

All is One

All is One is a work in progress. I've decided that the final book should be presented in two sections. My aim with this discussion is to explain the central ideas of the first part of the book. I hope to get some feedback and some challenges that will help me to improve the work.

There will be two sections of All is One. To the **second** section, I have given the title '**Numbers**'.

However, it is the first part of the book that I will detail here today.

The title of the first section will be '**Words**'.

All is One, along with both sections of the book, alludes to the fact that all of theology, all of philosophy and all of the natural sciences - including mathematics, are guiding us towards the same conclusion of a universal oneness. That we are one with everything in creation. All is One.

A modest summary of the book would be for me to say that it is simply the reflections of a former Christian, an anthropologist and an armchair philosopher, presented as simply and concisely as possible.

A less modest claim for the book would be to say that: following in the traditions of Aristotle, Aquinas, Descartes, Einstein, and, most of all, Jesus Christ, I have finally created a theoretical framework that can unify Science and Theology. This book will revolutionise the way that humanity relates to the universe.

As a product and a student of Christianity, I have naturally focused on Christian theology. I do not mean to relinquish the historical importance of other belief systems. However, the book makes the case that, more than any other religion, Christian theology is central to the human story and to our modern understanding of Time.

Not wanting to subject philosophy clubbers to hours of reading, I have chosen, for this presentation, to break up the content of 'Words' into four short sections. I may or may not structure the final work in this way.

- 1. A Tale of Two Trinities**
- 2. Time to Change Time**
- 3. Unified Time**
- 4. Spacetime**

Words

“In the beginning was the Word.

The Word is Love.”

A Tale of Two Trinities

The Holy Trinity is central to Christian Theology. It is perhaps the most universally accepted principle of the Christian faith. Across denominations and around the world, most Christians believe in the Holy Trinity.

Father, Son and Holy Spirit. Three parts of God that can be thought of separately, and yet also as a whole. The Godhead. Three in One.

To a non-Christian, this information may seem trivial and irrelevant to their daily lives.

I will seek to explain why the Holy Trinity remains crucial to the daily lives of every modern person, Christian or not. I will also make the case that we would benefit ourselves by reflecting on its enduring importance. That by identifying the modern legacy of the Holy Trinity, by naming the ways in which the Trinity manifests in human society, we can make drastic improvements to our quality of life, especially to the lives of women.

The Holy Trinity is never explicitly referred to in the Bible. The Father, the Son and the Holy Spirit were separate characters in the story of the New Testament. The three elements were not drawn together in a Trinity and equated with God until the late 2nd Century. The first recorded usage of the word ‘Trinity’ is attributed to Tertullian, a Roman African Theologian, somewhere between 180-200 AD.

For the early Christian church, the Trinity was a satisfactory way to conceptualize God, and to make sense of Jesus as being both man and God at the same time.

There is also something pleasing and whole about the number three. [The number three feels to me, the author, like the most complete and indivisible number, after the number one.](#) Mathematically speaking, it is literally the most complete and indivisible integer, after the number one.

However, the Holy Trinity is deeply problematic for one reason: it does not contain any women.

In this triune conception of God, God is two parts male, one part Holy Spirit, and zero parts female.

Women are left out of the Trinity entirely. While men are, quite literally, made into Gods. Just as the history books were written by men, just as the scriptures were written by men, so the Holy Trinity was created by men.

Man has made God in his own image.

The success of the Holy Trinity can be traced to three things:

1. It elevates men over women.
2. It helps to make sense of Jesus' divinity.
3. The number three is instinctively appealing to humans.

However, there is another reason for the appeal and success of the Holy Trinity. The Christian Trinity is a twin, an analogue, of another Trinity. The Trinity of Time.

Time is a Trinity.

Time is a whole that is also divided into three parts.

The Past. The Present. The Future.

The Past contains every event that has ever occurred.

The Present contains everything that is happening now.

The Future contains every event that has yet to occur.

Three. It's the magic number.

In devising the Holy Trinity, human beings mapped our understanding of Time onto a representation of God.

In the Holy Trinity:

The Past is represented by the Father

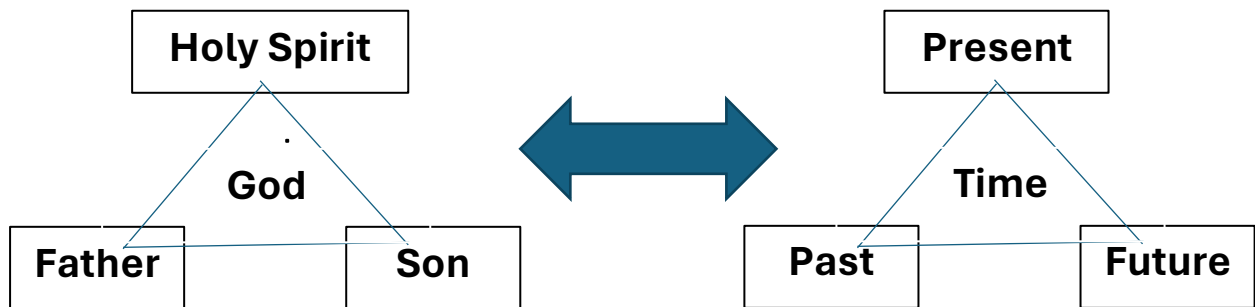
God who has existed since the dawn of Time. God, the eternal, steadfast creator.

The Present is represented by the Holy Spirit

God with us now. The living breath of God, felt in this moment.

The Future is represented by the Son

God who is yet to return. The continuation of the Father. God, who will lead us into a new life.



In this way, the Holy Trinity is less a truthful depiction of the nature of God, and more a reflection of the nature of Time.

Human Time is male.

There are more Christians on Earth than any other group of people. One third of humans identify as Christian.

For many of these people, the male Trinity and the male image of God play directly into their behaviour, their interactions and their social order.

God is male.

More than two thirds of people on earth identify as followers of a male God. For what reason?

How can women ever truly be equal, if God is a man?

N.B. I have decided that it is not within the remit of this book to provide evidence of female oppression throughout history. The author assumes that the readership accepts, or is willing to entertain the statement: "Men have dominated and oppressed women throughout human history, and continue to do so."

Even those who would claim, defiantly, to be unaffected by Christian doctrine are living within a Christian, masculine definition of Time.

Overwhelmingly, it is accepted that the year on Planet Earth is 2024 AD, or Anno Domini. The Year of the Lord: Jesus Christ.

We live in the time of Jesus, and we measure the passage of years from an estimate of the moment of his birth.

This method of calibrating the measurement of time to one specific moment was devised in the early 6th century by Dionysius Exiguus, and took roughly three centuries to be widely adopted around the world.

Of course, Year 1 is defined differently amongst some groups of people. Muslims, for example, measure time from the first pilgrimage of the Prophet Muhammed, also a man, from Mecca to Medina in 570 AD. To a devout Muslim, the year is 1444 Anno Hegirae, The Year of the Hijrah.

The Hebrew calendar currently has the year set at AM 5784. 5784 years from the Jewish, male God's creation of the world.

However, by far the most widely used around the world is the Christian dating system.

For the moment, human time remains Christian, and masculine. Planet Earth sits, sad and frustrated, angry and stagnant, unwilling to imagine beyond the era of male dominance. More willing to choke the planet and kill ourselves in the process than to release the patriarchal grip of Anno Domini. The Year of the Lord and his big, swinging dick.

Time for a change.

Time to Change Time

Change is possible. We can choose to do things differently. We can give Time a new name.

Humanity has been using the Anno Domini dating system for over a thousand years now and it has served us very well.

Most of us use a Gregorian calendar, in conjunction with a Christian dating system. Named after Pope Gregory XIII, the Gregorian calendar is a repeated chart of days, weeks and months (plus an extra day every leap year) designed to correspond to the repeating orbits of the planets and the moon.

This calendar repeats annually, and has repeated two thousand, twenty-three and-a-bit times since the estimated moment of Jesus' birth, which we define as:

The stroke of midnight, 00:00am. 1st January. 1 AD.

Charting the passage of Time in this way has been vastly useful for the study of history, for archaeology, for communicating in the present and for planning into the future.

However, it is based on a very rough estimate. We do not know precisely when the event of Jesus' birth occurred.

Most historians agree that Jesus did exist and was born, lived and crucified in Israel, just over 2000 years ago. Most scholars, though, predict he would more likely have been born in 'lambing season', around April. This is a small error in calculation, compared to the days, months and years that have been lost to recorded history before Anno Domini became official, or during the transition from the Julian to Gregorian calendars.

We cannot, with any precision, tie the beginning of the calendar to the actual event of Jesus' birth.

N.B. there are some interesting critiques of the Gregorian calendar, and whether it, too, can be updated and replaced. It is important to separate the notion of the Christian dating system from the annual Gregorian calendar, which is an updated version of the Julian calendar.

The calendar helps to structure the year. The dating system decides a point at which to begin counting years.

The annual calendar will not be an area of inquiry for this book. All is One is concerned, primarily, with our dating system: the moment we choose as our origin for the passage of Time.

Here are three reasons why Anno Domini is no longer fit for purpose and should be replaced:

1. **It is imprecise.** It does not actually refer to the event of Jesus' birth, but a very rough estimate.
2. **It is religious.** It defines human time according to one religion, when there are many belief systems that define the human race.
3. **It is sexist.** It defines Time and, via the Trinity, God himself, as male. It elevates the status of men and perpetuates the subjugation of women.

It is possible to start anew.

We can pick a new dating system, with a new central co-ordinate. We can pick a new point in Time to begin a new era with a new name.

Day One. Year One.

Unified Time

Just imagine, for a moment, that we do it. Imagine that there is a big meeting at the United Nations, humanity comes together and commits, collectively, to the end of Anno Domini.

The age of men, the year of the Lord, is over, and a new era is begun.

What shall we call it?

Should it be defined by another religion?

Should women get a turn? What about Anno Femini?

There are clearly questions of justice, of reparation and equality that will not melt away with the passing of Anno Domini.

However, in order to improve upon Anno Domini, to avoid repeating its mistakes, it is necessary that a new era is not defined by any religion, any group of people, any specific person or any gender.

We must define our new era based only on our common humanity, on our shared bond as inhabitants of this world. With no people claiming primacy over any other, with all of us equal and united in one time.

This is why I propose that we enter into Unified Time. A Time for everyone. Commencing at a moment of our collective choosing.

Theoretically, Unified Time could begin next month, next year, or many centuries could go by before we finally close the curtain on Anno Domini.

Now.

Now is the time.

In my opinion, change is required right now. The end of Anno Domini cannot come soon enough.

As war rages, as democracies falter and the planet dies, sooner, rather than later, is the time to commit to a new era of international unity and co-operation.

Sooner, rather than later, is the time to acknowledge that the Year of the Lord – when the male, with his physical strength, dominated and beat down the female - must come to an end.

The next age of humanity will not be defined by physical dominance, but by intellectual excellence, by human creativity and innovation, by our care for one another and our stewardship of the planet.

Time to Unite.

It is doable. Unlike for Dionysius Exiguus when he sought to establish Anno Domini, it will not require centuries for the new dating system to be communicated and agreed across the globe. We can synchronise quickly . We can **make the switch**.

We only need to decide upon a particular moment, somewhere in the near future, and Unified Time will begin.

Here is the really exciting part, which leads into the second section of the book, ‘Numbers’:

We need not limit ourselves to the dimension of Time when choosing how to mark the beginning of a new era.

We are also able to mark a point in Space.

Spacetime

In physics, a point in time is known as an **instant**, or sometimes called a **moment**.

An instant in physical space is called an **event**.

Events are positions in Time and Space, or 'Spacetime'.

An event can be thought of as a moment in time with dimensions in Space.

Of course, the truth is: all instants have dimensions in Space. Similarly, all events have positions in Time. Time and Space are inseparable.

For example: At present, the instant may be somewhere between 7.30pm and 8pm, 19th March, 2024, Anno Domini.

The event is that I am addressing a room full of people at Alan's house, in Nottingham, between 7.30pm and 8pm, 19th March, 2024, Anno Domini.

It is difficult for the human mind to visualise Spacetime. A realm that contains within it the dimensions of Time and Space. Sometimes referred to as a 'fabric', textured with all the matter and energy in every galaxy of the Universe. A rich tapestry, onto which is printed every conceivable event in Space and Time.

A fabric that can itself be moved and influenced by that which it contains.

It is therefore even more difficult to imagine tracking Spacetime from a particular event.

The best way for me to visualise Spacetime is to imagine a huge reel of video tape. Imagine having infinite cameras in every corner of the cosmos, recording every moment of every atom in the universe.

The resulting tape could be thought of as the fabric of Spacetime. Written on that fabric would be every event that has ever transpired or ever will.

By marking out a physical event in Spacetime, humanity will choose for ourselves the point at which our tape begins. We will press the record button.

Imagine that we, as a planet, choose one event to mark all others against.

Let us imagine that the world chooses its instant to make the big switch to Unified Time.

We ready the fireworks and the music, we count down from ten, to one, to zero, and in that nanosecond, Anno Domini ends, and we begin the era of Unified Time.

From then onwards, all time would be measured relative to that very specific instant.

Now, imagine that we also choose a specific location. A point in space, somewhere on Earth, and we count down to the beginning of Unified Time in that particular spot.

From then onwards, not only could we measure all of Time relative to that exact moment. We could also measure all places in the Universe relative to that location.

AND, critically, most excitingly:

We could begin to measure all **events in Spacetime** relative to that event in Space and Time. We would press the record button, and begin to keep accurate track of our tape as it rolls out into infinity.

All of space and time could then be plotted in relation to that event. That particular place and time would become our nominated centre of the Universe. An anchor, an origin, that we could locate with pinpoint accuracy. The centre of a new map of Spacetime.

The transition from Anno Domini to Unified Time cannot come soon enough.

Precisely when it might be possible make such a transition is difficult for me to suggest or to predict.

Firstly, it would require a period of deliberation, negotiation and co-operation throughout the world.

I hope that it will transpire within my lifetime, and I will spend my life campaigning towards that end.

However, regarding the location: the place chosen as the home of Unified Time, the central co-ordinate, the venue for the event. This will need to be a place that is mutually agreed by every country that currently uses the Anno Domini dating system to be a fitting location to mark such an historic transition. The place on Earth where we can best commemorate the passing of the Year of the Lord.

To my mind, there is only one location with such global significance. A city which stands above all others as a symbol of peace and struggle. The place where it all began. The capital of Planet Earth. The Holy City of **Jerusalem**.

It can only be Jerusalem if there is peace.

There can only be peace if it is Jerusalem.

It must be Jerusalem.

Numbers

“Well.” I hear you say. “It’s all very good, in theory, to have a specific event to use as a central point for the measurement of Spacetime.”

“But how, in practice, can it be measured? How can it be tracked? How would we create this ‘Map of Space and Time’? What would it look like?”

That is what ‘Numbers’ is about.

In the second part of the book, I present a mathematical model for identifying and tracking positions in Spacetime. The maths is accessible, and follows naturally from the conclusions of ‘Words’. I hope for the opportunity to also present these ideas to the group.

Thank you very much for giving up some of your Spacetime to hear some new ideas.

Love,

Wesley Milligan

Son of Man.