



WITHOUT CROSS

WHAT WOULD A WORLD
—WITHOUT RELIGIOUS—
ORGANIZATIONS BE LIKE??

*For those tireless dreamers who,
page after page, discover new
realities.*

*Thank you for joining me in every
story and believing in the magic of
words*

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Chapter 1: The End of the Cross

In 1000 AD, the Holy Roman Empire was at a crossroads. Emperor Otto III, a young visionary, had decided that it was time to put an end to the excessive power of the Catholic Church. For centuries, the Church had accumulated wealth and power, taking advantage of the faith of the people for its own ends. Otto, convinced that true faith should be a personal matter and not a tool of control, prepared for a confrontation that would change the course of history.

The final battle took place on the plains of Carolinburg. The imperial troops, led by Otto himself, faced the armies of the Church, commanded by Pope Sylvester II. The fighting was fierce and bloody, but in the end, the emperor's forces prevailed. With the fall of the last ecclesiastical stronghold, Otto proclaimed a new edict: all churches would be dismantled, and the exercise of faith would be limited to the private sphere of each home.

Otto's edict was radical. The existence of priests, bishops, and any figure who claimed to be the incarnation of God on Earth was forbidden. Faith became a strictly personal matter, with no intermediaries or institutions that could manipulate it. Ancient cathedrals and monasteries were

converted into libraries and centers of learning, places where knowledge and reason prevailed over superstition and dogma.

The transition was not easy. There was resistance, especially among those who had prospered under the old regime. But Otto was relentless. Over time, society began to adapt to this new reality. People found solace in the privacy of their faith, and the absence of a dominant church allowed a diversity of spiritual beliefs and practices to flourish.

Thus began a new era, an age without the cross, where faith was free and personal, and the power of the Church was only a memory of the past.

As the years passed, the society of the Holy Roman Empire was transformed. Without the influence of the Church, communities began to organize differently. Families became the core of spiritual life, and each home was a sanctuary where rituals were practiced and teachings passed down from generation to generation. Religious education became a family responsibility, and parents taught their children about faith and morality.

The elimination of the Church also had a significant impact on the economy. The vast ecclesiastical properties were redistributed among the people, allowing for greater equity in the distribution of land and resources. The former monasteries, now converted into centers of learning, became places where critical thinking and innovation were encouraged. Science and philosophy flourished in an

environment free of religious dogmas, and knowledge became the new pillar of society.

Emperor Otto III, though young, proved to be a wise and just leader. Under his rule, laws promoting justice and equality were implemented. Impartial courts were established, and the special privileges that the Church had enjoyed for centuries were abolished. Justice was applied equitably, regardless of the social status or wealth of individuals.

However, the new society was not without its challenges. The absence of a centralized religious authority meant that communities had to find new ways to resolve conflicts and maintain social cohesion. Community councils and local assemblies emerged where citizens could discuss and decide on important issues. The active participation of people in decision-making strengthened the sense of community and shared responsibility.

Otto III's legacy lived on long after his death. His vision of a society without the oppression of the Church laid the foundation for a world where faith was a personal matter and reason guided progress. Future generations remembered Otto as the emperor who freed his people from the chains of superstition and imposed beliefs, and gave them the freedom to believe and think for themselves.

Thus, the Holy Roman Empire became a beacon of freedom and knowledge in a medieval Europe marked by darkness and ignorance. The age without the cross had begun, and with it, a new hope for humanity.

Chapter 2: The Iron Law

With the fall of the Church and the consolidation of power in the hands of Emperor Otto III, the Holy Roman Empire was at a crossroads. The elimination of ecclesiastical influence had brought with it a new era of spiritual freedom, but it also posed the challenge of maintaining order and justice in a changing society. Otto, determined to create an empire where justice would prevail, knew that he had to establish a system of laws that would guarantee peace and security.

The first step was the creation of a unified legal code, known as the "Iron Law." This code established extremely harsh penalties for crimes, with the aim of deterring any criminal behavior. Otto firmly believed that only through the imposition of severe punishments could order and stability be maintained in the empire.

The drafting of the Iron Law was a meticulous process. Otto summoned the best jurists and philosophers of his time to collaborate in the creation of a legal system that was fair and effective. For months, debates and discussions took place in the former Carolinburg Cathedral, now converted into a center of learning and deliberation. The fundamental principles of the law were clear: justice, fairness, and severity for serious crimes.

One of the pillars of the Iron Law was the death penalty for the most heinous crimes, such as murder and robbery with homicide. Otto considered these crimes to be a direct threat to the security and well-being of society, and that only by eliminating the perpetrators could peace be guaranteed. Public executions served as a constant reminder of the consequences of breaking the law, and were carried out in the central squares of cities, where everyone could witness the act of justice.

For less serious crimes, such as simple robbery, long and rigorous prison sentences were established. Thieves were sentenced to twenty years in prison, where they were subjected to forced labor and strict discipline. Prisons, built in former church fortresses, became places of punishment and rehabilitation, where inmates were forced to reflect on their actions and work to redeem their crimes.

The implementation of these laws was not easy. There was resistance from those who considered the penalties too severe, but Otto was adamant. He convened community leaders and local judges to explain the importance of the Iron Law and to ensure that it was applied fairly and equitably. Justice had to be blind, without favoritism or corruption.

Over time, the results began to become apparent. The harshness of the penalties imposed by the Iron Law had a significant deterrent effect. Violent crime and robberies decreased dramatically, and the streets of the empire

became safer. People could walk without fear, and communities flourished in an environment of peace and security.

The Iron Law also included measures to prevent crime. Night patrols were set up in cities and towns, and citizens were encouraged to report any suspicious activity. Community councils, made up of representatives from each neighborhood, worked closely with the authorities to maintain order and resolve conflicts before they became larger problems.

In addition, Otto promoted education and employment as tools to combat crime. Schools and workshops were created where young people could learn trades and skills that would allow them to earn an honest living. The emperor believed that an educated society with job opportunities would be less likely to fall into crime.

The combination of severe penalties and preventive measures transformed the Holy Roman Empire into a model of justice and security. The citizens, although aware of the harshness of the laws, appreciated the tranquility and order that they provided them. Trust in the judicial system increased, and corruption, which had been a problem under the old church regime, was eradicated.

The Iron Law not only focused on punishing, but also on rehabilitation. Otto III believed that even the most hardened criminals could find redemption through work and education. In prisons, literacy and vocational training programmes were

implemented. The inmates learned to read and write, and were taught trades that would be useful to them once their sentence was served. This combination of punishment and rehabilitation sought not only to deter crime, but also to offer a second chance to those willing to change.

Society also played a crucial role in the implementation of the Iron Law. Citizens were encouraged to actively participate in policing and maintaining order. Vigilance committees were set up in each community, made up of volunteers who patrolled the streets and reported any suspicious activity. This community involvement not only helped prevent crime, but also strengthened social bonds and fostered a sense of shared responsibility.

The impact of the Iron Law extended beyond the borders of the Holy Roman Empire. Other European kingdoms and principalities began to adopt similar measures, inspired by Otto's success in reducing crime and maintaining order. The empire's reputation as a bastion of justice and security was cemented, and Otto III was recognized as a visionary leader and reformer.

As the years passed, the Iron Law adapted to the changes and challenges of society. New laws were added to address emerging problems, and reforms were made to ensure that the judicial system remained fair and effective. Citizen participation continued to be a fundamental pillar, and education and employment continued to be key tools in the fight against crime.

The legacy of Otto III and his Iron Law endured over the centuries. His vision of a just and safe society, where the law was applied equitably and without favor, became a role model for future generations. The crossless era not only brought spiritual freedom, but also a system of justice that guarantees peace and security for all its citizens, right up to the present.

Chapter 3: A New Dawn

The year is 2023. More than a thousand years have passed since Emperor Otto III established the Iron Law and dismantled the Catholic Church, transforming the Holy Roman Empire into a society without churches and with strict laws. The world has changed in unimaginable ways, but the principles of justice and fairness established by Otto remain the pillar of modern civilization.

In the city of New Carolinburg, a vibrant and advanced metropolis, life passes in a delicate balance between tradition and progress. The old ecclesiastical fortresses, now converted into centers of technology and knowledge, stand as silent witnesses of a distant past. The streets are filled with people of all ages, busy with their daily chores, safe under the protection of the laws that have maintained order for centuries.

In this context, we will meet Lena, a young historian passionate about the legacy of Otto III. Lena works at the Institute of History and Justice, a prestigious research center located in what was once Carolinburg Cathedral. Their mission is to study and preserve the history of the empire, making sure that the lessons of the past are not forgotten.

Lena was immersed in reading an ancient manuscript when she received a notification on her device. It was a message

from his colleague, Markus, a brilliant lawyer and human rights defender. "Lena, I need you to come to court. There is a case that could change everything," the message said.

Intrigued, Lena quit her job and headed to the central court. When she arrived, she found Markus waiting for her with a worried expression. "It's a case of robbery with violence," Markus explained. "The accused is an 18-year-old young man, with no criminal record. The minimum sentence is twenty years, but there are mitigating circumstances that could change the verdict."

Lena knew that the Iron Law was uncompromising, but she also understood that justice must be just and compassionate. He decided to accompany Markus to the trial, where the facts were presented. The young defendant, named Erik, had robbed a store to get money for his family, who were going through a serious economic crisis. During the robbery, he had accidentally injured the owner of the store, which aggravated his situation.

The judge, a middle-aged man with a reputation for being fair but stern, listened carefully to arguments from both sides. Markus presented evidence of the plight of Erik's family and argued that the young man deserved a second chance. Lena, from her seat, watched intently, reflecting on how Otto III's laws had evolved to adapt to modern times.

After a long and tense debate, the judge made a decision that surprised everyone. Instead of imposing the minimum sentence of twenty years, he decided to sentence Erik to an

intensive rehabilitation program, where he would receive education and vocational training. "Justice must not only punish, but also offer the opportunity for redemption," the judge declared. "Erik, I hope you take this opportunity to change your life."

News of the verdict quickly spread through the city, sparking a debate about the application of the Iron Law in the 21st century. Some argued that laws should be kept strict to ensure safety, while others advocated greater flexibility and compassion in exceptional cases.

Lena and Markus, inspired by the outcome of the trial, decided to start a campaign to revise and update the Iron Law. Their goal was to find a balance between the severity needed to deter crime and the compassion needed to offer second chances. They organized forums and public debates, inviting citizens, jurists, and philosophers to participate in the discussion.

The campaign quickly gained support, and the government decided to form a commission to study possible reforms. Lena was appointed chair of the commission, and Markus joined as legal counsel. Together, they worked tirelessly to develop proposals that reflected the values of justice and equity that Otto III had championed, adapting them to the realities of the modern world.

As they progressed in their work, Lena and Markus realized that the true strength of the Iron Law lay not only in its severity, but in its ability to evolve and adapt. The story of

Otto III and his vision of a just and safe society continued to be a source of inspiration, guiding his efforts to build a better future.

The year 2024 marked the beginning of the new legal structure. Finally, a point system was established, where each crime was assigned with a negative score, proportional to its severity, and each mitigating circumstance was counted as a positive number, also in proportion to its magnitude, resulting in a scale, which had associated penalties, which began with community work and effective imprisonment of 1 month. and ended in the death penalty.

The implementation of the new system was not without its challenges. There were those who vehemently opposed it, arguing that flexibility could be seen as a weakness. Yet Lena and Markus persisted, convinced that justice should be both firm and compassionate. They organized workshops and seminars to educate the population about the new system, ensuring that everyone understood how it worked and its benefits.

One of the first tests of the new system was the case of Anna, a single mother accused of petty theft. Under the old Iron Law, Anna would have faced a lengthy prison sentence. However, the new system allowed the judge to consider mitigating circumstances, such as Anna's need to feed her children. Anna was sentenced to community service and to

attend a job training program, which allowed her to rebuild her life and provide for her family.

The success of Anna's case strengthened confidence in the new system. Stories of redemption and second chances began to multiply, and society began to see the benefits of balanced justice. Crime rates continued to decline, and social cohesion strengthened.

Lena and Markus not only focused on legal reform, but also on education and prevention. They initiated programs in schools to teach young people about the importance of justice, equity, and civic responsibility. They created community centers where people could access resources and support, preventing them from falling into crime.

The impact of these reforms was felt throughout society. Communities became more united and resilient, and trust in the justice system was strengthened. Lena and Markus became respected and admired figures, not only for their work, but for their dedication to building a better future for all.

Chapter 4: The Crossroads of Justice

The date is the end of 2024. The implementation of the new points-based justice system brought with it an air of hope and renewal, in the countries of the West, heirs to the justice system and the non-existence of ecclesiastical organizations, initiated in the Holy Roman Empire. Stories of redemption and second chances multiplied, and society began to adapt to this new era of balanced justice. However, not everything was perfect. The system, while promising, would soon face a new challenge.

In the city of New Carolinburg, life went on as usual. Lena and Markus continued their work on the legal reform commission, closely monitoring cases and adjusting policies as needed. It was in this context that the case of Thomas, a 22-year-old with a history of minor crimes, emerged. Thomas had been arrested for robbery with violence, but, as in Erik's case, mitigating circumstances were considered and he was offered a second chance through a rehabilitation program.

Thomas, at first, seemed to take advantage of the opportunity. He regularly attended rehab sessions and showed signs of wanting to change his life. However, as the

months passed, warning signs began to emerge. Thomas missed a few sessions and was seen in the company of known criminals who were fugitives from justice. Despite these signs, the points system allowed him to continue in the program, confident in his ability to redeem.

One fateful day, news of a heinous crime shook the city. Thomas had been arrested again, this time for the murder of a local shopkeeper during an attempted robbery. The community was dismayed and enraged. How could someone who had been forgiven and given a second chance commit such a vile act? Confidence in the new justice system was faltering, and criticism was not long in coming.

Lena and Markus found themselves at the center of the storm. The press and public opinion demanded answers and actions. Had the system failed? Was he too lenient? Lena, deeply affected by the tragic turn of events, knew they needed to act quickly to restore confidence in justice.

Thomas was quickly shot, given the seriousness of his new crime. After that, they called an emergency meeting of the legal reform commission. For hours, they debated the possible causes of the system failure and the measures necessary to prevent something like this from happening again. Markus proposed a comprehensive overhaul of the points system, suggesting that stricter control mechanisms and closer supervision of individuals in rehabilitation programs be added.

One of the first steps taken was the creation of an independent oversight committee, which is responsible for closely monitoring participants in rehabilitation programmes. This committee, made up of psychologists, social workers, and justice officers, would have the authority to step in and adjust rehabilitation measures as needed. In addition, more rigorous psychological evaluations were implemented to identify possible risks and prevent future crimes.

Thomas' case also prompted the commission to reconsider the severity of penalties for certain crimes. While compassion and the opportunity for redemption remained core values, it was decided that violent crimes, and especially repeated or recurrent crimes, should be treated with greater caution and severity. Tougher penalties were introduced for repeat offenders and more intensive and prolonged rehabilitation programs were established for those with a history of violence.

At a discussion forum on the justice system, an older woman stood up and shared her story. Her son had been the victim of a violent crime years earlier, and although he had supported the initial reforms, he now had doubts. "I want to believe in redemption," she said in a trembling voice, "but I also want to feel safe. How can we make sure this doesn't happen again?"

Lena, moved by the woman's words, answered sincerely. "There is no perfect system," he admitted. "But we are committed to learning from our mistakes and continuously improving. Justice is not only punishment, it is also prevention and rehabilitation. We need your support and your trust to build a system that is fair and safe for all."

Lena's words resonated in the community. Gradually, people began to see the reforms not as a step backwards, but as a necessary step toward a more robust and balanced justice system. Confidence in the system was restored, and the new measures began to show positive results.

The independent oversight committee proved to be an effective tool. Recidivism declined, and rehabilitation programs became more effective. Psychological evaluations helped identify those who needed more intensive support, and harsher penalties for repeat offenders sent a clear message that crime and violence would not be tolerated.

As the months passed, Lena and Markus continued to work tirelessly to perfect the system. They knew that justice was an ever-evolving goal, and that every challenge was an opportunity to learn and improve. The tragedy of Thomas' case was not forgotten, but it became a catalyst for change and improvement.

Thus, the crossless era continued to evolve, adapting to the challenges of modern times, but always maintaining the principles of justice and equity that had been established more than a thousand years ago. Thomas' story, while tragic, served as a reminder that justice is not a destination, but an ongoing journey toward a more just and compassionate world with those willing to return to the path of good and civility.

Chapter 5: Justice in the Age of Artificial Intelligence

The year is 2025, and the nations of the West continue to adapt to the challenges of a modern society that seeks to balance the severity of the Iron Law with modern justice. In the aftermath of the events that rocked New Carolinburg, Lena and Markus have worked tirelessly to perfect the legal system. The incorporation of artificial intelligence (AI) into the justice system promises to be the next big step towards more accurate and equitable justice.

The implementation of AI-assisted judges began as a pilot project in New Carolinburg...

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