

21st Century Testament

Extracts

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Book
Extracts

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21st Century Testament is a non-fiction of one million words (the old and new testaments combined are about one million words). It is a testament of 57 books for the modern age that is intended to bridge the gulf between the antiquated doctrine of organized religions and the current era. It deals with the humanities rather than the deity, and is meant to compliment the various scriptures from the many different religions and exist beside them, NOT compete with them.

From the Preamble:

This 21st Century Testament is a Bible for our times; a Bible that should exist beside the Scriptures of the many different religions of today; a Bible that will facilitate the assimilation of religion into the modern age.

Spirituality need not be at odds with the Information and Technology Ages, and the 21st Century Testament shows this as true.

The Scriptures of the many religions around today deal with the spirituality for the life after this life, and the 21st Century Testament does not replace this, nor does it challenge doctrine outright. The 21st Century Testament is a Bible that deals with our spirituality and our existence in this life and asks us to consider the nature of God and Man in our religion.

It asks us to consider the world as it is: To neither delude ourselves about its fineries, nor of its faults; to apprehend that, in of itself, the world is not the nightmare some choose to believe.

And yes, the sugar coated lives of the very wealthy (the fineries) comes at the expense of other's comfort, but they pay a high price for this. The price they pay is one that very few of them even realize until it is way too late; imagine waking up one day and realising that your eighty year life has been both hollow for you, and destructive to others; that you have contributed the opposite to that which you were supposed to, the opposite to what you now wish you had.

The 21st Century Testament shows us that there is more to this existence than just making a few bucks, and that if the dollar is your overwhelming focus in this life, you can never be both awake and happy at the same time. Do not begrudge them this wealth; they pay more for it than you can possibly imagine; do not follow their example; do not commit a life to the pursuit of wealth; it is an evolutionary and intellectual dead end. We can be better than that, indeed we are better than that.

The 21st Century Testament is a Bible that has been developed for our age. It is a testament to our times, and tells of the great good deeds of dozens of individuals in recent times. It speaks the language of peace, harmony, and good will to all people; it is a language that is not naïve about the real state of the world, and of society. It is a language that does not beat around the bush, but it doesn't beat you over the head either. It is a language that will ultimately lead us into equilibrium with the rest of the planet. It is a language that gives us all a future.

From the Book of One

Chapter XXI

17. It has been one of the goals of humans in a society to differentiate ourselves from our neighbours since the dawn of our civilizations, even when there was little or no difference in our outward appearance.

18. When we are from different parts of the world and we look at each other, do not suggest that we are the same, because the simple fact is that we are not.

19. Denying the differences does not lessen the racist view, it enhances it;

20. Because to deny the differences denies that which is obvious to all, and attempts to force the idea of tolerance of "non-existent" differences down the throat. In the same breath both denying and acknowledging the differences.

21. The different races of the world have different looks.

22. The different races of the world have different scents.

23. The different races of the world have different languages and accents.

24. The different races of the world have different pre-dispositions and experiences, but not always.

25. We must not say that we are all the same, because we are not.

26. We must get to a place where we are no longer using the word tolerance because this is not a word of peace or harmony.
27. We are all people, blood flows inside us, and blood is blood when it's on the outside.
28. Different, in of itself, never has been and never will be bad.
29. Our views must evolve to love difference, to love change, because there is a lot of it on the way.
30. We must look at a person's essence. Look at who they are, rather than where they come from.
31. If a person is someone we could like by their personality or views, then to use the vernacular, it shouldn't matter if they were pink with purple polkadots.

From the Book of Sgun

Chapter I

1. The Secretary General of the United Nations is a position of responsibility since its creation in the mid-twentieth century and through into the twenty-first century;
2. Of responsibility to speak up on issues that affect or have the potential to affect global stability;
3. And to be a voice for those who are too oft drowned out in the mad rush of governments to get ahead, in technology, in commerce, or even just in the business of living.
4. A voice and responsibility that is best articulated by the second Secretary General of the United Nations, Dag Hammarskjöld, the day before he took the oath of office in 1953.
5. In my new official capacity the private man should disappear and the international public servant take his place. The public servant is there in order to assist, so to say from the inside, those who make the decisions which frame history.
6. He should, as I see it, listen, analyse and learn to understand fully the forces at work and the interests at stake, so that he will be able to give the right advice when the situation calls for it.
7. Don't think that he, in following this line of personal policy, takes but a passive part in the development. It is a most active one. But he is active as an instrument, a catalyst, perhaps an inspirer, he serves.
8. Irrespective of the political responsibilities of the Secretary-General to which I have just referred, he has an important, indeed an overwhelming job as chief administrator of the UN Secretariat.
9. To me it seems a challenging task to try and develop the UN administrative organization into the most efficient instrument possible.
10. My experience from other administrations tells me that even in the best one there is always much to improve. On the other hand, I feel that an administration inspired by sound self-criticism, never blunted by conceit or false loyalties, and self-improving in that spirit, has a just claim to the respect and confidence of the governments and the public.
11. In articles recently published it has been said that I am interested in mountaineering. That's true. But I have never climbed any famous peaks. My experience is limited to Scandinavia where mountaineering calls more for endurance than for equilibristics, and where mountains are harmonious rather than dramatic, matter of fact (if you permit such a term in this context) rather than eloquent. However, that much I know of this sport that the qualities it requires are just those which I feel we all need today: perseverance and patience, a firm grip on realities, careful but imaginative planning, a clear awareness of the dangers but also of the fact that fate is what we make it and that the safest climber is he who never questions his ability to overcome all difficulties.

From the Book of Gandhi I

Chapter II

1. Application of Nonviolence
2. IF ONE does not practice nonviolence in one's personal relations with others, and hopes to use it in bigger affairs, one is vastly mistaken.
3. Nonviolence like charity must begin at home.
4. But if it is necessary for the individual to be trained in nonviolence, it is even more necessary for the nation to be trained likewise.
5. One cannot be nonviolent in one's own circle and violent outside it.
6. Or else, one is not truly nonviolent even in one's own circle; often the nonviolence is only in appearance.
7. It is only when you meet with resistance, as for instance, when a thief or a murderer appears, that your nonviolence is put on its trail.
8. You either try or should try to oppose the thief with his own weapons, or you try to disarm him by love.
9. Living among decent people, your conduct may not be described as a nonviolent.
10. Mutual forbearance is nonviolence.
11. Immediately, therefore, you get the conviction that nonviolence is the law of life, you have to practice it towards those who act violently towards you,
12. And the law must apply to nations as individuals.
13. Training no doubt is necessary.
14. And beginnings are always small. But if the conviction is there, the rest will follow.
15. Nonviolence to be a creed has to be all-pervasive.
16. I cannot be nonviolent about one activity of mine and violent about others.

From the Book of Emancipation II

Chapter II

1. Judge William Murray, first Earl of Mansfield and former speaker of the House of Lords, was not pleased to be called away from his Christmas dinner to preside over an emergency hearing. "What the devil is this all about, sir?"
2. Sharp had instructed his client to stand tall and look the judge in the eye.
3. "Your honor," said the lawyer, "this man Somerset was purchased in Jamaica by London resident Charles Stewart and was brought here as his servant. Once in London, Somerset refused to obey his owner.
4. And so Mr. Stewart is now shipping him back to Jamaica to be a plantation slave."
5. "Yes? Yes? What has this to do with the King's court? Has any law been broken?" The judge scowled down at the unlikely pair.
6. Sharp (at left) answered, "Milord, since every Englishman cherishes freedom rooted in the Magna Carta, I submit that there is no place on this island for a slave.
7. It is my contention, your honor, that the moment a slave sets foot on English soil, he instantly and automatically becomes free."
8. Judge Mansfield sighed and rolled his eyes at the courtroom's soot-encrusted ceiling. "Not again, Mr. Sharp!
9. This story has been told a thousand times. You yourself have agitated it a hundred times!
10. You know as well as I do: the ruling was handed down over forty years ago in 1729, that neither residence in England nor baptism can affect a master's right to property in a slave."
11. "I am aware of the precedents, milord. I also know that the great Blackstone himself said that the ruling must stand. He told me so himself, before he died eleven years ago.
12. I know that the right to own another human being has been upheld many times in the King's courts and that it is approved by our most ancient legal traditions."

13. "If you know all this, Mr. Sharp, then what, sir, are we doing here on Christmas day when we should both be home with our families?"
14. What can you possibly hope to accomplish in an emergency hearing? Without trial, I cannot render judgment or even hear testimony."
15. Raising his voice as if to persuade an invisible jury in the empty courtroom, a jury that only he could see, Sharp replied. "Your honor, what the courts have ruled is wrong."
16. One man cannot own another.
17. It is wrong now, it has always been wrong, and it will always be wrong, no matter what our legal precedent says.
18. Surely, milord, you cannot close your eyes to the fact that we cannot simultaneously honor the birth of the Christ Child on this holy day, and at the same time hold men and women in bondage on this free island."
19. Sharp paused and sighed. "Lord Mansfield, I know that you must rule against my client's freedom in this hearing today. I ask only this: Rule against my client, milord, but keep Somerset in England until I can appeal your decision to the King's Bench [Britain's supreme court]."
20. "Very well, Mr. Sharp. Your client is still bound property. But it is so ordered that he remain in London. Good luck with your appeal."
21. The King's Bench, Britain's highest court, accepted the case on February 17, 1772.
22. Lord Mansfield himself had been appointed chief justice to that court.
23. Hence, he found himself in the odd position of deciding an appeal of his own prior ruling.
24. On Monday, June 22, 1772, King's Bench Chief Justice, Judge William Murray, first Earl of Mansfield, and former speaker of the House of Lords, overturned his own ruling, the one that he had made on that fateful Christmas day, six months before almost to the day.
25. He was asked to write the final decision of the appeals court.
26. He reasoned that slavery was so odious and unnatural that nothing but positive law could support it.
27. No such law being found to exist, Mansfield concluded that there was no legal backing for slavery in England.
28. Furthermore, he judged that English civil rights applied to all, and so no Black person could be removed from England against their wishes.
29. He wrote the following words into British common law -- words that have been memorized by British schoolchildren ever since.
30. "The air of England is too pure for a slave to breathe, and so everyone who breathes it becomes free."
31. Everyone who comes to this island is entitled to the protection of English law, whatever oppression he may have suffered and whatever may be the colour of his skin."

From the Book of Gender III

Chapter I

1. The Third Wave in the Gender Issue is characterized by the fact that there are no standard bearers, no two, three or five individuals that can be pointed to and for us to say, 'these are the voices of the issue in this generation'.
2. The Third Wave is characterized by the fact that the message has found its way into the consciousness of the young, and as a consequence the educated voices are many.
3. The basic goals and ideas of the early feminists are now integrated into how we live,
4. And in such a way that without study, the first generation of the twenty-first century would view the prevailing gender circumstances of the nineteenth century as something closer to an alien planet than its own heritage.

5. The three tiers of our established Patriarchal system, the Family, the Social and the State, depend on each other for support and are inextricably interrelated and interdependent, albeit to a lesser degree to how one envisages interdependent relationships.
6. And what has become known as the breakdown of the traditional family unit has inadvertently created a ripple effect that will hasten the transformation of the other two tiers.
7. The specific detail of where this ultimately leads us is uncertain, but we can be certain that the Third Wave will be the wave of Abrogation and Ascension.
8. That the Third Wave is the age where true equality comes into being, and not just seems to be.
9. The Generations of the twenty-first century have the clarity and intellect to see the difference and will accept nothing less.
10. The second chapter, which is essentially the first part of the Third Book of Gender, is the text of a speech that was made in 1969, squarely in the Second Wave, and yet it belongs here.
11. It is a speech that is not about Women's Issues specifically, but it is given priority because it was made by a woman who, at the time of writing gives every indication that she will be the embodiment of the Third Wave.
12. That she will become the forty-fourth President of the United States of America.
13. It is now history that in her move towards the presidency she was run over by a different kind of wave;
14. The subordination of the desire to push gender equality forward to this extent demonstrating the 'treading water' nature of this issue in current society.
15. As at 2011 the issue of gender equality has had no great leaps forward for several decades.
16. We need some new voices; newly created voices with a new message and approach, not merely a rehash of what has come before; evolution is as critical here as it is to biological systems and only the fittest (of issues) will survive.
17. One cannot be the new Sanger, Simone or Steinem, by trying to be the new Sanger, Simone or Steinem.
18. Although it may be an erroneous assumption, it would not be a stretch of the intellect to imagine that Hillary Rodham on a different path, would have been the voice of the age.
19. Is the writer paying her too much of a compliment; we will never know.

From the Book of Dworkin

The penultimate incarnation of the Woman's Voice before True Equality is the voice that does not adapt the facts to our sensibilities, but says as it is, and calls things for exactly what they are. Andrea Dworkin is that voice. The Conservatives called her radical and the Radicals called her conservative.

Chapter I

1. The true test of acceptability is if we lived in a society where all are supported, and are given the choice to do, or not, and not suffer any negative repercussions to lifestyle as a result of the choice to do, or not, how many people would choose to do a thing.
2. How many prostitutes would we have?
3. How many female pornstars would we have?
4. How many centrefolds would we have?
5. Indeed, how many marriages would last past two years in the early stages of such a social system?
6. And because of the prevailing conditions of society, would it be a bad thing?
7. And men would change.

8. The majority of men, who are closer to the caveman than the modern human in essentials, could no longer exist in the form they do today.
9. In regard to the above mentioned endeavours, some would continue to do them, but do not believe for a minute that more than one percent of those who do it now would continue to participate in things such as prostitution or hardcore pornography as a profession if they had a safety net of financial support.
10. It is no big prediction to say that the twenty-first century is going to be the century of transition for human society.
11. In the Gender issue and indeed in most social issues, the twentieth century prepared the way.
12. But then, as can happen when looking to head into uncharted territory, we lost our way for a little while.
13. As we head into the twenty-first century the tiniest of steps is required in so many issues.
14. But they can't be taken the way we have always taken the steps toward change; this time it will be subtlety, subtlety, subtlety.
15. And people like Andrea Dworkin are absolutely essential; to take us to the brink of the final step; to twinge the conscience of those who sit on an ever more increasingly crowded apathetic fence.
16. The world will change greatly in the twenty-first century, and for the better, and Andrea Dworkin will be one of the hundreds of unsung heroes who played a bigger role than almost any imagine,
17. But people like Andrea Dworkin necessarily needed their influence to be part of the background noise, rather than in the foreground, to exert the influence they did.
18. There are some graphic references in the Book of Dworkin.
19. Although they are not necessarily essential to convey the message, many would consider that they are, and in any case, they are her words, and the overall tone or essence of her writing would be affected by omissions of this kind.

From the Book of Homeless

As we crossed over into the twenty-first century homelessness was on the rise, and under the framework of the existing societal structure there was no likelihood of the problem being arrested. Whilst being a GREAT DEAL better than nothing, the addition of homes to house the homeless does nothing to address the fundamentals.

Chapter II

1. Over the past several years, advocates and homeless shelter workers from around the country have received news reports of men, women and even children being harassed, kicked, set on fire, beaten to death, and even decapitated.
2. From 1999 through 2004 alone, there have been 386 acts of violence reported, resulting in 156 murders of people experiencing homelessness by housed people,
3. There have been 230 victims of non-lethal violence in 140 cities from 39 states and Puerto Rico.
4. It probably wouldn't be accurate to say that this would represent a single digit percentage of the lethal violence,
5. But we can be absolutely certain that it would only be a single digit percentage of the non-lethal violence; and a low single digit percentage at that.
6. Most violent acts against homeless people are committed not by organized hate groups,
7. But by individual citizens who can be Mission Offenders,
8. People who believe they are on a mission to cleanse the world of a particular evil,
9. Or they can be Thrill Seekers, those who take advantage of a vulnerable and disadvantaged group in order to satisfy their own pleasures.

10. Thrill seekers, primarily in their teens, are the most common perpetrators of violence against people who are homeless.

From the Book of Gish

I'm 27 years old and have lived on the streets since I was 6 years old. Three months ago I moved into Rebecca's Community 'Hospitality House.' This chronicles my life journey through foster care, homelessness, drug addiction, prison and my new life off drugs and off the streets.

Chapter I

1. I guess my life can be classed as a total failure;
2. I am the first person to admit that my life to date has not been a bed of roses.
3. I have broken the law almost more times than most people have had hot dinners.
4. I know in my life that I will probably break the law again and will probably do so for the rest of my life,
5. Not that I am complaining; I learnt a long time ago to take responsibility for my actions and nobody else's.
6. Living on the streets is not what most people think it is,
7. Most 'normal people' that I talk to have a very misconstrued conception of who a streetie is and what they do and how they live, which is why most homeless people don't have a lot of daily contact with 'normal people,'
8. I use the term normal people to refer to people who have never lived on the street and don't know anybody who does.
9. I hope that by sharing my story it will help people who don't understand the life of a streetie and that they will at least learn about the human who is underneath all the dirt and the bad manners,
10. The same human who most people would rather not be seen talking to even if it means crossing the road when they see them in the street.
11. My early life is mostly a blur, I only remember the bits that really had an impact on me, mostly the violence and the neglect that was a daily way of life for me until I got hurt real bad and decided that I would be better off anywhere else as long as it wasn't here.
12. I remember at the time that I didn't hate the people that were hurting me I just didn't know why I was getting hurt and I was afraid, very afraid.
13. It was just after my sixth birthday and at the time I thought I had only sprained my wrist real bad and my breathing would return to normal soon and I would be okay.
14. I just knew that I wasn't going to that house ever again and if they found me I would get even more hurt so I had to make sure that I was never found.

An emphasis is in order here:

We are talking about a six year old boy with all the promise of the future here and not some smelly old homeless person we would despise to even look at. This happens a great deal more than we would want to imagine.

How old is your son.

15. I guess I got a lot of luck when I was found by 'Rose ' a hooker who worked Brunswick St. in Fortitude Valley (Brisbane).
16. She found me crying in the gutter and asked me if I was okay. I remember telling her that I was alright while I kept my wrist out of sight and hoping that the pain would go away so I could stop crying but Rose was a bit smarter than that and she kept asking me what was wrong till I showed her my wrist.
17. The doctor at the RBH (Royal Brisbane Hospital) said that he had never seen a worse set of fractures on a six year old and that my injuries could have only been caused deliberately.

From the Book of The Future

Chapter I

1. Some developers of the communist ideology knew capitalism would need to go through something akin to a lifecycle before we could reach a point where the human race would accept something else.
2. It was very optimistic to believe that human society would be ready for communism after capitalism had reached the end of its cycle.
3. Communism, just like the original form of anarchism and socialism, are systems suitable for a very mature society, and we are currently way too young to conduct such systems.
4. We turned over into the 21st Century and we saw clear evidence of how our system of capitalism and the system of economics that drives it is reaching its limits.
5. In a world of capitalist commerce where the size of the global economy is somewhere in the range of \$60 trillion to \$80 trillion, how can we believe that it is the smart thing to do, or even the reasonable thing to do, to leverage this global economy with financial instruments valued at over \$300 trillion.
6. Yes some will protest that the true value of these instruments is considerably less than this, but let there be a financial crisis on a global scale and we will see just how much water these protestations will hold:
7. Yes, exactly.
8. This is only one of the major aspects to the ongoing entropy of our current system of economics, and this is a problem that has seemingly come flashing out of nowhere.
9. We can compensate to a large degree for any crisis caused by this foolish endeavour we've undertaken, but there is a much larger problem that is seemingly beyond any of us.
10. What has come to be referred to as the National Bankcard, has exposed one of the greatest flaws in our system of economics.
11. America, Russia and many countries in Europe either already are, or are approaching technical bankruptcy.
12. And somewhere between fifty and one hundred countries, in Africa, Asia and South and Central America are perennially so.
13. If you are in a position of even the slightest influence, even in local government, and you know this point and still believe that our current system of economics and of capitalism works, then you need to step aside and let the grown-ups deal with the issues.
14. You can remain in power, but you need to let the grown-ups solve the problems.
15. And be under no illusions that they absolutely can be.
16. When we create a new system to replace capitalism, and that day must come soon- absolutely within decades and perhaps even years, it must be of a type where it is a literal impossibility to go down a road that leads to technical bankruptcy for developed nations.
17. We created our current system and instituted it by fiat, and before it was instituted many would have believed it to be at odds with our society as it was and that it was unworkable.
18. This is such a critical point in defining a new system that will replace our current system of economics and capitalism:
19. So long as the sums add up, and even if the elements appear to be at odds with what we consider to be acceptable inside our current system, a new system can be adopted as a new system by fiat, and it becomes our new system and will gradually be adopted as acceptable in the human psyche.

20. Now having taken us down this track it is so critical to emphasize that what comes next, the new system, must savour greatly of the current system;
21. It will be adopted far more eagerly by those in charge and by the population at large, if in addition to solving all of our financial woes, the customs, traditions, processes and systems do not appear to have changed to the casual observer.
22. When developing any new system, especially in the current age, we must do so in such a way so that the conduct of our everyday lives, and the intricacies of our lives in relation to our interaction with any form of commerce (for the average citizen), must, needs, to appear unchanged.
23. In developing any new system that could replace the current geriatric we call capitalism, changing all of the back office procedures gives us an enormous canvass to work with;

*We have a heritage to live up to
And we have a legacy to pass on*

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