

NOVA NICAËA

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WHITEPAPER FOR A CHRISTIAN- LIBERTARIAN PROJECT WITHIN THE FRAMEWORK OF FREE PRIVATE CITIES

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Table of contents

1 – THE IDEA.....	2
2 – THE NAME "NOVA NICAËA"	3
3 – STAGES OF EMBODIMENT.....	4

1 – The Idea

„You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.“ (Mt. 5,13-16)

I haven't been able to get this Bible quote out of my head for years. For me, this is a mission that our God makes shine up again and again in my thoughts. This saying of Jesus forbids me passivity – a state of waiting that I perceive in many Christians. Jesus was not passive, nor were his disciples. And over the past 2,000 years, millions of faithful Christians have blessed the world, both on a small and large scale.

For several years now, I have been politically involved at the municipal level in the Federal Republic of Germany. In doing so, I have made the observation that our political system has a violent bias towards more and more state intervention and less and less personal responsibility, and that it is becoming more and more unreformable. That I am not the only one who has noticed this, I noticed when reading Dr. Titus Gebel's book "Free Private Cities. More competition in the world's most important market", in which he explains, among other things:

„The welfare state corrupts people by promoting antisocial behavior. (...) The demand of social groups for redistribution, which is omnipresent in the welfare state, is also tantamount to calling for a crime. Because redistribution is only possible by taking away the fruits of others' labor. The consequences are never-ending fights for distribution, social discord and envy.“¹

That is why, as a convinced Christian, I have developed the idea of initiating a Christian-libertarian project within the framework of the private city concept. For the time being, the aim is to make the free private cities that are just emerging attractive to Christian families and communities. In the longer term, the project may lead to the establishment of one or more private Christian cities or even the establishment of a small Christian state. I am inspired by the successful establishment of the State of Israel by Jewish visionaries in the past century. Why shouldn't something similar be possible in a Christian context, where, on the one hand, the potential target group is more numerous and, on the other hand, there is no geographical restriction due to a common historical homeland?

My idea is, on the one hand, to open up an alternative to the Western states (which are becoming increasingly repressive to traditional lifestyles) for devout Christians and, on the other hand, to inspire the dynamism of the emerging private cities by opening up another numerous target group. I have put this idea on paper piece by piece over the past three years and just published my book "Nova Nicaea – Let's build up a Christian-libertarian Polity". This whitepaper is intended to provide information about this as a freely available short version.

¹ Gebel, T.: Free Private Cities. Making Governments Compete For You. 3rd updated and expanded edition, Published by Free Cities Foundation, Liechtenstein 2023, p.33

2 – The name "Nova Nicaea"

To underline that I am serious about the realization, I would like to give the project a name at this point. Because I consider the realization in the form of a city-state or a free private city to be more realistic than the construction of a larger area, it should have a connection to the ancient city-states. On the other hand, since I care a lot about the unity of the whole of Christendom, this aspect should also be reflected in the name. That is why I came across the city of Nicaea in Asia Minor, where one of the great councils of early Christianity took place, which created the original "Nicene Creed", which is still the most widely recognized in Christendom today:

I believe in one God, the Father Almighty, the Creator of everything visible and invisible.

And in the one Lord Jesus Christ, the Son of God, who is begotten as the only begotten of the Father, that is, from the essence of the Father, God from God, light from light, true God from true God, begotten, not created, of a being with the father (homoousion to patri); through whom all things in heaven and on earth came into being; who for us men and because of our salvation descended and became flesh, became human, suffered and rose again on the third day, ascended to heaven, will come to judge the living and the dead;

And in the Holy Spirit.

This confession of faith is still used today (mostly in the extended form of the Nicene-Constantinopolitanum) in the services of countless parishes worldwide and is thus a symbol of the unity of worldwide Christianity.

For this reason, I give the project initiated by this the name **Nova Nicaea** and also use the word "**Nicaean**" as an adjective. A small note about this name: the ancient Nicaea was known to be in Asia Minor and thus in the Greek-speaking world. The correct pronunciation of the name is therefore not, as is often used today, "Nicea", but "Nikaia" (even in the original pronunciation of Latin, the C was pronounced in principle as K and the letter sequence AE as AI).

3 – Stages of embodiment

As expected, there will not be enough supporters for a Christian-libertarian private city overnight. Consequently, both a sufficiently large population and a sufficiently large budget for acquiring territory and building basic infrastructure will not be immediately available. That's why I prefer a procedure over several intermediate stages:

1. **Foundation of a Nova Nicaea Association and an Ecumenical community.**

From the outset, there should be an organizational separation between the spiritual and the political-organizational functions, even if personnel overlaps will be unavoidable at the beginning. A basic ecclesiastical structure is essential for the Christian character of the project and should therefore exist from the outset. However, this structure should under no circumstances be misappropriated for profane purposes, which is why a separate association seems sensible for this. Both institutions can be founded anywhere in the world and be based as soon as there is a sufficient number of founding members (5-7 should be enough). In case of doubt, my private address is available as a working base for both organizations. The tasks of both organizations are networking and promotion in the church sector (Tasks of the Ecumenical Community) as well as networking and representation within the framework of the Free Cities Foundation, acquisition of the necessary financial resources for the next steps and making contact with the key contacts in business and politics (the Association's field of activity).

2. **Relocation of the headquarters of the Nova Nicaea Association and the Ecumenical Community to a free private city.**

On the one hand, as an expression of support for the idea of free private cities in general, and on the other hand, to gain more freedom of action than a place of work within a highly regulated state system allows, the community and the association should settle in an existing free private city as soon as possible. This will also familiarize the main players (including myself and my family) with the day-to-day practice of living in free private cities and gain valuable experience for the further stages of the project.

3. **Establishment of Christian polities as part of free private cities.**

Before acquiring an own territory, a sufficiently large number of supporters should already experience life in free private cities. To this end, individual projects can be set up in the private city that houses the Nova Nicaea Association and the community headquarters, as well as in other free cities. These can be individual Christian congregations that settle in private cities and are loosely connected to the community and the Nova Nicaea Association, or well-structured organizations that, for example, set up humanitarian facilities within the free cities in a modern form of monasticism. The establishment of hospitals, schools, nursing homes and other structures can contribute to the overall success of free private cities. Such projects can help to ensure that reducing the state to the bare minimum, as envisaged in the concept of free cities, does not necessarily lead to social coldness, but that social tasks can be fulfilled much more effectively by non-state actors, such as church organizations. It is important here that Christian polities do not attempt to influence the legal system of private cities in their own interests (as Christian churches have unfortunately repeatedly done in the past) and, on the other hand, do not tolerate outside interference in their own affairs.

4. Building the first Christian free private city.

As soon as the network of interested parties and the population of the Christian polities within free private cities is sufficiently large, the next step can be to tackle a Christian private city of one's own. By then, there will probably already be some experience with the development of private towns and companies that specialize in creating the necessary infrastructure. It may even make sense to have the private city built and developed by an experienced private city operator in the first instance and to buy it from them when the population is large enough to fill all the important functions themselves. In this context, it would be unwise to attempt to transfer the entire population of the Christian communities previously established within secular private cities to the new private city. For a certain proportion of residents, this will be attractive on its own. The others will be happy to remain in their familiar surroundings and, together with the private Christian city, form a network of Christian-libertarian contact points around the globe. Such a network can be incredibly helpful, especially for humanitarian aid campaigns of global significance (for example, in helping persecuted Christians).

5. Expansion into a Christian-libertarian state.

When the private city reaches its capacity limit, there is the option of building one or more further cities elsewhere (as branch cities, so to speak), which either adopt the tried and tested legal model of the first city or try out modifications of it. On the other hand, there is the option of expanding the private city into a small territorial state by acquiring territory, which in turn can be a confederation of several private cities. Both variants have their charm and at this stage it is too early to decide whether one or the other or a combination of both will be the more sensible option.

The exciting thing about this five-stage model is that from level three at the latest, you can easily stop temporarily or permanently without having walked the path in vain. If, for example, it does not make sense to make the effort to establish one's own private city due to a small number of interested parties, or if no suitable territory is found for it over a longer period of time, one simply remains as a self-organized part of a private city and works in this area. In this way, the final design as well as the speed can remain flexible for the time being.

Five stages in the development of Nova Nicaea

1. Foundation of a Nova Nicaea Association and an Ecumenical community	<ul style="list-style-type: none"> • Worldwide advertising for supporters from the Christian spectrum • Networking in the area of free private cities
2. Relocation to a free private city	<ul style="list-style-type: none"> • Expanding one's own scope of action • Gaining experience in the practice of free private cities
3. Establishment of Christian polities as part of free private cities	<ul style="list-style-type: none"> • Broadening the personnel base • Further experience gained • Contribution to the success of the concept of free private cities
4. Building the first Christian free private city	<ul style="list-style-type: none"> • Own legislation • Model polity for a Christian society
5. Expansion into a Christian-libertarian state	<ul style="list-style-type: none"> • Full sovereignty • Possibility of confederative coexistence of different social designs

Order the book “Nova Nicaea – Let’s build up a Christian-libertarian Polity”:

https://www.amazon.de/Nova-Nicaea-Let%C2%B4s-Christian-libertarian-Polity/dp/B0CS1XVM8H/ref=sr_1_1?crid=3NLOXJZSL8BHG&dib=eyJ2ljojMSJ9.aYQ-KkWANDDnt1lINDbD5ftc3gh7CBF6zYZERdJEI2_GjHj071QN20LucGBJIEps.TAbRh52-AWQuxfW1Eyp8OGonp092RkKviOjiZ128ZY4&dib_tag=se&keywords=Nova+Nicaea+-+Let%C2%B4s+build+up+a+Christian-libertarian+Polity%21&qid=1705252233&sprefix=nova+nicaea+-+let+s+build+up+a+christian-libertarian+polity+%2Caps%2C82&sr=8-1