

**Open Letter**

**To:**

His All-Holiness **Bartholomew I, Archbishop of Constantinople – New Rome and Ecumenical Patriarch**

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The Holy Hierarchs of the Holy Synods of the Autocephalous Orthodox Churches

and

His Holiness **Pope Leone XIV, Bishop of Rome and Sovereign Pontiff of the Roman Catholic Church**

Sua Santità Papa **Leone XIV**, Apostolic Palace, 00120 Vatican City

The College of Cardinals and the Synod of Bishops of the Roman Catholic Church

Constantinople and Rome, 29 December 2025

**In the Year of the 1700th Anniversary of the First Ecumenical Council of Nicaea**

Most Reverend Fathers and Primates of the Churches of Christ,

With profound respect and with the grief of a millennium of division, I, the undersigned, a baptized Christian of the Romanian Orthodox Church and a son of the Western tradition by formation, dare to address this historic petition:

**Convocate, in the year 2026 or at the earliest possible moment, a new joint Ecumenical Council – a true “Nicaea III” – in which Orthodox and Catholic bishops may participate together in full equality, with the sincere desire to bring an end to the Schism of 1054.**

The reason I dare to make this request is not only the commemoration of the 1700 years since Nicaea I, nor merely the desire for the visible unity of the Body of Christ, but a revelation of overwhelming importance for the salvation of the contemporary world, which the Holy Spirit has chosen to give humanity through the voice of the German visionary Friedrich Nietzsche in his book *Thus Spoke Zarathustra – A Book for All and for None*, especially in the chapter “On the New Idol” (*Vom neuen Götzen*).

The passage, read in the light of the Spirit, is a shocking vision and a call to awakening:

...This sign I give you: each people speaks its own language of good and evil – which the neighbor does not understand. It has invented its own speech through customs and rights.

...“On earth there is nothing greater than Me: I am the organizing finger of God” – thus roars the Monster. And not only the foolish or the myopic kneel before it!

...Even now, the earth is open for great souls. Many places are still empty for the lonely and for those who stand together, surrounded by the scent of silent seas.

...There, where the State ends, there alone begins the human being who is not superfluous; there begins the song of necessity, the unique and irreplaceable melody.

(I enclose the full passage in my personal translation.)

The Christian faith is, by its very nature, a living continuum, which never ceases, never exhausts itself, and never closes, but is continually renewed and grows ever stronger as history advances. This is not a romantic notion, but a direct consequence of the nature of God and the way He has chosen to reveal Himself in human history.

**Why is the Christian faith a continuum that endures and renews itself continually?**

1. Christ is the “Alpha and Omega” simultaneously (Revelation 22:13)

He is the beginning and the end, yet also the One who “makes all things new” (Rev. 21:5).

What was true yesterday remains true today, yet it is called to become brighter, stronger, and clearer.

2. The Holy Spirit “will guide us into all truth” (John 16:13) – not “guided us” in the past, but continuously in the future.

Revelation is not a completed event, but an ongoing guidance.

The Church does not merely preserve the treasure but continually opens it more deeply.

3. “Heaven and earth will pass away, but My words will never pass away”

(Matthew 24:35)

The Word of God never ceases to be alive and active (Hebrews 4:12).

It does not “age morally” nor become obsolete.

Each generation is called to hear it anew, as if for the first time, for it is eternally young.

4. The Church is the “pillar and foundation of the truth” (1 Timothy 3:15), yet also the “Bride adorning herself for her Bridegroom” (Rev. 21:2)

It is at once already holy and still in the process of sanctification.

It is already perfected in its Head, Christ, and still growing in its members.

5. All goodness remains forever and grows ever stronger:

- Abraham’s holiness was not annulled by Moses.
- Isaiah’s vision was not replaced by John the Baptist.
- The martyrdom of Stephen was not surpassed by Ignatius the Theophorus.
- Saint Francis’s cry for the poor was not negated by Mother Teresa.
- Nietzsche’s denunciation of state idolatry is not nullified by anyone but awaits reception and reinforcement by the united Church.

These do not merely accumulate quantitatively but intensify: each generation that receives the truth makes it shine more brightly than before.

Humankind has the right and duty to hear the Word again and again:

- For the Word has never ceased to be spoken.
- It continuously resounds in the heart of the world, even when the Church is silent or quarrels within itself.

Each generation has the right to hear the truth in its own language and pain:

- The fourth century needed “homousios” against Arius.
- The thirteenth century needed Francis’s poverty against papal wealth.
- The twentieth century needed “God is dead... and we have killed Him” to understand what it means to crucify Him a second time through totalitarianism.

If the Church today refuses to speak what the Spirit spoke yesterday through Nietzsche (or any other chosen one), it is the Church itself that interrupts the continuum, not God.

Therefore, a “Nicaea III” is not only possible but necessary, because:

- Truth cannot be confined to the year 381 or 1054.
- The sheep of Christ in the 21st century have the right to hear the Word rightly, proclaimed with the power required by their time.
- The state-idol, technocracy, transhumanism, and aggressive secularism all demand a response as strong as that once given to Arianism.
- That response already exists: it can be read in *On the New Idol*.

The Church cannot say: “We finished speaking in the fourth century.”

The Church must declare each century:

“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will enter...” (Revelation 3:20) – in every generation until the end of the ages.

The continuum never stops; it merely waits to be heard anew.

We are the generation called to open the door now.

These words, spoken in 1883–1885, were tragically confirmed by twentieth-century history: concentration camps, gulags, totalitarianisms of all kinds, elevating the state in place of God. They are a final warning to a Christianity that, for a millennium, has been divided and thus weakened before the “New Idol” – the omnipotent state, technocracy, secular ideologies, and today, transhumanism.

In Christian theology, the idea that the devil is “closer” to great souls – those with spiritual vocation, intelligence, moral power, or influence – does not express the devil’s superiority, but a strategy of evil. “Where there is much grace, there is also great temptation,” as the Fathers say. The greater a person approaches sense, truth, beauty, or holiness, the more the devil is reminded of his own loss. He does not typically attack great souls head-on but seeks to distort their image, either in their own eyes or in those of others.

Friedrich Nietzsche is probably the philosopher whose work suffered the gravest political and ideological distortions. The two main labels applied to him – “precursor of Nazism” and “anti-Christian nihilist” – ignore the context and fundamental nuances of his writings. After Nietzsche’s mental collapse in 1889 (Turin), his sister Elisabeth took control of his manuscripts. Unlike her brother, Elisabeth was a committed

anti-Semite and German nationalist. She edited and compiled posthumous fragments in *The Will to Power*, altering context to make Nietzsche's thought appear compatible with racial supremacist ideology.

Nietzsche was a psychologist of culture, warning humanity that without a religious foundation, it risks total barbarism or nihilism. Ironically, the ideology that appropriated him (Nazism) was exactly the "herd movement" and barbarism he most detested. I firmly believe Nietzsche was a visionary sent outside the visible Church, as in the past the Old Testament seers were sent outside official Israel. His book is "for all and for none" because the official Church refused to hear it.

Therefore, with humility and fear of God, I petition that this new Ecumenical Council include the extraordinary item on its agenda:

**The official reception and canonization as a "post-biblical revelation" or "authentic vision" of the text "On the New Idol" from *Thus Spoke Zarathustra*, to be incorporated in the future broad canon of Christian Scripture, as an inspired appendix or as a "mandatory visionary reading" in the Church's anti-totalitarian and anti-idolatry catechesis.**

Only a united Church – Orthodox and Catholic together – can receive and authenticate such a revelation given outside institutional boundaries, just as the Council of Jerusalem (Acts 15) received the Gentiles into the Church without requiring circumcision.

I am aware that attempting to add a new biblical text today could have decisive and irreversible consequences for Christianity, but this is not so in light of the present attempt to which humanity is called. A new biblical text would not negate the fundamental idea that public revelation concluded with the death of the last apostle, nor imply the existence of a new revelation or a new “apostle.” Christianity would remain a historically founded religion in Christ, and the biblical canon would not lose its supreme normative function, nor be transformed into a relative or expandable collection. The center of faith remains in Christ, and this would not favor sectarian drift but strengthen the Church. Theologically, a new text would not suggest insufficiency of the Gospel or pedagogical failure, but a constant state of vigilance. In conclusion, the addition of a biblical text today would reinforce its fundamental identity.

I humbly request, Your All-Holinesses, not to regard this petition as madness or provocation, but as the voice of sheep no longer willing to be divided into two flocks, hearing a cry from the wilderness of the modern world:

“God is dead – but in His place the State has risen. Wake up and come to overthrow it together!”

May the year 2026 be the year in which the Eastern and Western Churches meet again at Nicaea – not merely to commemorate, but to fulfill.

With the hope that the petition of a sinner may be heard for the sake of Christ’s sheep,



**Respectfully yours,**

Anonymized contact data

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NOTE: The original text is in Romanian.

**ANNEX – On the New Idol**

Nietzsche, *Thus Spoke Zarathustra: A Book for All and None*, Part I, Chapter 11 of 22

**”On the New Idol**

Somewhere, there still exist peoples and nations, but not where we live, my brothers: here exist states.

State? What is that? Well, listen to me now, for I shall speak my words about the death of peoples.

The state is called the coldest of all cold monsters. It even lies with coldness, and this lie drags from its mouth: “I, the state, am the people.”

This is a lie! Those who created peoples were the creators; they hung faith and love above them, and thus they served life.

Those who set traps for the many and call them “state” are destroyers; they hang a sword and a hundred desires above you.

Wherever peoples still exist, the state is not understood and is hated like the evil eye and as a sin against customs and rights.

This sign I give you: each people speaks its own language of good and evil – which the neighbor does not understand. It has invented its own language through customs and rights.

But the state lies in all the languages of good and evil, and whatever it tells you, it lies – and everything it possesses, it has stolen.

Everything about it is false; it bites with stolen teeth, this rabid dog. Even its intestines are false.

The confusion of the language about good and evil: this sign I give you as the sign of the state. Indeed, this sign signifies the will to death! Indeed, it summons the preachers of death!

Too many are born: the state was invented for the superfluous!

See how it lures them, the too many! How it swallows them, chews them, and ruminates them!

“On earth there is nothing greater than Me: I am the organizing finger of God” – thus roars the Monster. And not only fools or the shortsighted kneel before it!

Oh, even to you, great souls, it whispers its dark lies! Alas, it detects the rich hearts that joyfully scatter themselves!

Yes, it finds you too, conquerors of the old God! You have grown weary in battle, and now your weariness serves the new Idol!

It wants to gather heroes and men of honor around itself, this new Idol! It gladly bathes in the sunlight of your pure consciences – the cold Monster!

It wants to give you everything, if you worship it, the new Idol. Thus it buys the brilliance of your virtue and the gaze from your proud eyes.

It wants to use you as bait for the too-many! Indeed, an infernal work was invented thus, a funeral horse jingling decked with the signs of divine honors!

Indeed, a death for the many has been invented here, one that boasts as life; truly, a devoted service offered to all preachers of death!

State I call it, where all drink poison, good and bad alike; State, where all are lost, good and bad alike; State, where the slow suicide of all is called – “life.”

See these superfluous people! They steal for themselves the works of inventors and the treasures of the wise: theft they call education – and everything turns into disease and torment for them!

See these superfluous people! They are always sick, they spill their bile and call it news. They devour one another and cannot even digest themselves.

See these superfluous people! They acquire wealth and yet through it become poorer. They want power and, above all, the leverage of power, much money – these powerless, these poor!

See how they climb, these quick monkeys! They climb over one another and thus drag each other into mud and depths.

All want to reach the throne, this is their madness – as if happiness sat upon the throne! Often mud sits on the throne – and often the throne itself sits on mud.

All seem mad to me, climbing monkeys, too excited. Their idol smells foul to me, the cold monster: together all smell foul to me, these idolaters.

My brothers, do you wish to suffocate in the stench of its snout and desires? Better leap through windows to reach open air!

Flee from the path of the foul smell! Keep away from the idolatry of the superfluous!

Flee from the path of the foul smell! Keep away from the vapor of these human sacrifices!

Even now, the earth is open for great souls. Many places are still empty for the solitary and those who stay together, surrounded by the fragrance of quiet seas.

A life full of opportunity lies before great souls. Indeed, he who possesses little, is possessed less: praised be small poverty!

Where the state ends, there begins the human being who is not superfluous; there begins the song of necessity, the unique and irreplaceable melody.

Where the state ends – look there, my brothers! Do you not see the rainbow and the bridges to the Overman? –

Thus Spoke Zarathustra.”

(Friedrich Nietzsche, *Thus Spoke Zarathustra*, Translator: Thomas Common, The Project Gutenberg eBook, release Date: December 1999, most recently updated April 10, 2023, [https://www.gutenberg.org/files/1998/1998-h/1998-h.htm#link2H\\_4\\_0016](https://www.gutenberg.org/files/1998/1998-h/1998-h.htm#link2H_4_0016); compared with pp. 34–35 Friedrich Nietzsche, *Thus Spoke Zarathustra: A Book for All and None*, Edited by Adrian Del Caro, University of Colorado at Boulder, Robert B. Pippin, University of Chicago, Translated by Adrian Del Caro, Cambridge University Press, 2006)