VALUE FRAMEWORKS

REALITY SEARCH

VERSION TWO

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FORWARD

Value Frameworks

Value Frameworks - Version Two should stand independently from *A Line of Logic--Version One*, as also independently from *Reality Search, Versions Three, Four* and *Five*.

 A Line of Logic- Version One presents "the underlying argument" a collection of five ancient texts. In *Version One*, in order to focus on the argument, without getting bogged down in other discussions, there is deliberate omission of the traditional names of the texts. They are given descriptive names instead. Also because some people are unfamiliar with the texts considered, the use of traditional names in *Version One* could give the impression that 'in-house' language is going to be used. It was therefore considered an anonymous approach fort *Version One* in *Reality Search* would help to create a more level 'playing field'. It would also help to focus attention on the line of logic or argument or structure at the base of the texts rather than what people already know about the texts from other quarters.

Value Frameworks-Version Two, as following here, does provide traditional names and some discussion of the background in which these texts were written. But, the descriptive headings and analysis, as introduced in

Version One , remains the same. Again, stress is placed on the intrinsic logic and credibility of the underlying argument of the texts. *Value Frameworks - Version Two* shows how the 'underpinning' of this argument has been constructed.

Version Three - Two World Views, provides the same framework of the texts again. First it provides a summary of the value lists presented by the texts (c/f *A Line of Logic- Version One).* Then it provides a summary outline of their frameworks in the texts (c/f *Value Frameworks- Version Two).*

Five Pivotal Texts- Version Four, sets out the framework of previous *Versions.* It then presents a fluent paraphrase of the literal translation that is used. This book also refers to the original Greek text and a range of other translations. It also gives comments to explain how this or that expression, construction, point or story etc fits into the line of logic that underlies all five ancient texts.

Translation Analysed- Version Five presents a literal translation of the five texts considered. The reason for providing this, is to demonstrate that the analysed framework presented in *Reality Search* is based upon the original wording of the texts and the original design of the text writers.

Contributing Studies

As noted, *Value Frameworks - Version Two,* provides

some explanation as to how the underlying argument of the texts was uncovered. Because the 'discovery' of this argument is original to *Reality Search* there are no references and no Bibliography No references were consulted! Something clicked and the writer ran with it. On the other hand the whole 'enterprise' of *Reality Search* has been influenced by a wide range of background studies and environments on the part of the writer.

These include - a Bachelor .Arts at Melbourne University with studies in::
Biblical History and Archaeology (Dr Thompson)
Luke/Acts,
Gospel of John (Professor Bowman),
History & Philosophy of Science - Cosmology,
and later on, Reading Ancient Greek

There was also the study of a Bachelor Theology Degree in the ecumenical environment of the United Faculty of Theology Melbourne. Here, ideas put forward for example in Systematic and Moral Theology had to undergo the hard scrutiny of logic for their credibility. Other subjects undertaken here included:
Religious Education (Dr Denham Grierson)
and Corinthians I

Later on there was a study of Religious Sociology I and II undertaken at the Jesuit Theological College Melbourne with Dr Noel Ryan SJ. This Religious Sociology study was seminal to the *Reality Search.*

endeavour. It included an overview of social philosophies which was later developed into an informal thesis. This informal thesis traced the influence of Greek philosophy into the philosophy and development of Western Civilisation.

As well as the above there was also a study of world religions, ethics and C20th theology undertaken with the Melbourne College of Divinity.

Besides academic study there was the environment of industrial research at the Inter-church Trade and Industry Mission with Rev Alan Scott for 9 years. There was also the environment of the Social Questions Committee of the Catholic Women's League with its on-going scrutiny of social issues and social legislation over a 25 year period. Paramount as a background and before and during the above, was a three- year Novitiate training and decades of life in a Religious Order after the upheavals of the Catholic Church's Vatican II of the 1960's. .

In more recent years a Masters Degree in Theology at Australian Catholic University provided helpful studies for *Reality Search.* Subjects in particular here included:
Gospel of John (Mary Coloe PBVM),
Interpretation of Scripture (Rev Terry Curtin),
Letter to Romans (Prof. Frank Moloney SDB),

In terms of experience, doing temp-typing in over 100 industrial backgrounds around Melbourne, provided

an introduction to the language, pressures and thought patterns of industry as a whole. Whatever the Government Department of Company in Melbourne the *Reality Search* writer has possibly worked there.

On the other hand, in contrast to all the above, the development of *Reality Search* as a whole, has continued on a solitary basis from the end of 2001 to mid 2006. In some senses this development of *Reality Search* has been like a prolonged meditation, particularly in relation to *Value Frameworks- Version Two.* However some significant supports for the enterprise has been provided members of Project Employment Inc and the Brigidine Congregation.

Package Presentation

Value Frameworks- Version Two is part of a package of material in a kit rather than an individual book. Besides the five books which make up this package there is also a CD. The CD provides *Reality Search Versions Three Four* and *Five* in coloured pages. There are also some Powerpoint presentations. Thus the CD can be used in group work-shops with a projector or at a personal level. In this sort of usage, it would be possible to flick from a one *Version* to another.

The Big Bang

The *Reality Search* books may appear repetitious to some extent. But this is because of the difficulty

people have had in comprehending the basic framework on which the argument is developed. Why so? The analysis is actually based upon the cosmology of the "Big Bang". It claims the five ancient texts that it deals with are based on the Big Bang cosmology as well. (even if it was not called by that name at the time). A reliance on this background cosmology is demonstrated in the "Cartoon" appendix of *A Line of Logic -Version One.*

Reality Search proposes that Western civilisation has tended to rely on a 'static' cosmology of Greek civilisation as expressed by the astronomer Ptolemy with his "dome" concept of the world and stars. More recently of course Copernicus and Galileo showed the earth is only one of a number of planets revolving round one star amongst millions. But there was still a 'static' type of cosmology here. The world appeared to be floating aimlessly and anonymously in an infinite space which had no obvious beginning or end. Because of this the priority of time and place and the interconnection between the two has not been apparent.

In the past few years more cosmologists have supported the "The Big Bang" origin of the universe. They have even put a date which at present is about 13.8 billion years ago. Suddenly origins of the universe and galaxies can be traced back to an explosion of light photons at a specific time and at a specific place. All matter originally came from light photons and all matter is interconnected. This

cosmology compares with what was believed by the writers of the ancient texts considered in *Reality Search.* The "Big Bang" provides a 'creation date' and beginning picture as does the first book of the Bible with its opening statements "In the beginning" and "Let there be light."

Because the significance of the "Big Bang" cosmology is still filtering through in general thinking the connection made by *Reality Search* between the "Big Bang" and the ancient texts is not readily accepted. So, in the reading of *Reality Search,* familiarity with the ancient texts does not appear to be an obvious advantage. As someone said when the initial analysis of the texts was being sorted out . "I know nothing at all about this. So you can try it out on me."

The *Reality Search* material is intended for use in industry workshops. Whether or not people wish to adopt the texts as a 'belief system' is up to themselves. But the findings of the writers, and the survival strategy that they put forward should be of interest to all.

Chapter Four

The Loss of a Structure

Reality Search makes the claim that five ancient texts, the Gospels and *Acts of the Apostles,* have an overall construction. It would therefore be logical for *Version Two - Value Frameworks* to immediately demonstrate how such a structure is set into the frameworks of these books. However as *Reality Search* presents something new, readers are likely to approach such a demonstration with scepticism.

A pause is therefore needed to consider how such a "structure" could be lost in the first place.

Leadership Influence

These texts were written gradually over a number of decades. So how could a coherence in logic, already demonstrated in *Version One*, be designed and executed? In the *Acts of the Apostles* (Text 4 or *Launch the Society*) the leaders of the emerging church gathered at critical junctures to make decisions about policies and courses of action. In such a setting one could assume they also met and made decisions about how some "official" accounts of the life of Jesus should be designed and written up. As the leadership was geared to replace anyone who dropped out e.g.

James was killed by Herod killed fairly early, the group could continue on with its intention. At the same time this leadership could also make shifts. Later leaders, over decades and centuries, could opt to drop off an emphasis on structure that their predecessors had designed. This "dropping of emphasis" would be intertwined with historical factors as well. It would be impossible to draw up a full list of reasons as to why an overall structure for the gospels could be lost but general knowledge allows a number of factors to suggest themselves.

Loss of Jewish and Gentile Divisions

- In John's gospel at the turn of the C1st he tries to bring Jewish and Gentile factions together. Church leadership could later assume that this effort had succeeded. The two factions no longer appeared so obvious.
- With the destruction of the Temple and Jerusalem, Judaism dispersed. It continued around the synagogue and study of the Torah (the first five books of the bible). But interaction between emerging Christian communities and Jewish communities was reduced. Certainly Christians were not publicly converting Jews in the synagogues in the way that Paul was doing in the first part of *Acts*. Christianity was no longer seen as a 'sect' of Judaism.
- By the C4th with the Emperor Constantine (d. 337) Christianity became the established

religion of the Roman Empire.   So the distinction between Christians and "Gentiles" was diminished. Everyone was supposed to be Christian.

- Also, according to tradition, as early as the apostle Thomas, Christianity was taken beyond the Empire to India.   By the C5th it was spreading to places like Ireland where people had an established, wholistic cosmology. The Irish knew nothing of societies of Jews or for that matter Greeks.   Nor did the missioners they produced.   These Christianity further afield again.

Against this kind of setting it is likely that the Church leaders considered the church to be more like a "melting pot" than a "mosaic" of two societies (one based upon time/law and the other upon place/order). Nor would they be thinking in terms of a dialectical tension between the two.   Indeed it is likely they would want to "play down" separations rather than draw attention to them.

Loss of an Emphasis on Structure

One could run through a list of more factors at play.

1.   In the first centuries of persecutions, Christians would be unwilling to highlight the gospels as a critique of their Gentile persecutors.

2.   The use of books rather than manuscripts

meant Gospel sections were merged together rather than being separated out into possible section-scrolls.

3.   The placement of Matthew (c/f Text 2) in the New Testament book as being the first gospel, would highlight the "authority" factor of a society (and Church) based upon law. But introduction to the overall structure of the gospels is to be found in the first Gospel of Mark (Text 1)! It was to be many centuries before scholars considered Mark was the first gospel and some may still question this.

4.   There was an early introduction of Chapters and verses as being the basic gospel structure. This system of 'labelling' fragmented the texts into single sentences or less.

5.   The Greek-written gospels were translated into Latin by St Jerome. The Latin Vulgate was adopted as the official text of the Catholic Church. The use of Latin was a way of controlling gospel interpretations and the ever-present introduction of heresies. Catholic Church reliance on the Vulgate continued until the Vatican II Council in the 1960's. Insofar as Jerome had omitted or changed paragraph "hooks" in the original text a paragraphing structure would have then been overlooked in the centuries to follow.   In Matthew for instance some of the 'hooks' are particular types of verbs. It would be easy for a translation to change these. One positive aspect of Jerome's Vulgate has been that the largely unused Greek texts were less likely to be miscopied for example by scribes over the

Middle Ages.

6. The liturgical year of the church allows a regular church goer to move through the gospel texts in stages. However Church services do not provide for listening to the gospels as a whole. In three minute stop/start readings of the Scripture, it is unlikely questions about gospel structures are likely to be raised.

7. Over the centuries there has been a popular dislike of Jews and an abhorrence of 'paganism' (insofar as there has been contact with either group). It has therefore been unlikely that the official church would highlight the fact that the gospels portray the formation of a 'hybrid' of these two mind sets. In any case, in later centuries, beyond the Roman Empire, the word 'pagan' did not necessarily mean a reliance on Greek philosophy as it did at the time of Jesus and amongst the early Christians.

8. *Reality Search* shows how an underlying framework could provide some guidance as to how the details of a text could be interpreted. However over the centuries the Church has monitored interpretation of Scripture through its supervision of clergy and written material distributed. Thus, only extensively trained Ministers of the Word have been allowed to preach within church services. Even today 'deviant' interpretations of the Scriptural texts are soon reported to the local Bishop etc. Also, written material to be used for teaching doctrine (c/f catechetics) is supposed

to be submitted to Church authorities for an Imprimator. With a 'magisterium of the church' system of monitoring, an internalised framework of theology in the gospel structures themselves (c/f *Reality Search,)* would tend to be side-lined.

9.   As the Church became part of the establishment of the Roman Empire, pre-Christian "pagan" texts were abolished. Hence in subsequent centuries throughout the Empire, the texts of Greek philosophers were destroyed. A result of this was that over the Middle Ages scholars were unable to compare the gospels with Greek philosophy anyway. They were therefore unable to consider any critique at all of philosophers such as Plato and Aristotle.

The virtual end of the Middle Ages was heralded when the crusaders returned home to Europe with copies of the teachings of the ancient Greeks. For the first time people were introduced to identified Greek mathematics, geometry, cosmology, philosophy etc. It could be argued however that they may have been more accustomed to Greek ideas than they realised. In the C13th the scholar and Dominican Aquinas based his *Summa* on the philosophy of Aristotle. Church leaders objected to such a link with 'paganism'. However Aquinas demonstrated to them that the great St Augustine - a pillar of the medieval church, had in fact obtained his key ideas from Plato. The Church leadership had not realised this!   As it turned out in the centuries to follow, the Augustinian monk Martin Luther set in train the Protestant Reformation. The

Church then came to rely on the teachings of Aquinas for its basic philosophical position. Ironically enough it would seem that a philosophical crisis similar to that which faced Plato and Aristotle in C5th BC, was to be played out again amongst Protestants and Catholics in the centuries to follow the Reformation. The champion Martin Luther (c/f Plato) was challenged by the champion Aquinas (c/f Aristotle)

Loss of a Cosmology

Possibly the biggest loss to Christianity in the loss of its original gospel structure was the loss of the gospel's cosmology. With the gradual establishment of the Holy Roman Empire it was assumed that Christianity had put paganism behind it. But arguably, the Church's cosmology had became largely absorbed into that of the Roman Empire, that is, the Greek or Gentile philosophy. A totalitarian tendency could ensure this.

It has been pointed out in *Version One* of *Reality Search* that Greek philosophy attempted to establish a society based upon place (c/f the city state). On considering the cosmology of the Church over the centuries it would appear that the Church's cosmology has also had a focus upon place. The Greek cosmologist Ptolemy had a 'dome' paradigm for his cosmology. In a similar way, in traditional church imagery there has been the imagery of heaven above, hell beneath and people between them. With such a 'dome' cosmology one could say that if the Church were only a product of Greek philosophy this is "Fair

enough!" But the Church is supposed to be based upon the gospels. These continue a Jewish as well as a Greek view of the world. So what about the gospel's sense of time?

Consider. The opening words of the Bible are "In the beginning." and then the creation story unfolds. In terms of the "Big Bang" cosmology, the original writer or poet in the bible got the creation story extraordinarily right. Creation began with "Let there be light," like the burst of light photons in the Big Bang. With his opening the Genesis poet sets out the major framework for Judaism cosmology. He bases this firmly upon the sense of time. Individual rabbis may have thought and taught otherwise. But the Torah presents the official position.

In contrast to Genesis, Christian tradition has tended to telescope the story of creation into seven working days, and, it seems each of these days consisted of twenty-four hours! So naively has such an interpretation of "day" been accepted, that the claim has been made that this "working week" was about 4,000 BC. How so? This date was obtained by adding up the various mentions of time in the Old Testament of the Bible. How widely was the date accepted? An illustration comes to mind here. In the 1960's there was a Catholic Monsignor who used to teach the Diocesan catechism to a Grade Four class on Wednesday morning The lesson would start with the question. "When was the world created?" With one voice the answer was. "4,000 BC". This question and

answer did not fit well with biblical studies already available at the time (let alone science). But decades later, a popular 'static' cosmology is still around.

In a popular mind-set, at the other end of earth's 'time span', there is the Day of Judgement. At the level of the individual, the Day of Judgement is at the time of death. This consists of a reckoning of the person's good and bad deeds during their lifetime. In its most 'mathematical' form this debit and credit system is expressed in the system of indulgences.

Logically, it has to be conceded that the good and bad point system does make a lot of sense. It provides a forum of accountability. However where is the sense of a connection with time and personal growth here (as for example to be found in some extent in the Hindu understanding of dharma)? Did Protestants have a solution here? Their predestination approach meant a person was already saved or lost no matter what they did. There are corporate ramifications to this approach. A whole country can consider itself 'saved' and therefore justified when it permanently poisons an environment to suit its cause.

There needs to be some sort of adjustment, an adjustment to embrace all of creation.

Merging of time and place societies

To re-focus on the subject at hand about a lost cosmology. When Jesus and the gospel writers were

describing both the possibilities and limitations of societies based upon time and place, they had specific, historical communities of people to deal with. But even then, there was some overlap between these two groups. King Herod for example was supposed to be a king of the Jews but he set up a court and lifestyle that was based upon that of the Romans. On the other hand some Gentiles apparently prayed in conjunction with the local synagogues of the Jews.

Even so, there were also clear distinctions between the two groups. These were so clear that the Romans apparently attempted to wipe out Judaism with its siege of Jerusalem around 70 AD. They certainly finished off its elaborate system of Temple worship.

As noted, the Jew/Gentile distinctions tended to fade in centuries to follow the writing of the gospels. Jews remained cut off to a large extent in their ghettoes. Even today they try to live within walking distance of their synagogue. Pagans on the other hand, were absorbed into Christianity and to some extent, vice versa. To illustrate the vice versa. The vast majority of Irish people claim to be Catholic But an Australian who combed their pubs still claims he could not find a single Irish drinker who would deny the existence of Ireland's "little people."

Rediscovery of Time and Place Societies

Now, in the C21st, the question needs to be raised. Did the "types" of law and order societies described in

the gospels actually continue? Consider three general type of 'clash' which to some extent answer this.

(i)   Catholics V Protestants

A few points are noted. Within Catholic circles there is general emphasis on the law and authority of both church and family. Catholic 'life' is centered around the observance of time within the liturgical calendar. At the same time, Protestantism started soon after the re-discovery of the philosophy of the Greeks. The ecclesiology or church structure of Protestantism is based upon democratic structures and it has helped the development of modern democracy (c/f the Greek city state with its constitutions etc). Protestantism supported the growth of capitalism in the West. The first universally recognised sociologist Weber, shows the connection between capitalism and Protestantism. How so? Classic Protestantism claims that the individual is either 'saved' or not 'saved'. So people worked hard to show that "they were indeed saved."

(ii)   Democracy V Communism

The C20th was dominated by the tyrannies of communism and Nazism. In such cases idealism was taken to excess. Yet a detailed study of, for example the *Communist Manifesto* shows a striking parallel between communism and the basic position of the Plato as set out in his *Republic*   At the same time constitutions of democracies have parallels in principle with those collected by Aristotle. Both Plato

and Aristotle show the two sides of the Greek philosophy "coin". They both appear to be at either end of the same spectrum.

(iii)   Islam and the West

While Judaic society is largely hidden from the general public (in Australia at any rate), Islam is showing itself to the West more and more. Islam was originally based upon Judaism. It is a society based upon religious law. Like Judaism it has a focus on time - for example there are five prayer times during the day. There is an obvious dilemma within Islam today. It cannot escape from the technology of the West. But how can it live with the West and the ideas that it is based upon?

Christianity by contrast is not only based upon the sense of time and law. It also incorporates the sense of 'order'. Christianity (especially its Protestant arm) supports the democratic structures on which Western governments are based. At the same time however Christianity has a critique within it to help it restrain a tendency towards excess.

An Effect of Mass Media

Every day, most people are invited to consider some sort of society in their TV viewing. Because of the range of this viewing they are given wide scope to compare one society with another and analyse strengths and weaknesses here . One can daily witness

"types" of the two societies (law-based) or (order-based) that are to be found in the gospel. The interactions between the two as reflected in the media also parallel the social interactions to be found in the gospels and *Acts*. In today's environment of instant news. it is easier to realise that "the Jews" and the "Gentiles" of the gospels were not 'absorbed' into each other within the Christian church at all. Rather they continue on. And so do the issues within themselves and between each other.

They exist within the right and left factions in politics. They live on in the long-term ties of family as against temporary ties that are based on neighbourhood and work place. They live on in the rights of ownership within private enterprise and the differing levels of bureaucracy. These two social types "live on" within the individual themselves as they juggle the needs of family and the demands of the paid workforce. Emphases shift over a lifetime. There is the idealism of youth and the wisdom of old age. Yet even within the individual the two viewpoints form a 'mosaic' rather than a 'melting pot'.

To illustrate some of the conflict. Individuals have three major natural law needs, that is, a healthy life, a personal support structure and security into the future (c/f commandments 5,6 and 7). Yet present things like obesity, divorce rates, debt levels etc. all show that meeting the basic needs of a person is not easy.

Chapter Seven

Find Direction for Order

(Text 3)

The Gospel of Luke

Section A   Infant Narrative

Like the gospel of Matthew, the gospel of Luke begins with an account of the birth of Jesus. He is firstly presented as a child. Two writers present Jesus as identified with "the child" first of all. In the Gospels it is constantly stressed that people need to be child-like if they want to enter the "kingdom". So Jesus' first characteristic as presented here is that of being child-like.

However in contrast to Matthew's picture of the child, Jesus is seen in Luke as a child of the world rather than as a child of Judaism. Luke's presentation is that of a child who is compatible with the world and the city state, that is, a society based upon place.

Successor to "the child"?

When an analysis of the gospel was being made for *Reality Search* there was no attempt made to analyse this Section A because as with other Sections

on the topic of "the child", it follows a different pattern. However on a review of the first three gospels there is a rough division that can be easily seen in these Sections. Consider Mark's Section C. Here Jesus is seen in the transfiguration as "the child" of God. Indeed a voice from heaven says "This is my beloved Son." Then the disciples return down the mountain and find the son of an ordinary, desperate man. This boy is possessed by an evil spirit that keeps throwing him into the fire. The story makes an obvious contrast here between the two "sons." In the third part of Mark's Section C Jesus challenges his hearers to become as children and to follow him.

Tradition compares the picture that Jesus paints of the "child", especially in Mark's Section with the model of Religious Life, that is, of nuns, brothers and priests who attempt to focus their lives totally on a following of the lifestyle of Christ. Whether people agree or not with the vision and lifestyle of these people, they have throughout history make an impact on the world far beyond their numbers. For example it has been noted that the Jesuits constitute the most highly educated group of people in the world. Arguably a key reason why clergy and Religious have been able to move between cultures and relate to others in a direct missionary way is because they do not carry the concerns of personal property, family or career (c/f vows of poverty, chastity and obedience).

In the centuries up to the Vatican II Council in the Catholic Church people tended to divide the church into

sharp divisions. There was the clergy and Religious on the one hand and the laity on the other. In the earlier part of the C20th this division had created such a gap that John Henry Newman (a convert from Anglicanism) pointed it out to Catholic leaders. They then said. "Anyway who are the laity?" Newman responded. "Well the pews would look empty without them." Another example on these lines that comes to mind from the 1950's. The Religious teacher claimed. "There is as much difference between Religious and lay people as there is between black and white." This claim did not go unchallenged. On the other hand this division has not only suited the clergy and Religious. Some of the laity have also found the division suited themselves. An example of this comes to mind. One day it was suggested to a "lay" man that he might take such and such a missionary initiative in a Teacher's College (a forerunner of the Australian Catholic University). Surprised by such a request he opted out with the answer "That's not my job. I'm not a Religious."

As the numbers of clergy and Religious diminish in the Western world the so-called laity are forced to realise that missionary work is in fact their job. In terms of theology and the gospels it is the Christian as such, who is challenged to become "like a child". The fact that some people might appear to go further along this path than others does not release these "other" Christians from the missionary challenge. Probably what is at play at present is that young Catholics are taking up the challenge of being a missioner. But they do not see the

need, value or viability of taking on the extreme and permanent commitment of vows.

Section B   Two Paragraph Sequences

Having presented Jesus as child, Luke would be confronted with a question as to how he should organise the rest of his material. Mark had used concentric circle patterns for his text. The circles sets out definitions of what law and order is based on. But that sort of paragraph pattern in Luke, could make his figures appear to be going around in circles. The paragraphs in Matthew's gospel sort out into an underlying structure that uses different types of verbs as paragraph "hooks". But types of verbs connect in with a strong sense of time. The society that Luke is describing on the other hand is one based upon place without this sense. Luke wanted to stress the need for a sense of direction. Scholars suggest that his gospel was written in the setting of an urban community somewhere in the "diaspora" of the Roman Empire. A classic example of such a community where the buildings and streets still exist is that of Pompeii, which was destroyed around that time by a volcanic eruption. What about direction?

Mark's Section B (c/f the analysis of *Reality Search*) lists the sorts of attributes needed to attain a sense of direction. Luke continues on from here, not only in terms of the stories etc of Mark's gospel. He also develops his gospel structure from the basis of Mark. Because Luke wanted to emphasise the need for a sense of direction. it is logical that he uses places as

paragraph hooks with an underlying sense of going somewhere specific. In his Section B Luke presents material with the paragraphs linked together by a list of place 'hooks'. This in itself portrays some sense of direction. Then he uses the same list of place 'hooks' in the same sequence in a parallel set of paragraphs. This emphasises a sense of direction, Also at the end of Sections B, C and D and then mid-way through E and at the end of E and F he makes a note about heading to Jerusalem and finally its Temple. This statement about an on-going journey to a specific place is used in a similar way to the "breaking sentence" of Matthew which says "After Jesus said these things.".

Consider Luke's Section B. Jesus goes to thirteen places. Then he goes to either the same place or a similar place and situation in the next thirteen paragraphs. In paragraph three for instance Simon Peter's mother-in law's house is mentioned. Parallel to this paragraph is the house of Simon the Pharisee. The ninth paragraph mentions the house of Levi (re-named Matthew and who was reputed to be the writer of Matthew's gospel).   The parallel paragraph also discusses disciples.

A picture of the pattern is as follows:

1.	Capernaum	1.	Capernaum
2.	synagogue/city	2.	city
3.	house c/f Simon	3.	house c/f Simon
4.	desert/cities/synagogues	4.	cities/villages
5.	boats	5.	boat
6.	city	6.	city
7.	deserts	7.	journey
8.	house	8.	house
9.	house of Levi-a disciple	9.	villages/houses/disciples
10.	cornfield-eating	10.	Bethsaida-out,feeds 5,000
11.	synagogue	11.	alone (on outer)
12.	mountainto pray	12.	mountain to pray
13.	coming down mountain	13.	down from mountain

How the *Reality Search* analysis was found.

After the writer of *Reality Search* found structures for the Mark and Matthew gospels c/f *Reality Search* there was a question as to whether or not a structure could be found for Luke's gospel as well. Some scholars point out that Luke's gospel is based on a journey and there is a pattern of having meals there. On a personal level for the writer of *Reality Search,* a loose outline sketch for Luke had also been attempted, some years before. Also, in a subject called *Luke-Acts* which used to be available at Melbourne University it was taught that these two books are geared towards a final destination at the end of *Acts* and this is at Rome.

However, for the *Reality Search* writer it was not known if a structure for *Luke* could be found which would continue on from previous gospels and in the tight-fitting way that structures there are set out. At the end of 2001 it was time for holidays. Weeks went by

and curiosity about such a question grew to the extent of analyser sitting up in a tent with a torch. A list of places in the early chapters of Luke were jotted down. Would this list turn backwards in the same way as in the gospel of Mark? What was found was a parallel setting out of places- like the endorsement of the need to go somewhere. Thus after place 13, the next place was back at Capernaum and the same sequence was followed.

Bethsaida is mentioned here in the same context of a country retreat as in Mark. A paragraph with the synagogue is paired with Jesus being alone. By now, in the journey of Jesus (up to the traditional chapter nine) he is being isolated from the Jewish synagogue.

Section B and

Qualities for an Ordered Community

Luke's Section B is presented through points common to its paragraph pairs. There is a list of attributes to acquire for living in an ordered community.

The first quality here is a sense of authority. This shows Luke is not providing an alternative to the system of law and authority already presented by Matthew. Rather, people are challenged to be mindful of authority and appreciate it. No society can function without it. The second type of society that the gospels present is in fact based upon the first. A traditional saying possibly sums this up, that is, "Grace builds

upon nature!"

The List is:

1.   Authority
2.   Compassionate power
3.   Bodily care
4.   Proclamation
5.   Power in nature
6.   V disease and V spirits
7.   Prayer
8.   Forgiveness
9.   Proclamation c/f disciples
10.   Nurturing
11.   Union with God
12.   Invitation
13.   Solid foundations

At the end of this list there is a statement made "Go to

Jerusalem." As already noted, an underlying sense of direction of Luke's ordered society is essential.

Section C

Improve on Democracy

In Luke's Section C, the 'hooks' for his paragraphs are differing parties that Jesus addresses. Luke is presenting an urban-based community. It includes a wide cross-section of people living side by side. So in Section C a wide section of people are being addressed. For Luke to use a time phrase such as "Jesus said" as to be found in Matthew, would not be appropriate here.

Luke addresses people in turn. A closer look at the paragraphs here suggests that there is not much alignment between what is said and who it is that Jesus is addressing. Everyone is affected by these issues. What Jesus is saying to one person is being addressed to all. 'People' are what such a city/state is about. Together they need to find enough in common to get a sense of purpose amongst themselves and to get a sense of going somewhere. They might stay in the same location. But all of them still need to have common goals.

As Luke appeals to the range of people in society it is not appropriate to structure Section C into paired paragraphs. Everyone is inter-connected. Section C applies to people in a democratic society. People here are constructing their community or order, that is, they

are putting it together much like a building. There is less consciousness therefore of this society being based on the laws of nature. Luke and Jesus whom he is quoting, are aware of the constitutional type structure of the Greek patriarchal democracy. Yet ways are suggested here to improve upon this. There are 22 suggestions for improvements to democracy and these are as follows.

1.   Stay peaceful
2.   Be detached
3.   Look to the future
4.   Keep moving
5.   Reach out
6.   Make love basic
7.   Prioritise reflection
8.   Ask
9.   Use spiritual power
10.   Listen
11.   Seek wisdom
12.   Prioritise integrity
13.   Accept outsiders
14.   Prioritise truthful speech
15.   Value direction not treasure
16.   Focus on direction
17.   Internalise honesty
18.   Discern
19.   Nurture nature
20.   Dignify woman
21.   Loosen bonds
22.   Start from the small

It may be appropriate to reflect here that it would be difficult to take points in these lists too literally. If one point is pushed to excess then it is likely one would be contradicting some other point being made elsewhere even on the same list. Perhaps Christianity could be described as essentially about balance. Over-stress on a literal interpretation of a text could contradict the whole of what is being presented. It is interesting that in one of the films in the series of "Star Wars" the characters are talking about "the one who is to bring balance." (not that 'the one' that turns up is all that balanced. But at least the concept of balance is there).

At the end of the list of improvements to democracy, there is a statement made again about going "to Jerusalem". The writer is again reminding people about the need to have an underlying direction. Sections B and C in Luke are quite encouraging. The two Sections compare with Sections C and D in Matthew. Matthew's C and D Sections are about attributes of internalised law and an environment of internalised law. But after this Matthew goes on in his Section E to present harsh criticisms of over-stress on external law. Luke does something similar in his Section D. However Luke's criticism is about over-stress on idealism. It is recognised that the order of an urban community has to have order. Patterns of Order are worked out through rationalism and ideas. But ideas can become ideals. These in turn can become so overstressed that they are imposed upon everyone even in breach of natural law..

Section D

Avoid Over-stress on Idealism

In Section D Luke continues to use the same system of paragraph hooks that he uses in his previous Section. A whole range of parties within society are addressed, paragraph by paragraph. One could consider that Section D almost continues on from Section C. It appears that Luke's type of society, is like a continuum line. It can go from good to worse. In fact Section D itself falls into two parts. There are twenty paragraphs in this Section. Half way through, after paragraph ten, there are twin reminders about forgiveness and the journey to Jerusalem.

It appears that elements of an over-idealistic society that are so harshly criticised in Section D are also within the society Jesus encourages to improve. It seems the one can lapse into the other. This in fact says something about the nature of Order. The qualities of one list can lapse into the problems so strongly criticised in the next list. Such a scenario remains to the present day. For example in a TV interview with a doctor (he could have come from Doctors Without Borders) he recounted how he had worked in all sorts of desperate crises overseas. The interviewer asked him what, as a doctor, was his overall finding after these horrific experiences. The doctor replied that he now realised how quickly the order of a society can disintegrate into chaos. He realised how very fragile the order of a society actually is. Perhaps there was a

similar experience of this when a cyclone hit New Orleans in America. Social Order quickly collapsed there.

In relation to this reflection re-consider an analogy of order used in *Version One* as found in a kitchen. One minute the kitchen looks in perfect order. Fifteen minutes later, with the arrival of shopping etc. it looks like chaos.

In Luke there is an ordered picture (c/f democracy) given in his Section C followed by criticism as to what happens when there is an over-stress on order or ideals about it. Ironically enough it seems that when perfection is stressed and over-stressed, a basic chaos starts to set in. It appears that a society can be too perfect. It can stress perfection in terms of place too much. It sets itself goals which in fact can be unreal. Once again the perfection of Hitler's marching army comes to mind here.

What about perfection in the Church? Back in the 1960's, before the shock waves and after-effects of the Church's Vatican II set in, there was a heavy emphasis in Religious Life on "perfection". This was partly rationalised by the text "Be ye perfect as your Heavenly Father is perfect." A problem here was that after this verse was quoted in a book or lecture, someone would go on to describe how the Heavenly Father is perfect. But who can plumb the depths of the Ultimate Cause? When Jesus said it it could have meant the Heavenly

Father is in perfect "balance".

Over the centuries some of the explorations of "perfect" were not necessarily based upon the gospels. A classic work of spirituality *The Imitation of Christ* scarcely refers to these. Perhaps works like this leaned a little too far towards the poetic idealism of Plato. Another example of this was an American manual for novices that was around in the 1960's. It read "The perfect novice will leap out of bed at the first sound of the bell." To a seventeen year old at 6 a.m. that did not sound like a good idea. Better to question the value of such an effort to start with. Perhaps someone with natural "imperfections" but who had a kind heart was a better 'model'.

As noted in relation to Luke's Section C and D Jesus does not appear to address any particular group in his remarks. He does not appear to reprimand any particular group either. There is of course harsh criticism of people who were unwilling to heed what he said. But it also appears that most people addressed get some sort of "serve", no matter who they are. Consider. The first party addressed in the list to be found in Section D is "someone". Then there are the Pharisees and lawyers who were trying to eliminate Jesus in various ways. But other parties are also addressed, e.g. one inviting, one reclining, the many crowds, the scribes, disciples, ten lepers, them, some, a certain ruler, ones hearing, Peter, the twelve. It appears that the criticisms within the paragraphs here are levelled at

all these parties. Everyone needs to be wary.

The 20 criticisms of over-stress on idealism to be found in Luke's Section D are as follows. (The V stands for Versus)

1.   V The "saved" leader
2.   V rejection
3.   V hierarchy
4.   V payment base
5.   V elitism
6.   V ideological foundations
7.   V exclusion of difference
8.   V over-absorption into a system
9.   V material obsession
10.   V inflexibility
11.   V ingratitude
12.   V alienation of dignity
13.   V predicability
14.   V over-formalised justice
15.   V self-grandisement
16.   V exclusion of chidden
17.   V over-focus on material society
18.   V total self--reliance
19.   V this life only
20.   V closure to the new

As pointed out after point ten there is a check re forgiveness and the journey to Jerusalem. Then at the end of the list Jesus again states "we are going up to

Jerusalem."

The society reflected in Section D can tend to be too "politically correct" and become totalitarian. How can an individual live within such a society and yet keep their autonomy? Perhaps one way is to keep the minutiae of rules and in so doing rise above these. Perhaps this is what soldiers do with the minutiae of army training. The regulations etc are viewed an end to the goal of discipline but not an end in themselves. In communist Russia where the government was apparently seen as an end in itself, some people tried to escape the iron curtain and/or jump over the Berlin wall, But the question remained. How could people operate in this sort of society and at the same time lead a life that was based upon nature. At the end of Russian communism people were sick of it.

But what about those who embrace totalitarianism? Luke appears to echo a similar question. Section D ends with a statement of frustration. "None of them understood anything that was being said."!

Section E

Act With Direction like a Kingdom Figure

Despite the sense of frustration that ends Section D Luke the writer does attempt to show a way out of excessive idealism. In Section E he presents a range of characters who could be described as kingdom figures. These figures are not necessarily presented as moral

heroes. But the gospel reader is challenged to consider that possibly they are. Luke shows how these figures emerge from a stagnated background and act with purpose and drive. They stand up to social pressure. They raise their own voice to exert their natural rights, - rights to health, social support and ownership. Eleven such figures are presented.

The **1st** figure is a blind man of Jericho. He knows he needs pity from Jesus and readily calls out to obtain it. He raises his own voice above the other voices around him telling him to be quiet.

The **2nd** figure is Zaccheus the tax collector - not a popular figure. He climbs a tree to catch sight of Jesus. Jesus then invites himself into his house. Others murmur about this. Zaccheus says he will give half his possessions to the poor and if he has cheated anyone he will pay them back fourfold.

The **3rd** figure presented is a certain man who wants to increase his profits and expects those who work for him will help him to do this. Otherwise he will invest with somebody else.

The **4th** kingdom figure is Jesus himself arriving in Jerusalem on a colt and hailed by a multitude as a king. The Pharisees are critical. Jesus later weeps for the Jerusalem that has rejected him. He realises what will happen to the city in the future. Historically disaster did strike with a siege by the Roman Army in 70 AD

The **5th** kingdom figure is Jesus again.   He had concerns about respect for the Temple.   Buyers and sellers were making a racket and their noise reached into the holy precincts.   Jesus exercised public stewardship.   He went into the Temple, threw out the merchants and claimed they had turned the Temple into a den of thieves.

The **6th** kingdom figure is a vineyard owner who exerted his rights as owner and threw out the tenants who had refused to pay him

The **7th** figure was Caesar himself, as politician and ruler of the state.   The State has its own rights and these are to be respected. Jesus asserted this by telling people they should pay Caesar what belongs to him (that is, the coin with Caesar's face on it.)

The **8th** figure is again Jesus.   He reminds people to look beyond this life.   Marriage mix-ups (e.g. a widow marrying 7 times) are not carried into the life beyond.

The **9th** figure is David. Jesus reminds people to consider the signals to the future which were given by their greatest king.

With the **10th** figure Jesus points to a poor widow who gives her only mite to the temple.   Her voice was possibly asserted by the tinkling of a single mite down the trumpet of the 'donation' angel.

Finally the **11th** figure is the Son of man who will come

with power and affect the whole earth.

In going over this list one can see ways which may be of help to counter a social "correctness" and its tendency to live in the 'now'. All the lines of action mentioned would in their own way, help to prevent an individual or a society from being over-run by "bullies".

Interpretation

Thus the above list can read:

1. Exert your own voice for health needs
2. Self-regulate honesty
3. Monitor your profits
4. Accept welcome
5. Exercise public stewardship
6. Defend your property
7. Pay taxes
8. Be mindful of your own after-life
9. Recall the vision of your ancestors
10. Make donations
11. Be aware of your own destiny and power.

When one looks back over history and considers the social conditions into which a totalitarian government was introduced, features such as the above tended to be absent. Rather there was a situation that was more like chaos and a strong ruler appeared and tried to impose a blue-print for order. For example as previously mentioned there was the breakdown of feudalism with the industrial revolution. Then Marxism arrived to

impose order. There was the disruption of the Chinese before the arrival of the Maoist government. There were crushing debts imposed on Germany before the coming of Hitler etc. Indeed the connection between chaos and then totalitarian government is so close that some people have tried to create chaos in order to bring in communism or some other form of totalitarianism or fundamentalism.

At the end of Section E on Kingdom Figures, a mention is made of the Temple in Jerusalem. By this time, in the journey that underlies this gospel, the travellers had not only reached Jerusalem. They are at its center in the Temple. To some extent the types of action seen here in the kingdom figures is presented as a final goal for a community which needs to develop its sense of direction.

Section F   Let Forgiveness Prevail

Over Narrowness and the Loud Voice

There is one last Section to this gospel. Fittingly perhaps, the key to holding the paragraphs of Section F together is mention of the place where Jesus is to be found. There seems to be a play here on the word "place" itself.

Jesus moves between the Mount of Olives and the Temple. Then Peter and John go to a room or place that has been 'booked' for the Passover and they prepare for the Passover meal there. After this Jesus goes go to 'the

place' so-called, at the Mt of Olives with the disciples following. Later, while in the house of the high priests Jesus refers to the Son of Man sitting at the right of the power of God.   Then the writer states Jesus is in Jerusalem. Then he goes to the "place" of the skull i.e. Golgotha for his crucifixion. After this he is 'placed' c/f the text, into a tomb.

As in Matthew, in the last Section there is a dramatic shift in the fortunes of the disciples. However in Luke there is a difference in emphasis. In Matthew on the one hand the disciples go through a 'carthasis' of personal transformation.   In Luke on the other hand they are handed on a "kingdom". Even so in both cases they go from a desperate defeat into new hope for the future.

Points made in Luke's Section F could be listed as follows:

1.   A crisis builds up,

2.   A kingdom is given to the disciples,

3.   Jesus faces betrayal

4.   A system based on law usurps outside authority. (This occurs when the chief priests step outside their Jurisdiction to condemn Jesus to death.)

5.   A loud voice (i.e. the crowd) over-rides the qualms of Pilate who represents Greco-Roman rule. (He allows Jesus to go to his death yet he

admits that Jesus is innocent.)

6.   In this point, forgiveness which is so heavily emphasised by Mark and Matthew prevails. Jesus forgives all, while in agony on the cross.

7.   New life emerges from the tomb.

8.   The inevitable crisis is explained.   (One can understand that Jesus saw the crisis caused by his crucifixion as being the necessary trigger to blend his teaching together. He was vindicated by the resurrection.)

9.   The disciples are urged to go out and preach forgiveness throughout the world.

At the end of his gospel Luke appears to pull the two types of societies (c/f the analysis of *Reality Search)* together. This takes place within points four and five above. How so? During the drama of the crucifixion the rulers of Judaism (c/f a time/law-based society) actually go outside the bounds of their own authority. They do not have the authority to condemn someone to death, But they do so anyway. Interestingly enough Peter is there in their midst. Is this significant? Perhaps the way in which this situation is recorded is a warning to later church leaders about doing the same sort of thing. As a parallel to this point five tells how Pilate, the representative of Caesar and the society based upon order (and place), "caves in" to the loud voice of the crowd. Caving in to the loud voice is a key weakness

of an Order-based society.

Luke concludes the gospel with the command to disciples to preach forgiveness to all nations. The word and concept of forgiveness echoes a key requirement for a society based upon Law. The command to take on a specific direction is a key requirement for a society based upon Order.

A question. Why does Luke place a heavy emphasis on 'forgiveness' when this is pivotal to a law-based society rather than an order-based society? It might be argued Luke makes an inference here. An order-based society cannot survive on its own. It has to be built upon the society that is based upon law and the imperatives of natural law. Just as an order-based society builds upon the strengths of a law-based society, so it needs to be aware of its weaknesses. Forgiveness therefore applies to both society. In any case because of differences in mind set the members of each group are likely to offend the other. So both groups need to be ready to forgive.

Luke finally ties the two types of societies together with the command to preach forgiveness to all the nations. This statement acts as a lead into Luke's next book. *the Acts of the Apostles*, (or "Launch the New Society" c/f *Reality Search*)

The *Acts* shows how the Apostles and the disciples set about trying to carry out this final command of Jesus in the Gospel of Luke.

THE GOSPEL OF LUKE

Section B Qualities for Ordered Community

. Pair 1

74.	í. i	authority authority
75.	ii. ii	they were astounded Jesus marveled

. Pair 2

76.	í. i	astonishment - all took fear all
77.	ii. ii	went forth a rumour around neighbourhood went forth word neighbourhood

. Pair 3

78.	í. i	Simon Simon
79	ii. ii	cured woman forgave woman
80.	iii. iii	Demons saying who Jesus is who is this?

. Pair 4

81.	í. i	Kingdom of God Kingdom of God
82.	ii. ii	proclaiming c/f parable of seed
83.	iii. iii	Jesus not able to go from them not able to come up to him (relatives)

. Pair 5

84.	í. i	embarking in one of the boats embarking in a boat
85.	ii. ii	astonishment seized fearing they marvelled
86.	iii. iii	put out a little put to sea
87.	iv. iv	miracle re catch miracle re calming sea

. Pair 6

88.	í. i	falling on his face fell prostrate before him
89.	ii. ii	leprosy departed from him the demons come out from the man
90.	iii. iii	accompanied crowds many multitude of neighbourhood

91.	iv. iv	to hear asked him - to go away
92.	v. v	word re man spread word re man spread

. Pair 7

93.	í. i	prayer power

. Pair 8

94.	í. i	hostile bystanders hostile bystanders
95.	ii. ii	bewilderment amazed
96.	iii. iii	"To thee I say arise" "Maid arise"

. Pair 9

97.	í. i	discussion re fasting "nothing take ye"
980.	ii. ii	new wine "Who is this?"

. Pair 10		
99.	í. i	disciples of Jesus hungry crowds hungry
100.	ii. ii	those with David no bread those with Jesus only two loaves and fishes
101.	iii. iii	they ate the loaves of bread c/f the priests give them to eat ye
102.	iv. iv	(both lots ate and were satisfied) ate and were satisfied

. Pair 11		
103.	í. i	Jesus questions Pharisees Jesus questions disciples
104.	ii. ii	re saving life re saving life

These words, phrases and sentences show parallels that on their own may not appear so important. But they show a consistent awareness on the part of the gospel writer that two paragraphs are linked in some way. The writer at times makes the subject matter similar (or opposite). Or a detail is added or comment made so that an echo within one paragraph is to be heard in its partner. It appears at times that one paragraph adds in story details or meanings or imagery in order to elaborate on its pair. The appendix here provides a glimpse of the underbelly of how the gospels were written