response on our part, leading to a deeper understanding of the true nature of the problem.

On the Right of Ownership

Perhaps this is the appropriate moment to make a brief digression by raising a few more questions directly related to the subject, the first of which is: who, ultimately, has the right of ownership over a

[5] Darryl Cooper. Martyr Made, Fear & Loathing in the New Jerusalem, pt. 1 Jun 24, 2024. https://www.youtube.com/watch?v=k-tAltAGMIg&list=PLKv2oZ-ZiOAKV4EBTQ56PNqNcURLwgYK2A&index=35.

particular piece of land? For it is clear to anyone concerned with the issue of mass migration that confrontation arising from the encounter of different civilizations is unavoidable, especially when conflicting claims of ownership exist.

When European settlers in North America, for example, set foot on the territory of the indigenous Indian tribes, what occurred was that the more civilized group displaced or assimilated the more primitive one. This was not because the indigenous people lacked a concept of ownership but rather, because in this case, right was on the side of the stronger, the more educated, the better prepared, and the more technologically advanced. In the case of the Zionist movement, on the other hand, one ethnic group considers itself to possess a legally justified right to rule the land on which other people have lived for millennia, because this is its understanding, based primarily on its religious beliefs.

What, however, is the logic behind the current large-scale migration from Africa and the Middle East into countries with great cultural achievements? And ultimately, who has the right to inhabit a particular land? What is the criterion for determining ownership of a given territory? The past? Strength? Civilization? The religious beliefs of a particular ethnic group? A subjective perception of the concept of "justice"...? And is harmonious coexistence even possible when there are fundamentally conflicting perceptions of the right of ownership?

These are important questions, and as we have already made clear, we can answer them only if we first acknowledge that common sense itself compels us to ask them. Let us now, however, return to the main focus of the present work.

The Possible Motive and the Probable Perpetrator

Earlier, we mentioned that whoever benefits from a particular act has a motive for carrying it out and should therefore be investigated more thoroughly. In this sense, and in the context of the historical example discussed above concerning the directed migration of an entire ethnic group, is it possible that the organizers and executors of the Zionist project are behind the migration wave that today is moving in the opposite direction and is flooding Western Europe, causing cultural decline and social disorder? Naturally, the direct participants in the events of the late nineteenth and the first half of the twentieth century have long since passed away because of the transitory nature of human life, but the ideas that motivate their successors appear to remain the same. There is still no conclusive evidence supporting such a thesis, but there is circumstantial evidence, which means that we not only cannot dismiss it, but also ought not to do so. The Zionist project, backed by ideological, political, and financial forces, culminated in the establishment of the State of Israel, yet it continues to develop with the intention of achieving total influence for the Jewish lobby both in the Middle East and on a global scale. The influence of the Jewish state and the benefits it derives from that influence in both the foreign and domestic policy of the United States constitute only one of many indications that this ideological entity operates on a far greater scale than we can imagine.

The good news is that an increasing number of people are beginning to recognize this reality. Several independent journalists have made an enormous contribution to analyzing and exposing the circumstantial evidence pointing toward the aforementioned perpetrator. Their voices are being heard ever more widely and are becoming increasingly influential because the truth cannot be silenced. One

of these journalists is Tucker Carlson. Through his media platforms, he has consistently warned of the danger of global control exercised by precisely those forces that are invisible to the naked eye, forces that may also be identified as the architects of the contemporary migration process we've discussed.

In recent months, a particular excerpt from Mr. Carlson's program has attracted widespread attention, in which he articulated something that many people recognize but have thus far lacked the courage to express publicly. The journalist's claim is that the weakening of Europe has long been an objective of Israel and that the migration waves toward Europe are the result of several wars in the Middle East that were provoked in the interest of the state established in 1948.

In this episode, Tucker Carlson states: "The destruction of Europe has always been an Israeli goal. They're still mad about Rome in 70 A.D.," drawing a connection with the destruction of the Second Temple by the Roman legions.[6] Is such an opinion completely foolish, or do these words contain an unembellished, though unpopular, truth? Those familiar with Mr. Carlson's in-depth commentary know that he does not speak carelessly. By illuminating cultural, socio-political, religious, and other issues through the prism of his Christian faith, Mr. Carlson, in effect, serves as a messenger, exposing the misconceptions from which the official narrative surrounding matters of public importance is woven. As for the truthfulness of the above statement—in which he identifies not only the alleged perpetrator of the migration crisis but also revenge as its principal motive—it should be acknowledged that, considering the

[6] Tucker Carlson, Destroying Europe has always been an Israeli goal, Jun 22, 2026. https://www.youtube.com/watch?v=QwJYfJ93qo8.

cultural characteristics (the shared values, behaviors, and practices) of the ideologues of Zionism, such an idea cannot be regarded as entirely devoid of logic.

Conclusion: Subjective Opinions and Objective Truth

So far, we have raised many questions that obviously remain unanswered. The subject of migration and the possibility that the relocation of vast numbers of people may be intentionally directed is sufficiently complex and burdened with perceptions that are often contradictory. This is entirely normal. We should realize, however, that subjective opinions will ultimately give way to objective truth. That is precisely why the wisest thing each of us can do is to turn to its Source—the Bible. In this way, every question we have can receive its correct answer, at the proper time, and provided we seek it sincerely. And that answer will possess a value that transcends the limitations of time.

The Scriptures contain a considerable amount of information related to the deliberate settlement of peoples. In the Old Testament, the Book of Exodus presents in detail a forty-year migration campaign. Our attention, however, is directed to the New Testament, because we live in the New Testament period of human history. And in the seventeenth chapter of the Book of Acts, while in Athens, the Apostle Paul declares to his listeners the following truth concerning the Creator's will regarding the places where the nations dwell:

> From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. God did

> this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.[7]

In other words, the Apostle emphasizes that the primary reason for God to provide blessing for people to be born at a particular time and to inhabit a particular place—whether by birth or as the result of migration—is so that they might come to know Him. The will of the Creator of all things visible and invisible has nothing in common with the hidden intentions of those forces that seek to provoke chaos in order to acquire governing power by which they may control people. His will extends far beyond political calculations, ethnic self-identification, or the personal desire for a peaceful and orderly life. The Creator's will is for every person, from every nation upon the face of the whole earth, to have the opportunity to know the truth concerning the death and resurrection of God's Son, Jesus Christ. Regardless of the historical or geographical context, this is the eternally valid and ultimately significant perspective that provides an answer to every unanswered question.

[7] Bible, Acts of the Apostles, chapter 17, verses 26–27.

IS MASS MIGRATION A COINCIDENCE, NECESSITY OR DELIBERATE PROJECT?

A Christian Response to One of the Greatest Challenges of our Time

Michal Semín

For a decade and more, Europeans have been told that the question in the title of this essay is illegitimate. Mass migration, we are assured, simply happens — like weather, like tides. It is a natural phenomenon, driven by war and poverty, and the only morally serious response is to accommodate it.

The Question We Are Not Allowed to Ask

Anyone who asks why it is happening on this scale, who benefits from it, and whether it must continue, is dismissed as an extremist and a xenophobe. And when the critic is a Christian, a peculiar weapon is turned against him: the Gospel itself. Was not Christ a refugee in Egypt? Did He not command us to welcome the stranger? Is not opposition to open borders, therefore, an opposition to Christ?

This essay is written in the conviction that the question must be asked, and that the Christian faith demands it. Charity that refuses to think is not charity but irrational sentimentality, and sentimentality in the hands of power easily becomes an instrument of manipulation. I will argue three things. First, that the universal Christian message of love of neighbour does not oblige states to open their borders to everyone, least of all to those who cross them illegally; this is the constant teaching of Scripture and sacred Tradition. Second, that the migration wave reshaping Europe is neither a coincidence nor a necessity, but the result of identifiable decisions, legal architectures, and interests — a project, at the very least in its cumulative effect, and by the testimony of many sober observers, initiated intentionally by globalists. Third, that Christian solidarity was hijacked to serve this project, and that its promised endpoint is not a flourishing of cultures but a multicultural dystopia of uprooted masses — people torn from their homelands and dumped into societies that are themselves being dissolved, to the profit of those who wish to rule over a humanity without roots, without memory, and without God.

The stakes could hardly be higher.

Love of Neighbour and the Order of Charity

Let us begin with the Gospel. Christ's command to love our neighbour as ourselves is universal and admits no exceptions. Every human being — the Syrian, the Eritrean, the Afghan — bears the image of God and is destined for eternal beatitude. Whoever hates the migrant, whoever wishes him harm or treats him as less than human, has departed from Christ, whatever flag he wraps himself in.

But universal love does not necessitate identical treatment. Here the modern sentimentalist and the classical Christian part ways. The most reliable guide to traditional Christian thinking on this subject is St. Thomas Aquinas's reflection on the *ordo caritatis*, the order of charity (Summa Theologiae II-II, q. 26). Love flows from God as its first principle, and the loves we owe to creatures are ordered according to their relation to God and to ourselves. We must wish the same ultimate good — eternal blessedness — to all men equally. But in the acts and expressions of love, it is not only natural but rational that we do not love all equally, because not all stand in the same relation to us (II-II, q. 26, a. 6). Nature itself demands that a man love his wife, his children, and his parents more than strangers. Aquinas distinguishes the bonds that bind us — of blood, which unite the family; of the spirit, which unite believers; and the civic bonds, which unite fellow citizens of a nation — and from these follows a hierarchy of duties: "we ought to be more beneficent to those who are more closely united to us" (II-II, q. 31, a. 3).

Aquinas is not an innovator. He cites St. Augustine: since you cannot do good to all, you are to pay special regard to those who, by the accidents of time, place, or circumstance, are brought into closer connection with you. Behind Augustine stands Scripture itself, which places the honour due to parents at the heart of the Decalogue and punishes its violation with the utmost severity (Lev 20:9). St. Paul is even more blunt: "But if any man have not care of his own and especially of those of his house, he hath denied the faith and is worse than an infidel“(1 Tim 5:8). Aquinas even draws the corollary the modern egalitarian cannot: because love is ordered, its violations are ordered too — he who sins against the love owed to certain neighbours sins more gravely than he who sins against the

love owed to others (II-II, q. 26, a. 6, s.c.).[8] The father who abandons his own children in order to care for strangers has not fulfilled his duty; he has betrayed it.

Pius XII taught the same doctrine at the most dramatic possible moment. His encyclical *Summi Pontificatus* (On the Unity of the Human Race) appeared in October 1939. He affirmed that the awareness of fraternal and universal bonds which Christian teaching awakens in souls does not destroy love for one's own country, nor forbid us to labour for its greater good and defend its rightfully acquired possessions. Note what this means: the very encyclical that proclaims the unity of the human race — the favourite phrase of every borderless ideologue — grounds that unity in an order of love that begins at home. Universal fraternity and particular patriotism are not rivals: the second is the school of the first.

The comparison of the ruler to a father is not my metaphor but Aquinas's own: in *De regimine principum* he likens the duties of the prince to those of the head of a household.[9] And no responsible father is obliged to admit into his home every needy person without regard for the safety of his own family. Under certain circumstances, to do so would itself be a failure of his paternal duty. A statesman is a father writ large: he holds the common good of a particular people in trust, and he has no right to give away what is

[8] In Latin, *sed contra* means "on the other hand." Editor's note.

[9] *De regimine principum* means "On the Government of Princes" or "On the Power of Princes" in Latin. This work is traditionally associated with Thomas Aquinas, although he was only its partial author: Thomas Aquinas wrote Book I and part of Book II. He died before completing it in 1274. The remaining part was completed by his student Ptolemy of Lucca. The treatise belongs to the medieval genre known as "mirrors for princes"—books written to guide rulers on how to govern wisely and justly. (Editor's note.)

not his — the security, the peace, the inheritance, the future of his own nation. Personal charity may be heroic and boundless. A Christian may sell all he has and give it to the poor. Political charity is of a different kind, because the statesman disposes not of his own goods but of the goods of others. This is a crucial distinction: the virtue governing the individual soul's generosity is charity; the virtue governing the ruler's decisions about borders is prudence in the service of the common good. To make them identical is not piety, but an error with serious civilisational consequences.

St. Thomas on Immigrants: A Doctrine, Not an Improvisation

Relations with foreigners, Thomas observes, are of two kinds, peaceful and hostile, and the Law contained fitting precepts for both. Two principles emerge at once that the modern discourse suppresses. First, not all arrivals are the same. A nation has the right to distinguish between them, to welcome those who come in peace and to refuse those who come as enemies, criminals, or agents of harm. Second, the whole matter is governed by law. The state has not merely the right but the duty to regulate entry and enforce its regulations. There is no trace in the tradition of the idea that the mere fact of arrival creates a right of residence.

Within peaceful relations, Thomas distinguishes three categories: travellers passing through; newcomers residing for a time; and those who wish to be admitted fully into the community of the nation. Toward the first two, the law commands kindness without ambiguity: "Thou shalt not molest a stranger, nor afflict him" (Ex 22:21). The foreigner must be treated with the love, respect, and courtesy owed to every human being of good will — a point today's restrictionists must hear as clearly as today's open-borders enthusiasts must hear what follows.

The third category is decisive. Admission to full membership of the people was not immediate. Following Aristotle, Thomas notes that some nations admitted foreigners to citizenship only after two or three generations, and he approves the reason: if strangers were allowed to meddle in the affairs of the nation as soon as they settled, many dangers might follow, "since the foreigners, not yet having the common good firmly at heart, might attempt something hurtful to the people." Culturally close peoples — the Egyptians and Edomites — were admitted in the third generation; peoples hostile to Israel, the Ammonites and Moabites, never. Yet the rule was not rigid: an individual of exceptional virtue, like Achior in the Book of Judith, could be granted an exception — case by case, always with a view to the common good.

To the Thomistic texts we can add some basic principles of Christian social teaching. Leo XIII writes in *Rerum Novarum* (1891) that concern for the common good is to be not merely the supreme law of government but its very meaning and purpose.[10] Rulers, whatever the form of the regime, are bound to give priority to the welfare of the society entrusted to them — it would be a perversion of their office to pursue the good of outsiders at the expense of their own nation. This is not chauvinism, but responsible trusteeship.

The conclusions are obvious. Two things must govern any immigration policy worthy of the name: the unity of the nation and the

[10] *Rerum Novarum* is a landmark papal encyclical issued by Pope Leo XIII on 15 May 1891. Its title means “Of New Things” (literally, “On New Things”) and refers to the social and economic changes brought about by the Industrial Revolution. It is widely regarded as a foundation of modern Catholic social teaching. (Editor’s note.)

common good. The purpose of immigration is integration, not disintegration and not segregation. The immigrant who joins a nation joins, in the long run, a wide family — he is not a shareholder in a joint-stock company pursuing short-term advantage. And immigration must never be of such scale or character that it overwhelms the receiving nation, for then it defeats the very common good that alone justifies it. Measured against this doctrine, the post-2015 EU regime — mass admission of culturally distant populations, instant welfare, citizenship on an administrative timetable, and anathemas against anyone who mentions the common good of the natives — is not a development of Christian teaching, but its fundamental inversion.

The Constant Teaching of the Church

Nor is this merely an opinion of medieval scholastics or pre-conciliar popes. The *Catechism of the Catholic Church* (1993), in paragraph 2241, teaches both truths in balance. Yes, the more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of security and livelihood. But the same paragraph states that political authorities, for the sake of the common good for which they are responsible, may make the exercise of the right to immigrate subject to various juridical conditions. The immigrant, the Catechism says plainly, is obliged to respect with gratitude the material and spiritual heritage of the country that receives him, to obey its laws, and to assist in carrying civic burdens. Every clause of that sentence rebukes the ideology of unconditional entitlement — and a fortiori entry in open defiance of the law. Pius

XII's *Exsul Familia* (1952),[11] often invoked as the charter of Catholic pro-migration teaching, presupposes the same order: pastoral care of migrants within a framework in which sovereign states regulate migration according to the common good. And John Paul II added a principle the migration lobby never quotes: the right not to emigrate — the right of every man to live in dignity in his own homeland, which imposes on the international community the duty to make that possible, not to organise the evacuation of the global South into Europe.

The question of illegality deserves a word of its own, because it is habitually obscured. To cross a border illegally is not a morally neutral act that bureaucrats rudely criminalise. It is a violation of a just law — and the Church has never taught that just laws bind everyone except the sympathetic. Romans 13 commands obedience to legitimate authority. A state that rewards illegal entry with residence, welfare, and eventual citizenship does three unjust things at once: it wrongs its own citizens, whose law is nullified; it wrongs the legal applicant,[12] whose patience is made ridiculous; and it

[11] *Exsul Familia* ("The Family in Exile") is an apostolic constitution issued by Pope Pius XII on 1 August 1952. It is considered a foundational modern Catholic document on pastoral care for and the rights of migrants, refugees, displaced persons, and seafarers. The title refers to the Holy Family—Jesus, Mary, and Joseph—who fled to Egypt to escape the persecution of Herod the Great. The Holy Family is presented as a model and patron for all those forced to leave their homes. Historically, Exsul Familia was written in the aftermath of the Second World War, when Europe and other parts of the world were dealing with millions of refugees, displaced persons, prisoners of war, and migrants. The Church sought to respond to this unprecedented humanitarian crisis by clarifying both its pastoral responsibilities and the rights of those on the move. (Editor's note.)

[12] This refers to the applicant for residence status, a foreign national who complies with the law. (Editor's note.)

wrongs the migrants themselves, whom it incentivises to hand their savings and their lives to smuggling mafias. Compassion that functions as the business model of organised crime should stop calling itself compassion.

The Distortion of the Gospel

Why, then, do so many Christians — including men in mitres — preach the opposite? Because a substitution has taken place. Cardinal Robert Sarah, who cannot be, as a Guinean, accused of European chauvinism, named it without euphemism: to use the Word of God to promote mass migration is a false exegesis, a distortion of the Gospel. "This immigration," he warned, "is a new form of slavery[13]" — a betrayal of Africa and the Middle East, which are stripped of their wealth, their development potential, their intellectual capacities, their young men. The Gospel commands us to love the stranger; it nowhere commands us to organise the depopulation of his homeland for the benefit of European employers.

What has replaced the Gospel is an ideology that borrows its vocabulary. In its Christian meaning, solidarity is a virtue of persons: concrete, costly, ordered by the *ordo caritatis*.[14] In its political meaning, it is a mechanism of states: abstract, compulsory, ordered by regulation. The EU's Migration Pact even enshrines the phrase "mandatory solidarity" — an expression to make the Fathers of the

[13] Adam Shaw. Catholic cardinal calls mass migration ‘a new form of slavery,’ says Bible shouldn’t be used to promote it. Fox News, Apirl 4, 2019. https://www.foxnews.com/world/catholic-cardinal-calls-mass-migration-a-new-form-of-slavery-says-bible-shouldnt-be-used-to-justify-it. Lat access: Aug. 4, 2026 h.

[14] The rightly ordered love, in Latin. (Editor’s note.)

Church laugh or weep, since solidarity that is mandatory is not solidarity at all, but merely coercion wearing charity's clothes.

The mechanism of the substitution is moral blackmail. The believer is told: Christ identified Himself with the stranger (Mt 25), therefore whatever policy admits more strangers is more Christian, therefore borders are sin. The first premise is true, everything after the semicolons is ideology. *Matthew 25* addresses persons, not interior ministries. It commands me to feed the hungry man before me, not to demand that my neighbour's daughter share her city with whomever the smugglers deliver. The Good Samaritan bound the victim's wounds, took him to an inn, and paid the innkeeper, he did not move him permanently into someone else's house and make the city or the parish pay for it. This false exegesis is not innocent. Christians who preach borders-as-sin provide moral air cover for policies no electorate ever voted for. Meanwhile, as Bishop Athanasius Schneider observed[15], the same establishment that weaponizes Christian mercy for open borders shows no comparable mercy toward the persecuted Christians of the Middle East. The selectivity is telling. When solidarity always points in one direction — the direction that dissolves the historic nations of Europe — one is entitled to suspect that the operative motive is not solidarity but something else.

Coincidence? The Myth of Spontaneous Migration

Is mass migration, then, simply a coincidence — the spontaneous sum of individual misfortunes? No serious observer can maintain

[15] Lorenza Formicola. Schneider: 'Mass immigration is a plan to Islamise Europe.' New Daily Compass, 23.08.2025. https://new-dailycompass.com/en/schneider-mass-immigration-is-a-plan-to-islamise-europe. Last access: Aug. 5, 2026.

this after looking at the logistics. Spontaneous phenomena do not have price lists. The journey from West Africa or the Hindu Kush to the German welfare office costs thousands of euros, paid to professional smuggling networks that — as the Czech analyst Robert Kotzian documents in his interviews for Rádio Universum[16] — advertise openly on social media and evidently do not fear European law enforcement. Spontaneous phenomena do not enjoy a standing fleet of NGO vessels shuttling between the Libyan coast and European ports, nor an industry of activist lawyers representing arrivals against the receiving states, nor a legal doctrine grown, in Kotzian's words, to such monstrous proportions that deportation has become practically impossible — only about one in ten migrants ordered to leave is actually returned.

Nor is the demographic composition what the humanitarian narrative predicts. Genuine refugee flight looks like the Ukrainian exodus of 2022: women, children, the old, fleeing to the nearest safe country and largely returning when they can. The Mediterranean and Balkan flows are dominated by young men of military age who have crossed multiple safe countries to reach the welfare systems of north-western Europe. One may sympathise with each of them as a man — the *ordo caritatis* obliges us to — while stating the obvious: this is not weather. It is traffic, and traffic has organisers, financiers, and beneficiaries. Coincidence is excluded. What remains is necessity or design.

[16] Robert Kotzian. Klidně plaťme pokutu milion eur denně, hlavně ale buďme bez nelegální migrace. Radio Universum, 3.3.2026. https://www.radiouniversum.cz/kotzian-robert-3d-klidne-platme-pokutu-milion-eur-denne-hlavne-ale-budme-bez-nelegalni-migrace/. Last access: Aug. 5, 2026.

Necessity? The Economic Alibi

The respectable hypothesis, favoured by ministries and employers' federations, is that ageing Europe simply needs the workers. Three things must be said. First, even at face value this is not a moral argument but an accounting one, and it treats human beings — European and non-European alike — as fungible units of labour. A people is not a labour pool. It is, as the French public intellectual and politician Éric Zemmour put it[17], echoing Renan, a fabric of customs, memory, heroes, and a shared way of being.[18] You cannot import GDP without importing culture, religion, loyalties, and grievances.

Second, the argument fails even as accounting. Zemmour cites the French figures: of forty million people of working age, only about 65 per cent actually work — against roughly 75 per cent in Germany — while France maintains the most generous welfare system in the world. Family reunification, which he calls the worst political decision of post-war France, converted labour migration into settlement migration. Mass low-skill migration suppresses the wages of the native working class — which is why big business lobbies for it — while its costs in welfare, housing, schooling, and security are socialised. The profits are privatised; the bill is sent to the workers whose wages were undercut. Necessity for whom, exactly?

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[17] Éric Zemmour. Európa je v nebezpečenstve smrti -rozhovor. Christianitas. 6. júna 2019. https://christianitas.sk/europa-je-v-nebezpecenstve-smrti-rozhovor/.

[18] The author most likely means that Zemmour is referring to Ernest Renan (1823–1892), a French historian, philosopher, and public intellectual. In political thought, Renan is best known for his 1882 lecture "What Is a Nation?" (Qu'est-ce qu'une nation?), one of the most influential essays ever written on the nature of national identity. (Editor's note.)

Third, the honest version of the argument gave the game away long ago. The UN Population Division's 2000 report was titled *Replacement Migration: Is It a Solution to Declining and Ageing Populations?* — and its arithmetic of "replacement" ran into the hundreds of millions. The sane conclusion from Europe's demographic winter is to ask why Europeans stopped having children — a question that leads to the sexual revolution, the economic punishment of the family, and the loss of hope that follows the loss of faith — and to adopt pro-natal policies, as Hungary under Orbán has attempted. To choose instead the permanent importation of new populations is not to solve the demographic problem but to dissolve the demos that had it. That is not necessity. That is a preference — someone's preference.

A Deliberate Project? An Open Conspiracy

Let us be careful, as befits a Christian forbidden to bear false witness. The claim is not that a dozen men in a cellar signed a "plan" some decades ago. The claim is more sober and more damning: mass migration into Europe is the object of explicit policy, articulated in public documents, promoted by identifiable institutions, funded by identifiable money, protected by a legal architecture built for the purpose, and continued in full knowledge of its consequences. When a process is designed, financed, legislated, defended, and — when it falters — deliberately restarted, calling it a "project" is not conspiracy theory. It is conspiracy practised in the open.

The documents are not secret. The UN's Replacement Migration report framed the substitution of populations as a policy option and gave it a name. *The Global Compact for Migration* (2018) commits

its signatories to treat mass migration as a permanent, positive phenomenon to be managed and normalised. Peter Sutherland, the UN's special representative for migration and a director of Goldman Sachs, told a British parliamentary committee in 2012 that the EU should do its best to undermine the homogeneity of its member states — his word, on the record. And the European Commission's serial production of frameworks — the 2015 relocation quotas, the 2024 Migration Pact with its "mandatory solidarity," the 2025 Pact for the Mediterranean, the planned "Talent Pool" to channel tens of millions of third-country workers into the Union by 2030 — is not the behaviour of institutions overwhelmed by events. It is the behaviour of institutions organising a flow.

Kotzian's forensic reading of the Migration Pact shows the machinery from inside. The Pact — ten interlocking regulations, an eleventh coming — does not stop illegal migration; it administers it. Its "mandatory solidarity" obliges member states to accept relocated migrants, to pay on the order of €20,000 per rejected relocation, or to fund the system otherwise. Relocation quotas begin at thirty thousand a year and are expandable by crisis regulation. It harmonises asylum systems precisely so that no member state may be stricter than the rest, under the supervisory eye of European agencies and political NGOs. Its function, as Kotzian bluntly summarises, is to spread the consequences of the old member states' failures to Central Europe. His conclusion deserves quoting in spirit: it is better to pay a million euros a day in fines than to accept the permanent, compounding settlement the mechanism is built to deliver — money can be recovered, but a transformed society cannot be untransformed. And to those who protest that the elites could not have known — they knew very well. The failures of integration were documented for decades before 2015. As the historian Raymond Ibrahim put it: time has shown that mass immigration from

profoundly different cultures produces tension and crime. The elites did not revise their decision; they have continued and gone further. At this point it is impossible to believe it is not intentional.

Add the geopolitics of chaos. The wars that generated the great flows — Iraq, Libya, Syria — were not natural disasters but policy, largely Western policy, whose foreseeable effect was to turn the Middle East into an exporter of chaos and of people on the move. Political science even has a term for the coercive engineering of migration against target states, and Turkey's periodic opening of the gates, or Belarus's manufactured crisis on the Polish border, have demonstrated the weapon in action. A Europe that sponsors wars of regime change, welcomes the resulting exodus as a moral duty, builds legal mechanisms to distribute and normalise it, and criminalises domestic objection is not the victim of circumstances. It is their co-author.

Who wills this? The interests are not hidden. Global capital wants cheap, mobile, unorganised labour and consumers without borders; what is good for the movement of goods is declared good for the movement of peoples, and the nation-state is in the way of both. Progressive politics wants new electorates and has noticed how settled immigrant communities vote. The managerial utopia wants what Sutherland said aloud: homogeneous nations are hard to govern from above; uprooted populations are easy to control. And behind these converging interests stands, for some of the project's ideologues, something older and darker: hatred of Christian Europe as such — the one civilisation that placed God above every earthly power and therefore limits every earthly power. Bishop Schneider states it as plainly as a bishop can: the migration is an organised political action aimed at suppressing the Christian identity of Europe.

The Dystopia of the Uprooted

And what does the project promise at its terminus? A culturally diverse, post-national Europe. Its actual product is visible in the banlieues of Paris, in Malmö, in Molenbeek: not a symphony of cultures but an archipelago of estrangements. The native is made a stranger in the neighbourhoods of his grandparents. Zemmour describes the French people driven out of the city centres and suburbs alike, a displacement of which the *gilets jaunes* were one anguished symptom. The newcomer, meanwhile, is not received into a living culture, because the culture into which he was to integrate is itself being dismantled by the same elites who imported him. Multiculturalism does not ask the migrant to become French, Czech or Bulgarian; it asks him not to be anything in particular. The result is not many cultures but none — a population of individuals without inheritance, mediated by the market and managed by the state.

This is why the Christian critique of mass migration is also a defence of the migrant. Cardinal Sarah's charge — that this immigration is a new slavery — is precise. The young African in a European suburb, severed from family and language, neither retaining his own culture nor received into another, has not been welcomed. He has been consumed. And a dystopia of uprooted masses is a governing formula — rootless people do not resist. They have no commons to defend, no ancestors to answer to. The multicultural society, sharing no thick common culture, requires an ever-thicker state to police the frictions between its fragments — hate-speech regimes, censorship, the permanent management of grievance. Aristotle knew, and Aquinas after him, that a polity requires friendship, and friendship requires something in common. Intentional mass migration hinders that.

A Christian Response

What is to be done — by Christians, as Christians? Not hatred, which is forbidden us and which our adversaries pray we will supply. The response must be as ordered as the charity it defends.

First, restore the truth about charity. The *ordo caritatis* is not an embarrassment to be explained away but the Church's realism about love. Charity to the stranger, yes, always, personally, concretely — the Christian who will not feed the migrant in front of him has no standing to write essays like this one. But the corporal works of mercy do not abolish the duties of the statesman, and *Matthew 25* is not a border policy.

Second, defend the legitimacy of the nation. The nation is not an idol — chauvinism that worships nation instead of God sins against the First Commandment — but neither is it an accident to be abolished. The tradition treats the patria as an extension of the family: the object of the virtue of piety, which after God honours parents and homeland. The plurality of peoples appears in Scripture not only under the judgment of Babel but in the promise that all nations — not a dissolved mass — will walk in the light of the Lamb.

Third, demand the rule of law and mean it. Legal migration, chosen by the receiving nation according to its common good, measured against its capacity to integrate, gradual in its grant of membership — this is the authentic Christian model. Illegal migration must be ended, not managed, returns executed, smuggling networks treated as the organised crime they are, the NGO shuttle service defunded, asylum restored to its true meaning as sanctuary from persecution in the nearest safe place.

Fourth, help where help helps. Central Europeans need no lectures on solidarity: the Czech, Slovak, Polish, and Hungarian reception of millions of Ukrainian women and children in 2022 — neighbours, culturally close, genuinely fleeing, largely intending to return — was the *ordo caritatis* in action, and it exposed by contrast everything fraudulent in the Mediterranean spectacle. The same generosity, directed at the persecuted Christians of the Middle East, at development that stays in Africa, at peace instead of intervention, would do more good in a year than the smuggler-and-subsidy system has done in a decade.

Fifth, treat the disease, not just the symptoms. Mass migration fills a vacuum Europeans themselves created. The continent that stopped praying stopped having children; the civilisation that lost the reason for its existence lost the will to defend it. Zemmour is right that the European nations are in danger of death, but the first cause of death is not the migrant; it is the apostasy of the Europeans. The deepest response to the demographic Great Replacement is therefore not political, but spiritual: full churches, full cradles, the restoration of the family, the reconversion of Europe. Borders can buy time, only baptism can buy a future.

THE DYSTOPIAN NOVEL "THE MOSQUE OF NOTRE-DAME DE PARIS": 2026–2048

Atanas Dimitrov

The Islamic Republic of France, 2048. The country has been under Sharia law for over a decade. Marginalized French nationalists, as well as Christians, have been pushed into the ghettos. The radical Islamist regime has altered society beyond recognition. Even the world-famous cathedral "Notre-Dame de Paris" has been renamed and transformed. Minarets rise where once stood a symbol of Christian France, and the magnificent building is now known as the "Al-Franconi" Mosque—a monument to the Islam that has conquered Europe.

How did Islam conquer France? Was it through violent, successive conquests, as history has seen countless times? On the contrary —completely peacefully, democratically, without "a single shot fired," as Muammar Gaddafi predicted more than 20 years ago[19]. It was due to mass migration and

[19] AlJazeera TV, Muammar Gaddafi 2006 - Islam Will Conquer Europe Without Firing a Shot,
DASKALOGIANNIS, YouTube, 16 January 2016,
https://www.youtube.com/watch?v=WCGYKSEsYFM (Access: 6 August 2026).

the Muslim mother, who simply bears more children. While the secular and non-religious Frenchman fragments his vote among various parties due to personal political preferences or ideological convictions (if he exercises his right to vote at all), such a problem does not exist among the Muslim population. Religion is one of the strongest unifying factors for the voting of this segment of the population[20]. Consequently, when Muslims become 20% of the population, a radical Islamist party assumes majority power in the state. Legislative and administrative changes follow one after another. Before the Frenchman can "blink," his state falls under Sharia law.

The secular, modern, and liberalized Frenchman—sometimes voluntarily, sometimes out of fear—immediately accepts Islam and the new social rules to avoid losing his comfort. People's names are changed, women are veiled, and churches are closed. A handful of faithful Christians and "radical" French nationalists remain opposed to the new system and power, against the crescent moon that hangs not only over France but over half of Europe.

Christians hiding in the catacombs and ghettos of Paris learn that the state is preparing a bloody purge of the few remaining "radical" elements of society—that is, them. In a fit of fatal heroism and madness, they decide to prepare a "terrorist act": to storm the Al-Franconi Mosque, seize it, consecrate it with the few remaining Catholic priests, transform it back into a Christian temple, and hold it long enough for a final liturgy to be served. Afterward, the cathedral is to be blown up so that this holy site can never again be desecrated...

[20] Sharan Grewal, The Islamist Advantage: The Religious Infrastructure of Electoral Victory, British Journal of Political Science , Volume 55 (2025), 1 – 25. https://www.cambridge.org/core/journals/british-journal-of-political-science/article/islamist-advantage-the-religious-infrastructure-of-electoral-victory/313C05886A6F144277BEDE42F7EEC4B9 (Access: 6 August 2026).

This is briefly the setting in which Elena Chudinova's novel, titled The Mosque of Notre-Dame de Paris: 2048 (published in 2005), unfolds. The year is not accidental; it is a reference to another, far more famous work of science fiction dystopia: 1984. While Orwell's novel is built on the abstract and the ideological, Chudinova's narrative relies more on real world facts. Both novels contain prophetic interpretations of current social trends.

The novel was fiercely criticized for Islamophobia, xenophobia, and radical right-wing Christian extremism. For several years, no publisher in France could be found to print the book. Eventually, Jean Robin stepped in, pointing out that the reason no one wanted to publish the novel was soft censorship. In an interview, Robin stated that "the French media ignored the book because they found it politically incorrect"[21].

The author was also criticized. Chudinova shares the following in the introduction to her novel:

> I was accused of every possible sin. I was prepared for this—that is always the fate of people dare to question fundamental social stereotypes. And the so-called tolerance and multiculturalism remains exactly such a stereotype to this day. First and foremost because the concept of tolerance and multiculturalism was once created by people filled with the most noble convictions.

Chudinova was also criticized in Russia: "[...] she deliberately violates every rule of political correctness in her virulently anti-Muslim and anti-liberal

[21] Dale Hurd, 'Islamization' of Paris a Warning to the West, CBN, 16 September 2010, https://cbn.com/news/world/islamization-paris-warning-west (Access: 6 August 2026).

stance," commented Andrey Zolotov in his review of the book.[22] Criticism of Chudinova was not lacking from across the ocean either. Her acquaintance with the French right-wing opposition figure Marine Le Pen became public knowledge. Marine Le Pen's father, Jean-Marie Le Pen, even praised the book on French national television.[23]

In the same interview with Chudinova,[24] the author warns that the danger of Islamization is not present only in Western Europe, but exists in Russia as well—albeit with a different mechanism and different manifestations.

Is the scenario described in "The Mosque" possible? Is there ground for Chudinova's socio-political criticism—her criticism of the policy of mass uncontrolled migration and the heavy spiritual sleep into which the European fragmented, individualized, soulless, and de-Christianized peoples have fallen? Are her warnings valid, or are they the product of an "extreme right-wing, xenophobic, and Islamophobic" ideology?

Incompatible Cultures and Religions

[22] Andrei Zolotov Jr., Notre Dame Mosque: 2048. By Yelena Chudinova, Russia Profile, 16 January 2006, https://web.archive.org/web/20140429062813/http://russiaprofile.org/book_reviews/a4919.html (The article has been taken down. Access from the Internet Archive from 29 April 2014. Last access to the Internet Archive link: 6 August 2026).

[23] Eugene Girin, Muslim Terrorism in Paris, Chronicles Magazine, 12 January 2015, https://web.archive.org/web/20250221072422/https://chroniclesmagazine.org/web/muslim-terrorism-in-paris/ (The article has been taken down. Access from the Internet Archive from 21 February 2025. Last access to the Internet Archive link: 6 August 2026 г.).

[24] Look at the reference above.

"We were expecting Islam to adapt to France and it is France adapting to Islam," says the publisher of “The Mosque”, Jean Robin.[25] What does he mean?

On July 27, 2026, in Paris, a man stabbed three women,[26] one of whom was pregnant, while shouting "Allah commanded me to do it!". Thank God, the women are not in danger. Two days prior, Abdul Balout, a Lebanese Sunni Muslim born in Germany, drove into a crowd in Berlin's Tiergarten park,[27] then got out of the car and attacked people with a machete. He killed a woman and injured 29 others. The crime occurred in immediate proximity to an ongoing LGBT parade. Abdul had been arrested several times for radicalization before, but was released, having even undergone a "deradicalization course" (let me clarify: before the terrorist act). A comment under a social media post by Daher Daher[28] notes that "the gap between ideology and reality is terrifying," and I would add with dark humor the unspoken question: what would have happened if he hadn't been "deradicalized"? In the same post, Daher asks an awkward question regarding the conflicting

[25] Dale Hurd, 'Islamization' of Paris a Warning to the West, CBN, 16 September 2010, https://cbn.com/news/world/islamization-paris-warning-west (Access: 6 August 2026).

[26] AGENCIES and TOI STAFF, 3 women stabbed in Paris; suspect arrested, says, ‘Allah commanded me’, Times of Israel, 27 July 2026, https://www.timesofisrael.com/3-women-stabbed-in-paris-suspect-arrested-says-allah-commanded-me/ (Access: 6 August 2026).

[27] OFFNews, Щедър, емоционален, но с промит мозък. Кой е нападателят от Берлин, OFFNews, 27 July 2026, https://offnews.bg/sviat/shtedar-emotcionalen-no-s-promit-mozak-koj-e-napadateliat-ot-berlin-871505.html (Access: 6 August 2026).

[28] Daher Farid Daher, Social media publication, Facebook, 27 July 2026, https://www.facebook.com/daher.f.daher/posts/pfbid02pUze-guWxKw3vHAy7q4KqfmKosoe3ocTTTXeY43SaPyMB9S7kRoF-MwPsRns46kQPrl (Access 6 August 2026).

values of Islam and LGBT culture and what this means for the safety of the Old Continent. Just two days before that, a man stabbed two people in Manhattan while shouting "Allahu Akbar".[29] These three cases of religiously motivated crimes in the Western world occurred within a span of only 5 calendar days.

The incompatibility of worldviews and cultures is painfully clear in another piece of news regarding a nightmare of epidemic proportions: 250,000 raped girls,[30] mostly between the ages of 13 and 18, predominantly by Pakistani Muslims in the United Kingdom. If all cultures and religions were the same, wouldn't the rapists have had a much more diverse ethno-cultural and religious profile?

While planning what to include in this article, I considered listing more of the countless terrorist acts committed by Islamists in Europe and commenting on other shocking crimes and criminal trends, products of cultural incompatibility, besides the mass rapes in the UK. I believe a long list of crimes is unnecessary, as I trust the reader is sufficiently familiar with the constantly growing criminal chronicle caused by mass migration and the differing perceptions of man and human rights held by the incoming flux of people from a different religious profile, compared to those of the average

[29] Mark Morales, Lila Dominus, Suspect in NYC stabbings charged with attempted murder, hate crimes, held without bail, CNN, 25 July 2026, https://edition.cnn.com/2026/07/23/us/nyc-stabbing-upper-west-side (Access 6 August 2026).

[30] Kremena Krumova, Цената на политическата коректност: докладът за бандите за изнасилвания, който взриви Великобритания, Novetika.com, 23 June 2026, https://www.novetika.com/velikobritania-doklad-band-iznasilvania-cena-politkorektnost/ (Access: 6 August 2026).

European (even the secular one). But to emphasize the diversity of manifestations of this incompatibility, which is not limited to terrorist acts and rapes, I will briefly mention the following:

Female Genital Mutilation (FGM). The number of reported cases of this barbaric crime is constantly growing in the UK, where there are nearly 15,000 cases a year.[31] I ask readers to forgive me for the horrific information I am about to share, but to illustrate the shocking cultural differences, I will explain that this refers to the burning of young girls' breasts with hot irons or the cutting off of their clitorises so they do not experience sexual pleasure. We are, of course, talking about Muslim communities, specifically African ones, for whom this is something normal.

Human Trafficking. Even spokespeople for liberalism and uncontrolled migration, such as our colleagues at Deutsche Welle, admitted 10 years ago[32] that mass migration drastically increases human trafficking. We are talking about sex slaves, child trafficking, the exploitation of pregnant women for the sale of babies, and the trafficking of human organs.

Street Crime. In a more comical tone, I will share one of my favorite headlines from the last decade in the media: "Sweden's Deadly Problem with Hand Grenades."[33] In Sweden, for years now, besides the number of shootouts between migrant groups (and second and third-generation

[31] Tobi Thomas, Call for greater protection for girls as FGM cases rise by 15% in England, The Guardian, 19 September 2024, https://www.theguardian.com/society/2024/sep/19/nhs-reports-increase-in-female-genital-mutilation-cases (Access: 6 August 2026).

[32] bik/rc (dpa, AP), Human trafficking worsens amid mass migration, DW, 19 May 2016, https://www.dw.com/en/brussels-warns-that-mass-migration-to-eu-may-exacerbate-human-trafficking/a-19269508 (Access: 6 August 2026).

[33] BBC, Sweden's deadly problem with hand grenades, BBC, 18 April 2018, https://www.bbc.com/news/world-europe-43667367 (Access: 6 August 2026).

Swedes of Middle Eastern or African descent; a Northern European country that has in recent years become an exporter of jihadism[34]), statistics for grenade attacks are also rising. One can be left in wonder and admiration at the blissful innocence of our colleagues at the BBC, who apparently only now realize that grenades are deadly.

"We are letting Islamization creep in to the point where we will not be able to say no. Society is being eaten from within," says Maria Rosander[35], a veteran in the Swedish police with over 17 years of experience. In the same interview, she notes that in Islamic neighborhoods in Sweden, female police officers are often ignored.

What are European states doing in the face of all this? Are they helping or are they in the way? Is the Western world walking the path of civilizational ruin described in "The Mosque"?

The State: An Evil Stepmother

In her novel, Chudinova notes: "Those who deprived you of your childhood, Europeans called 'rebels,' 'freedom fighters.' They refused to recognize these brave fighters against pregnant women and students as terrorists. They gave them asylum; they bred whole snake pits of these vipers."

[34] Yalda Hakim, How Sweden became an exporter of jihad, BBC News, 7 October 2016, https://www.bbc.com/news/magazine-37578919 (Access: 6 August 2026).

[35] Tamás Orbán, Swedish Police Veteran Warns Islamisation Is "Eating Society From Within", The European Conservative, 21 July 2026, https://europeanconservative.com/articles/news/swedish-police-veteran-warns-islamisation-is-eating-society-from-within/ (Access: 6 August 2026).

Extreme language. But once a person learns, even a little, about the details described in the report[36] investigating the network of pedophile rapist groups in the UK and reads about the nightmare experienced by, and likely to be carried for a lifetime by, hundreds of thousands of girls and women, the words begin to lose their weight and are no longer perceived as so extreme. The horror of reality surpasses Chudinova's "extreme" rhetoric.

In an "Islamophobic" passage from “The Mosque”, a character from the novel describes the moral profile of the Islamist who committed a crime: "For that is their moral criterion: if no one saw it, nothing happened. They have no conscience; it is replaced by the desire to appear decent in the eyes of others" (I immediately think of the falsely accused Bulgarian nurses in Libya, whom lawyer Sheytanov defended years ago[37]). Here it must be noted that, besides the Muslim rapists, the British authorities are equally disgusting with their complete lack of conscience in covering up the nightmare that lasted for years.

Their passivity in the face of this most monstrous crime in terms of scope and magnitude in Europe, unfolding before the eyes of the police for decades, is as shocking as the crime of the thousands of rapists: "(...) decades of

[36] The Rape Gang Inquiry Report (PDF document), https://static1.squarespace.com/static/6810978a41bbc42489eafa81/t/6a314bb1151e511944bd4421/1781615537601/The+Rape+Gang+Inquiry+Report.pdf (Access: 6 August 2026).

[37] Kalina Petrova, Адвокат Шейтанов: Либийското дело остава най-големият съдебен процес в правната история на България, Dir.bg, 10 February 2019, https://dnes.dir.bg/obshtestvo/advokat-sheytanov-libiyskoto-delo-ostava-nay-golemiyat-sadeben-protses-v-pravnata-istoriya-na-balgariya-1-1 (Access: 6 August 2026).

an institutional umbrella and hiding of over 9,000 files out of fear of accusations of racism," states the report[38] regarding the complicit British police.

In another devilish and inconceivable case of injustice earlier this year,[39] a British court praised the rapists of a 15-year-old girl for their good behavior in court and decided to spare them prison. The raped girl said the decision was like a "punch in the face," and in an interview with the BBC asked: "What was the point of putting me through this?", referring to the trial.

Not only rapists and pedophiles are protected by the state (and by the media—the faithful servant and prophet of power) at the expense of the victims. Henry Novak is a British student who was stabbed by a man of Sikh origin last year. The investigation report states that "while the young man lay seriously injured, police officers placed handcuffs on him" because the Sikh who stabbed Henry claimed he had become a victim of racism—not by just anyone, but specifically by Henry. "Dispersed videos show police officers ignoring Novak's repeated pleas for help while he repeats that he is stabbed and cannot breathe."[40] Why does the police ignore the stabbed and dying student—and even handcuff him, while the attacker walks free as a

[38] Kremena Krumova, Цената на политическата коректност: докладът за бандите за изнасилвания, който взриви Великобритания, Novetika.com, 23 June, 2026, https://www.novetika.com/velikobritania-doklad-band-iznasilvania-cena-politkorektnost / (Access: 6 August 2026).

[39] Glasove, Английски министър се разплака на живо в ефир, след като ученичка бе изнасилена от тийнейджъри, а съдията ги похвали и освободи, Гласове, 25 May 2026, https://glasove.com/intervyuta/angliyski-ministar-se-razplaka-na-zhivo-v-efir-sled-kato-uchenichka-be-iznasilena-ot-tiyneydzhari-a-sadiyata-gi-pohvali-i-osvobodi (Access: 6 August 2026).

[40] News.bg, САЩ разкритикуваха британската полиция заради смъртта на Хенри Новак, news.bg, 5 June 2026, https://news.bg/int-politics/sasht-razkritikuvaha-britanskata-politsiya-zaradi-smartta-na-henri-novak.html (Access: 6 August 2026).

victim? A completely natural reaction to this flagrant injustice were the mass protests on the Island that followed (in which people were again arrested for the crime of "racism").

Another similar case unfolded three weeks ago—again in the UK. Commentator Viktor Blaskov shared video footage of the incident[41] and wrote: "Again, absurd footage from the UK. Three people from a 'minority' beat a local; the police arrive and immediately start dealing with the victim. [...] Even more absurd is that the police responded to this incident—they reviewed the situation, saw nothing wrong, and asked people not to share the footage."

On June 9 this year in Belfast, Northern Ireland, Sudanese national Hadi Alodid attempted to behead Stephen Ogilvie, a 44-year-old Irishman who was almost deaf and had a mental disability. During the attack, Stephen lost his left eye, and there is a risk he will lose his sight in his right eye as well.[42] Mass protests against uncontrolled migration followed in Northern Ireland. British media rushed—either directly or through insinuations—to explain that the Sudanese were actually the victims and that the Irish were rigid racists.[43] Indeed, how dare they not want to be slaughtered on the streets of their own country by foreigners?

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[41] Viktor Blaskov, Social media publication, Facebook, 3 July 2026, https://www.facebook.com/reel/1034608832417965 (Access: 6 August 2026).

[42] Barney Davis, Belfast victim Stephen Ogilvie has woken up from induced coma but faces challenges ahead, family say, Metro, 17 June 2026, https://metro.co.uk/2026/06/17/belfast-victim-stephen-ogilvie-woken-induced-coma-faces-challenges-ahead-28815758/ (Access: 6 August 2026).

[43] Rory Carroll, 'You can never be safe': Belfast's Sudanese community hunkers down after grisly attack, The Guardian, 9 June 2026, https://www.theguardian.com/uk-news/2026/jun/09/belfast-sudanese-community-attack-northern-ireland (Access: 6 August 2026).

Regarding Abdul, mentioned at the beginning of the article, who ran over people in Berlin and then began to cut them with a machete, Deutsche Welle wrote an article condemning racism and homophobia in Bulgaria. Journalist Vladislav Apostolov wrote the following[44] on social media: "Bulgaria will be dragged and smeared, just so they don't talk about the real problem. A modern and despicable media manipulation—it's not the crime itself and its prerequisites that are so scary, but the reaction AFTER it. And thousands of kilometers away, in the Bulgarian Internet. They always do this when the perpetrator is of an inconvenient ethnic, religious, and ideological type, which is most of the time."

As a final example—and peak of the absurdity and tragicomedy—let's look at an incident from 2024 in Germany. The comedy is ominous. Political commentator Irini Zikidis describes the situation briefly[45] and clearly: "The police arrested the wrong person, who was actually trying to neutralize a killer who had previously stabbed several people. Meanwhile, the killer—an Afghan 'refugee'—killed the police officer with a knife thrust to the neck. What bright symbolism for what is happening in Europe." A tragicomedy which, alas, can only happen in the real world. A fictional portrayal would sound too unbelievable. *"How dare you stop a mass murderer!" the police officer shouts, neutralizing the citizen who tried to stop the killer, and... receives a knife thrust to the neck from the very same killer he protected.*

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[44] Владислав Апостолов, Social media publication, Facebook, 26 July 2026, https://www.facebook.com/vladislav.apostolov.7/posts/pfbid02Vytxgj8a1Fy41rPeLMigst9a985MH4m1MUCiYMV2nJBjb4Sbs2X2zhmAgp6mAZFfl (Access: 6 August 2026).

[45] Irini Zikidis, Social media publication, Facebook, 23 July 2026, https://www.facebook.com/permalink.php?story_fbid=pfbid0sij42LcCRdPiNdydm16E8HXUDmYrHs6VYLmejWA5vpxSf1n3aW47m8y2zPXzAvm3l&id=100011440663363 (Access: 6 August 2026).

In his book Germany is Committing Suicide, Thilo Sarrazin (who lost his job due to his statements) summarizes that "Muslims undermine German society, sponge off the state and may swamp the country due to a higher birth rate."[46] Even verbal criticism of mass migration—the mere asking of rational questions like "is this useful for society?"—can lead to serious consequences for the individual. 21-year-old pregnant Olivia Olejniczak from Poland was recently convicted of "hate speech" simply for asking forbidden questions. Human rights defenders from Ordo Iuris are defending her in court.[47]

At Freedom for All, we are not afraid to ask awkward, but vitally important questions. "A madman is not the one who eats the cake, but the one who gives it to him," to transliterate a wise Bulgarian saying. Following this logic, we ask: Why do states in the Western world protect rapists and punish victims? Why does the feeling persist that the state, which should protect order, peace, and justice in society, and which should encourage good and punish evil,[48] is doing the exact opposite?

The Good Old Babylon

[46] Daily Mail Reporter, German banker who caused outrage with 'slurs' on Jews and Muslims to quit, Daily Mail, 11 September 2010, https://www.dailymail.com/news/article-1310765/German-banker-Thilo-Sarrazin-step-Bundesbank.html (Access: 6 August 2026).

[47] Ordo Iuris, „To mogłam być ja". Młoda matka skazana za krytykę masowej imigracji. Ordo Iuris zapowiada apelację, Ordo Iuris, 17 July 2026, https://ordoiuris.pl/informacje-prasowe/to-moglam-byc-ja-mloda-matka-skazana-za-krytyke-masowej-imigracji-ordo-iuris-zapowiada-apelacje/ (Access: 6 August 2026).

[48] Dr. Viktor Kostov and Atanas Dimitrov, Държавата не е благотворителна организация. Функциите на светската власт според Библията, Телевизия „България 24", YouTube, https://www.youtube.com/watch?v=MyeFFWcQ_6Q (Access: 6 August 2026).

We have examined some of the consequences of mass migration: uncontrolled crime, demographic replacement, and radical changes in the cultural and religious profile of society. We also established that states in the West not only fail to help deal with these problems but seem to exacerbate them, while censoring and persecuting dissent. In Bulgaria, we are still given the explanation that mass migration is necessary and even good, because there is a lack of labor force, no one to work for such wages, etc. The law facilitates the import of migrants,[49] and obviously the first priority is the god of the economy, Mammon, the idol of GDP. The problems and risks mentioned in this article are ignored.

In the West, the situation is similar, and double standards are the norm. Viktor Blaskov recently commented:[50] "The Pope is in Lampedusa calling for more legal migration and safe harbors for the thousands of migrants arriving there. The Vatican has the strictest migration policy in Europe, if not the world, and the number of migrants there is close to zero. The population of the Vatican is overwhelmingly Italian and Swiss." Blaskov concludes with a concise statement: "curious."

Why are Western states, including Bulgaria, destroying their own culture and their own population? Why are they destroying nations demographically and spiritually?

[49] OFFNews, Достъпът на сезонни работници от трети страни до пазара на труда на България се облекчава, OFFNews, 15 July 2026, https://offnews.bg/obshtestvo/dostapat-na-sezonni-rabotnitci-ot-treti-strani-do-pazara-na-truda-na-b-870720.html (Access: 6 August 2026).

[50] Viktor Blaskov, Social media publication, Facebook, 4 July 2026, https://www.facebook.com/reel/1576247954211886 (Access: 6 August 2026).

In an interview with American journalist Tucker Carlson, theologian Jay Dyer offers the following hypothesis,[51] citing the book A Short History of the Future by Jacques Attali: "Progress has brought us to a point where we will have a global brain, which he (the author) calls the 'Golem' (an anthropomorphic creature in Jewish tradition, created from dead matter and animated by man;[52] something like Dr. Frankenstein's monster, but with religious root). We will all be connected to this brain and lose our individuality, and the basis of this brain is transhumanism. [...] These are the elements: one world religion, one world currency, one world brain."

Dyer speaks of full participation of a religious—emphatically eschatological—nature. Instead of participation in Christ, in the Church, in the Kingdom of Heaven, the dissolution of peoples, ethnicities, cultures, and religions into an amorphous mass is a Eucharist to something else, communion with the body of another deity, perfidious and cunning, hidden under the mask of atheism, progressivism, and materialism. In the same interview, Jay Dyer and Tucker Carlson do not shy away from naming the religion by its true name: Luciferianism, Satanism. They also speak of the root of the problem, of the agents of darkness, of the individuals, organizations, and groups of people who stand behind the religious processes of global social engineering.

The Biblical root of this destructive, all-encompassing spiritual sickness and the original attempt to mix peoples, languages, religions, and cultures into one that would ascend to heaven—Babylon—we can find in the book of

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[51] Jay Dyer, Jay Dyer: Demons in Hollywood, CIA, Secret Societies, Lone Gunmen, Epstein & Attacks on Christianity, Tucker Carlson, YouTube, (From 1:26:16) https://youtu.be/8-VqMQHz54k?si=hRi78YuNtiXdVXrv&t=5176 (Access: 6 August 2026).

[52] Golem, Wikipedia, https://en.wikipedia.org/wiki/Golem (Access: 6 August 2026).

Genesis. There, the Lord confuses the languages and scatters the peoples over the whole earth (Genesis 11:9) to destroy this attempt to create a god on earth, and He determines the times and boundaries of the peoples so that they may know God according to local, geographical, ethnic, and cultural particularities (Acts 17:26). From that point on, human history is a continuous series of attempts by new modern empires, modeled after Babylon with various characteristics and manifestations, to impose their totalitarian (self-divine) dictate and "paradise on earth."[53]

A rarely mentioned symptom of the Babylonian social cancer[54] that has developed to the third stage is also discussed by Chudinova: "The citizens, whose numbers were increasing, began to treat it [the name Jeanne] as too 'rustic,' common. In turn, the peasants competed to show the citizens that they were not yesterday's people, that they could baptize their daughters Renee or, say, Leonie just as well as the citizens. 'If only we had realized back then that something bad was happening to France, if its maidens are no longer named Joan!'." Here, Chudinova attempts to describe a symptom of a serious disease: the disdain and destruction of the local, the native and the folklore, and the praise of the international, the global, the modern—in this case, the simple example of how widespread perceptions of classic French names have changed. This is a symptom of the disease of Babylonianism.

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[53] On the harmful effects of idolatry of states and imperial ideologies, look at: Atanas Dimitrov, Държавна власт по време на геополитическа криза, *Свобода за всеки*, 22 June 2023, https://svobodazavseki.com/държавната-власт-по-време-на-геополит/ (Access: 6 August 2026).

[54] For other symptoms of the Babylonian disease, look at. Nikolay Kochev, „Свободата“ на пътуване – илюзии и последствия, *Свобода за всеки*, 9 September 2024, https://svobodazavseki.com/свободата-на-пътуване-илюзии-и-п/ (Access: 6 August 2026).

Replace the name "Joan" with "Penka" or "Radka," and you will understand what this is about—classic Bulgarian names are despised, perceived as extremely unattractive and simple, "rustic" and common, while Bulgarian children are increasingly being named with "original," loud, kitschy, and pompous "names with a hyphen," combinations of foreign names: Michelle-Stefanie, Yvette-Catherine, Nicole-Beatrice. The process is insidious and is observed not only in Bulgaria and France but throughout Europe. Culture is being unified and homogenized; the local and the folk are despised. In the aforementioned interview,[55] Jay Dyer speaks of a multi-layered, insidious religious process that lies at the root of the cultural, ethnic, economic, and religious blurring of individuals and peoples in the murky swamp of globalization, of which mass migration is only one link.

Conclusion

"Virtue pushed to absurdity becomes a vice. In trying not to offend anyone, Europe lost its own viability and found itself helpless before the expansion of the new barbarism." This quote is again from "The Mosque". American sociologist Camille Palia in her lectures often speaks in about the cultural decay of various civilizations in human history, a symptom of which is the cosmopolitanization of man, and about the inevitable emergence of strong patriarchal "barbarian" peoples on the periphery.[56] The situation today is identical, she says, with the highly fragmented and individualized Western

[55] Jay Dyer, Jay Dyer: Demons in Hollywood, CIA, Secret Societies, Lone Gunmen, Epstein & Attacks on Christianity, Tucker Carlson, YouTube, https://youtu.be/8-VqMQHz54k?si=hRi78YuNtiXdVXrv&t=5176 (Access: 6 August 2026).

[56] Rod Dreher, Paglia: Transgender & Civilization's Decline, The American Conservative, 8 March 2017, https://www.theamericanconservative.com/paglia-transgender-civilizations-decline/ (Access: 6 August 2026).

civilization, against the backdrop of which Muslim invaders introduce radical collectivism.

What should the Christian response to all this be? Of course, the migrant is also a human being, created in God's image and likeness. If they fall into distress, it is right to help them. But mass migration is a subversive activity. It destroys the fabric of society, changing its appearance to the point where tragedy becomes ubiquitous. The same principles and rights given to us by God and confirmed by natural law apply both to the individual and the family, and to the great family—the nation: the inviolability of life and the person, freedom of speech, dignity and conscience, the right to private property, the right to self-defense. Just as the family must be defended, so too must the great family be defended from religions, cultures, and ideologies that are openly warring against these civilizational foundations.

In an interview for Chronicles Magazine,[57] Elena Chudinova emphasizes that the struggle is spiritual and that the Christian must awaken. A war that is fundamentally religious cannot be waged with secular mechanisms and a secular liberal worldview:

> I have always said that the liberal protest against Islam is spineless. The unbeliever cannot fight the believer. If France has a future, it lies in the revival of Catholicism (N.B – here we add 'Christianity'). If terrorist attacks had occurred after the presentation of my novel in Paris in 2009, I would not have fled. A Christian fights to the

[57] Eugene Girin, Muslim Terrorism in Paris, Chronicles Magazine, 12 January 2015, https://web.archive.org/web/20250221072422/https://chroniclesmagazine.org/web/muslim-terrorism-in-paris/ (The article has been taken down. Access from the Internet Archive from 21 February 2025. Last access to the Internet Archive link: 6 August 2026 г.).

> end, like my comrade Fr. Daniel Sysoev, who was killed by Muslims in Moscow.

In conclusion, I will share a quote from another review of the novel:[58]

> Today, when illegal Muslim prayer services block entire Parisian streets, when Islamist demonstrators in the centers of Paris and London boast that an Islamic flag will soon fly over the seat of government, and when the Archbishop of Canterbury declares certain aspects of Sharia 'inevitable' in Great Britain, Chudinova's nightmare is not entirely exaggerated. Nor is her horrifying description of the 'unbelievers' ghettos in Paris an exaggeration, considering the fate of Christians in Egypt, Iraq, Pakistan, or the Palestinian territories today.

It is necessary for the Christian to awaken, to roll up their sleeves, and to work—with God's help—for the well-being of the European peoples.

[58] Leslie S. Lebl, Warning Sign, City Journal, 11 March 2011, https://web.archive.org/web/20150331100457/https://www.city-journal.org/2011/bc0311ll.html (The article has been taken down. Access from the Internet Archive from 31 March 2015. Last access to the Internet Archive link: 6 August 2026).

THE HOUR HAS STRUCK. EUROPE BETWEEN SELF-ABANDONMENT AND RENEWAL

Stefan Korte

The point of departure for this article is the question of whether today's mass migration is a coincidence, a necessity, or a deliberately pursued project. The question is legitimate, and it deserves a clear answer. Yet anyone seeking not merely an answer, but one that can withstand the reality of the situation and from which effective solutions can be derived, must look deeper.

A Reflection on the True Causes of the European Crisis

All three interpretations, however different they may sound, share an unspoken assumption. They treat migration as the actual point of departure, as the cause from which Europe's present crisis began. This assumption is the real problem. The movement of millions of people into Europe is not the beginning of a development, but its most visible consequence. It is the symptom through which a deeper illness has finally become apparent to the naked eye.

The decisive question, therefore, is not whether this movement was planned or simply occurred. It is why an entire continent was able to reach a condition in which such a movement became possible and met with scarcely any serious resistance for years. Migration itself is not the true mystery. The mystery is Europe's willingness to allow it to happen. Anyone who fails to understand this willingness will be able to neither explain migration nor to overcome it, regardless of the measures taken. An answer that addresses only the symptom may offer reassurance, but it will solve nothing. Borders can be secured, procedures tightened, returns organised, and yet the underlying condition would remain untouched as long as the causes that rendered Europe defenceless in the first place continue to operate. These causes are not primarily demographic or legal. They are cultural and moral. It is to them that the following reflection is devoted.

The Visible Condition

Before asking about causes, it is worth taking a sober look at what can be measured. Figures have a value of their own in a debate that is strongly shaped by emotion. They counter the accusation that judgement here is based on resentment, and they compel both sides to stand on common ground. Anyone who takes them seriously, however, must take them in full, including their limitations as well as what they undeniably reveal.

Germany however is suited to this examination like scarcely any other country. For more than a decade, it has recorded particularly high numbers of arrivals, and where the figures were highest, the

consequences are most clearly visible. What can be observed here is therefore not a uniquely German phenomenon, but a foretaste of what awaits other European countries or has already reached them. The following findings have been selected with care. They are not based on isolated incidents, which can always be found, but on official statistics themselves, and they concern those areas in which the conventional explanation is least convincing.

Four findings lie at the centre, and each of them is officially documented. The first concerns knife attacks. In 2024, the police recorded approximately 29,000 offences in which a person was threatened or attacked with a knife. In the following year, the figure remained almost unchanged. More remarkable than the number itself is the fact that this category has only been recorded

separately in police statistics for a few years. An offence becomes statistically visible only once it has acquired a weight that can no longer be ignored. The two Islamist attacks in Mannheim in May and Solingen in August 2024 triggered the public debate on the issue.

The second finding concerns sexual offences. In 2024, they rose by more than nine per cent to over thirteen thousand recorded cases, a greater increase than in any other area of violent crime, which itself reached a record level.

The third finding concerns the proportion of non-German suspects. It is often stated as approximately forty-two per cent, but this figure includes violations of residence and asylum law that a German citizen cannot commit. Once these are excluded, the proportion remains at slightly more than thirty-five per cent. Even this adjusted figure represents a new record. Anyone wishing to anticipate the

most common objection in the debate can use the adjusted figure and still stand on solid ground.

The fourth finding is not itself a crime statistic, but a distortion of the other three. In 2025, approximately 332,000 people acquired German citizenship, an increase of 66 per cent compared with 2023 and the highest figure since records began. In the five years from 2021 to 2025 alone, more than one million people acquired German citizenship. More than one in four of those naturalised came from Syria, followed by Turkey, Iraq, and Afghanistan. Once a person is naturalised, that person appears in crime statistics as a German suspect. Such a high number of naturalisations from precisely those countries of origin that are disproportionately represented among suspects alters the statistical proportions without changing anything about the underlying behaviour.

Official statistics therefore portray the connection too weakly rather than too strongly. At this point, it is usually argued that the higher level of offending can be explained by social hardship, poverty, and the uncertain future faced by those seeking protection. This objection goes further than its proponents realise, but not as far as they believe. Hardship explains property offences. It does not explain sexual aggression or the resort to a knife. Anyone genuinely seeking protection does not bring with them a willingness to use violence that merely erupts under pressure. The part of the statistics at issue here remains unexplained by the social argument, and this remainder demands another interpretation. It is the interpretation towards which this contribution leads: that people have entered Europe to whom the order that has developed here is alien, and who do not regard violence as a means of acquisition or conflict resolution as taboo, but as normal.

A final point on this finding is based not on any single statistic, but on personal experience. For years, I analysed the Police Crime Statistics in a parliamentary context, edition after edition. Over time, it became possible to observe how the clarity of the presentation diminished, especially where the findings became politically sensitive. Categories that had previously been presented in differentiated form, for example in the areas of politically and religiously motivated offences or in the presentation of individuals classified as dangerous, became increasingly blurred, abbreviated, or embedded in relativising explanations. Where figures become inconvenient, the tendency grows not to falsify them, which would be a criminal offence, but to make them more difficult to locate or to omit them altogether. This is not an accusation of a single act of manipulation, but a description of a direction that does not escape the attentive reader over the years.

The overall picture has thus been outlined. It shows a society in which certain forms of violence have gained in importance, in which official recording tends to follow rather than anticipate this development, and in which the statistical shift caused by naturalisation conceals the true extent of the problem. This picture demands an explanation. The first and most obvious concerns not the deeper causes, but those immediately responsible.

Responsibility

A condition such as the one described did not descend upon Europe like a storm against which no one could act. It was brought about. It has authors whose decisions bear names and dates, and anyone who complains about the consequences without naming those responsible stops halfway. At the beginning stands one person and one date. In September 2015, German Chancellor Angela Merkel decided not to turn back those arriving through Austria, but to keep the border open. To this day, this decision is celebrated as an expression of humanity, and in public memory it has retained the status of a moral act. Yet it marked the beginning of a process whose consequences the continent continues to bear, and it was, as is so readily overlooked amid the emotional celebration of one's own virtue, a historic breach of the law. Angela Merkel made this decision, defended it for years, and never accepted responsibility for its consequences. Anyone seeking to understand the present condition of Europe cannot avoid confronting her decision.

What appeared to be a humanitarian gesture suspended applicable law, not at its margins, but at its constitutional core. Article 16a of the German Basic Law provides that a person entering from a safe third country may not invoke the right of asylum. Germany is entirely surrounded by such states, namely members of the European Union as well as Switzerland and Norway. From this geographical fact follows a simple but unavoidable conclusion. Anyone reaching Germany by land has, according to the wording of the Constitution, no entitlement to asylum, because that person must necessarily have passed through a safe third country. It was precisely this constitutional provision that was set aside in 2015 and has not been applied to this day.

The casual manner in which this breach occurred is demonstrated by journalist Robin Alexander's reconstruction of those days in

September, whose book is regarded as one of the most precise sources on these events. One week after the opening of the border, the government had already decided to reverse course. On 12 September 2015, the leaders of the governing coalition agreed in a telephone conference to reintroduce border controls the following day and to turn back people without valid documents, explicitly including those who submitted an asylum application. The operational order from the President of the Federal Police had been prepared, and twenty-one police units were stationed at the Austrian border. Then the order was changed at the last moment, and the turnbacks did not take place. According to Alexander's research, no legal obstacle proved decisive. The determining concern was that images of strict border enforcement, of police officers turning back refugees, might damage the government. It was not that the law yielded to a higher necessity. It yielded to a fear of the images.

The ordinary statutory level confirms this picture. Section 18 of the German Asylum Act requires a person to be refused entry at the border when arriving from a safe third country. According to what has now become a widely shared legal opinion, the Federal Government suspended this provision for an indeterminate number of people over an indeterminate period. Such an intervention lies within the authority of the legislature alone, never of the government acting by itself. In 2017, the Higher Regional Court of Koblenz stated that the rule-of-law order in this area had been suspended for approximately a year and a half. This statement did not come from an opponent of the government, but from a German court, and it carries more weight than any political slogan. One might assume that a question of such significance would be answered by the country's highest court. Yet this did not happen.

When a legally serious application in constitutional proceedings finally placed the matter before the Federal Constitutional Court and focused on the allegation that the duty to refuse entry had been disregarded for years, the Court unanimously dismissed the application as inadmissible in 2018. The chosen procedure, according to the reasoning, did not provide a general right to challenge government action. Not a word was said about the substantive question. Even observers close to the government regretted that Karlsruhe had allowed the opportunity for clarification to pass unused. What remains is a constitutional state that provided no route through which the actions of its own government on an existential matter could be examined on their merits.

That this application was prepared and submitted by the Alternative for Germany as the only political party to do so may, on closer examination, be unsurprising, since the decisions to admit refugees and to leave existing laws unapplied were either supported by the other parliamentary groups or not seriously opposed. Whether one interprets the dismissal as an accident of procedural law or as the system's silent act of self-protection is for each reader to decide.

The most disturbing aspect, however, is not the individual decision, but its perpetuation. The duty to refuse entry continues to exist on paper and is still not consistently enforced because its full application would produce politically undesirable results. The figures demonstrate this. At the end of 2025, more than 230,000 people in Germany were legally required to leave the country, the great majority of whom lived under temporary suspension of deportation and were not, in practice, removed. By contrast, approximately 22,000 deportations were carried out in the same year, a substantial proportion of which were not even returns to

countries of origin, but transfers to other European states. The fact that the number of those required to leave has nevertheless declined in recent years is not the result of more determined enforcement, but of legislation that opened a path to legal residence for more than eighty thousand people who had lived for years under suspended deportation. The law is therefore not enforced. Instead, it is retrospectively adapted to the situation that has been created. A state that acts in this way retrospectively legitimises the breach of its own order instead of repairing it.

Germany does not stand alone in this, and therein lies the final part of the responsibility. It would be too easy to look only towards Berlin, because Europe's neighbouring countries did not halt the course. Most of them supported it, either from conviction or from compliance with the wishes of the largest member state.

Where resistance did emerge, however, it was not overcome through political persuasion, but broken through legal means. When the Council of the European Union decided in 2015 on the mandatory distribution of 120,000 asylum seekers, Slovakia and Hungary brought legal action against it, supported by Poland. In 2017, the European Court of Justice dismissed the actions in full and relied on an emergency provision in the Treaties that did not require a legislative procedure.

Germany expressly joined the proceedings on the side of the compulsory mechanism and against the claimant states. The objections of individual nations were therefore not heard, but overruled, and those that continued to resist were threatened by the Commission with infringement proceedings and financial penalties. European uniformity was not the absence of resistance, but its suppression.

A court that subordinates national self-determination to an emergency clause already reveals the shift from law to politics that extends far beyond the question of migration. That an entire continent allowed its own law to lie dormant in this manner demands a deeper explanation than politics alone can provide. A Europe that had still been secure in its own identity would have acted differently. Why it was no longer capable of doing so is the real question.

The True Cause

Political decisions always have a soil in which they grow. Whether a society accepts or resists something is decided long beforehand, in what it still considers worthy of defence. Thedefencelessness with which Europe allowed the developments of recent years to unfold therefore has no single cause. It is the result of several developments that interlocked over decades and reinforced one another. Three of them stand out.

The Intellectual Cause. The first and driving development is intellectual in nature. It was neither coincidence nor mere *zeitgeist* that shook Europe's inherited cultural and moral conceptions, but to a considerable extent a conscious strategy. Antonio Gramsci recognised early on that a society is not transformed primarily through the state, but through culture.[59] Whoever controls the universities, schools, media, and cultural institutions will, in the long term, control the consciousness of a nation, without requiring

[59] Roger Kiska. Religion & Liberty: Volume 29, Number 3. Antonio Gramsci's long march through history. December 12, 2019. https://www.acton.org/religion-liberty/volume-29-number-3/antonio-gramscis-long-march-through-history (Last access July 27, 2026).

a revolution in the streets. From this idea emerged the strategy of the march through the institutions.

The Frankfurt School, with thinkers such as Adorno, Horkheimer, and Marcuse, supplied the cultural criticism that intellectually equipped this march, and the student movement of the late 1960s carried it into the institutions. The result was a gradual revaluation. Teachings entered the universities that did not present themselves as one opinion among others, but declared themselves to be fact and dismissed every objection as backward. What would previously have been recognizable as ideology now appeared as science, progress, and the only morally acceptable position.

At this point, a distinction is required that is often neglected. The target of this criticism is not classical liberalism, to which Europe owes the rule of law, the separation of powers, and individual freedom. The target is its later distortion, an unbounded cultural liberalism that no longer understands freedom as freedom under the law, but as freedom from every attachment, from origin, tradition, and moral order. It was this distortion, not freedom itself, that exposed the cultural roots on which Europe depended.

The Role of Politics and the Mediator. The second development concerns politics and the media, and it cannot be separated from the first. To the extent that the intellectual elites detached themselves from the inherited order, politics and public life also lost touch with the reality experienced by many people. Politics became increasingly oriented towards immediate effect and moral self-presentation, while the media turned towards emotionalisation rather than sober examination.

A public sphere emerged in which certain questions could no longer be asked and certain observations could no longer be expressed without exposing the speaker to suspicion concerning his convictions. Anyone who identified the consequences of migration quickly found himself outside the boundaries of acceptable speech. The debate was therefore decided not by arguments, but by the limits of what appeared permissible to say.

Abandoning the Christian Ideals in Governance. The third development is the decisive one for this contribution, and it is at once a consequence of the first and an independent cause. It concerns the loss of Christian and moral binding force. For many centuries, Christianity shaped not only faith, but the European understanding of the human person, the conception of law, the meaning of the family, and the relationship between the individual and the community. Concepts such as responsibility, duty, measure, self-discipline, and the common good were not arbitrary social phenomena. They were connected to Europe's Christian

self-understanding and formed the foundation of its order over long periods of time. With the rise of materialist and individualist models of society, these foundations were increasingly relativised. Christian traditions and moral obligations came to be regarded more and more as backward or dispensable, while religion was pushed out of public life and into the private sphere. In their place came economic success, consumption, and personal self-realisation.

The consequences extend far beyond religious questions. When a civilisation loses its moral foundations, it eventually loses its internal stability. Freedom, responsibility, and the common good lose their binding character and are replaced by arbitrariness,

selfishness, and short-term thinking. This loss does not remain without external consequences. Freedom can function permanently only where people are capable of self-restraint. A society that no longer possesses common internal standards will sooner or later also lose its external order. And it loses the ability even to name its own foundations, let alone defend them.

This becomes particularly visible in Europe's treatment of its own inheritance. While Christian symbols and moral foundations are relativised, ridiculed, or treated as dispensable within Europe, other religious and cultural communities display a far stronger awareness of the value of their own origins. A civilisation that is no longer willing to respect its own foundations sends an unmistakable signal of weakness, and the space it surrenders does not remain empty.

Yet the intellectual assault that first produced this weakening did not remain abstract. It shaped those who later occupied the levers of power. Angela Merkel, the Chancellor of the border opening, was not merely a passive member of the state youth organisation in the GDR, but, according to contemporary witnesses, was responsible for agitation and propaganda at her institute, a role within the ideological apparatus that she continues to dispute. Her case is not an isolated one. A significant

part of the political leadership class that shaped Germany and Europe in recent decades emerged from the movements of 1968 and their intellectual environment, from a milieu whose common core was a disregard for the nation itself. The organisational paths differed, ranging from the Marxist student movement of the West to the socialist cadres of the East, but the underlying attitude was

related. The nation was regarded not as something worthy of protection, but as a particularism to be overcome, a relic standing in the way of international equality. This formation can be clearly

recognised in the policies of the following decades, in the readiness to treat national borders, national competences, and national identity as matters of secondary importance.

The same attitude is reflected in a changed understanding of democracy itself. Where established political forces lose support among the population, the tendency grows to treat ever larger sections of the electorate no longer as a legitimate opposing voice, but as a threat to the existing order. In the name of democracy, a substantial part of the electorate is then excluded. Yet anyone who takes popular sovereignty seriously will find it difficult to explain why citizens should be branded collectively as enemies of the Constitution merely because they demand a different policy. It is not opposition to the prevailing political line that endangers the democratic order, but the tendency to exclude that opposition from it. It is a pattern with which the peoples of Central and Eastern Europe are familiar with from their own history.

With this recognition, the decisions of the recent past have become easier to understand. It would be too narrow to regard cultural hollowing-out merely as the reason why hardly anyone objected. It reaches deeper. A leadership class that emerged from this outlook did not experience the surrender of its own borders as a loss because the nation itself was no longer regarded as something worth defending. The opening of the German borders in 2015 was therefore not merely a political act with its own immediate triggers that the cultural condition of Europe simply failed to prevent. It

arose from the same attitude that had previously disarmed the continent.

Intellectual decline therefore explains not only why an entire continent permitted the erosion of its own order as though it were of no concern, but also why those responsible acted as they did. A Europe that had still known what it was and from what it lived would neither have made such a decision nor accepted it without resistance.

Coincidence, Necessity, or Project

We can now return to the question posed at the beginning, and answer it on firmer ground. Was mass migration a coincidence, a necessity, or a consciously pursued project? Anyone seeking an honest answer will not find it in any of these three categories, for a reason more revealing than any of the three interpretations themselves. Let us begin with the document most frequently cited and most thoroughly misunderstood in this debate.

In March 2000, the Population Division of the United Nations published a study entitled “Replacement Migration”. It examined, for several European countries and for Europe as a whole, how much immigration would be required to offset the foreseeable decline in population, the shrinking of the working-age population, and the changing ratio between workers and pensioners. The figures in the most extreme scenario are staggering. To maintain the ratio of working-age people to older people alone, the European Union would have required approximately 674 million immigrants by 2050, an average of more than thirteen million per year.

At this point, precision is more important than effect, because it determines whether the argument holds. The report did not recommend this level of immigration. It was expressly not a plan and, in the words of its director at the time, not a demographic prescription.

The enormous figure served precisely the opposite purpose. It was intended to demonstrate that migration cannot solve the problem of aging, because immigrants also grow old and, after only a few decades, themselves become recipients, requiring an even larger subsequent wave. The scenario consumes itself.

Anyone who cites the report as proof of a secret replacement plan turns its meaning into its opposite and hands opponents the easiest possible rebuttal. And yet the report is significant, only in a different way from what the simplified interpretation suggests. It marks the moment at which a particular mode of thought entered the language of an international institution. Immigration was calculated on a large scale as an instrument of demographic management, as a control mechanism through which the composition of a population might be regulated.

The fact that the specific figures were absurd and therefore never became a programme does not change the fact that the underlying way of thinking had been established. The idea that population was a quantity that could be planned and adjusted through migration had been expressed. It merely awaited a more practicable form.

That form took shape almost two decades later. In December 2018, 164 states adopted the Global Compact for Safe, Orderly and Regular Migration in Marrakesh. The title alone reveals the decisive shift. Migration appears throughout as something to be

made safe, orderly, and regular, never as something to be limited. The vocabulary had changed.

Where the report of 2000 had still calculated soberly, the Compact speaks the language of facilitation. Its purpose is not to restrict migration, but to normalise it as a regular and permanent phenomenon. What occurred around the Compact is remarkable, because it refutes the idea of a silent conspiracy. The Compact was fiercely disputed. Numerous states refused to support it, including the United States, Hungary, Austria, Poland, the Czech Republic, Slovakia, and, of particular importance to the readers of this publication, Bulgaria.

In Belgium, the government even collapsed over the issue. There can therefore be no question of a secret process. The truly revealing element lies in the legal construction. The Compact is described as legally non-binding, and this assurance was used to answer every criticism. Yet under the case law of the European Court of Justice, member states are bound by common positions once agreed, even when they later act individually. Through this duty of loyalty, the supposedly non-binding document acquires binding force through the back door. It is the same mechanism that attentive legal scholars have long described. Soft law becomes hard law by indirect means.

This development reached its hardest form only recently, which is why this reflection concerns not the past, but the present. On 14 May 2024, the European Union adopted its new Migration and Asylum Pact, which entered into force on 12 June 2026, only a few weeks ago.

Unlike the preceding documents, this package is legally binding. At its centre stands a mandatory solidarity mechanism. It requires

member states either to accept a specified number of asylum seekers from countries under particular pressure or, alternatively, to pay for each person not admitted. At least thirty thousand people are to be distributed in this manner every year. Participation is compulsory, including for states that voted against it. Poland continues to reject the arrangement categorically and is nevertheless bound by it.

Two characteristics of this package deserve particular attention. The first is its legal technique. The package consists almost entirely of directly applicable regulations that leave national parliaments scarcely any room for independent action. A presiding administrative judge observed soberly that this facilitates uniform implementation, but deprives member states of the ability to create their own rules. Decision-making over one of the most fundamental questions facing any political community, namely who lives within its territory, is thereby transferred from peoples and their parliaments to the European level.

The second characteristic is the timing. The Pact entered into force at a moment when the numbers were already declining and public attention was focused on wars and other crises. Even observers sympathetic to migration noted that the profound restructuring of asylum law received scarcely any public attention. This turning point was protected not by secrecy, but by inconspicuousness.

The original question can therefore be answered, and the answer is more uncomfortable than any of the three alternatives offered. It was not a coincidence, because a recognisable mode of thought runs through reports, compacts, and legislation over a quarter of a century. It was not a mere necessity, because the demographic justification repeatedly invoked does not survive its own

examination, as the report of 2000 itself acknowledged. And it was not a project in the sense of a secret plan, because everything discussed here lies openly on the table in documents available for anyone to read.

The truth is a fourth possibility. It was the gradual and openly executed normalisation of a way of thinking that regards populations as a controllable mass, advanced through institutions and expressed in a language designed to prevent opposition from arising in the first place. What is truly disturbing is not that it happened in secret. It is that it happened in full view, while the peoples of Europe were never asked whether they wanted it, and the majority accepted it without questioning it.

The Testimony of Holy Scripture Concerning the Nations

If this contribution identifies the loss of the Christian foundation as one of the deeper causes of European weakness, it must confront the question of what that foundation itself says about the matter. It is not enough to lament Christianity merely as a cultural inheritance. We must ask whether Scripture recognises an order of nations at all, or whether, as many of its contemporary interpreters claim, it seeks the dissolution of all distinctions into a borderless humanity. The answer is clearer than the contemporary treatment of Scripture would suggest.

The starting point lies in the Apostle Paul’s speech on the Areopagus in Athens. Before the assembled Greek philosophers, he says of God that He “made from one every nation of mankind to live on all the face of the earth, having determined allotted periods

and the boundaries of their dwelling place."[60] This single sentence contains two statements, and both are equally important. The first is the unity of origin. All human beings descend from one, and there is no higher or lower blood, no hierarchy of origin. Every form of racial arrogance is thereby excluded at its root. The

second statement, however, is today almost entirely overlooked. The same God who created humanity from one also assigned to it times and boundaries. The multiplicity of nations, each with its own space and its own time, appears here not as a curse, nor as an error for history to overcome, but as an ordinance of God.

Honesty is required at this point, because the verse is also interpreted differently. Some interpreters emphasise only the first half, the unity of the human race, and understand the second merely as an observation that human beings happen to live scattered across the earth. This interpretation is possible. Yet it must pass over half the sentence in order to reach its conclusion. Anyone who takes the verse in full cannot deny that the boundaries and times of the nations are here attributed to God's determination, not to chance. To take the second half seriously is a matter of an interpretation.

But it is also the interpretation that least distorts the wording. Nor does this view stand alone. The verse itself points back to an older passage in the Fifth Book of Moses, according to which the Most High allotted the nations their inheritance and fixed their boundaries.[61]

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[60] Acts 17.

[61] Deuteronomy 32:8-9.

The idea of a divinely ordained order of nations is therefore not peculiar to a single sermon, but runs throughout Holy Scripture, from the law of Moses to the speech of the Apostle. It is a recurring theme, not an isolated note.

This order finds its deepest expression in the contrast between two narratives that are related to one another. At the beginning stands the Tower of Babel. Humanity, still united by one language and one purpose, seeks to make a name for itself and to build a tower whose summit reaches into heaven. It is the first attempt in history to unite humanity by force: one centre, one language, one project. God frustrates this undertaking by confusing the languages and dispersing the people across the earth. The classical interpretation sees in this not merely punishment, but the rejection of arrogance. The attempt to force the diversity willed by God into an artificial unity fails before God Himself.

In contrast stands the event of Pentecost. When the Holy Spirit descends upon the Apostles, the opposite of Babel occurs, but not through a simple reversal. The assembled people from many nations hear the Apostles, each in his own language. Here lies the decisive and most frequently overlooked point. The Spirit creates unity, but He does not create a single language. He does not abolish the diversity of tongues, but penetrates it. The message reaches each people in its own character, not through the leveling of that character.

What Babel sought by force and was not permitted to achieve, the unity of humanity, Pentecost grants in a completely different form: unity in faith while diversity of form remains. This is the model that Scripture sets against enforced uniformity. That this order applies not only to the fallen world, but continues into fulfillment, is shown

at the conclusion of Holy Scripture. In the vision of the New Jerusalem, the perfected city of God, it is said that the nations will walk by its light and that the kings of the earth will bring their glory into it, and further that the glory and honour of the nations will be brought into it. Even at the end of all things, in the perfected Kingdom, the nations remain nations. They do not disappear, nor are they melted into one another, but each brings its own particular glory. If the peoples retain their distinct character even in eternity, then their dissolution cannot be the goal of Christian hope.

Against this view, a single passage is regularly invoked, the words of Paul to the Galatians that in Christ there is "neither Jew nor Greek, neither slave nor free, neither male and female."[62] This is read as though the Apostle were declaring all distinctions abolished. Yet this interpretation collapses under the weight of its own consequences. If it meant that man and woman no longer existed, the created order itself would have been erased, something Paul teaches nowhere. He is speaking instead about one's standing before God. In salvation and in access to grace, the Greek stands equal to the Jew, the slave to the free man, and the woman to the man. This is a statement about salvation, not about the abolition of earthly identities. Paul himself remains a Jew throughout his life. He invokes his Roman citizenship when it benefits him, and the same Epistle to the Galatians continues to speak quite naturally of the nations whom God justifies through faith. Unity in faith does not abolish the diversity of peoples. It arches over them as a roof arches over rooms without demolishing them.

[62] Galatians 3:28.

This is confirmed by the commission with which the risen Christ sends His disciples into the world. They are commanded to make disciples of all nations and to baptise them. The task is not to level the nations, but to win them as nations. The Great Commission presupposes the peoples, addresses them in their plurality, and allows them to remain peoples by calling them beneath the same faith. The testimony of Holy Scripture is therefore internally coherent. From the law of Moses, through the speech of the Apostle and the miracle of Pentecost, to the vision of the perfected city, the Bible affirms the nations as part of a willed order. It recognises the unity of humanity, but as unity in faith and in common origin, never as the leveling of what has grown historically. From this follows, stated clearly as a conclusion and not placed into the mouth of Scripture itself, that a policy pursuing the deliberate mixing and dissolution of historically developed peoples cannot appeal to Christianity. It stands in opposition to its testimony.

The Christian Answer

Anyone who has followed the argument this far is justified in expecting an answer to follow the diagnosis. It arises from everything that has preceded it, and it begins not where most people look, at the border, but within. If the true cause of European weakness is the loss of its intellectual and moral foundation, then the answer cannot consist merely of an administrative measure. It must address the root, and the root is spiritual in nature.

This does not mean that external measures are dispensable. A state that possesses applicable law must enforce it. The return of those who have no right to remain is not an act of cruelty, but the simple restoration of the legal order that was suspended in recent years in the name of a misunderstood humanity. Such a policy of return,

known in the German-speaking world as remigration, is necessary and effective. Anyone who denies this fails to recognise that a political community unable to determine its own composition ceases to be a political community.

Yet a distinction is required here that will determine the success of the whole undertaking. Remigration is a tool, not the goal. It operates at the visible level, and there it operates immediately. But its effect would be short-lived and remain superficial if it stood alone. The same internal condition that once permitted uncontrolled mass arrival would allow it again tomorrow.

A continent that does not know what it is and what it wishes to preserve will reopen the gap tomorrow that it closes today. The tool takes hold, but it cannot hold as long as the hand guiding it is unsure of itself. Thus, the argument with which this reflection began returns. An answer that addresses only the symptom may offer reassurance, but it solves nothing as long as the cause remains.

The true answer is therefore a return to one's roots. Europe must remember that from which it lives, and it must find the courage to regard this inheritance no longer as a burden, but as a duty. This is first and foremost an intellectual and spiritual task, and it is difficult in an age in which the very institution that ought to carry it is itself weakening. Christian reconnection does not depend solely on the will of society, but equally on the direction chosen by the Church. In large parts of Europe, the institutional Church has departed from its true task in recent decades. Instead of providing spiritual guidance, moral clarity, and cultural continuity, it has often become a socio-political actor that adapts itself to prevailing currents and adopts their language.

The result is a double loss. The Church loses its credibility as a spiritual authority, and society loses one of the last institutions capable of setting standards beyond the political concerns of the day. Where the Church conforms to the world, it has nothing left to say to the world. Yet there are countermovements, and they are the sign of hope within this picture. Throughout Europe, communities can be found that resist the current, return to spiritual substance, to the depth of worship, to the seriousness of doctrine, and to the conscious preservation of what has been handed down. They are not the loudest, but they are alive, and they grow where the adapted forms have long since exhausted themselves.

Their testimony is that renewal does not arise from conformity, but from its opposite, from the courage to stand against the current and to place what is essential above what is merely fashionable. This movement is not a retreat into the past. It is the discovery that what has been tested and proven is more sustainable than whatever happens to be newest. Here lies the true answer to the crisis described in this contribution. It is more demanding than any call for closed borders because it requires more than a measure. It requires conversion. A Europe that returns to its intellectual and moral foundations will also regain the strength to preserve its external order, permanently, from internal conviction rather than mere resistance. A Europe, by contrast, that merely secures its borders without recovering certainty about itself will lose both: the borders and the reason to defend them.

Conclusion

At the beginning of this reflection stood the question of whether mass migration was a coincidence, a necessity, or an intention. It has proved to be the wrong question, or rather the second question.

The first is whether Europe still knows what it is and whether it possesses the will to remain so.

It is five minutes to midnight. This is not alarmism, but the sober description of a deadline that is approaching. Anyone who reads the signs, demographic, cultural, and legal, knows that the time for watching without consequences has passed. Yet it is not midnight. Everything depends upon this narrow remainder.

Europe is not poor in strength. It has merely forgotten that it possesses it. The same continent that denied its own roots produced from those roots, over centuries, what the world still recognises as European: the law that protects the weak, the freedom that respects the individual, and the faith that gives measure to life. These forces have not been extinguished. They lie dormant. To remember them is not to return to the past, but to establish the precondition for every future.

The protection of Europe and the preservation of our nations are therefore not contradictory aims, but one and the same cause. A Europe of nations, each certain of itself and therefore capable of meeting the others with respect, is stronger than any enforced uniformity.

If we return to that which has sustained us, we will overcome this challenge as we have overcome greater ones. Not against our origins, but from them.

For Europe, and for our proud nations.

RECENT MIGRATION IN EUROPE: NECESSITY OR DESIGN?

A Christian Response

Valentin Kozhuharov

Migration has become one of the defining questions of contemporary Europe. It concerns borders, labour markets and political institutions, but it also touches religion, historical memory and the cultural identity of the continent. Many Christians are troubled not simply because more people have crossed national frontiers, but because a considerable proportion of recent migrants have come from Muslim-majority countries. Mosques, Islamic organisations, religious dress and Muslim voices have become increasingly visible in European public life, while churches have lost members and Christian teaching has weakened in education, politics and culture.

This contrast raises a disturbing question. Is Europe undergoing a transformation that is economically necessary for Europe, one that

arose contingently from war and political collapse, or one that has been deliberately designed?

The answer is not simple. European migration contains three elements: necessity (and sometimes inevitability), contingency and design, but not one comprehensive plan. Governments have created systems of free movement, labour recruitment, family reunification, asylum and temporary protection; employers have sought foreign workers; smugglers have organised irregular routes; and some states have instrumentalised migrants. At the same time, wars, persecution, economic breakdown and personal decisions have produced movements that no European authority planned or fully controlled.

Migration is therefore not one event with one cause. It involves different people, motives and legal circumstances and requires both political discernment and a theological response that avoids naivety and fear.

Further I will try to focus on some aspects of migration that have become evident in the last three decades and have raised concerns both among Christians and the European societies in general. In my analysis I try to remain an “impartial” observer of the migration processes in Europe by drawing data from official sources; however, as a Christian, I can’t ignore all those concerns that make Christians worry as we all observe the obvious process of islamization of many European communities and societies.

1. Migration Is Not One Phenomenon

The word *migrant* may refer to an EU citizen exercising free movement, a recruited worker, a student, a person joining family, an asylum seeker, a recognised refugee, someone displaced by war, a victim of trafficking or a person without regular immigration status.

These categories sometimes overlap, but they are not interchangeable. An asylum application is not the same thing as refugee recognition. Irregular entry does not by itself prove that a person has no legitimate protection claim. Nor should the total migrant population be confused with the number of people arriving during a particular year.

The International Organization for Migration (IOM) estimates that slightly more than 94 million international migrants lived in Europe in 2024. Yet approximately 45 million of them were European-born people living elsewhere in Europe. A substantial part of "migration in Europe" is therefore movement within Europe: between EU member states, among the successor states of the Soviet Union and Yugoslavia, and between neighbouring European societies. The term should not automatically evoke only migration from Africa, Asia or the Middle East.[63]

This internal dimension is especially important for Eastern Europe. Romanians, Bulgarians, Poles and citizens of the Baltic countries have moved westwards in large numbers, while Russia and Western European countries have received migrants from other European

[63] International Organization for Migration, “Europe”, in *World Migration Report 2026* (Geneva: International Organization for Migration, 2026), https://worldmigrationreport.iom.int/what-we-do/world-migration-report-2026/chapter-3/europe.

states. In 2024, around 4.2 million people immigrated into the EU from outside it, while another 1.5 million moved between EU countries.[64]

Migration may therefore mean a Muslim refugee arriving from Syria, but it may equally mean an Orthodox Romanian settling in Italy, a Bulgarian working in Germany, a Ukrainian family living in Poland or a Russian-speaking person moving between former Soviet republics.

Patriarch Daniel has described the Church as a spiritual anchor for Romanians abroad and reminded them that "home is not only a place, but also a spiritual state of communion." Migration brings religious diversity into Western Europe while also creating new Orthodox diasporas.[65]

2. Three Decades That Changed Europe

The present situation did not begin with the Mediterranean crisis of 2015. It developed over more than three decades.

The collapse of communist governments opened previously restricted routes between Eastern and Western Europe. For many of us who lived under communist rule (including the present author), open borders represented a long-awaited freedom. The dissolution

[64] Eurostat, "EU Received 4.2 Million Immigrants in 2024", February 27, 2026, https://ec.europa.eu/eurostat/web/products-eurostat-news/w/ddn-20260227-1.

[65] Daniel, Patriarch of the Romanian Orthodox Church, "Patriarch Daniel on Romanian Migrants' Sunday: Prayer and Love for Parents and Homeland 'Have No Borders'", August 14, 2025, https://basilica.ro/en/patriarch-daniel-romanian-migrants-sunday-prayer-love-no-borders/.

of the Soviet Union also turned some internal movements into international migration as new states and frontiers emerged.

The wars accompanying the violent dissolution of Yugoslavia produced mass displacement during the 1990s. Refugees fled Bosnia and Herzegovina, Croatia and Kosovo, while many people who expected to return quickly became permanent residents elsewhere. The Serbian Orthodox experience remains marked by the displacement of Serbs from Croatia, Bosnia and Kosovo, just as other communities remember their own losses and expulsions.

Patriarch Porfirije of Serbia has described Christ as the "first Refugee and Exile" and urged Christians to recognise innocent suffering beyond their own community.[66] Historical memory may deepen compassion, but it can also become selective: every nation remembers its own refugees more readily than those of its neighbours.

European Union enlargement in 2004 and 2007 then allowed millions of Central and Eastern Europeans to work legally in other member states. This movement was encouraged by European integration and the demand for labour in wealthier economies. It was migration by design in the ordinary political sense: treaties and laws deliberately facilitated it.

A different pattern became prominent after the wars in Afghanistan and Iraq, the Arab uprisings, the Syrian civil war and the collapse

[66] Serbian Orthodox Church, "Patriarch Porfirije's Sermon on the Day of Remembrance for the Serbs Who Were Killed or Displaced during the 'Storm'", August 5, 2023, https://spc.rs/en/news/patriarch/-/12508.patriarch-porfirije%E2%80%99s-sermon-on-the-day-of-remembrance-for-the-serbs-who-were-killed-or-displaced-during-the-%E2%80%9Cstorm.html.

of state authority in Libya. During 2015, approximately 1.26 million first-time asylum applications were lodged in EU states. More than one million refugees and migrants reached Europe by sea, principally through Greece and Italy, and 3,735 people were reported missing or drowned. More than 800,000 crossed the Aegean from Turkey to Greece before many travelled northwards through what became known as the Western Balkan route.[67]

Germany emerged as the most prominent destination. Chancellor Angela Merkel's statement *Wir schaffen das* ("We can manage this") became the emblematic phrase of the period. It was not itself a formal policy, but an expression of confidence that Germany could respond to an enormous humanitarian and administrative challenge. The same statement was accompanied by calls for quicker asylum decisions, more reception centres, better integration of those likely to remain and the return of applicants who did not qualify for protection.[68]

Further crises followed. In 2021, EU institutions accused the Belarusian authorities of organising and facilitating movement towards the borders of Lithuania, Latvia and Poland in order to exert politi-

[67] Eurostat, "Record Number of over 1.2 Million First-Time Asylum Seekers Registered in 2015", March 4, 2016, https://ec.europa.eu/eurostat/web/products-euro-indicators/-/3-04032016-ap; United Nations High Commissioner for Refugees, "Over One Million Sea Arrivals Reach Europe in 2015", December 30, 2015, https://www.unhcr.org/news/stories/over-one-million-sea-arrivals-reach-europe-2015.

[68] Federal Government of Germany, "'Flexibility Is Called for Now': Angela Merkel on Refugee Policy", August 31, 2015, https://www.bundesregierung.de/breg-en/service/archive/archive/-flexibility-is-called-for-now--435220.

cal pressure. The EU described this as the deliberate "instrumentalisation of human beings" for political purposes.[69] It was a clear example of migration being designed or manipulated by an identifiable state actor.

Russia's full-scale invasion of Ukraine in February 2022 then produced the largest movement of displaced people in Europe for generations. Europe's response differed considerably from its response in 2015.

3. Migration as Contingency

The alternatives of necessity and design do not fully explain these developments. A third category is required: contingency.

Wars and political crises have causes and responsible actors, yet their migratory consequences often arise through circumstances outside any coherent European strategy. Their scale, direction and duration may be impossible to predict.

The Yugoslav conflicts, the Syrian war, Afghanistan, the collapse of Libya, political persecution, economic breakdown and the invasion of Ukraine generated different forms of displacement. Some people crossed one neighbouring border and expected to return within weeks. Others travelled through several states, joined relatives abroad or gradually discovered that temporary exile had become permanent.

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[69] Council of the European Union, “Belarus: EU Broadens Scope for Sanctions to Tackle Hybrid Attacks and Instrumentalisation of Migrants”, November 15, 2021, https://www.consilium.europa.eu/en/press/press-releases/2021/11/15/belarus-eu-broadens-scope-for-sanctions-to-tackle-hybrid-attacks-and-instrumentalisation-of-migrants/.

Routes developed according to geography, visa rules, family connections, transit policies and smugglers. Legal outcomes also varied: refugee status, subsidiary or temporary protection, or prolonged ordinary asylum procedures.

These movements cannot be reduced to labour-market policy, even though refugees who remain in Europe may eventually become workers, students, taxpayers and permanent residents. Nor does contingency mean that governments lack responsibility. Political decisions can make an unforeseen displacement more orderly or more chaotic, safer or more deadly. Contingency means that not every mass movement was deliberately created as an immigration programme.

The Holy and Great Council of the Orthodox Church, meeting in Crete in 2016, recognised that the contemporary refugee crisis had political, economic and environmental causes. It called not only for charitable assistance but also for action to remove the conditions that uproot people.[70] This emphasis is important. A Christian response cannot begin and end at the European border. It must also ask what wars, arms transfers, political interventions, economic inequalities and persecution made flight appear to be the only realistic choice.

4. Two-Tiered Hospitality: Europe in 2015 and 2022

The contrast between Europe's responses in 2015 and 2022 reveals what might be called a system of two-tiered hospitality.

[70] Holy and Great Council of the Orthodox Church, "Encyclical of the Holy and Great Council of the Orthodox Church", sec. 19, June 26, 2016, https://www.holycouncil.org/-/encyclical-holy-council.

During 2015, refugees and migrants frequently reached Europe through irregular and dangerous sea routes. Most could not obtain an ordinary visa permitting them to travel safely and seek asylum after arrival. Their journeys were facilitated by smugglers, and the ordinary European asylum system required individual examination of their claims.

Reception was divided. Volunteers, churches and local communities displayed remarkable generosity, while governments disagreed over registration, relocation and responsibility. Some states accepted substantial numbers; others erected fences, closed routes or rejected distribution mechanisms.

When Russia invaded Ukraine, the EU acted differently. On 4 March 2022, the Council unanimously activated the Temporary Protection Directive for the first time since its adoption in 2001. Rather than requiring each displaced Ukrainian immediately to enter the ordinary individual asylum procedure, temporary protection provided rapid residence rights and access to employment, accommodation, health care, education and social assistance.[71]

The existence of this legal route reduced dependence upon smugglers and allowed displaced Ukrainians to move relatively safely. It demonstrated that, when political agreement exists, Europe can transform a potentially chaotic mass movement into an organised system of protection.

The contrast has several explanations. Ukraine borders EU states; Russia's invasion was perceived as a direct European security

[71] European Commission, “Temporary Protection”, Migration and Home Affairs, accessed July 31, 2026, https://home-affairs.ec.europa.eu/policies/migration-and-asylum/asylum-eu/temporary-protection_en.

threat; Ukrainians already enjoyed visa-free short-term Schengen entry; many arrivals were women and children; and neighbouring societies had strong family, cultural and historical connections with Ukraine.

Nevertheless, scholarly comparisons have found that race, religion and perceptions of cultural similarity also affected public and political responses. In 2015, many Syrians, Afghans and Iraqis were portrayed as a potential crisis for Europe's borders, economy, security and culture. In 2022, Ukrainians were more often portrayed as people belonging to the European cultural community and as victims of a threat shared by Europe itself.[72]

The Christian conclusion is not that Ukrainians deserved less generosity, but that the safety and clarity achieved in 2022 should inform the treatment of others genuinely fleeing persecution. Proximity creates particular duties, yet cultural or racial familiarity cannot determine the value of a human life.

In April 2016, Ecumenical Patriarch Bartholomew, Archbishop Ieronymos of Athens and Pope Francis visited Lesvos and issued a joint declaration describing forced migration as a "crisis of humanity." They called for the protection of life, humane reception, action against trafficking, support for host communities and efforts to end

[72] Lara Sosa Popovic and Natalie Welfens, “Same, Same but Different? A Discourse Network Analysis of the EU’s Framings of Refugee Arrivals in 2015 and 2022”, *Journal of Ethnic and Migration Studies* 51, no. 3 (2025): 609–32; Daniel Drewski and Jürgen Gerhards, “Why Do States Discriminate between Refugee Groups? Understanding How Syrian and Ukrainian Refugees Were Framed in Germany and Poland”, *American Journal of Cultural Sociology* 13 (2025): 271–97.

the conflicts that force people from their homes.[73] Their presence on Lesvos did not answer every policy question. It did, however, insist that the suffering person remain visible behind the political category.

5. Demographic Necessity and Political Fear

The European migration debate contains a striking contradiction. Europe's economies increasingly depend upon the mobility of workers, while European electorates increasingly demand stronger control of borders.

The demographic pressures are substantial. Only 3.55 million children were born in the EU in 2024, and the total fertility rate fell to 1.34 births per woman, the lowest EU figure recorded since comparable data began in 2001. Eurostat's baseline projection anticipates that the EU population will peak at approximately 453 million in 2029 and then decline towards 399 million by 2100. The working-age population is projected to shrink considerably, while the proportion of older people rises.[74]

[73] Pope Francis, Ecumenical Patriarch Bartholomew, and Archbishop Ieronymos II of Athens and All Greece, "Joint Declaration," Lesvos, April 16, 2016, https://ec-patr.org/en/16/04/00/00/joint-declaration-by-pope-francis-ecumenical-patriarch-bartholomew/.

[74] Eurostat, "EU Fertility Rate at 1.34 Live Births per Woman in 2024", March 6, 2026, https://ec.europa.eu/eurostat/web/products-eurostat-news/w/ddn-20260306-1; Eurostat, "Population Projections in the EU", data extracted April 2026, https://ec.europa.eu/eurostat/statistics-explained/index.php?title=Population_projections_in_the_EU.

Because migrants are often of working age, migration can slow this process, fill labour shortages, support public finances and sustain essential services.

Yet migration cannot permanently solve population ageing. Migrants also grow old, and later generations may adopt the lower fertility patterns of the receiving societies. Nor should governments assume that importing workers excuses them from supporting families, improving working conditions, raising productivity and training people already living in Europe.

The European Commission estimates that approximately 51 million people aged twenty to sixty-four who already live in the EU remain outside the workforce. Women with caring responsibilities, older people, migrants whose qualifications are not recognised and persons with disabilities constitute much of this unused potential.[75]

Economic necessity is morally ambiguous. A wealthy state may solve a medical shortage by recruiting professionals from a poorer country that urgently needs them. Migration may benefit the individual and receiving economy while intensifying depopulation and family separation elsewhere.

This is particularly relevant to Romania and Bulgaria, whose Churches face ageing villages, separated families and communities deprived of younger adults. Patriarch Daniel's messages to Romanians abroad emphasise faith, language, family and communion.

[75] European Commission, *Employment and Social Developments in Europe 2025: Unlocking the Potential of People — Promoting Higher Employment in the EU* (Brussels: European Commission, 2025), https://employment-social-affairs.ec.europa.eu/employment-and-social-developments-europe-2025-unlocking-potential-people-promoting-higher_en.

Migration may enrich receiving societies while weakening those of origin.

At the same time, immigration has become a focus of political anxiety. Citizens worry about housing, public services, irregular entry, security, cultural change, unsuccessful integration and the apparent inability of governments to control events. Some fears are exaggerated or deliberately inflamed, but not every concern is irrational.

European policy consequently moves in two directions. States encourage legal migration where workers are needed while reinforcing border controls, screening procedures and systems for returning people who have no legal right to remain. The EU Migration and Asylum Pact, adopted in 2024 and brought into application on 12 June 2026, seeks to combine more uniform asylum procedures and responsibility-sharing with stronger identification, border processing and control of irregular migration.[76]

The tension between economic need and political fear is not merely hypocrisy. It reflects a real conflict among labour demand, humanitarian responsibility, democratic consent and cultural continuity. It becomes morally dangerous, however, when migrants are welcomed as useful workers but rejected as human neighbours. A Christian society cannot value a foreign person's labour while treating the person as permanently inferior or alien.

[76] Council of the European Union, "Pact on Migration and Asylum", last reviewed June 12, 2026, https://www.consilium.europa.eu/en/policies/eu-pact-migration-asylum/.

6. Is Migration Designed?

Migration is clearly designed in the ordinary political sense. Laws determine who may enter, work, study, seek protection or reunite with family. European free movement was deliberately established. Governments create work visas and residence programmes. Employers recruit abroad, and universities attract international students.

There is also commercial and criminal design. Recruitment agencies may transport workers into exploitative conditions. Smuggling networks organise routes and profit from desperation. Traffickers exploit vulnerable migrants in forced labour, sexual exploitation and crime.

Finally, migration may be geopolitically instrumentalised. The Belarus border crisis demonstrated that displaced people can be used as a means of pressure against another state.

The language of design is therefore legitimate when the responsible actors, mechanisms and objectives can be identified. It becomes much less reliable when used to suggest that all recent migration belongs to one centrally coordinated project to replace Europe's population or destroy Christianity.

The evidence instead points to overlapping decisions by governments, businesses, institutions, families, migrants and criminals. Some policies have been badly administered or ideologically naive; some economic interests favour immigration; and some political movements regard traditional national or Christian identity with indifference. These matters deserve scrutiny.

But a claim of comprehensive design requires comprehensive evidence. Christian truthfulness does not permit suspicion to become certainty merely because a theory offers a simple explanation for complex fears.

The Russian Orthodox Church's *Basis of the Social Concept* provides a useful theological distinction. It states that the Church "by her very nature is universal and therefore supranational," while affirming that Christians may love their earthly homeland and preserve national culture. At the same time, it condemns aggressive nationalism, xenophobia, ethnic exclusiveness and the treatment of one nation as inherently superior to another.[77]

This avoids two extremes. The Church cannot absolutise the nation as though it were the Kingdom of God. But neither must Christian universalism require the erasure of peoples, cultures or legitimate civic loyalties.

7. Europe's Muslim Presence

The Muslim presence in Europe has grown and become more visible, but this development should neither be denied nor exaggerated. Islam is now evident in many cities through mosques, schools, businesses, religious clothing, media representation and political participation. Some neighbourhoods have undergone rapid cultural transformation.

Difficult questions have arisen concerning social segregation, foreign financing of religious institutions, the position of women, antisemitism, pressure upon converts from Islam, radicalisation and

[77] Russian Orthodox Church, *The Basis of the Social Concept*, secs. II.1–4, adopted August 2000, https://old.mospat.ru/en/documents/social-concepts/ii/.

the relationship between religious norms and civil law. These are legitimate matters for public discussion. Respect for Muslims as persons does not require uncritical acceptance of every Islamic theological, moral or political claim.

At the same time, "the Muslims of Europe" are not one people or movement. Europe contains historically established Muslim communities in the Balkans, Russia and Eastern Europe; descendants of post-war labour migrants; recent refugees; international students; professionals; converts; and people whose Muslim identity is primarily cultural.

Their beliefs vary greatly: some are secular or nominal, some devout and committed to democratic pluralism, some socially conservative but law-abiding, and a minority adheres to Islamist ideologies seeking political dominance.

Failure to distinguish among these groups is as misleading as treating every European Christian as representative of one church, country or political movement.

Nor should the danger of violent Islamism be denied. Europol reported 58 completed, failed or foiled terrorist attacks in the EU during 2024. Twenty-four were attributed to jihadist terrorism and twenty-one to left-wing or anarchist terrorism. Jihadist attacks were the most lethal category, causing five deaths and eighteen injuries.[78]

[78] Europol, *European Union Terrorism Situation and Trend Report 2025* (Luxembourg: Publications Office of the European Union, 2025), 7–14, https://www.europol.europa.eu/cms/sites/default/files/documents/EU_TE-SAT_2025.pdf.

Jihadist terrorism is therefore a genuine security concern, but it does not justify collective suspicion of millions of Muslims. The same commitment to truth requires recognition that Muslims also experience discrimination and racist harassment. A 2024 EU Fundamental Rights Agency study based on the experiences of 9,604 Muslim respondents in thirteen EU states reported a marked increase in such discrimination since its previous survey.[79]

A democratic society must resist both Islamist extremism and hostility towards people because of their ancestry or religion. Security and equal justice are not alternatives.

The Orthodox approach to integration has sometimes emphasised reciprocal responsibility. In a 2015 discussion of labour migration in Russia, Metropolitan Hilarion of Volokolamsk argued that immigrants should learn the language, understand the laws and culture of the receiving society, and respect what their neighbours hold sacred. At the same time, he described integration as a common responsibility of Church, state and civil society and supported practical language and cultural programmes for migrants, including Muslims.[80]

This approach refuses both forced assimilation and permanent separation. Migrants should not be required to erase every inherited

[79] European Union Agency for Fundamental Rights, *Being Muslim in the EU: Experiences of Muslims* (Luxembourg: Publications Office of the European Union, 2024), https://fra.europa.eu/en/publication/2024/being-muslim-eu.

[80] Hilarion of Volokolamsk, "To Create an Environment Favorable for Immigrants Is a Common Task for the Church and the State", Department for External Church Relations of the Russian Orthodox Church, February 8, 2015, https://mospat.ru/en/news/50655/.

identity, but neither should the receiving society be expected to abandon its laws, language and historical culture.

8. Is Islam Replacing Christianity?

The demographic evidence corrects one widespread impression. According to Pew Research Center, approximately 67 per cent of Europe's population identified as Christian in 2020, 25 per cent was religiously unaffiliated and about 6 per cent was Muslim. Between 2010 and 2020, the Christian share fell by eight percentage points. The unaffiliated share increased by seven points, while the Muslim share rose by less than one percentage point.[81]

Muslim communities grew, and immigration contributed significantly to that growth. Nevertheless, the main numerical counterpart to Christian decline was not Islam but religious non-affiliation. Europe became less Christian chiefly because Europeans ceased to identify with Christianity, transmit it to their children or participate in church life.

A Pew study of fifteen Western European countries found that a median of 81 per cent of adults had been raised Christian and 71 per cent still identified as Christian, but only 22 per cent attended religious services at least monthly.[82] Cultural Christianity remained widespread, while ecclesial Christianity had become much weaker.

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[81] Conrad Hackett et al., "Religion in Europe", in *How the Global Religious Landscape Changed from 2010 to 2020* (Washington, DC: Pew Research Center, 2025), https://www.pewresearch.org/religion/2025/06/09/religion-in-europe/.

[82] Pew Research Center, *Being Christian in Western Europe* (Washington, DC: Pew Research Center, 2018), https://www.pewresearch.org/wp-content/uploads/sites/20/2018/05/Being-Christian-in-Western-Europe-FOR-WEB1.pdf.

Muslim demographic growth is nevertheless relevant: Muslim populations are generally younger, growth is concentrated in particular places, and a confident minority may be more visible than a larger but passive Christian majority.

Yet Europe's deepest Christian crisis remains internal. Islam did not cause European Christians to abandon worship, neglect catechesis, redefine their moral commitments or cease speaking confidently about Christ. Islam entered not merely a Christian Europe, but a Europe that had already become uncertain about Christianity. It encountered societies in which Christian worship, formation and moral authority had been weakening for several generations.

The more searching question for the Church is therefore not only, "Why have Muslims come?" but also, "Why have so many Christians departed from the faith they inherited?" The first question concerns migration policy and integration. The second concerns the Church's own worship, mission, teaching and credibility. Christians may legitimately debate immigration levels and criticise failures of integration, but no border policy can substitute for the renewal of Christian faith.

Europe will not become Christian again merely by becoming more suspicious of Muslims. It will become more Christian only if Christians recover prayer, moral seriousness, intellectual confidence, community and missionary purpose.

9. An Orthodox Christian Response

Orthodox Christianity provides no single technical immigration policy, and its sources differ in emphasis. Yet they repeatedly af-

firm human dignity, compassion for the displaced, attention to migration's causes, respect for national cultures, reciprocal integration, public order and rejection of xenophobia.

a. The Person before the Category

The migrant is not merely a worker, demographic statistic, security concern or potential voter. Every person bears the image of God. This dignity does not disappear because someone has crossed a border irregularly, practises another religion or has an unsuccessful asylum claim.

The 2016 Encyclical of the Holy and Great Council called upon civil authorities, Orthodox believers and other citizens to provide refugees "every possible assistance, even from out of their own insufficiency."[83] Ecumenical Patriarch Bartholomew has expressed the same foundation directly: "As a Christian, to love our neighbour is not a preference ... but it is a command."[84]

For the Life of the World: Toward a Social Ethos of the Orthodox Church describes the defence of the dignity of migrants, refugees and asylum seekers as an obligation of the Church. It warns against

[83] Holy and Great Council, "Encyclical", sec. 19.

[84] Bartholomew, Ecumenical Patriarch, "Address at the Global Refugee Forum", Geneva, December 14, 2023, https://ec-patr.org/14/12/16/41/address-by-his-all-holiness-ecumenical-patriarch-bartholomew-at-the-global-refugee-forum-geneva-december-14-2023/.

rhetoric that dehumanises vulnerable people and treats the protection of the stranger as one of Scripture's persistent moral teachings.[85]

Recognising dignity does not settle every legal question; it determines how those questions must be approached. People may be detained, returned or refused residence only under lawful and humane conditions. Administrative status must never be treated as though it removed a person's humanity.

b. Truth without Exaggeration

Christians should distinguish refugees from other migrants, regular from irregular residence, Islam from Islamism, genuine integration problems from unverified rumours, and local developments from continental trends.

Political institutions sometimes minimise difficulties, while sensationalist media amplify exceptional cases as though they were universal. The Christian must resist both temptations. The commandment against false witness also applies to speech about migrants and religious minorities.

Truthfulness permits criticism of Islamist doctrine, religious coercion and failed migration policy. It also forbids describing all Muslims as terrorists, invaders or participants in one coordinated plan.

c. Hospitality with Lawful Order

Christian hospitality does not abolish the state's responsibility for borders, security and the common good. Governments may decide

[85] Ecumenical Patriarchate, *For the Life of the World: Toward a Social Ethos of the Orthodox Church* (2020), secs. 65–67, https://www.goarch.org/-/social-ethos-en.

who has a right to enter or remain, distinguish protection claims from other forms of migration, and return those whose applications have been lawfully rejected.

The Bulgarian Holy Synod took a restrictive position in 2015. It affirmed the duty to care for migrants already present, but opposed further large-scale admission, stressed Bulgaria's limited resources and called for an end to the wars causing displacement.[86] Although not a universally binding Orthodox position, it expressed regional concerns about capacity, demography, cultural continuity and integration.

Such concerns should not simply be silenced. A policy that overwhelms housing, schools or public trust may harm both migrants and residents. At the same time, fear for national survival must be tested against the Gospel. The Russian social document's condemnation of xenophobia and the Holy and Great Council's appeal for assistance provide necessary correctives whenever legitimate concern becomes collective hostility.

Border control cannot become moral indifference. Rescue from immediate danger, protection against trafficking and access to a fair asylum procedure are not optional acts of sentimentality. Order without compassion may become cruelty; compassion without order may produce exploitation, disorder and public resentment.

[86] Holy Synod of the Bulgarian Orthodox Church–Bulgarian Patriarchate, "Special Address of the Holy Synod with Reference to the Migration Crisis", September 25, 2015, https://bg-patriarshia.bg/appeal-20.

d. Integration as Reciprocal Responsibility

Receiving societies should provide language instruction, access to lawful employment, education and equal protection. Migrants should obey the law, learn how the society functions and respect its legitimate cultural and religious inheritance.

Guidance issued by the Orthodox Church in America on refugee resettlement begins with the observation that "every immigrant starts as a stranger in a foreign land." It proposes practical help with housing, language learning, employment, health care, education and transport, while aiming to help refugees become self-supporting.[87]

Integration should not mean that Europe must forget its Christian history, nor that migrants must abandon every inherited custom. It means participation in a common civic order in which one civil law applies to all. Practices involving forced marriage, violence, intimidation or suppression of individual freedom cannot be protected merely because they are defended as cultural or religious traditions.

e. Religious Freedom for Everyone

Muslims should be free to worship peacefully, establish lawful communities and express their beliefs. Christians must likewise remain free to proclaim Christ and explain why Christianity and Islam make incompatible claims about God, revelation, Christ and salvation.

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[87] Ellen Motoviloff Miller, "Helping to Resettle Refugees", *Orthodox Church in America Parish Ministry Resources*, vol. 2 (1993), https://www.oca.org/parish-ministry/commservice/helping-to-resettle-refugees.

Religious freedom must also protect the Muslim who questions Islam, becomes secular or converts to Christianity. Converts should not face threats from family or community. A freedom that protects only inherited religious identity is incomplete.

The ecumenical document *Christian Witness in a Multi-Religious World* states that mission belongs to the Church's very being while insisting that Christian witness must reject coercion, manipulation and material inducement. It affirms the right to profess, practise, propagate and change one's religion.[88] Dialogue therefore need not become relativism, and mission need not become manipulation.

Religious freedom must also include Christian public witness. Disputes over safe-access zones around abortion clinics in England and Wales show that religious expression may be restricted in particular settings. Such restrictions deserve scrutiny for necessity and proportionality, but they are not a general prohibition on Christian proclamation: UK law protects freedom of religion and expressly preserves criticism of religion and proselytising, subject to lawful limits protecting public order and others' rights.[89]

[88] Pontifical Council for Interreligious Dialogue, World Council of Churches, and World Evangelical Alliance, *Christian Witness in a Multi-Religious World: Recommendations for Conduct* (Geneva: World Council of Churches, 2011), https://www.oikoumene.org/resources/documents/christian-witness-in-a-multi-religious-world.

[89] Human Rights Act 1998, sched. 1, art. 9; Public Order Act 2023, sec. 9; Public Order Act 1986, sec. 29J. See also Crown Prosecution Service, "Public Order Offences Incorporating the Charging Standard", https://www.cps.gov.uk/legal-guidance/public-order-offences-incorporating-charging-standard.

f. Service without Concealed Conditions

Churches should serve vulnerable people regardless of whether they show interest in Christianity. Food, shelter, education and medical help must not be offered as payment for religious conformity.

At the same time, Christian charities should not be required to conceal their identity. A church may serve openly in the name of Christ, pray when invited, answer questions and welcome people into Christian community. Respect for another person's freedom does not require silence about the gospel.

The practical guidance of the Orthodox Church in America rightly warns that refugee sponsorship should not be used to gain converts. Its purpose is to demonstrate God's love and help refugees participate independently in their new society.[90]

g. Addressing Causes, Not Only Consequences

The Christian response should include humanitarian relief, but it cannot end there. Churches should speak against persecution, trafficking, unjust warfare, political oppression and economic arrangements that destroy local communities. Ecumenical Patriarch Bartholomew has repeatedly connected migration with war, disease, lack of food and water, economic inequality, trafficking and environmental destruction.[91]

Churches should also defend people's right to remain in their homelands. Migration is not always liberation. Many would prefer to live securely among their families, languages and traditions rather than

[90] See footnote 87 above.

[91] See footnote 84 above.

become permanent strangers elsewhere. The Holy and Great Council's call to remove the causes of displacement and the Bulgarian Synod's appeal for an end to war converge at this point despite their different political tones.

h. Renewing the European Church

Finally, Christians must turn the migration question towards themselves. The Church cannot control demographic history, but it can teach the faith, form believers, rebuild parish life, support families and speak confidently about Christ.

It should also recognise that many migrants are Christians. African, Middle Eastern, Romanian, Bulgarian, Ukrainian and other migrant believers have established or revitalised parishes and congregations across Europe. Recent European church research describes migrant-led and intercultural congregations not merely as recipients of assistance but as communities reshaping and renewing Christianity on the continent.[92]

The visible devotion of Muslims may expose the weakness of a Christianity reduced to architecture, festivals and cultural memory. Encounter with a serious religious neighbour can compel Christians to ask whether they know what they believe and whether their faith actually shapes their lives.

Christianity will not survive in Europe merely because cathedrals remain standing or Christian symbols appear on national flags. A

[92] World Council of Churches and Churches' Commission for Migrants in Europe, *Mapping Migration, Mapping Churches' Responses in Europe*, 4th ed. (Geneva: World Council of Churches, 2026), https://www.oikoumene.org/resources/publications/mapping-migration-mapping-churches-responses-in-europe.

civilisation cannot preserve Christianity while declining to worship Christ.

Conclusion

Was recent European migration necessary (or even unavoidable), or was it designed?

In part, it was necessary. Individuals fled danger, families sought a viable future and ageing economies required workers. The collapse of communist restrictions and the opening of borders also released movements that had long been suppressed.

In part, it was contingent. Wars, political collapse and persecution produced movements whose scale and consequences were not planned as European migration policy.

In part, it was designed. Governments established legal routes, employers recruited workers, smugglers organised journeys and states sometimes weaponised human mobility.

No single explanation accounts for the past three decades, and no credible Christian response can be built upon one emotion.

Christians may criticise failed policies, support secure borders, oppose violent Islamism and defend Europe's Christian inheritance. They must also recognise the image of God in the migrant, protect the persecuted, reject collective blame and offer the gospel with humility and courage.

The most serious danger to Christianity in Europe is not simply that Muslims believe and practise another religion. It is that Christians may cease to believe and practise their own.

The future of Christianity in Europe will depend upon whether the Church remains the Church: welcoming without surrendering truth, discerning without hatred, preserving legitimate cultural inheritance without making it an idol, serving without manipulation and proclaiming Jesus Christ without fear.

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MASS MIGRATION AND THE SELFISH RESPONSE OF WHITE CHRISTIANS

Georgi Draganov

Every generation of Bulgarians, ever since our modern state came into existence, has been persuaded that it must sacrifice something in the name of a higher cause – the class struggle, the "brotherhood of nations," European integration at any cost, and "universal human values." The thesis of this text is more modest and precisely for that reason more difficult for part of the political and media elite to accept: the well-being of Bulgarians – those of us who live here now, and our children and grandchildren – is sufficient justification in itself.

It does not need to be justified by abstract universalism, nor should it give way to the question of whether other peoples succeed in organizing their own states. This is not aggression toward anyone. It is the ordinary logic, familiar for thousands of years, of every family, community, and nation: first you take care of your own. Only if you have surplus strength and resources do you help others – by your own choice, not because of an obligation imposed by someone else.

From this simple premise follows a concrete political conclusion: migration by people from societies with fundamentally different

cultures, who historically have been difficult to assimilate and who, in fiscal and social terms, turn out to be a net loss for the receiving state, should not be allowed – not because "migrants are bad people," but because it is not the job of the Bulgarian state to solve the demographic or governance failures of third countries at the expense of its own citizens. Bulgaria should remain a national state of Bulgarians, rather than an economic zone open to anyone who would like a higher standard of living.

The Right to National Selfishness

The idea that a state owes the world open borders is extremely recent, unprecedented in world history, and far less morally self-evident than modern left-wing politics portrays it. For most of history, people lived according to some kind of kinship-tribal principle, and even when these communities came within the borders of multiethnic empires, there was traditionally a clear separation of ethnic groups within them – whether by provinces, towns and villages, or even separate neighborhoods and quarters. The leading element was loyalty to the central authority, often personified in a monarch.

Two ideological currents opposed the idea of empires – nationalism and liberalism, sometimes competing with one another and sometimes cooperating. Nationalism in its classical sense – the right of a people to govern itself, on its own territory, according to its own laws and in defense of its own culture – lies at the foundation of Bulgaria's very existence as an independent state after 1878.

No one disputes the right of Ethiopians to continue preserving their ancient country, of the Japanese to maintain ancient Japan as an exclusively Japanese country, nor the right of the modern and young state of Israel to guarantee the Jewish demographic character

of its state. It is therefore strange to expect only European nations, including small ones, though also as ancient as Bulgaria, voluntarily to give up the same right in the name of an abstract moral universalism that in practice no one applies symmetrically.

Prioritizing one's own citizens is not immoral – it is the very definition of a political community. The theory of modern democratic government presupposes an implicit contract between rulers and the ruled, in which the citizens of a given state owe it taxes, military service, and loyalty, while it owes them protection of their interests – including the right to life.

And what is the right to life if not precisely the right for their children to grow up in a society whose culture, language, and norms of life they recognize as their own? When a political elite decides to bring in hundreds of thousands of people from societies with fundamentally different norms, without asking for the consent of its own citizens, it violates precisely this contract. Such a decision can lead only and exclusively to an increase in political violence.

This is not a call for isolationism or hostility toward other peoples. It is a recognition that sympathy for the suffering of others – however real that suffering may be – cannot automatically become a legal obligation of the Bulgarian state to compensate for it through the transfer of population, infrastructure, and social payments. If a society fails to govern itself – whether because of war, dictatorship, or its own institutional failures – that is a tragedy for its inhabitants, but it is not automatically grounds for the Bulgarian taxpayer to pay the price through a change in the demographic composition of his own country.

Assimilation and "Net Loss": The Criteria That Actually Matter

The thesis here is not that all immigration is harmful. History provides examples of successful, productive immigration, including immigration that has led to remarkable prosperity. The key question has always been the same: does the new population assimilate, and does it represent a net fiscal and social contribution rather than a burden?

A Dutch study by the consulting firm *Demo*, prepared by Jan van de Beek, Hans Roodenburg, Joop Hartog, and Gerrit Kreffer, calculates the net fiscal effect of immigration on the budget of the Kingdom of the Netherlands over a period of more than twenty years at approximately €450 billion – a sum representing the difference between immigrants' contributions to the budget and the social payments and services they receive.[93]

According to the same study, if the Netherlands wants to maintain the current ratio between working people and pensioners solely through immigration, it would have to accept more than 100 million additional immigrants by the end of the century – a figure the authors describe as logically absurd, resembling a "Ponzi" scheme.[94] The study also points out that the fiscal effect varies dramatically according to origin: while migrants from Western Europe, North America, and East Asia often have a positive or neutral net contribution, migrants from some regions of the Middle East and the

[93] Jan van de Beek et al., Borderless Welfare State: The Consequences of Immigration for Public Finances (Zeist: Demo-Demo Uitgever, 2023), ISBN 9789083334820.

[94] Van de Beek et al., Borderless Welfare State.

Horn of Africa cost the Dutch budget, on average, several hundred thousand euros per person over their entire lifetime.[95]

The difference is not accidental and does not result from arbitrary discrimination by statisticians. It reflects real factors: educational level upon arrival, linguistic proximity, labor-market culture, attitudes toward children's education, and the degree of civic participation. In other words – *assimilability*. A society in which the migrant community quickly learns the language, participates in the labor market on equal terms, and raises its children according to norms compatible with those of the receiving society represents a different, much less risky case from a society in which the second and third generations remain outside the labor market, the educational system, and civic life.

This is precisely where the crux of the debate lies, which political correctness systematically avoids: not every culture integrates with equal ease, and recognizing this fact is not racism but an empirical observation with direct budgetary consequences. A country such as Bulgaria, with limited fiscal capacity, a fragile institutional framework, and still-developing social trust, does not have the luxury of experimenting with groups for which it is already known from Western European experience that they carry a high risk of unsuccessful integration. While there are large and compact Bulgarian communities in neighboring countries, including countries outside the EU and with a lower standard of living – the Republic of North Macedonia, Serbia, Albania, Kosovo, Moldova, and Ukraine – we should first exhaust this potential source of labor before importing it from abroad.

[95] Ibid.

Second comes the importation of workers from white Christian countries such as Ukraine, Moldova, Russia, Belarus, Serbia, Bosnia and Herzegovina, and Montenegro, who would integrate easily and quickly – as, indeed, we can see with the already large migrant community from Ukraine as a result of Russia's war against the country. More than 60,000 Ukrainians live and work in our country, and practically every adult among them works and contributes to economic development. This is not theory, but practice. Only when these options have been exhausted could some third alternative potentially be considered.

Argentina: A Lesson in Planned versus Unplanned Migration

Argentina offers an illustrative, though rarely mentioned in the Bulgarian debate, example of how the same general policy of an "open door" can produce radically different results – depending on whether migration is planned, selective, and linked to integration institutions, or chaotic and uncontrolled. Between 1876 and 1914, the Argentine state pursued a deliberate policy of encouraging immigration, enshrined in Article 25 of the 1853 Constitution and inspired by the jurist Juan Bautista Alberdi.[96] Agencies were established to recruit settlers in European cities, reception centers (*Hotel de Inmigrantes*) were built, and President Domingo Sarmiento car-

[96] *Constitución de la Nación Argentina* (1853), Art. 25; see also José C. Moya, *Cousins and Strangers: Spanish Immigrants in Buenos Aires, 1850–1930* (Berkeley: University of California Press, 1998).

ried out a large-scale educational reform that led to a drastic reduction in illiteracy.[97] The result was impressive: a population of approximately 800,000 in 1852 grew to more than 8 million by 1914, and Argentina became one of the ten richest countries in the world in terms of GDP per capita.[98]

After the 1930s, however, European immigration came to a halt, and in its place came internal and regional migration from neighboring countries toward urban centers – this time without a comparable level of state planning, investment in educational and reception infrastructure, or clear selection criteria. Over the decades, the result was the expansion of informal neighborhoods around major cities, pressure on the healthcare and educational systems, and the gradual erosion of institutional capacity that had taken three generations to build.[99] In 2004, the government adopted the "Patria Grande" law, which granted amnesty and access to free education, healthcare, and voting in local elections solely on the basis of a declaration of kinship – without income or qualification requirements – and within just a few months added more than 440,000 people to the legally resident population.[100]

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[97] *Cousins and Strangers: Spanish Immigrants in Buenos Aires, 1850–1930*. Moya, José C. *Cousins and Strangers: Spanish Immigrants in Buenos Aires, 1850–1930*. Berkeley: University of California Press, 1998, pp. 40–45.

[98] World Bank, historical statistics on GDP per capita, Argentina, 1900–1914.

[99] Alejandro Portes and Rubén G. Rumbaut, *Immigrant America: A Portrait*, 4th ed. (Berkeley: University of California Press, 2014).

[100] *Ley de Migraciones No. 25.871* (Argentina, 2004), "Patria Grande" Program.

The lesson is not about people's origin, but about the state's method: migration accompanied by selection, investment in reception capacity, and clear expectations for integration can be a driver of prosperity. Migration treated as an administrative formality, without selection and without requirements, steadily redirects public resources from citizens toward managing growing parallel systems – housing, healthcare, and education – that the state is not prepared to address.

Sweden and the Model of "Acceptance Without Limit"

The Western European experience with migration over recent decades – regardless of the many differences between individual countries – shows a systematically recurring pattern: a high percentage of approved asylum applications,[101] low levels of employment among certain migrant groups in the second and third generations,[102] and increasing political polarization accompanied by the rise of parties built entirely around the issue of migration.[103] Sweden – a country with one of the most generous refugee reception systems in Europe during the 2010s – is today facing problems publicly acknowledged by its own institutions involving parallel communities, organized crime, the creation of so-called *no-go zones*,

[101] Eurostat, *Statistics on Decisions on Asylum Applications in the EU, 2022–2023*.

[102] Miguel Pereyra, Hans-Georg Kotthoff, and Robert Cowen, eds., *PISA under Examination: Changing Knowledge, Changing Tests, and Changing Schools* (Rotterdam: Sense Publishers, 2011).

[103] Overview data on the results of anti-immigration parties in European Parliament and national parliamentary elections, 2019–2024.

where even the police do not enter,[104] and difficulties in integrating second-generation immigrants into the labor market. What all these cases have in common is not the origin of the particular people, but the structural fact that large-scale population importation without clear selection criteria, without a realistic assessment of reception capacity, and without a consistent integration policy systematically produces social costs exceeding the expected benefits – exactly what the Dutch study cited above also demonstrates.

The Economic Arithmetic: Why the Claim "We Need Them for the Labor Market" Is the Wrong Answer

The main argument in favor of mass labor immigration to Bulgaria – labor shortages amid low unemployment and an aging population – is a real problem, but the solution is not logically compelled to be demographic replacement.

A business model relying on cheap, low-paid labor weakens precisely the incentive for automation and modernization that the Bulgarian economy needs in order to remain competitive in the long term. Importing labor is a convenient solution for a particular employer at a particular moment, but it is not a solution for the nation – it freezes the economy in an equilibrium of low productivity instead of pushing it toward an equilibrium with higher added value.

Furthermore, Bulgaria's total fertility rate (TFR), although still below the replacement level of 2.1, shows an encouraging trend: from a historical low of around 1.1 in the late 1990s, the country reached 1.81 in 2023 – almost doubling in a quarter of a century, driven by

[104] Bonner, Jelena. "Svensk politiansatt: «Vi har allerede tapt»." *Document*, January 3, 2023. https://www.document.no/2023/01/03/svensk-politiansatt-vi-har-allerede-tapt/

an improving standard of living, declining crime, and a reversal of the migration flow from negative to positive for ethnic Bulgarians after 2020.[105] This trend shows that the demographic crisis is not an inevitable fate requiring urgent demographic replacement, but a problem on which domestic policy – tax relief for working Bulgarian families, targeted housing policy, and the return of the diaspora – is already showing measurable effects.

Kondratieff Cycles: Natural Correction, Not an Argument for Panic

The Russian economist Nikolai Kondratieff formulated a theory of long economic cycles lasting approximately 40 to 60 years, driven by waves of technological innovation and the social changes resulting from them. These cycles pass through different stages – growth, slowdown, and subsequent renewal. An important element in this process is the interaction with demographic trends, which simultaneously influence cyclical dynamics and are influenced by them.

During periods of intensive technological progress, lower birth rates and higher incomes are usually observed, as societies direct their efforts toward adaptation and the accumulation of skills rather than toward expanding families. In later phases, when technologies stabilize and economic conditions improve, birth rates often begin

[105] National Statistical Institute of Bulgaria, *Population and Demographic Processes*, annual reports 2020–2024; Our World in Data, historical series for Bulgaria's TFR.

to rise again. In this sense, the system functions as a self-regulating mechanism.[106]

The current demographic decline in Bulgaria and Europe coincides precisely with such a phase of the Kondratieff cycle. The new vector is automation and artificial intelligence, which can dramatically increase labor productivity. Attempting to artificially "correct" demographics through population importation before this technological wave has matured represents an extremely short-sighted intervention in a natural process of market and demographic self-regulation – an intervention whose social costs, as we have seen in the examples above, systematically exceed the expected short-term benefits.

The Objection of "Moral Duty" and Why It Does Not Withstand Scrutiny

The most common objection to the thesis presented here is moral: are we not obligated, as an already prosperous European society, to help people fleeing war, poverty, or repression? The answer here is not a denial of compassion, but a distinction between personal, voluntary compassion and the redistribution of an entire nation's demographic composition imposed through state policy.

The citizens of Bulgaria do not have a democratically authorized opportunity to vote directly on every decision concerning the admission of migrants – such decisions are made by political elites, often under external pressure (European quotas, international

[106] Lucas Bernard et al., "Long-Wave Economic Cycles: The Contributions of Kondratieff, Kuznets, Schumpeter, Kalecki, Goodwin, Kaldor, and Minsky," *Almanac: Kondratieff Waves*, Social Studies, available at https://www.sociostudies.org/almanac/articles/long-wave_economic/.

agreements), without genuine civic consensus. When a decision concerns something as fundamental as the demographic and cultural composition of the nation for generations to come, its legitimacy cannot be based solely on the moral rhetoric of those in power – it requires the consent of the citizens themselves, since both their future and the future of their children are at stake.

Moreover, moral argumentation selectively ignores Bulgaria's own citizens who are in disadvantaged circumstances – elderly people with low pensions, children in poor regions, single mothers – in favor of foreign nationals. If compassion is a genuine moral priority rather than a rhetorical instrument, then logically it should first be directed toward one's own citizens before being extended outward through mechanisms about which those citizens themselves have not been consulted.

Selectivity Instead of Isolation

Rejecting mass, non-selective immigration is not a call for complete isolation. A reasonable policy clearly distinguishes between:

- **Individuals** who are highly qualified specialists, investors, and researchers with a demonstrated ability for rapid economic and social integration;
- **Mass immigration of ethnic Bulgarians** from the historical and new diaspora, for whom the linguistic and cultural barrier is absent;
- **Mass immigration of white Christians**, for whom the linguistic and cultural barrier is minimal;

- **Mass low- and medium-skilled immigration** from societies with a low historical degree of assimilation in the European context, regardless of its origin.

The first three categories deserve an active, even aggressive policy of attraction – Bulgaria is genuinely competing for the return of its citizens who have gone abroad and their children born there. The fourth category is precisely the one that the thesis of this text argues should be reduced to a minimum or eliminated altogether – not because of the origin of the people in it, but because of the predictable, measurable fiscal and social result of such a policy, repeatedly documented in the Western European experience.

The Choice Facing Bulgaria

Western Europe chose the path of mass, weakly selective immigration as a response to its own demographic crisis. The results – measured not in abstract moral categories, but in concrete budgetary expenditures, educational statistics, and political polarization – are before the eyes of anyone who wants to see them rather than ignore them out of ideological correctness.

Bulgaria is not obliged to repeat this experiment. It has the right – like every other nation in the world – to place the well-being of its own citizens, children, and grandchildren above the abstract question of whether other peoples succeed in governing themselves. This is not an act of hostility. It is the mature recognition that the state exists above all for its own citizens, rather than as a universal economic zone open by default to anyone who would like a better life in it.

The demographic challenge facing Bulgaria is real and will not disappear by itself. But the solution does not lie in importing a new

population according to the model of Western European capitals over the past thirty years. It lies in technological modernization, the return of the diaspora, family policy, and – above all – in the honesty to recognize that the national interest is not a shameful term, but the foundation of every responsible policy.

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MASS MIGRATION AND THE GOD – ORDAINED ORDER: A CHRISTIAN ANALYSIS OF THE CONTEMPORARY CIVILIZATIONAL CRISIS

Viktor Kostov

This article examines mass migration to the West and places it within the context of Christian thought and New Testament teaching. At the same time, it seeks to demonstrate that this phenomenon is not merely a social challenge, but a symptom of profound civilizational and spiritual upheavals that reveal the tension between the God-ordained order and political projects seeking to rewrite it.

Mass Migration as a Global Process

Over the past decade, we have witnessed a relentless wave of mass migration, occurring at varying rates, toward North America and Western Europe. This migration consists primarily of people from poorer and war-torn regions moving toward countries on the two aforementioned continents perceived as wealthier. Such migration

is illegal and chaotic from the standpoint of its effects on receiving societies, yet paradoxically, it is well organized and systematic from the standpoint of the forces driving it. This "organization within chaos" can also be recognized in the fact that a significant portion of large-scale migration movements turns out to be connected with human and child trafficking, thereby becoming a source of financial resources for criminal organizations.

Demographic and Cultural Transformations in Western Societies

The result is demographic change in predominantly white, previously Christianized societies of Europe and North America. The migration process may be seen as accompanied by other methods of an undeniable attack on white people—100,000 deaths in Canada through euthanasia under an allegedly lawful euthanasia program affecting predominantly the white population: "assisted suicide has become the leading cause of death in the North American country 10 years after it was legalized."[107] We are also witnessing the relentless promotion of interracial relationships between Black men and white women in commerce and popular culture. This is reflected in statistical trends in interracial relationships. Data from the Pew Research Center and the U.S. Census Bureau show a sig-

[107] Daniel Payne. *10 years, 100,000 deaths: How Canada became the euthanasia capital of the world.* EWTN. June 16, 2026. Available at: https://www.ewtnnews.com/world/americas/10-years-100-000-deaths-how-canada-became-the-assisted-suicide-capital-of-the-world-in-a-decade. Accessed July 31, 2026. Also see: *Canada: 100,000 Deaths After 10 Years of 'MAID' | EWTN Pro-Life Weekly*. https://youtu.be/MAIZzdoPsmA?si=6cvGj3Hha1yXMgth. (Last accessed: July 31, 2026.)

nificant increase in interracial marriages over the past several decades, although the specific pairing of Black men and white women has its own historical and statistical nuances.[108]

Ideological and Media Trends

Anyone with even a minimal level of cultural and social awareness will acknowledge the bombardment of advertising, popular films, and other ideological propaganda aimed at portraying "Blackness" as "cool" and "whiteness" as an oppressive privilege that must be resisted and overcome.[109] Part of the ideological reshaping of cultural and historical perceptions is the imposition on the Bulgarian language of the unnatural terms "black," "blacks," or "African Americans," whereas the normal and non-offensive terms in the language for people with dark skin are "чернокожи" or "негри."[110] Thus, through popular culture and processes of globalization, ideological and mass stereotypes are imposed that have nothing to do

[108] Source: Pew Research Center, "More than one-in-six newlyweds in the U.S. are married to someone of a different race or ethnicity" (2017, with updates in subsequent years). Finding: In 2015, 17% of newlyweds were in an interracial or interethnic marriage, compared with 3% in 1967 (when the Supreme Court struck down bans on interracial marriage). The data often show that Black men are more likely to marry outside their race than Black women, while white women are the group most likely to marry across racial lines. The term "race" is used here in its popular understanding, although the biblical perspective is different; see the discussion in the article below. (Author's note.)

[109] Dexter Thomas. *Why white people aren't as cool as black people. The Guardian*, April 14, 2015.
https://www.theguardian.com/commentisfree/2015/apr/14/why-white-people-arent-as-cool-as-black-people.
(Last accessed: August 5, 2026.)

[110] The translation of the Bulgarin terms in English is as follows: "black-skinned," and "negroes."

with the historical, demographic, and cultural conditions of other societies that are not engaged with the imposed ideas and paradigms. Yet for migration processes and demographic changes to be accepted, the consciousness of belonging to one's people and homeland must be changed, and their distinctive characteristics must be replaced by a globalist view of one's own identity, geography, history, and culture.

One example in this regard was the recently held 2026 World Cup. We watched the teams of the Netherlands, Germany, and France with great interest, and in general, Black players and players of African origin predominated in these teams. From personal experience, I am aware that Germans and Dutch people are not Black. Yet the predominance of Black players in these European teams, which are "national teams," on the other hand, contradicts precisely this historical perception. Before the entire world, it was demonstrated that Germans, Dutch, and French are nations whose national football teams are composed of Africans.

The Argentine team has for years been criticized for allegedly failing to provide opportunities for "African Americans," and this has been presented as a reflection of racist tendencies in the country's history.[111] The reason, it was claimed, was that racist Argentina

[111] Etan Thomas. *Why many Black Americans were rooting for Argentina to lose the World Cup. The Guardian*, July 22, 2026. https://www.theguardian.com/football/2026/jul/22/argentina-black-americans-spain-world-cup-messi-silence. Last accessed: August 5, 2026.

wanted to make the country appear "whiter." [112,113] Such claims are simply absurd in their insistence on social justice as a field for as much opposition as possible on a cultural and "racial" basis, and for mixing whites with people of color in order to produce more justice:

The World Cup final became a moral and political event for many Black Americans, who viewed supporting Spain as a way of rejecting what they perceived as Argentina's association with racism and Messi's unwillingness to use his platform to challenge it, rather than as support for Spain itself.[114] These tendencies toward deliberately intensifying conflict between different racial groups, together with migration processes in recent years, have led commentators and observers to conclude that the process is orchestrated and that there are organized efforts to replace European and North American-origin ethnic populations with populations from other countries. This is the theory of the "Great Replacement of White Peoples," which has been criticized as conspiratorial and racist:

> On September 22 (2021—author's note), cable television host Tucker Carlson presented his own theory about what

[112] Ariel Zilber. *Washington Post corrects op-ed about no black players on Argentina soccer team. New York Post*, December 12, 2022. https://nypost.com/2022/12/12/washington-post-corrects-op-ed-about-no-black-players-on-argentina-soccer-team/. Last accessed: August 5, 2026.

[113] Erika D. Edwards. *Why doesn't Argentina have more Black players in the World Cup? Washington Post*, December 8, 2022. https://www.washingtonpost.com/made-by-history/2022/12/08/why-doesnt-argentina-have-more-black-players-world-cup/. Accessed July 31, 2026. The article was published three years ago. (Author's note.)

[114] Ibid.

> was happening at the border. In a segment entitled "Nothing That Is Happening Is Accidental," Carlson stated that the current U.S. border policy was intended to "change the racial composition of the country."[115] […] Politically, this policy is called the "Great Replacement," replacing American traditionalists with more obedient people from distant countries. Carlson concluded that President Biden's policy toward Haitian migrants had placed the United States on a "suicidal" path.[116]

Crime, Social Breakdown, and the Response of the Authorities

In addition to purely demographic changes, these developments also affect crime rates. A recent report concerning the mass rape of white British women by Pakistani grooming gangs reveals the enormous scale of the problem.[117] The following quotation is taken directly from a United Kingdom government report:

> Despite reviews, reports, and inquiries raising questions about men of Asian or Pakistani origin grooming and sexually exploiting young white girls, the system has repeatedly failed to fully acknowledge this or to collect accurate data so that the issue can be effectively addressed. Instead, inaccurate data have repeatedly been used to dismiss

[115] Carlson's segment can be viewed here: *Tucker: Why would Biden do this to his own country?* https://youtu.be/Z_0iFBJPWoY?si=QcSg_8UCTE_Twcn7. Last accessed July 31, 2026.

[116] National Immigration Forum. *The 'Great Replacement' Theory, Explained.* p. 1.

[117] In this case, there is a specific English term, *grooming*, meaning the targeting of women and young girls for sexual exploitation or trafficking. Author's note.

> claims concerning "Asian grooming gangs" as sensational, biased, or false. This does a disservice to the victims, and indeed to all law-abiding people in Asian communities, and benefits those who wish to exploit the issue to sow division.[118]

Stefan Korte of *U-turn for Europe* also cites systematic crimes against German women committed by migrants and asylum seekers.[119] The world still remembers the mass sexual assaults and rapes of German women by groups of migrants on New Year's Eve in Cologne, Germany, which led to a debate in the country about the migration policy it had adopted.[120] The response of the authorities and the pursuit of justice for this mass orgy of sexual assaults by migrants against German women was bleak:

According to the data, the "tough" response of the authorities is sobering: the Cologne public prosecutor's office investigated a total of 290 people. Only 37 cases were concluded, 32 of them resulting in convictions. Most of these were for theft or similar offenses.

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[118] UK Home Office. *Independent report National Audit on Group-based Child Sexual Exploitation and Abuse (accessible).* Updated January 15, 2026. Available at: https://www.gov.uk/government/publications/national-audit-on-group-based-child-sexual-exploitation-and-abuse/national-audit-on-group-based-child-sexual-exploitation-and-abuse-accessible. Last accessed July 20, 2026.

[119] Stefan Korte in an interview for the *Freedom for All* podcast. Available here: https://youtu.be/RX0--P35wKQ?si=jCuobP6wBEyn6WbB. Last accessed July 20, 2026.

[120] Ralf Bosen. *New Year's Eve in Cologne: 5 years after the mass assaults.* December 31, 2020. Available at: https://www.dw.com/en/new-years-eve-in-cologne-5-years-after-the-mass-assaults/a-56073007. Last accessed July 20, 2026.

Only two men were convicted of sexual assault: a 26-year-old Algerian and a 21-year-old Iraqi were each given one year's probation.[121]

Another disturbing trend pointing to the fact that this process and this migration are leading to demographic changes and the collapse of public order is that the traditional media systematically ignore news and crimes associated with the growing problem, rather than providing straightforward factual reports about chaos, the collapse of public order, and crime. Instead, they turn against citizens of those countries who express disapproval of the migration process and of the way governments are dealing with it.

Political Suppression and the Erosion of Civil Liberties

An even more sinister addition to this entire context, beyond the silence of the traditional media, is the violation of the rights of their own citizens by Western governments in order to silence any opposition to and disagreement with the destructive migration policy of the elites. The situation in the United Kingdom is particularly bad. People are fined, imprisoned, and beaten at protests for expressing opinions on the subject if those opinions do not conform to the party line. In the United Kingdom, there have been more than 12,000 arrests for posting *memes* on social media. People waving the British flag are harassed and threatened by police and local councils.[122] The British government secretly brought more than 30,000 migrants

[121] Ibid.

[122] LocalGov. See: https://www.localgov.co.uk/Councils-spend-over-70k-removing-flags/63423. And also this short video: https://youtube.com/shorts/q5N8Z08ncLg?si=nZDmk1LBzLaCQuGM. Last accessed July 20, 2026.

into the country and settled them in small communities, where local residents, shockingly, discovered that they had been inundated by foreigners with different cultures, customs, social skills, and social norms from those of the local population.[123]

The culmination of the anti-white and anti-nationalist policy of the authorities in the United Kingdom recently came in the killing of the young Henry Nowak. Nowak, a 19-year-old man, was killed on the street by a Sikh, a recent immigrant. The police were called and, instead of investigating and arresting the perpetrator, decided to arrest the dying victim. Nowak was arrested and dragged away by police while dying and bleeding, while being mocked for being unable to breathe. He was treated this way solely on the basis of the accusation that he had acted "racist" toward his killer. The killer, his brother, and his mother also lied about the circumstances of the incident and attempted to conceal evidence.[124]

Taken individually, each of these incidents may have an official explanation. Taken together, however, they suggest a broader trend in which British authorities are increasingly willing to restrict certain forms of political expression—particularly when such expressions concern immigration, national identity, or criticism of government policy. Whether this reflects a necessary response to public

[123] "Following a Ministry of Defence data leak, the UK government operated a secret Afghan resettlement scheme under a court injunction that prevented public reporting for a period. More than 30,000 Afghans have been relocated to the UK under various resettlement schemes, although not all of those arrivals were part of the secret program." Source: UK Parliament, available at: https://questions-statements.parliament.uk/written-questions/detail/2025-01-27/26781/. Last accessed July 20, 2026.

[124] UK Home Office. https://www.gov.uk/government/speeches/home-secretary-statement-on-henry-nowak. Last accessed July 20, 2026.

disorder or an erosion of civil liberties has become a matter of intense public debate.

Cultural-Moral Decline and Ideological Reformatting

The blatant disregard for law and order, common sense, and the rights of their own citizens has led to the emergence of movements, although not widely publicized, that seek to return power to the people. This has been accompanied by serious propaganda efforts by universities and colleges advocating the dissolution of national and clan identities in favor of vaguely defined "diversity," multiculturalism, and "cultural enrichment." Any attempt to introduce a measure of common sense or criticism into the debate is labeled "racist" and "bigoted."

The same tactic has been applied to the forced introduction of sexual deviations and corruption as normal elements of public life. The ideas of "sexual orientation" and the right to "gender identity" and "same-sex marriage" were unheard of several decades ago.

These are trends and changes in North American and European societies, alongside the politicization of sexuality and gender and the collapse of moral norms concerning sexuality, as well as the mass influx of people with completely different cultures, origins, and religions who have no will or intention to assimilate into the receiving countries. These tendencies have led to assessments comparing current developments with a civilizational crisis and decline.

The sum of these facts points, at least to some degree, to coordinated efforts by people in high positions of power and wealth to play the role of God and determine the fate of nations and their future by directing certain social, moral, and political trends, a significant part of which is the promotion and support of mass migration

to Europe. This is the view of observers who are unwilling to accept the official narrative.

Biblical Principles Concerning Nations, Borders, and the Human Race

Scripture recognizes one race—the human race—but nations have been placed by God within their boundaries, and this geographical division is related to God being revealed and known by them—Acts 17. Following the coming of Christ in the flesh and His accomplished work—death and resurrection—a new people arises. These are the people of God who are spiritually born again, or "born from above," through water and the Spirit, through faith in Christ as Lord and Savior. This new people is, in fact, a new spiritual race, a people born through faith from the imperishable seed of Christ.[125]

Thus, in broad terms, the fundamental division recognized in the Bible is not between "races," nor between "cultures," but between Jews and Gentiles—in the conditions of the Old Covenant—and, in New Covenant terms, between those born again by the Spirit through faith in Christ and those who reject Christ. Thus, the fundamental biblical division among human beings is based on their relationship with God, rather than on culture, language, or skin color, which are secondary characteristics and are not the subject of detailed treatment in Scripture.

Spiritual Division as the Primary Biblical Criterion

Within this biblical division, the Israelites (Jews) represent the Old Covenant on the one hand, while on the other are the Gentiles, to

[125] John 3:3, 5–8; 1 Peter 2:9–10.

whom the Mosaic Law was not given and who were not part of the covenant, but who were invited into this new people of God through the work, death, and resurrection of Jesus Christ. In this way, a new people is formed in whom this distinction is removed—the distinction between Jew and Gentile—with all being brothers in Christ.[126] This new people has also removed other distinctions that are strongly contested in today's political landscape: there is no difference, with regard to access to the truth of salvation, between male and female, slave and slaveholder, rich and poor.

Thus, according to the Bible, the fundamental distinction between nations and the various smaller communities, families, and individuals is this: the human race is one, regardless of cultural differences, which are often also religious differences. The fundamental division of humanity is not between cultural, social, and external characteristics such as skin color, sex, or age, but between those who have been spiritually born again, believers and followers of Christ, and those who are spiritually dead, unbelieving, and have rejected Christ; between the sons of the kingdom of God and those of the kingdom of the prince of this world.[127]

The Biblical Silence Regarding Race and Migration

The New Testament, as well as the person and work of Christ—which are the starting point for every theological attempt to understand Christian teaching concerning contemporary life—are silent

[126] 1 Peter 2:9–10; Galatians 5:13.

[127] Matthew 13:8; John 3:3–5; Ephesians 5:8; 1 Thessalonians 5:5; Colossians 1:12–13; Romans 8:14; and, for the contrast with the kingdom of darkness, see Ephesians 6:12; Colossians 1:13.

on the issues of race and mass migration. In fact, nothing is mentioned as relevant to faith concerning any form of mass migration. Nowhere does the Bible even address the question of "race." There are different families (called "households"), clans, and ethnic groups, but none of them is regarded as a racial group, and none is ever treated as superior to another on the basis of ethnicity. The only significant distinction is between those who follow God and those who reject Him and do evil. The identifiable biblical division is based on how a nation, group, or individual relates to God. The most significant generalization about a particular group of people is always based on their attitude toward God's revelation and the plan of salvation for humanity revealed in Jesus Christ and the gospel of the kingdom of God.

The Eschatological Context of Conflicts Between Nations

It is precisely in the eschatological passages, when Jesus speaks to His disciples about the last days, that He mentions the persecution of Christians by rulers and Jewish (or Judaism-related) institutions (the synagogue, as in Mark 13:9). He also speaks of "wars and rumors of wars" and that "nation will rise against nation."[128]

Yet the way Christ presents these things suggests that Christians cannot and should not participate in them in any way as though they were of the highest importance. Wars and ethnic hostilities are not problems that the apostles and disciples are commissioned to resolve, nor do they appear to be such problems for Christ's followers today. Rather, Christ instructs His disciples to beware of false teachers and false teachings within the church, to remain steadfast in their faith because of the persecution and difficulties endured for

[128] Matthew 24:7; Mark 13:8; Luke 1:11; Revelation 6:12; 11:19.

being witnesses to Christ, and, most importantly, to continue bearing witness to the gospel and remain faithful in that witness to the end. The reason is the supreme task of proclaiming the good news of a new, eternal kingdom that will be victorious and will subdue all earthly kingdoms.[129]

The Essence of the New Testament Response: The Radical Nature of Christ's Kingdom

This is not a call to withdraw from the political process or a call to withdraw from the world and its problems, as some might interpret it. In fact, it is a testimony to a different kingdom presented by Christ—the King—and His royal priesthood—the Christians. This testimony becomes a theological act of resistance against evil in the world: confessing and upholding God's truth before kings and authorities, even when such confession leads to disputes, persecution, and suffering for Christ's disciples. It is not a withdrawal from the hostility and conflicts of the world, but rather a radical response. I use the word "radical" because it belongs to a kingdom and a king, and operates according to methods that are completely misunderstood and incomprehensible within the natural order of this world.

In the world, a person must respond to violence with violence in order to stop violence. In the kingdom of God, an attack against a person's name, dignity, or even property is met with prayer, blessing, and trust in God's ultimate vengeance and justice. This is a very unusual method and message.

[129] Revelation 11:15.

And yet it is permeated by all the power given to Christ by God, with spiritual warfare, rather than warfare that seeks merely physical and political solutions, coming to the forefront as the most important concern. This is a kingdom that brings victory over death.[130] All these worldly solutions are planned and eventually achieved within the sphere of this ultimate bondage—the bondage of mortal life. The only hope is the next generation, some kind of legacy left behind, and a contribution to the masses and to the course of history.

The Failure of the State as Guardian of Order and the Prophetic Witness of the Church

The mass and illegal migration described in the first part of this article represents a breakdown of public order and a violation of the boundaries of nations—structures which, according to Acts 17:26, God has established for the good of humanity. The New Testament teaches that civil government bears responsibility for maintaining this order, not Christ's disciples (Romans 13:1–4). Therefore, Christians are not called to solve the migration crisis through political struggle or ethnic confrontation, but through prophetic witness: exposing injustice, calling rulers to fulfill their God-ordained role, and insisting upon legality, the protection of the innocent, and the restoration of order. In this way, the spiritual mission of the church becomes a moral corrective to the state, while the state becomes an instrument for restraining evil.

We must distinguish between personal faith and victory over death as an expression of the victory of God's kingdom, though invisible, and as a pledge of the future eternal inheritance, on the one hand,

[130] 1 Corinthians 15:50–57.

and the government's responsibility before God, on the other. The migration problem, as described above and in its present form, is a reflection of a spiritual problem. And that problem is the rebellion of governments against their ordained ministry of maintaining and, when necessary, restoring law and order so that life may continue in peace.[131] There is substantial evidence indicating that the mass migration flow is not a spontaneous phenomenon.[132] Here we will identify three conclusions that emerge from observing these processes.

Lack of political and governmental will. Mass migration in its present form is a deliberate policy and a betrayal of citizens, as well as of the migrants themselves, in the name of a man-made illusion of future international harmony. One empirical indication of this is the very fact that European governments possess the means and technology to stop the influx of illegal migrants within a very short period of time, yet do not do so.

Absence of public debate. Another factor pointing in the same direction is the almost complete absence of meaningful debate within society and governing circles that would take into account the wishes of local citizens rather than impose upon them the ideology of multiculturalism, making them feel like racists and extreme chauvinists simply because they want the state, as citizens, to protect their interests first rather than those of masses of migrants. This

[131] Psalm 2.

[132] The authors represented in this volume, Michal Semín and Stefan Korte, point in detail to international documents and agreements that openly dictate the normalization of the mass movement of enormous flows of people toward Europe and the United States. Author's note.

attitude inevitably causes people to feel betrayed by their own governments and rulers, and the result is an escalation of social tension that will inevitably seek an outlet in one direction or another—and in an undesirable one, namely confrontation, violence, and revolution.[133]

Orchestrated waves of migrants. A third set of circumstances pointing to an organized campaign to create the migrant crisis, particularly in Europe, can be seen in recent events on the border between Spain and Morocco, in a small province called Ceuta. Journalistic reports and videos make it clear that such campaigns involving the invasion of large groups and crowds of migrants illegally crossing borders are organized rather than spontaneous phenomena.[134] Some observers explicitly claim that the incursion of 60,000 migrants, men of military age, resembling an invasion but without weapons, was orchestrated by the state of Israel and the United States as retaliation for Spain's refusal to provide support and bases for those countries' war against Iran.[135]

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[133] A video posted on social media by U.S. Vice President J. D. Vance points to a news report concerning a recent situation involving an incursion of illegal migrants from Morocco into Spain. Similar footage in recent years has led many commentators to describe the migrant wave by comparing it to a military invasion. See:
https://x.com/i/status/2083176076654592403
(Last accessed August 1, 2026, in English.)

[134] *The Young Turks. Cenk Reveals Who Is Behind The Migrant CRISIS In Spain.* https://youtu.be/ktHGVy4jBbU?si=OqkfoY4j-q5J7CuS.
Last accessed August 1, 2026 (English).

[135] Ibid. See also Tucker Carlson's podcast with historian Darrell Cooper from early August 2026.

The Political Crisis as a Spiritual Problem

Another experiment in Babylonian utopia is on the verge of causing—or in fact further developing—yet another severe crisis, and on a massive scale. There will be no harmony, but rather hostility and rebellion, as predicted in the words and teaching of Christ. These upheavals and sufferings are called "birth pains" preceding the full consummation of Christ's eternal and just kingdom.[136]

Thus, the problem is not the migrants. They, of course, have their share of responsibility, as they quickly realize that the elites and governments in their respective receiving countries, as well as supranational conglomerates of concentrated wealth and power, appear to desire chaos and demographic change. And naturally, many migrants abuse the system and behave like spoiled children, and sometimes like criminally spoiled, intolerable juvenile delinquents. Nevertheless, these are not all migrants, but only a certain element among them. Yet this segment is large enough to cause outrage and shock among local populations, whose resentment those in power hasten to conceal behind media propaganda and impersonal political slogans that have little to do with the scale of the actual problem.

The real culprits are the political and economic elites, who also occupy governments and who likewise imagine that they possess the spiritual power and authority to destroy the remnants of Christian civilization built upon ethical principles derived from the Gospel of Jesus Christ. These principles include the following: the ruler must provide security and justice; government must be limited ("render

[136] Matthew 24:6–8; Mark 13:8; Isaiah 26:17.

to Caesar only what is Caesar's!");[137] there must be a fair judicial system in which everyone's rights are respected; equality before the law; no favoritism toward the rich and powerful; the right to privacy; the right of peaceful assembly; the right to freedom of thought and conscience; the right to express an opinion; and so on—all of these derive from the principles of Christianity. My premise is that these highly technological governments could stop chaotic and illegal migration within days, if not hours. Instead, they use their legal, political, and technological skills to spy on, control, and belittle their own citizens, especially those who oppose the sinister globalist, anti-nationalist agenda.

It should be noted that this is not merely a political or social process of change. Even those who possess significant secular power are unable to fully control these processes or completely realize their own intentions. There is also a significant spiritual element involved. Those who possess such power often become willing participants in these processes, attracted by the sense of influence and by the perceived benefits of acquiring power through anti-democratic means. This, however, does not justify the moral decline required to reject law, justice, and foundational principles in the pursuit of domination over others.

This process is also well described in the Bible. Jesus teaches His disciples, who seek high positions in the kingdom of God, that in the hierarchy of leaders in the church, or in the present stage of the victorious heavenly kingdom, those who wish to be leaders must not rule as the rulers of this world do—by dominating people and seeking to control and manipulate them—but by becoming servants

[137] Luke 20:25.

of all.[138] "Slaves" is the actual word used in the Bible translation.[139] Even if we accept that the original Greek word may have a nuanced and softer meaning, such as "servant," its use contains the values of European Christian civilization as they have been developed over centuries. This is why government officials in executive branches of parliamentary republics or constitutional monarchies are called "ministers," meaning "servants." For this reason, public officials are known precisely as "civil servants." In reality, however, we have increasing evidence that the true path of the ruling class is one of domination and control. Service is offered to the powerful, while society is viewed as a collection of serfs.

To avoid misunderstanding, we must clarify the meaning of "servant" and "slave" in the biblical context in which we use these terms. Service is for the benefit of the kingdom of God and its values, for the teaching of Christ, and does not carry the meaning associated with slavery and servitude in the natural world—a position of submission to the will of a master. If servants in the world are oppressed and of low status, servants of the kingdom of God are precisely the opposite—they hold a high position, influence, and opportunities, but in another and different kingdom, the characteristics of which are well described by Christ and the apostles in the New Testament. In this case, the service is to God and His kingdom, and with these values the servant in God's kingdom helps his brothers and sisters in the faith and proclaims faith to those who seek the truth.

[138] Matthew 20:26–28.

[139] See especially the English Standard Version.

Returning to the subject of migration, we inevitably ask the question: how, then, can the Christian church, the fellowship of believers, respond to the scale of the historical and social mega-processes of migration under discussion while preserving biblical teaching as its guiding light?

The Christian task and witness is to find a balance between the two sides of this dichotomy: we are not of this world; we belong to a different kingdom, which at this moment is revealed only to Christians, but which is effective in this world through our witness. This witness is direct testimony to Christ's gospel and to our transformed lives through spiritual rebirth, but also to our way of life and our defense of causes that are just, true, and beneficial to the wider community and society, reflecting the values of God's kingdom.

Jesus teaches that the people of this world must see our good works, our light that must shine, and in this way recognize our Father in heaven.[140] This may also include support for those suffering under an unjust system of governments and elites that restrict societies and demographic realities, as well as exposing the destructive policies of those who hold power and sow division. If rulers and the so-called political and financial "elites" want to bring in migrants, they must first ask the people, and second, ensure that law and order are maintained. Usually, this is not the case.

[140] "Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven" (Matthew 5:16).

The Christian Model for Public Witness and Correction

As we established earlier, Christians have the responsibility and task of being witnesses for Christ and His kingdom as the ultimate solution to the individual sins of this world and to systemic evil, offering redemption through faith in Jesus. In any case, this is an answer that is unequivocally different from one-sided views on the issue. Solutions from this world may appear reasonable, but they have no final resolution or certainty and often end with an outcome different from the one announced at the beginning of the campaign. By contrast, the Christian response offers:

- *A differentiated approach to migration:* respect for the human stories and suffering of people forced to leave their homeland, on the one hand; but also recognition of the harmful and irresponsible actions of rulers whose purpose is something other than providing purely humanitarian assistance to persecuted persons;
- *Understanding the situation of migrants* who are victims of propaganda and trafficking;
- *Holding rulers accountable* for their inability to protect the citizens of their countries from the destructive forces of imposed chaotic and illegal migration;
- *Holding elites accountable* for provoking wars that, in turn, cause suffering and migration among large groups of people.

At the practical level of policy development, a Christian approach would focus on the following:

- *Mass, chaotic, and illegal migration should be limited and completely halted* so that solutions can begin to be sought,

and this is the responsibility of governments, whose God-given task is to maintain law, order, and justice and to care for their citizens and residents;

- *Remigration as a solution* should be applied only on a case-by-case basis after clear and fair criteria for remigration have been established;[141]

- *People and citizens should be consulted* at all times concerning migration policy, and carefully considered and accepted decisions should be implemented.

And whatever direction this debate may take, the Church of Christ must remain focused on its primary task—to be the Body of Christ and, individually and collectively, to testify that the fundamental problem of earthly kingdoms and systems is their opposition to the rightful King of kings, who will soon return to establish His eternal kingdom over all others.

If we are to give a more specific answer, we would say that the Christian approach is expressed above all in concern for the human soul, but also in prophetic, public, and unequivocal condemnation

[141] "Remigration" is a term introduced by the identitarian movement (from "identity"). One representative of this movement is Martin Sellner, an Austrian anti-immigration activist who has been labeled far-right and extremist because of his views in defense of national sovereignty and the rights of citizens of the local state against policies of mass migrant importation. As a term in its general sense, "remigration" refers to the deportation or large-scale return of illegal migrants to their countries of origin or to third countries. Sellner was invited as an author for the present issue to present his position to Bulgarian readers, but the editorial team received no response to the invitation. (Editor's note.)

of any political or governmental action that places people in conditions threatening peace, security, justice, individual rights, and human dignity.

The calling of Christ's disciple is to testify to the truth revealed in Christ. Part of this truth is the understanding that rulers are God's servants, called to maintain order and the rule of law, rather than to encourage or permit processes that destroy public order, including through the uncontrolled redistribution of populations. Although this approach does not provide an unambiguous answer to every practical question, it serves as an important guide when considering the problem of illegal migration.

Conclusion: Three New Testament Principles

In light of everything presented above—the demographic changes, the breakdown of public order, the political suppression of dissent, and the ideological processes undermining traditional Western societies—it is necessary to clearly formulate what the Christian response to this crisis is. The New Testament does not burden Christ's disciples with the task of governing the state, regulating migration processes, or bearing the sword to punish evil. On the contrary, Scripture teaches that civil government itself is the God-ordained instrument for maintaining order, lawfulness, and peace in society (Romans 13:1–4). God has placed the nations "in their times and boundaries" (Acts 17:26), which means that the stability of the state, the protection of citizens, and the preservation of public order are the responsibility of those who govern, not of the church.

This does not mean, however, that Christians should be passive observers of the breakdown of order and morality. Although they do not bear the sword, they bear the truth. Christians have a prophetic

role—to expose injustice, call authorities to fulfill their God-ordained function, and insist upon legality, justice, and the protection of the innocent. Thus, the spiritual mission of the church becomes a moral corrective to the state, while the state becomes an instrument for restraining evil. In this sense, Christians can and should be a voice pointing toward necessary solutions, correcting the conduct of politicians and rulers, and reminding them of God's order when it is violated.

This leads to an alternative Christian model for responding to mass and illegal migration: Christians do not fight on an ethnic or ideological basis, but on a moral and legal one. They support lawful migration but oppose chaotic and illegal migration when it leads to crime, the breakdown of public order, and the exploitation of vulnerable people. They defend the weak—both local citizens who are denied by their own governments the protection for which they pay through their taxes, and migrants who are victims of trafficking and exploitation. They participate in public debate, but they do not turn politics into salvation. And most importantly, they bear witness to Christ and to God's order, which requires justice, legality, and the protection of the innocent.

Thus, the Christian response to the present crisis can be summarized in three New Testament principles:

First, the principle of order and legality (Romans 13): authorities are God's servants who are to punish evil and preserve public order. Mass illegal migration represents a failure of this role entrusted to rulers.

Second, the principle of boundaries and nations (Acts 17:26): God has established nations within their boundaries, which means

that the destruction of borders and chaotic population movements contradict God's order for human societies.

Third, the principle of prophetic witness (Matthew 5:13–16; 1 Timothy 3:15): the church is the pillar and support of the truth and has a duty to expose authorities when they fail to fulfill their role and to call for justice, order, and the protection of the innocent.

In this sense, Christians are not called to participate in ethnic conflicts or political confrontations, but they are called to be faithful witnesses of Christ and to hold rulers accountable to God's moral order. This is the New Testament response to mass and illegal migration and to the crisis it creates in contemporary societies.

This response directs attention toward the already established, yet still coming, kingdom of God, in which God's righteousness will be fully revealed. In it, every nation, community, and individual will stand before God's judgment and eternity and will be judged according to their relationship with God and the Savior. From this perspective, nations are not measured by their earthly success or prosperity, but by their faithfulness to the work and Person of Christ. For this very reason, the issue of mass and illegal migration cannot be viewed solely as a socio-political phenomenon: it is part of a broader spiritual picture in which nations are called to preserve order, justice, and good government while awaiting God's judgment. When states neglect this responsibility and allow chaos, injustice, and violence, they not only harm their citizens but also move away from their calling before God—a calling that will be judged in the light of eternity.

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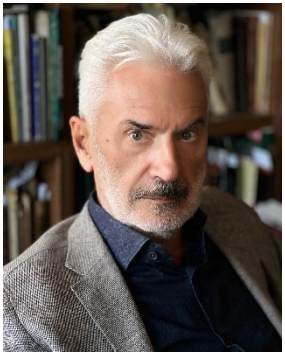

Volen Siderov is a Bulgarian publicist and public figure with a longstanding presence in the country's cultural and political life. He studied theology. He participated in the democratic changes of the late 1980s as a co-founder of the Sofia organization of Podkrepa, a founding member of the Union of Democratic Forces (SDS), and a founder of the newspaper *Democratia*, where he served as Editor-in-Chief from 1990 to 1992. He has written numerous articles, analyses, and six books on geopolitics, politics, religion, and history. Between 2005 and 2019, he served as a Member of Parliament and leader of the Ataka political party. Volen Siderov is the author of six books and several hundred television programs in which he has analyzed issues of domestic and foreign policy, Eastern Orthodoxy, world and Bulgarian history, and their distortion by official sources.

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In this collection, we ask "the question that is not permitted to be asked" (M. Semín). Eight authors from the three major Christian traditions—Eastern Orthodox, Roman Catholic, and Protestant—and from three national contexts (Bulgaria, the Czech Republic, and Germany) examine mass migration as a simultaneous human, political, and spiritual challenge for contemporary Europe. The texts consider migration not only as a social phenomenon but also as a symptom of a deeper civilizational crisis, connected with the weakening of European identity, the erosion of Christian values, and tensions between different cultural models. Despite their different approaches, the authors are united in their conviction that the Christian response to migration requires compassion for the individual and responsibility for the common good. The collection offers a sober, analytical, and theologically grounded picture of processes that are changing the face of Europe—and raises the question of what it means to be a Christian, a citizen, and a guardian of the community in an age of profound upheaval.

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