

Running head: CALL **IT** WHAT WE WILL

Melissa Crider

November 22, 2010

Essay 2

*Call **It** What We Will*

Professor Valor Pickett

Western Civilization to 1650

Sin *does* stir. “**It**” stirs in different times all the same; only sometimes, by and with incredibly different... severe spoons. Picture a merciless starving unevolved sow snorting, snotting, sneezing, and buying gross time due to his dismal intelligence quotient all over and running your country... merely because he is able to trace his last name back to the burliest ape of a wildest jungle that once had sex to have his lineage well on its sufferable way down the timeline. Well, that may not be considered challenging ponderation in this, our year 2010 after years of some ridiculously elected embarrassing burning *Bush(es)*. Rome would have flown into and blown off the tip-tops of many an affluent country’s sky scraper if given the chance and if barbaric reason deemed it to be economically or vaingloriously beneficial. No sweat.

“Blessed are they who are meek and humble. They shall inherit the Earth (5).” Even basic beautiful *math*:(**M**agic **A**ltruism **T**ruth **H**oliness) can propose to be chock-full of mercy and magic. This was simply not the case when stirring up and boiling the wild concoction that was a brave and bravado-laden ancient Rome. A “prettier math” would come *long after* far too many well-meaning exhausted Roman soldiers had their way with being mocked by all of society whilst fighting in a “pit,” (munera) while mocked and humiliated to be savage after being utterly debased by the loss of anything he may have *ever* once known or owned before his meager and utmost depressingly void homecoming.

The loyal patriot may have won a wooden sword (rudis) if he defeated a gnarly bull, an athletic slave, or a wild hungry seething boar, used whips, slabs, social snares galore, and rusty nails and then slept on *it* somewhere after sadly hanging his dear head when his return from too much trauma and travail of civil war (why is any war termed *civil*? Connotations which now belong render this insipid contrast) had left this single soul destitute with no home or land.

Nice homecoming.

The Romans were a merciless people if their laws were broken. One would be clubbed, flogged, chopped, brutally beaten, or buried alive if found to be a thief or an adulteress. God only knows what else happened. *Post Traumatic Stress Syndrome* probably kept the deep souls from being able to inscribe with a smoke and a cup of black tea. Once upon a tinderbox of a kinetic time in bravest, most bravado-rich Rome, one plus one was only known to equal an excoriating... merciless... two:

The strong were strong. The weak were weak. Emotional and physical math were the simplest of simple, but of course, beyond complicated. Ego stains such things. Much later, a kind and cool gentlest carpenter would rearrange known mathematical mixed-up molecules, but until that beautifully mystical morning birthed Him:

When in (ancient) Rome: The strong bought the weak and fought the weak to make the strong more resilient. During the first two centuries, the great Roman Republic's territory expanded from central Italy to the entire Mediterranean world. Rome grew to dominate North Africa, the Iberian Peninsula, Greece, and what is now the south of France. During the last two centuries of the Roman Republic, "it" grew to dominate the rest of modern France and much of the East. They took the heck over. If they needed a navy? They built a navy. If they needed another acquisition of mass land, they did what they had to do to seize it. Mind was over matter.

Twenty-some years of warfare until circa 250 B.C.: Armies. Slaves. The weak/meek were bought, enslaved, beyond humiliated, and made up one third of this "republic" population. The aim of Rome was single and purposeful: for its battery to quite simply, take over. Ego-corpulent Rome was fattening still in its heat and in its *rule*. Gods were big, and later, so were gladiators. Rome had no navy. So it made one. 7,000 feet deep freezing cold water of the

Mediterranean required it. Carthage was powerful. Ships ahoy.

The political structure of the Roman Republic, the rule of law and how things functioned, was head by *the Patrician class*. Nepotism was gold. Aristocracy was born of such—the *Fruit of the Loom*: The Patricians were the elite. Their “patron (supporter, patriarch, *patri*=arch in Latin)/client” relationship had no subjugation whatsoever; “**it**” functioned in this purity. “**It**” was based upon a mutual sacred trust that was simply not to be violated. Supposedly, the Patrician blood line could be traced back to the beginning of the world. Everyone else were called *plebeians/plebes/plebs*. Attorneys of this day oblige to such principal, but adhere?

The Patrician *Curia*—“Latin for a college of representatives (Pickett)”—dominated the Senate. The Senate and magistrates were elected by assemblies: Plebian assembly, Centuriate Assembly, & Equestrian Assembly. From 390-400 B.C., the Plebian assembly had the power to veto any old thing that was presented.

Only a Patrician could become part of this curia which contained: consuls, praetors, quaesters, aediles, censors, and tribunes. Consuls were the chief magistrates and were appropriated money that was checked and backed by the Senate. They would alternate power in one year terms. Praetors were each of two magistrates ranking just below consul. Quaesters ensured that the consuls did their jobs; they functioned much like government accounting offices of today and “they were proliferating like mushrooms after a rain (Pickett).” Aediles were marketplace police, much like America’s FDA or Department of Agriculture of today—rolled into one. They served one year terms controlling the markets, investigating and ensuring the quality of food and making sure that the grain was distributed appropriately. Censors were agents of protection against Senators and magistrates—agents of social promotion or demotion. They protected any part of any written property and examined and suppressed any part(s) that

were considered to be obscene, politically unacceptable, or a threat to security for any reason.

Dictators were Roman males—either Patrician or plebeian—whom the Senate had to choose for six month terms. Tribunes were magistrates who were later further divided into cohorts.

Lust, adultery, lying, killing, covetousness, duplicity, and vomitoriums. Opulently corpulent twenty-two course meals tried to appease “it.” When a culture is set to boast of that which “it” can not control, such as the simple likes of a digestive muscle, then all sorts of flexing and release, “I am Rome, hear me roar” ensued. “It” did just that. Rome ended up *throwing up* after twenty years of war. Much preceding the ability of computation of a friendly modern-day fact-finding computer, the Patrician “albero genealogico” *tradition* coaxes one to begin to understand those Roman vomitoriums and a need for such sadly-stomached falsity.

Every man wanted to fight to elevate to Patrician status. Major conflict—most probably due to economic status—between the plebeians and the Patrician hierarchy began and “...nine-hour fights would occur (Pickett).” The Tribunes were the sacrosanct plebeian magistrature and they elected the dictator. The plebeian magistrature of the orders began: the plebeian class just... *walked out*. “They got the Patricians’—the bosses’—attention since they could veto anything that the Senate did (Pickett).”

*“A strike by plebeians was followed by Patricians acknowledging that it was no longer as it had been in the days when aristocrats alone were the warriors. They were willing to compromise. Although the Senate did not give the plebeians exactly what they wanted, it did create military tribunes. The tribunes were to be elected by small farmers and by aristocrats, and the tribunes could be either commoners or aristocrats. The farmer-soldiers were encouraged by this increase in their participation in government. It gave them more of a sense that in war they were fighting for their own interests, and this*

*enhanced their morale and strengthened Rome as a military power (Smitha)."*

This marked the beginning of the conflict of *the orders*: a revolution after a fashion.

"Rome was a tinderbox most of the time (Pickett)." From approximately 700 to 50 B.C. the Roman Republic ruled. Its devolution into an empire was spurred on by a widely popular gifted politician and highly revered military commander, Rome's unrivaled beloved consul and dictator, Gaius Julius Caesar (13 July 100 B.C.– 15 March 44 B.C.).

"Julius Caesar wanted to be boss (Pickett)." After assuming control of government in 49 B.C., he began implementing extensive change of Roman society and its government. He was eventually said to be Rome's beloved *dictator with tenure* for the rest of his life. This was the big problem. "He was set up like a pin cushion (Pickett)." No matter which date on the 451-day Julian Calendar that he contributed to society, a group of senators assassinated the powerful dictator on the Ides of March (the 15th) in 44 B.C. They had hoped to restore Rome's constitutional government of the Republic. Nice try. The ominous "they" must not have pre-considered consequence. Backlash ensued to see-saw the scales of a passionate, beleaguered, and steadfastly sinewy Rome. Thank "God" he enjoyed a modicum of joy and was smitten enough to make a baby while on the Nile with the infamously charismatic Ms. Cleopatra.

Sometimes, a lie is kind. If it buys time perpetuating a kinder blindness, so it is.

This resulted in a series of enduring wars which ultimately led to the fall of the Republic and to the establishment of the Roman Empire. War had exhausted the once-thriving system/orders/soldiers/slaves/people of this day. The term of conscription of soldiers being away from home stretched out for twenty years. Soldiers came back exhausted, poor, and proletariat; they had lost their property/land. Gradually the political structure disintegrated without money—the way it was formerly set up from the downline structure of the aristocratic

Patricians who claimed to be able to trace themselves back to the last ape-turned-human.

“There are bad bosses everywhere (Pickett).” When a whole third of a population is enslaved, then one can go right ahead and attempt to term such population as to being a “republic,” but who is fooling who? The vast number of slaves that were in Italy, Nepal, and Rome by 1100 B.C. made up approximately one third of the population. If thirty-three percent of “a people” are enslaved by who “it” is they must “vote” for, and worse, when they can not vote at all, then what kind of an elected representative is placed into power versus a monarch?

As the republic of Rome fell, twenty armed men faced fifty unarmed men... in “the pit.” During the reign of Octavian Caesar Augustus, these mocking *muneras*—Latin for: offering, giving benefit (Pickett)—boasted various shows of landless people in these arenas. Property-less soldiers were set against gladiators (professionally athletic slaves) and wild animals. If they won, they were given a *rudis*: long wooden sword. “This lasted for 120 days straight (Pickett).” Augustus reigned from 34 B.C. to 6 A.D. and reestablished the Senate to 300 people (Pickett). He got rid of the pirates. He brought peace to an exhausted Rome.

When power is held by *the people*, but its *people* are owned, used, and abused by *the power*, then fate naturally comes to birth itself a beautifully imperfect oxymoron that laboriously rolls out a very red carpet for the likes of a socially needed carpenter who could add and subtract and so turned math into a most benevolent equation—an allegorical kind of more harmonious *math* that even a tight-fisted, thick-bearded Gladiator could grapple with and construe.

“Until 325, then 411, then 451 A.D., there was no *orthodoxy* (Pickett).” Taught by certain male-dominated monastic mystics of the time—the Essenes—Jesus Christ was understood to be a *heretic* by others at the time in which he lived and taught his beliefs and ways of understanding to people. “CHRIST: Compassion, Hope, Redemption, Inclusiveness,

Sweetness, Totality (Pickett).” If the cornucopia of kindness that *is* this acronym, had been fully digestible by the mentality of the people of that time, then that could have been all there was to “it.” *It*: If *rules are made* in any area of this life on Earth, then the *breaking* of such rules are soon *made* to exist as well.

Christ invited/turned/shook the mentality of *all* people of all classes, walks, colors, professions, etc., of such the time. Suddenly, the “...meek would inherit the Earth (5)” and such “new” mind and heart-shaking dichotomy. The benevolent “peace mathematician,” the maverick of equalizing people, the excellent teacher of a possible *alien-to-Earth* variety, Christ made people question the status quo: Strong was strong; Weak was weak. Christ equalized; the weak were suddenly strong? Women now yawned and stretched and opened their sleep-encrusted eyes. His new bold equations introduced hope, peace, and forgiveness to a vain, warring, powerful, and eventually exhausted people.

*Orthodoxy* is “...a brand of religion established by the religious bosses in conjunction with state authority (Pickett).” It is an authorized or generally accepted theory or practice or the quality of conforming to such (Orthodoxy). *Heresy* is a belief or opinion that is profoundly at odds from what is accepted or which runs contrary to orthodox religious doctrine (Heretic).

*The* heretic of heretics, The Anointed One, turned things just a bit/lot inside-out...in every single shocking way: Even though, “Heresy does not exist unless there is orthodoxy (Pickett),” the Orthodox Catholic (meaning *universal*) Church may seem heretical to some/any other churches for a surfeit of clashing reasons, but Jesus Christ certainly would not have been “accused” of being *a heretic* by the Orthodox Catholic Church because Catholic orthodoxy believes(ed) that *it follows Jesus Christ exactly*, adheres to His teachings *completely*. Protestants? Baptists? Purple-People-for-Jesus? Green-People-against-Jesus? These



institutions must each find Catholic orthodoxy to be heresy or they would not have broken away from the *universal church* to come to exist in the first place.

*“The three-fold gift of Orders (deacon, Presbyter, Bishop) upheld in our Orthodox jurisdiction exists in the Church for the sake of order, to serve the baptismal priesthood and to plunge believers again and again into the Holy Mysteries, the maddening multiplicity of ways in which the Holy Spirit breathes the Truth of the Gospel, and the life of Christ in Us and through us for the life of the world. The death and resurrection of Jesus most profoundly reverberates in us by the working of the Holy Spirit (OCCA).”*

The Orthodox Catholic Church may still today “accuse” anyone who rebels against its age-old dogma to be guilty of “heresy,” *but* Jesus Christ would certainly never be defined as heretical by this “universal” sect of orthodoxy. The belief that the Orthodox Catholic Church commits heresy (to/of Christ) by its mere existence, is a hushed but popular belief, thus other “churches” broke off from Catholicism (aka: *the universal one church*), and began their own churches that they believe(d) follow Christ to a tee. In the eyes of the Church, His words and ways were and continue to be—the backbone of Catholic orthodoxy.

*“Throughout the history of Christianity, and still today, many heresies have threatened the stability of the main Faith. The other major world religions tend to have very inflexible attitudes toward their beliefs and their rites and structures. Variation is just not permitted. Within Christianity, that situation is true within the Roman Catholic Church and the Orthodox Church. But not so within the Protestant Christian community. Why is that? All other belief systems have gradually built up massive "Traditions" that define the wide variety of situations that humans sometimes find themselves in, and also define the acceptable and unacceptable responses and reactions to such situations. All of that*

*Tradition structure that exists has the effect of very sharply defining the behavior and beliefs of that religion (Soft)."*

"It" all seems to pan out to be one very vast game of nesting dolls. The rebels/heretics are either adored or loathed while living here on Earth; there seems to be no in-between. When power "dies" away from the physical "body," "it" is world-shattering/changing and continues on and on in its truth or mendacity like the ripples of time that keep echoing on in the ears and eyes of our much newer rebels, to new heretical ones, then on to the heretics of their *then* heretical or orthodox predecessors. We keep combing and sifting through, like a finely meshed sieve on a beach full of grainy trying strange sand, attempting to categorize our vain existence; to make sense of all of "it,"

We will call "it" all what we will.

## Works Cited

- 5, Matthew. "Matthew 5 American King James Version." *Online Bible*. Biblos.com, 24 Apr. 2008. Web. 21 Nov. 2010. <<http://kjv.us/matthew/5.htm>>.
- "Heretic | Define Heretic at Dictionary.com." *Dictionary.com | Find the Meanings and Definitions of Words at Dictionary.com*. Dictionary.com. Web. 21 Nov. 2010. <<http://dictionary.reference.com/browse/heretic>>.
- "Orthodox-Catholic Church of America -- Intro to Holy Orders." *Orthodox-Catholic Church of America Home Page*. Ed. **OCCA** Synod of Bishops. 17 Mar. 2010. Web. 21 Nov. 2010. <<http://www.orthodoxcatholicchurch.org/introho.html>>.
- "Orthodoxy | Define Orthodoxy at Dictionary.com." *Dictionary.com | Find the Meanings and Definitions of Words at Dictionary.com*. Dictionary.com. Web. 21 Nov. 2010. <<http://dictionary.reference.com/browse/orthodoxy>>.
- Pickett, Valor. "Western Civilization to 1650." Melissa Crider-In Class Notes & Quotes. NWACC, Bentonville, AR. Oct.-Nov. 2010. Lecture.
- Smitha, Frank E. "The Roman Republic: Compromise & Strength." *MacroHistory : World History*. Ed. Macrohistory & World Report. 04 Feb. 2009. Web. 21 Nov. 2010. <<http://www.fsmitha.com/h1/ch15.htm>>.
- "Some Observations Regarding Christian Heresies." *Public Services - Social, Religious, Scientific, Products, Environment*. Ed. MB **Soft**. 07 Sept. 2010. Web. 21 Nov. 2010. <<http://mb-soft.com/public/heresy.html>>.