

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 for *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.



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Chapter One

UNCOVERING THE TEXTS

Background to the Study - Plato / Aristotle

Before looking more closely at the texts it may be helpful to outline further some of the background to the analysis being presented in *Reality Search*.

This evolved from an interest in Greek and other Western philosophies over a number of years. In fact having obtained a Distinction in a subject on these lines the *Reality Search* writer did the subject twice more for the sake of interest. This led to an examination of the influences in philosophy of two major Greeks, Plato and Aristotle. It appeared that there were two major patterns that came out in the ideas of Western philosophies to follow. One stream of views appeared to be based on Plato and the other stream was based on Aristotle. It was seen that both these philosophers analyse gradations of matter and spirit. This has influenced them to think in terms of a duality of matter and spirit in any material environment. It also led them to take particular interest in "order" and the imposition of order whether through a totalitarian state or through a democracy. Mostly, the two wrote in terms of the city state. Thus both these philosophers and those who had

positions similar to them could be considered to be setting out their philosophies on the basis of place.

Plato and Aristotle were at the same school in Athens for 20 years (about C5th BC). Plato was the teacher of Aristotle who adopted a similar spirit/matter position. But Aristotle modified this. Aristotle in turn was the teacher of Alexander the Great who, when the pupil of Aristotle helped him to compile the first museum.

What were the similarities and differences between Plato and Aristotle? As already stated, both were concerned with place and the matter that constitutes place. Both had the idea of duality between spirit and matter. But Aristotle saw that Plato had deficiencies in his position and he tried to overcome these.

Plato considered that the more spiritual something was, the closer it was to its First Cause in the perfect, spiritual form on which a thing was based. Plato thought of spirit in terms of pure truth and goodness. He tended to reject matter as being evil. Plato looked back towards the original form of something, for example a right-angled triangle. He considered a tree for instance to be closer to the Ultimate Truth than a painting of it. Thus he saw art as a step away from the truth. This opinion extended to all art works such as the stories written by the Greek writer Homer. On the other hand in contrast to Plato, Aristotle looked forward to what something could become. An egg for instance had the potential to become a chicken or a snake. This egg therefore could be viewed as a step towards greater reality

rather than away from it.

The basic differences between the two philosophers of looking back and of looking forward may not be considered very great, especially as both considered things in terms of spirit and matter. But when applied to social structures their positions could have radically different effects. The favourite discipline of Plato was geometry because a pure form could be applied in differing ways, e.g. the rectangle. On the other hand Aristotle's favourite discipline was biology because a whole range of life forms and cities could be classified in terms of the order in which they were found. Aristotle was prepared to accept the range of forms and classify them. Plato was more inclined to try to impose a blue print. Aristotle was also inclined to accept the views of a city state in terms of self-government through a city constitutions. In fact Aristotle collected about 100 such constitutions. Plato on the other hand had the view that a state should be governed by a philosopher-ruler who could see truth clearly, like a man who can see the sun from a cave. He can only describe the sunlight he sees to other people in the cave. Plato considered the elite followers of the philosopher ruler have the right to impose order on a society because it is only they who understand the truth.

Plato had the idea that members of a society (especially the elite) would share equal citizenship. The society would encircle itself in a definite place. The philosopher ruler and elite would have control. Sub-groups within this society would be discouraged. Thus

there was even discouragement of family groupings. Rather, the individual would relate directly to the state. Indeed, the state would be the individual writ large. Plato wrote up these ideas in his *Republic*. The problem was that such a place did not exist - nor could it ever exist!

Aristotle's approach by contrast consisted of describing constitutions that were actually working. He had a more moderate position as already pointed out. He encouraged self-government and social groups like the family. Indeed he defines the person as a social being. With his concept of the city state, it was not surprising that Alexander the Great could move out around the known world and set up an empire based on such a philosophy. It was said after Alexander had conquered everywhere; he sat down and cried as there was nowhere else to go. Perhaps Aristotle had pointed out the need for direction in such an order-based society. Finally Alexander was not sure where to aim for.

One can go through a list of Western philosophies with similarities to Plato. Even a spiritual writer like St Augustine had parallels to him as did later writers like Marx. However while Plato and Augustine saw Ultimate Truth as the final reality, philosophers like Nietzsche inverted this so that material reality was considered ultimate and the sense of the eternal truth was denied.

Philosophers with parallels to Plato seemed to be in historical situations parallel to his as well. Plato wrote

at a time of impending chaos in the city of Athens. He wanted to impose order there. Augustine wrote at the time of the collapse of the Roman Empire. Luther wrote when the Holy Roman Empire was breaking up into national states. Machiavelli wanted to impose a unified Italy onto city states. Marx wrote as the Industrial Revolution was breaking apart the feudal system. Hitler emerged when Germany still reeled under penalties imposed on it after the First World War. Mao Tse Tung emerged after China had been ravaged by invading forces, especially the Japanese. One country that did not succumb to rule by idealism was Britain, largely because reforms had already been underway there and the need for the masses to rise up was not so evident.

There are further parallels. Between Plato and more recent philosophies. Plato, as with Russia later, had his "saved" leader. In communist Russia great stress was put on mathematical disciplines like music and ballet. The Russian State had total control of production. As with Plato, private ownership was virtually abolished. Of particular interest in parallels was the way Plato had a plan for work camps consisting of individuals ultimately owned by the State. Marx followed suit with such an idea in his *Communist Manifesto*. In the 1970's the *Gulag Archipelago* written by Solzhenitsyn was published. This showed to what extent such labour camps had actually existed throughout Russia from 1918 to the 1950's and beyond. The publication of Solzhenitsyn's book was one of the final proofs given that communism was unsustainable, inhumane and

quite irrational. It was a few years later that the efforts of the communist government to control the future through its five year plans etc had finally taken the USSR to the point of bankruptcy. The Soviet Union broke up soon after. Yet even to this day the dream of the ideal state can still exist. A country like North Korea continues to date to hold on to an idealism so similar to Plato's. On the other hand China has quietly re-introduced private enterprise etc.

In contrast to the totalitarian regime imposed by the followers of Plato, Aristotle has been used as a basis for democratic system of government. Before the Renaissance of the early 15th the Church writings of Aristotle were recovered from the Crusaders who brought back copies of the lost manuscripts from the Arabs. . St Thomas Aquinas then based his *Summa* on Aristotle's approach to creation. The Catholic Church still uses the creation framework of Aquinas as its basic philosophical position. Other philosophers such as Locke have also based their philosophies on Aristotle. The constitutions of countries such as the U.S. and Australia have in turn, been based on the philosophy of Locke. In fact democratic systems around the world have directly or indirectly been based on Aristotle and therefore in contrast to the totalitarian system of Plato.

As noted before, both these systems rest finally on the sense of place. Both therefore have a weakness about the sense of time and the need for a sense of direction into the future.

The five ancient texts considered in *Reality Search* were in fact written after some centuries after the time of Plato and Aristotle. It is therefore likely the writers of these five texts had read Plato's *Republic* and works by Aristotle. Or they were familiar with the contents of these writings. Certainly the key figure presented in Text 4 - *Launch the Society* must have known of these philosophers. At one point in Text 4 it was mentioned by a monarch, that the "great learning (of this man) had sent him mad!" If even the monarch knew of his scholarship, then this scholar must surely have been acquainted with the ideas of Plato. Text 4 also show this same figure to be interacting with the people who have been considered to write Text 1, 3 and 4. They had been his travelling companions. So what they did not know for themselves about Plato's philosophy, this individual would have been prepared to pass on to them.

What makes this historical background interesting is that one could almost expect a critique of Greek philosophy to be somewhere (albeit buried) within Texts 1-5 that were written some centuries later especially as Greek culture had spread throughout the known world. A literary technique of burying a critique within these five texts was possible.

When the writer of *Reality Search* started doing the analysis of the five texts as presented here, there was an awareness of parallels that exist between Western philosophies. Considerable work had already been done in this area, especially relating to social structures. But parallels between the Greek philosophy and the five

texts to be considered were not yet evident. No author known to the *Reality Search* writer had delved into this type of analysis. It therefore appeared necessary to go through the texts for oneself to see if a critique of Greek philosophy was in fact there. It could only be assumed that this was likely but how such an assessment could be uncovered was not known at the time.

After actually completing an analysis a few months later a range of other types of analyses could then be made. Parallels between the value lists found in Texts 1-5 and current situations were apparent. For example, consider Text 3. In the list of criticisms of a society which overstresses idealism (c/f *Give Direction to Order*) one can see parallels with Plato's *Republic*. One can also consider the list of suggestions for improving a more moderate type of society based upon place. Indeed one can get the sense of someone going through Aristotle's collection of constitutions from 100 city states or at least combing through the ideas from these. One can picture them saying "That's a good idea, but this would make it a better one etc." One could even imagine Aristotle with his inclination to see and nurture potential, agreeing and welcoming these sorts of suggestions. Aristotle of course was gone some centuries before the Texts 1-5 were written. But his ideas were still alive then and they still are. As stated above they are enshrined in the constitutions of democracies at the present time.

When Texts 1-5 were first approached consideration was given as well to a second, other major social

system at the time. This was Judaism. In contrast to the Greeks and their sense of Order this was (and is) a system based upon time and law.

Before attempting an analysis of the five texts there was a realisation that whoever crafted the teaching there and whoever wrote the texts about this teaching was aware of both social systems. This reflection led to a leading question. Do the five texts take each of these two systems (of law and order) and then present the two separately as system A and system B . Or, do they take both systems and try to mould them into something entirely new, that is, a System C. At the time the *Reality Search* writer did not give much thought to this type of leading question. Also connections between time and law and then place and order had not yet been clarified. If these had been clarified, there would have been a realisation that every day language does not tolerate a fusion between these two pairs of words. People speak of time and place. They speak of law and order. But they do not come up with a common place word to combine both . Yet even though the words stand independently apart they are still used together as a common, unified phrase. In a similar way the two ways of thinking based upon these factors do go together yet they remain in some sort of dialectical tension. The two social systems remain as A and B, with each of them criticising the weakness of the other. Perhaps the C system does exist as an underlying pattern but only if the A and B sub-systems continue to operate in some sort of tension with each other. In any case if either A or B systems try to destroy the other

they will thereby destroy themselves.

What are the texts?

If a reader has not yet worked out that Texts 1-5 are the gospels and the *Acts of the Apostles* they are being told now. Text 1 - *Recognise Law and Order* is the gospel of Mark, Text 2 called *Internalise the Law* is the gospel of Matthew, Text 3 - *Give Direction to Order* is the gospel of Luke who also wrote Text 4, the *Acts of the Apostles*. In this discussion this book has been called *Launch the Society*. Finally Text 5 - *Pass on the Power of One* is the gospel of John.

People may say. "The gospels don't interest me. I'm not a Christian." They may not be a Christian. But they cannot escape the factors of time and place which the gospels explore. As material beings time and place is all anyone has whether they believe in God or not! Christianity is not something to be forced upon people. But it does look at questions that are crucially relevant to all. Those who avoid the search that it undertakes miss out on something that is ultimately very much their business.

An assumption is made in the *Reality Search* discussions that many people know very little about the gospels, that is, Texts 1-5. Fewer still have had the opportunity to consider the texts as a whole such as in a single or two or three sittings. Allowance is made for their position.

Chapter Two

How Were the Gospels Written?

The Gospel of Mark

The chapter and verse divisions now found in the bible were added after the texts were written and first used. At the same time, the way the original Sections were divided up may have presented a problem for the early Christians. The community of Mark's gospel for instance, was under heavy persecution. The Emperor Nero wanted to re-build parts of Rome. So he set fire to Rome and blamed the Christians. As this tiny group was not popular anyway, he then proceeded to burn these people at the stake. There were many defections taking place and the community was on the defensive. Mark was not in a position to advertise that the Section divisions of his text provided a critique of the society in which his community was trying to live.

Amongst scholars it is generally agreed that the first gospel written was that of Mark. It was later that Matthew and Luke based much of their material on his text. They also developed these gospels according to their own theological/philosophical interests. They also share material not to be found in Mark . This has been called the Q source which mainly consists of sayings). Mark's gospel is written in a Greek style which is rather rough and simple. As such it is a beginner's' text for an

attempt at translation. It was probably not the first language of the writer and was itself a translation. The text has a style that is both short and graphic, for example if people sit on the grass Mark notes that the grass is green.

It is demonstrated in *Reality Search* that three of the four paragraph Sections in the first gospel are written in a concentric circle pattern. That is, the paragraphs are written in terms of a 'pair' and these form a pattern of A B C D C B A. etc.

Mark's Section C on "the child" has a different format.

Section A here appears to be about a society that is based upon law. Section B is about a society based upon place. Section C is about the "child" that passes between the two types of societies. Section D is also in a concentric circle. It is about the struggle of the individual to cope in their social environment. There is an additional, short passage at the end of this gospel. However as older manuscripts leave this out it is not included in *Reality Search*.

Technically how may a gospel writer have put his text together? It is possible the writer was working on tables a couple of metres long. The writer and possibly helpers could have put the text together like a mosaic, matching this or that piece of papyrus together to make a point and gathering similar points together into the one Section. The one Section of the gospel could form the one writing scroll.

At the present time, if one of the five texts is typed on to A4 sheets, a Section according to the analysis of *Reality Search* extends about the length of an 8 person table. The reading of a Section can be comfortably stretched over a one or two hours. In the C1st, people did manual work in groups - like for example St Paul who made tents with his friends. In such a situation, one person could read out a scroll of Scripture to his or her co-workers. A Section of the text consists of about 16 paragraphs. In a situation of people quietly working at a task this would form a comfortable amount of background reading.

As stated the writer of Mark's gospel was likely to be at personal risk. It is not surprising therefore that his paragraph headings are embedded into the text. Another reason for using this literary technique would be to prevent omission and corruption of the underlying structure of the material by a copyist. If the gospel material was divided up under headings which were separate from the stories themselves it would be quite easy for copyists to leave out a heading here and there, especially given the conditions they were working under. An extra reason for Mark and others to "bury" headings into the text is that as well as being in conflict with people outside the Christian community, leaders were faced with heresies amongst people in their own ranks. An example here that of Gnosticism Gnostics made claims about having esoteric knowledge and they tended to despise material things. Some of the apocrypha (or extra) gospels, which have been omitted from the church canon, also reflect twists on the

Christian message.

In terms of the construction of a gospel, if a paragraph "hook" is embedded into the beginning or middle of a sentence it is necessary that it stay there for the sentence and its paragraph to make sense. Given that is a key word in its paragraph this makes it more difficult to omit it for any reason. Also if the underlying line of logic or critique of a text is beneath its surface it would be less likely to be tampered with, namely by those that it is criticising. Given all the problems in and around the early Church it is extraordinary that the texts managed to survive as they did.

There is another question that people may wonder about as they read the stories here. Jesus is going from place to place. It may appear that the sequence of places Jesus visited or things that he did and said have been changed by the gospel writers. Would historical accuracy be sacrificed here? Gospel readers have long since been aware that there are a lot of differences in detail between the gospel stories. It is obvious that writers have exercised a degree of literary licence. Jesus himself used this technique given that much of his teaching is in parables - "There was once a steward" etc. This does not mean that historically speaking he actually knew of such a steward or king or woman etc. The writers of the gospels made adjustments so the stories could be presented to provide a theological point true to the teaching of Jesus. The stories are presented in a framework that shows the basis from which he

spoke.

On the other hand even though the writers adjusted details, they could have recorded historical facts in their texts that they intended to pass on. But readers and tradition over the centuries thought these were contradictory and so glossed them over. An example here is that of the "beloved disciple" of Jesus. John, the gospel writer says this disciple is Lazarus, the man who was raised from the dead. He tells how people at the tomb of Lazarus saw Jesus weeping about the death of Lazarus. They acknowledge the bond that has existed between the two and they say "See how he loved him." But tradition presents the 'beloved disciple' of Jesus as the Apostle John. In making such a switch, tradition may have overlooked some of the historical dimensions of Jesus and some of the theology that the gospel writers wanted to hand on.

Matthew and Luke

As stated, Matthew and Luke copied and adjusted much of Mark's gospel. Matthew for instance adds in phrases to Mark's text to show a developing family type of relationship both between Jesus and his disciples and amongst the disciples themselves. Luke has his own emphases e.g. on the underlying direction in which people were travelling. He also has themes of meals and other exercises that help to develop a sense of urban community.

John and multiple levels of meaning.

John's gospel is quite different from the first three which are called the "synoptics" because of their similarities. It is believed that the gospel of John was written considerably later than the first three gospels, around or after the turn of the C1st. It appears John is writing on a number of levels in a more complex way. He selects out particular people, especially women, and develops a story of considerable length and significance about them. He would have been aware that he did not need to include many of other details of Jesus' life because the other gospels had already done this. Rather he appears to focus on what is especially significant. He explores at depth the question about who Jesus actually is. At the same time, as with the other gospels, the design of John's gospel has similarities to a mosaic. A scholar can for example work out a generally acceptable structure for this gospel. But another and different kind of framework can also be found there. In an attempt to work out levels of meaning one is reminded of the eye teasers above a dentist's chair etc. In the case of the gospels each such pattern can serve a particular purpose.

Time/Place Structures

Was an interest in multiple frameworks common at the time the gospels were written? Computer and other imaging can now show how ancient monuments like the pyramids etc were designed with highly sophisticated mathematics. Levels of meaning were 'layered' into a

building to bring out its spiritual significance, especially in relation to the union between time and place. In South America for instance features formerly thought to be natural have been demonstrated by computer imaging to be the remains of a temple designed to catch the first light of Spring etc. Thus for this ancient people and for a few moments each year, time and place would be united. Obviously the connection was important to these people since they went to so much trouble to plan and construct these structures.

Gospel writers were aware of design layouts. In urban environments these even extended to street patterns. Such patterns can still be found in the uncovered ruins of Pompeii. It should not be surprising that the writers and their communities would have an interest in setting up of an "inner structure" to the gospels to produce a similar type of effect.

An Overall Structure for the Texts?

The three writers after Mark all appear to know of his text especially Matthew and Luke who wrote soon after him. This means the underlying structure of his work could have constituted an introductory, definitive text for the four texts to follow. Was the general outline of all five texts conceived by a central authority. Then the writers in their own situation had the task of filling out their part of the outline. Was the emerging church, as a central authority organised enough to do this?

The story in *Acts* suggests something on these lines may have happened. James and the elders decide to 'telescope' the practice of law for the sake of Gentile converts. On one hand they thought this would save the situation. But shortly afterwards it seems that Jewish Christians are not happy and arguably it is they who start a riot over Paul in the Temple. *Acts* then gives a lengthy account of a storm while Paul is making his way to Rome. One wonders if the storm account is a literary reflection of a period in the history of the emerging church. It is during this phase that church leadership decides the best way to solve a possible split is to go right back to the basics of what Jesus taught. They would set out what Christianity means in a 'kit' of five major texts?

A tradition that the Apostles were poor, ignorant fishermen may have been true in one sense. But it was not necessarily the whole truth. The later Apostle Paul for instance was a tent maker and continued to make tents while he preached the gospel. But he was far from ignorant. Indeed a monarch of the time recognised him as a renown scholar. He told Paul that he thought that this scholarship had driven him mad.

The analysis of gospels presented in *Reality Search* show that a key theological point and methods of construction within one text are picked up and developed further in the texts to follow. To demonstrate. With Mark as an introduction, Matthew uses Mark's idea about law being based upon authority. He develops the idea further in order to set out a way to

construct a society based upon internalised law. Luke also uses Mark. He takes Mark's idea about the need for a society based upon order to have a sense of direction. Luke then develops the idea to set out a way to construct this sort of society. Both Matthew and Luke also pick up on Mark's stress on the role of the child. They both have an introductory Section on the child. Matthew shows Jesus as growing up in a tribal, a law-based society. Luke shows him emerging from a world society that is largely based upon order.

It appears that when John's gospel was compiled, an effort was made to bring all the theological threads of the three earlier gospels and the *Acts* together. John also continues on with Mark's idea about the individual who tries to operate in terms of their own "power of one". By the time of John's gospel, the emerging church would have had experience of how tensions between two quite different ways of thinking and operating could conflict with each other. John the writer would have had special interest in pointing out that heavy criticism between people with one world view and another, could have negative implications for the whole.



Chapter Three

***Reality Search* and its Analysis**

Dividing the text into Sections and Paragraphs

A further word needs to be said about the paragraph construction shown by the analysis of *Reality Search*. In particular there is need for some explanation about the three gospels that apparently use paragraph pairing in their construction. In relation to the latter. When an earlier draft outline of the gospel analysis in *Reality Search* was shown to someone it was thought by the writer of *Reality Search* that the analysis clearly showed that the traditional sequence of chapters and verses had been retained. However when this person saw the analysis she commented on the amount of work that must have been involved going through the gospels to find and match up paragraphs that had so much in common.

Indeed if anyone did any re-arranging of paragraphs it was the original writers! The analysis of *Reality Search* simply follows the traditional text sequence.

The whole argument of *Reality Search* about an inner structure for the gospels and *Acts* rests on the discipline of sticking to the original sequence of the texts and their original wording. As already pointed out it was in order to demonstrate that this discipline was followed that

the literal translation of the texts has been provided in *Version Five of Reality Search*.

When Mark (Text 1) was first analysed it was not known by the writer of *Reality Search* whether an inner structure for this gospel existed there or not. In the initial exploration, locations of Jesus were sketched out as these appeared to be obvious paragraph headings. It was only later that it was realised these locations formed a pattern. When the pattern was being 'fine tuned' it appeared a number of times that there was no pair for this or that paragraph. But invariably, it was not in fact the gospel that had omitted the key, linking word or hook for a paragraph. Rather the oversight was on the part of the analyser. For example at one point it was thought "If there is no mention of the word "sea" within these three lines there is no match to fit the word "sea" in another part of the Section. So there is no circular pattern here. But the word "sea" was in fact there in the text all along. In the initial stages there was not a serious belief that matches or an overall structure for all the paragraphs would be found. An obvious reason for the scepticism was - "Why hadn't somebody else found these - even centuries ago. With all the saints, scholars and geniuses that have studied these texts in depth! They couldn't have all overlooked a basic structure for them." Perhaps one reason for any such oversight could be because they did not have the luxury of being able to juggle texts, paragraphs, frameworks etc around on a computer.

In any case each time a match turned up in the initial

'discovery' of patterns it was a surprise. For example at one time there was no match for the children saying "Hosanna in the highest." So, it was thought, that's that. But then it was found that when the whole text had been copied onto A4 sheets a few of the text's lines had been omitted. These lines had the soldiers saying "Hail, King of the Jews."

As the analysis progressed into the gospels to follow Mark, it was not known if or what key words or "paragraph hooks" might be there so a major Section of paragraphs could be formed. Also, at the time, Section headings were not known. The paragraphs and an obvious point that was being made within them had to be isolated first. Then when the obvious points were collected into a list it would be a matter of figuring out what was common to all. At this stage the significance of the types of key words being used e.g. places, types of verbs or the names of addressees etc. was not realised. Nor was it realised that there was a match between repeated sentences or antiphon/choruses between the different Sections and the general theme of the text at hand. Indeed virtually the whole analysis for all the texts had been sketched out, before it was realised that the whole structure was underpinned by extrapolations on "time" and "place". Thus when an outline of how the analysis was uncovered was written up in a paper called "Links" (late 2002) , it is only in the last part of this paper that there is a discussion of the relevance here of "time" and "place."

Regarding the isolation of paragraphs. While analysing

the paragraphs it was reasoned that if a particular word was indeed a "paragraph hook" and it occurred twice within a set of lines then that would mean two paragraphs were there. But if the lines of text around such a "hook word" could not stand on their own as a distinct paragraph, then the word being suggested as a 'hook' was not a key or paragraph 'hook' at all. Another word would need to be tried.

Also at this time of analysing it was not realised there was a coherence between the Sections of one text and an inter-connection between all the Sections of the text and indeed the all of the other Sections of the other four texts being considered as well.

How then did the analysis proceed? Actually finding the key words of paragraphs and grouping these into Sections did not take long at all. The full, translated text would be typed out within a few of days. Thus finding the Section breaks proceeded fairly quickly. Some Section breaks looked quite transparent, for example the breaks between the 'infancy narratives' and the rest of the text, or the break between the body of the gospel and the last stage towards the crucifixion of Jesus. On the other hand others Sections were more elusive to analyse for example the fourth section of John (*Pass on the Power of One*).

On the other hand what has taken a great deal of time, years in fact, has been the formatting of the analysis. Originally this was done in htm documents for web pages. Each page had to be individually coded for this.

Then there was an adjustment period in changing over to the XP Professional package and the formatting of pdf documents. Then, virtually every time explanatory text (as in this *Version Two* of *Reality Search*) was checked for typing errors, it was re-worked instead.

A reason why the *Reality Search* analysis itself sped along was that this was done 'back to front' from the way the present analysis reads. At the time of doing the analysis there was no awareness that the major lines of argument being presented in the one work would be picked up and logically followed into the next one. Thus trying to comprehend the whole theological and philosophical framework at once, was not a problem. At that stage the whole analysis did not exist. On the other hand for people looking at the completed analysis as a whole there can be difficulty. There has been a sense of dismay on the part of the writer of *Reality Search* that people who have seen its whole outline at once should be so confused.

Possible Workshop Presentation

Arguably it would be possible and might be easier for readers to understand the *Reality Search* framework if there were a text or CD or DVD presentation which followed through the original, step-by-step compilation of the analysis. This could start with the texts written in their traditional format of Chapters and Verses- even in a 'scroll like' layout. Then a process could be followed of breaking up the traditional format into major Sections, then finding the key paragraph words etc.

The paragraphs, whether on their own or in pairs could be given headings, then grouped up under a Section heading and linked in with other Sections. Then some of the implications of the material could be considered. This sort of process would enable workshop participants to "discover" the underlying structure for themselves - with for example one group uncovering one Section and another uncovering another Section etc. If people have trouble understanding the whole framework at once they may prefer to consider just one part of it.

References

In terms of the original process of devising the *Reality Search* analysis, having a background in Biblical Studies, with three degrees specialising in this from three tertiary institutions, would have assisted the process. There was also an awareness of the dearth of academic references available for this kind of analysis. For example in the process of doing an M Theology degree by course work, an attempt was made to find references relating to a "Water Circle." The *Reality Search* writer had uncovered in the gospel of John (now shown at the end of this gospel.) One of the few comments to be found on the significance of the central verses of this "circle" made the following point. 'The "I Am" statement in these verses is so unimportant that it should be separated out from the other "I Am" statements of Jesus and ignored.' This sort of comment was less than helpful! In any case the analysis of John's Gospel made by Prof Frank Moloney SDB has been

generally accepted to cover the structure of John's gospel. Around 2001 there was minimal discussion of alternatives.

On the other hand when the overall structure of the gospels as presented in *Reality Search* was being explored, there was an awareness of new interest amongst scholars in the final compilation of the gospels as we now have them. There has been new focus on the theology that the various biblical writers are presenting. A subject on "Interpretations of Scripture" (Dr Terry Curtin A.C.U.) showed how the official Catholic Church is now using a range of subject disciplines in the interpretation of Scripture . A basic document on this subject was written by Cardinal Ratzinger, the present Pope. His document promotes approaches that extend beyond the historical-critical method of Scripture research which dominated biblical interpretation in the late C20th.

When the writer of *Reality Search* was doing three degrees there did not appear to be much study of the philosophical environment from which the gospel emerged. There was one article however, written by a Jew, that claimed the historical Jesus had in fact remained a Jew. It was Paul who was the first Christian because it was he who introduced the views of Greek philosophy into what Jesus had taught. The view of this article was not accepted by the writer of *Reality Search*. However a question was raised. To what extent was Christianity tuned into the philosophy of the Greeks?

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 missionaries 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 Imprimatur. 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 become 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 ghettos. 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 Five

Recognise Law and Order

(Text 1)

The Gospel of Mark

Section A: Law is Based upon Authority

When the writer of *Reality Search* first picked up the gospel of Mark with the intention of looking for some sort of analysis of it there was an air of optimism. For the annalist this was not a totally new experience. A couple of years of part-time data entry work had provided an opportunity to listen to tapes of the whole gospel. Over the monotonous hours of going through 120,000 copies of the same A4 questionnaire sheet (!), the gospels were the only subject that never bored. There was a parallel here with the work groups of the first century. They could have sat around making tents etc and listening while the whole gospel was read or while it was read out in a handful of sections. At the time the data entry opportunity to listen to the gospels at length triggered a question as to how the major sections of these were put together into the whole. What were the underpinning structures of the gospels? A loose sketch of Luke's structure was made.

When one goes through the first chapters of Mark it is apparent that Jesus is going from place to place. So it is an easy task to jot these places down and pick out an obvious teaching point. As one continues to read

the text however it appears there is a point where it appears that a background story or drama is being understated. This is where the mother of Jesus and his brethren come to take him away because "they thought he had gone mad". This drama stands out in particular in a literal translation from the Greek text into English. Such a translation was being made by the analyst a few years before with the help of a university tutor. One could only wonder. "What sort of background family crisis was going on here?" At the time of doing the *Reality Search* analysis it seemed that this was an appropriate place for a break in the structure of this whole gospel.

On going back over the places that had been listed before this spot it became apparent that a pattern of places was being repeated in reverse. There was a comparison between the first place and the last place. Both referred to home (Nazareth and the home of Jesus). Then the 2nd and 2nd last places referred to "into the hills" and "the wilderness". The 3rd and 3rd last places referred to the "sea". The 4th and 4th last place referred to the Synagogue. The 5th and 5th last places referred to a house. The 6th referred to an isolated place and grain fields. The 7th refers to Jesus coming out (one assumes from his house) and Jesus coming out of his private life. The 8th reference was "throughout all of Galilee (which includes its sea) and the sea of Galilee. The 9th point does not have a pair as it sits in the middle of the list of pairs.

In terms of obvious teaching points each of these paragraphs appears to have a point similar to its pair. Thus an obvious point in the first paragraph has parallels with the last paragraph etc.

In fact some parallels between the pairs are quite extensive than can be summarised in a few words here. Sometimes there are whole sentences and key phrases that are the same.

A list of these places is as follows:

1. Nazareth
2. . into the desert
3. Galilee/Sea
4.Capernaum/ Synagogue
- 5..... House of Simon
- 6..... Lonely place
- 7..... came out (of home)
- 8..... Galilee/seaside
- 9..... Capernaum/Home
- 8..... Beside sea
- 7..... . came (out)
- 6..... .Grain fields
- 5..... House of God
- 4.....the Synagogue
- 3..... Sea
2. . . .Into the mountain
1. Home

The discovery of a teaching point in common to both paragraphs of a pair could not be described as interpretation of the text in the usual sense. Rather, in this pattern a points was taken that was obvious and which was common to the pair. After compiling the list of common points it was found that all of these fitted quite comfortably under a common heading for the Section.

Consider as follows:

The first and last paragraphs in Section A both refer God's will. The 2nd pair of paragraphs refer to good and bad disciples and good and bad spirits. The third pair refers to preaching and disciples are involved. There is a need for support to be given to Jesus in his preaching outreach. The fifth pair of paragraphs refers to the need for priority to be given to people. The 6th pair refers to the need to pray and the need to eat. Thus priority is given to respect for human needs. Both of the 7th paragraphs refer to a new order (c/f new wine skins). Both paragraphs in point 8 refer to the gathering of crowds. The 9th and final point talks about the authority to forgive sins. After these nine points were isolated, it could be seen that all of them had a bearing on authority.

In studies done in Scripture over the years there had not been mention of such a concentric paragraph circle in the gospel of Mark. But this was not surprising. As mentioned, a concentric circle of water images in the gospel of John had already been discovered by the analyst and there was no mention of that in references either. In this case with no references to quote in a Bibliography, an attempt to write up an essay on the 'water circle' in course work for a Master's Degree in Theology did not make the grade. No references, no mark.

Within the *Reality Search* analysis the pairing of the paragraphs in Mark's Section A resulted in a list as follows.

Authority:

1. Is based upon God's will
2. Extends to good and bad
3. Requires support
4. Challenges corruption
5. Gives priority to people
6. Respects human needs
7. Can innovate new order
8. Reaches to crowds
9. Is ready to forgive

Section B

Order is Based upon a Sense of Direction

On having completed a structure outline for Section A an attempt was then made to analyse the next Section. It was considered that this would probably be approximately the same length as Section A. Because the Gospel continued to list places there was a continuation of jotting these down as well as an obvious teaching point for each paragraph.

Again it was found that a concentric circle of paragraphs exists in Section B as well. Some of the ten places listed were not always obviously paired. But a match with their opposite number could still be made. Others places and paragraphs were obviously a pair.

The pattern formed is as follows:- the first and last places were at the sea. The 2nd and 2nd last places were Jesus being alone and then at Bethsaida. Are these the same? Some

disciples came from Bethsaida and the group could have had access to what was similar to a retreat place there. The 3rd places refer to the "other side" of the sea. The 4th places refer to the countries of Gerasines and Dalmanutha which were both beside the sea. The 5th place is again the sea. The 6th places refer to Jesus in a house. In the first house of this pair he cures the daughter of Jairus. In regards to the 2nd house of this pair he cures the daughter of a Syrophenician woman. The 7th pair refers to Jesus in his own country and in a house away from the crowd. The 8th pair refers to a desert place and out of a ship (apparently in an isolated place). In the 9th place he goes to a mountain to pray and to Gennasarit where they are anchored. The 10th place has no pair because this is in the middle of this circle. This paragraph describes the adventures of the disciples when they are caught in the middle of the sea in a storm and Jesus calms the storm



A picture of places in this section is as follows:

1. The sea
2. . alone
3.the other side of the sea
4.the country of Gerasines (beside the sea)
- 5.....other side of sea
- 6..... in a house c/f Jairus' daughter
- 7..... own country
- 8.....desert place
- 9.....mountain
10. in a boat in a storm
- 9.....anchored
- 8..... out of a ship
- 7.....in house away from crowd
- 6.....in a house c/f Syrophenician's daughter
- 5.....the sea
4.the country of Dalmanutha (beside the sea)
3. . . .the other side of the sea
2. Bethsaida to outside
1. The sea

There is a striking resemblance between the central place in paragraph ten and the central place in John's water circle mentioned above. In both cases the disciples are featured in a boat at sea in the middle of the storm. In the case of Mark's Section B he makes a strong point about the inability of a 'hard heart' to understand what is going on.

Consider the comparisons of points made within the pairs of

Section B.

In the first pair, both of the paragraphs refer to differing hearing and responsiveness of people who hear the gospel message. In the 2nd pair Jesus tells people to perceive and a man cured of blindness first sees people as trees, walking. Both these paragraphs refer to perception. The 3rd paragraphs refer to the question of who is this person Jesus. In the 4th pair a herd of pigs run into the sea. People don't quite understand why Jesus allowed this. The 2nd paragraph of this pair has the Pharisees seeking a sign. In both cases the bigger picture is more complex than people are ready to realise. In the 5th pair a woman tries to touch Jesus to be healed. In the 2nd of this pair, Jesus cures a deaf and mainly dumb man by spitting and touching his tongue. In both cases personal contact is important. In the 6th pair a daughter is brought back to life and in the 2nd of these two paragraphs a daughter is cured. In neither case, this appears likely to happen. Why? In the first case people laughed that Jesus should attempt this feat. In the 2nd case it was not expected here either as the girl's mother was not a Jew. In both cases Jesus showed belief in his own power. In the 8th pair Jesus multiplies loaves to feed a huge crowd. In the 2nd of this pair his disciples walk through a grain field rolling corn cobs together and eating the corn. The Pharisees criticised the disciples for not washing their hands. In the 1st case they could not have washed their hands either. But surely the need to eat takes precedence over formalities. In the 9th pair Jesus prays and a boat is anchored. There is an inference here that retiring to pray is a way to stay anchored. In the case of this pairing it is interesting to note that while the two places may not be strikingly the same, the size of the paragraphs are both very short as compared with

the others. The short paragraphs appear to be a way of punctuating the importance of their point in common.

As mentioned above the 10th point here refers to a storm and the disciples are in the middle of it. The writer here (Mark) demonstrates that hard heartedness must be a key thing to overcome in a society where a sense of direction is also needed.

In *Version One of Reality Search* it was pointed out that in terms of the concentric circle relating to time/law a key need appears to be forgiveness (putting self in the place of others). It appears that in Section B there is a key need to have a responsive heart (that is, allowing time to reflect and then to take action).



For the sake of refreshment of memory, the list of paired points in Section B is as follows:-

For a sense of direction

1. Be receptive
2. Perceive as well as see
3. Note dignity of the person
4. Realise the big picture is complex
5. Value personal contact
6. Believe in own power
7. Avoid bad actions
8. Don't overstress formality
9. Stay anchored
10. Avoid hard heartedness

Need for a Literal Translation

The analysis of the gospel of Mark (c/f *Reality Search*) with Sections A and B takes up to Chapter 9 (c/f traditional markings of chapters and verses). When the *Reality Search* analysis was first being made the whole gospel was typed out onto A4 sheets. At this time it was becoming more obvious that an exact translation of the texts was needed in order to continue, Accuracy of translation was crucial as shades of meaning and paragraph "hooks" could be omitted in the looser wording of a paraphrase.

However while a literal translation was needed for credibility of the *Reality Search* analysis, such a translation is not fluent. The dual needs of accuracy and fluency in the overall production of *Reality Search*, was therefore covered so that *Version Five* provides a literal translation and *Version Four* is a paraphrase of it.

The literal translation used in *Reality Search* comes (with permission) from the 1968 edition of the Revised Standard Version of the New Testament. This was done by Reverend Alfred Marshall. The 1968 RSV translation was in itself a breakthrough in ecumenism. It was accepted by all church denominations and was described at the time as one of the most faithful translations of the original Greek text.

Section C

A Golden Rule is the Way of the Child

In the process of doing the analysis in *Reality Search* it was considered that upon reaching Chapter Nine there was an apparent break in the structure of the gospel. The text here was now talking about the child. This new Section C did not appear to fit in with the rhythm of structure found in the two previous Sections. Because of this the passages here were largely passed over. Later on it was realised that "the child" is presented here in Mark as the model for people who can operate in all types of societies. It was also realised that since 'the child' does not belong to or identify with one of the time/law or place/order types of society then neither does a description of his or her framework of living, fit in with the patterns in which these are described.

Section D The Power of One

In making the *Reality Search* analysis of Mark's gospel, it was apparent that as Jesus and the group around him began to head towards Jerusalem and his crucifixion, this would most likely start a Section D for the gospel. But here it would be

unlikely paragraphs could be differentiated by places because everything would be taking place in and around Jerusalem.

In looking at this Section D it became apparent that a range of people were being mentioned with a range of responses to Jesus. Pairs could be found in terms of the responses made. Consider as follows:

The first pair of paragraphs both mentioned "they" and also reference was made to their fear. The 2nd (and 2nd last) paragraphs both mentioned a group of people with reference to a place that is, sitting on the right of Jesus (in the coming kingdom and in the tomb). This pair had a point about "place getting" . In the 3rd pair, both people asked to see Jesus. In the 4th pair there was crowd pressure objecting to the son of David title in one paragraph in the other about the King of Jews title. In the 5th pair Jesus is helped by a colt that carries him. Then Simon of Cyrene is shown to be carrying his cross. In the 6th pair on the one hand children greet Jesus with "Hosanna in the highest" and in the other soldiers mock him with "Hail king of the Jews." The point in common here was seen to be a matter of Jesus' own belief in himself. In the first paragraph of the 7th pair the chief priests, scribes and elders ask Jesus "By whose authority?" In the second of this pair they ask Jesus "Are you king of the Jews?" The 8th pair shows the Pharisees asking about a coin with Caesar's face on it. Jesus tells them to give to Caesar what belongs to Caesar. In the other paragraph of this pair the chief priests etc usurp the role of Caesar by condemning Jesus to death. A point in common here is related to the rights of civic authority. In the 9th pair there was reference to deceased persons living like angels without marriage. The other paragraph of this pair

referred to a young man fleeing in a nightgown (c/f a shroud). A point in common here was seen to be connected to regeneration. The 10th point actually had two parts. The first half of the pair refers to an individual loving and to an individual betraying. The 2nd half of this pair refers to a crowd hearing Jesus gladly and then all of the crowd fleeing. The paragraphs here are divided into two halves because instead of being in the concentric circle pattern of ABBA they are in the pattern of AB then AB. It appears that the writer is deliberately tying together aspects of both individual and corporate responsibility. There is an implication that individual and corporate guilt cannot be separated out either. The 11th pair of paragraphs refer to 'one of the disciples'. In the first of this pair Jesus foretells the destruction of the temple. In the 2nd of the pair the chief priests and elders who relied on the temple system are mentioned. It appears there is a cross inference here pointing out that with the destruction of the temple precincts, the temple system (with its priests etc) will also be finished. This in fact happened around the time the gospel was written in 70AD which was when the Roman army laid a siege to Jerusalem and destroyed it. There is an irony in the pairing of the 11th paragraphs. The chief priests were plotting to destroy Jesus but their failure to heed his warnings was leading to their own destruction instead.

In the 12th pair, both paragraphs mention the disciples Peter, James and John and both mention the need for watchfulness. The 13th pair of paragraphs both mentions people seeking Jesus, either to kill him or betray him. This pair was described in the analysis as 'plotting'.

The 14th paragraph is at the center of this circle in Mark's

structure. It tells of a woman who takes the initiative to enter a Pharisee's house to wash and anoint the feet of Jesus. Mark does not give details about the situation of the woman but this is later filled in by other writers. Luke tells us she is a public sinner from the city and she comes to beg forgiveness. John tells us she is actually the sister of Lazarus the man Jesus raises from the dead. Neither of these descriptions fit very well with each other and tradition has scarcely accepted that two such mentions refer to the same person. (But perhaps in fact they do!) John says quite definitely it was Mary, sister of Lazarus who anointed the Lord.

What Mark does tell us about this woman is that he considers her to be so crucial to the identification of what Jesus is about that she is put at the very crux of his Section D. Mark repeats Jesus' words that her good work of anointing him for his own burial will be re-told in memory of her into the future. This sentence in itself echoes the words of "in memory of me" which are used in the Christian Eucharist. It also picks up with a key theme in Mark's gospel showing Jesus to be the successor of King David. David had a kingdom as shown in the Old Testament of the Bible. But the Kingdom that Jesus is to inaugurate, reaches beyond this life and into the next one. It appears that the ointment woman recognises this as she prepares him for what is to come. In the Old Testament it was a custom for a prophet to anoint someone who was going to be king. There is the story for instance about the prophet Samuel anointing the young David.

Over the centuries people have wondered about the ointment woman and they still do. As far as the *Reality Search* analysis is concerned, it does not appear that she was Mary Magdalen

as tradition suggests. Mary Magdalen is mentioned in the last paragraph (and first pair) as being afraid and she appears to be closely associated with the people who travelled with Jesus and the disciples. In contrast Mark presents the ointment woman as being anonymous. She also causes a major upset because straight after this Judas goes off to betray Jesus. The ointment woman's placement at the center of Mark's Section D appears to suggest that she is a 'new type' of person that the Gospel is introducing. She is not the same age as a child. But she is pointing towards an "adult child" and the one who is to be 're-born'. Once again for clarity the list of points from these paragraph pairs is as follows:

The Power of One deals with:

1. Fear
2. Place getting
3. Asking
4. Crowd pressure
5. Accepting help
6. Power and mockery
7. Belief in self
8. Civic authority
9. Recognition
10. Individual & corporate responsibility
11. Crowd fickleness
12. Finding support
13. Plots and criticism
14. Taking initiative

A picture of the matching types of responses to Jesus in this last section is shown below:

1. they - afraid
- ...2. group of people .. sitting at right of Jesus
-3. people - ask to see Jesus
- 4. objection to title given to Jesus
-5. colt carrying Jesus
- 6. "Hosanna in the highest"
-7. Chief priests, scribes, elders 'By whose authority? '
- 8. give to Caesar what belongs to Caesar
-9. deceased persons living like angels
- 10. (a) individual loves
- 10 (b) crowd hears Jesus gladly
- 11. one disciple c/f temple to be destroyed
- 12. Peter James & John - need for watchfulness
- 13. Priests seeking to kill
-14. Woman anointing Jesus.
- 13. Judas seeking to betray
- 12. Peter James & John - need for watchfulness
- 11. one disciple betrays - priests and elders to destroy
- 10(a) individual betrays
- 10. (b) crowd flees
-9. man in c/f shroud flees
- 8. (power of Caesar usurped)
-7. Chief priests, elders, scribes 'Are you king of the Jews?'
- 6. "Hail king of the Jews"
-5. Simon of Cyrene carrying cross of Jesus
- 4. objection to title given to Jesus
-3. people - ask to see Jesus
- ...2. group of people - sitting at right of Jesus
1. they - fear

There is enough evidence of pairing here to support a claim to it.



Chapter Six

Internalise the Law

(Text 2)

The Gospel of Matthew

The Gospel of Matthew appears to be written from within a society largely based upon law, that is, with most of its membership coming from a Jewish background. Because of the strong Jewish influence here there is a heavy emphasis upon the sense of time. Why so?

Jews have been known as "the People of the Book" and their key book is the Torah that is, the first five books of the Bible. The Torah provides a history of how the Israelites, later to be called Jews, were singled out by God to enter into a covenant with him. The Covenant with God is based upon their observance of the Ten Commandments. If they observe the Commandments with respect for God, their parents and the life, family and property of others, then God will look after them. Much of the Old Testament provides a chronicle of how the Chosen People constantly fell away into the adoration of man-made gods. Old Testament prophets warned the people against breaking the commandments. For example, Jeremiah warned them against provoking war. Hoshiah warned them against the practice of fertility rites. Amos warned them against oppression of the poor.

The calendar of Jewish festivals celebrate those points in time when God 'broke into history' to save his people. This is especially so when God divided the waters of the Red Sea to deliver Moses and the people from Egypt.

In *Version One of Reality Search* the link between time and law is considered at some length. Natural Law such as the laws of gravity, revolve around cause and effect and this takes place within the framework of time. Causes as such, cannot necessarily be explained. For example a father of modern physics, Isaac Newton described the effects of gravity. But he could not explain it.

Given the Jewish background of the writer of Matthew's gospel it is not surprising that he structures his text and develops an argument about the sense of time rather than about the sense of place.

Discovery of Matthew's Outline

How was a structure for Matthew's gospel in *Reality Search* found? After an outline sketch of a structure for Mark's gospel had been completed, the whole of Matthew's gospel was typed out onto A4 pages. The pages for this were then spread out onto a table a couple of meters long. There was an idea here that the paragraphs of this gospel might also be grouped into sections of about 5-6 traditional chapters in length. In such case a Section A in the gospel would obviously cover the infancy narratives to be found at the start of Matthew and Luke. A final Section for the gospel would most likely start with the crucifixion segment. This left the text in between.

It was noticed that before the start of the final crucifixion Section there is a sentence to the effect "After Jesus had said these things." It was considered that this might be a closing statement for the previous Section. Working on the assumption that each possible Section was about the length of the table with some A4 sheets opened out, it was considered that this sentence may also pop up when going back about another five pages. Surprisingly this was the case. Then another exploration was made, going back a further four-five pages. Again this sentence was there. The same distance back again and yet again there was the sentence. Back again and there was the commencement of what Jesus was saying. It would be hard to consider that these repetitions were there by chance.

When one looks more closely at a text of about thirty pages long and one says "By my calculation such and such a sentence should be repeated here", it is then quite a surprise to find that the sentence is actually sitting there.

And so it was considered that the sentence "After Jesus had said these things" may well break up the bulk of the text into sub-sections. A closer look was then taken at what system of paragraphing was used. Firstly because Section A is about "the child" it was considered that this would be like other passages on this same topic and follow a different form. So it was not studied in detail.

Section B:

Push Beyond the Bare Outlines

Section B was then considered. What "hook" if any would be repeated here in order to link the paragraphs together? In retrospect it may have been logical, that the "hooks" to be used in this gospel would be verbs rather than places. Also, it would fit into the underlying structures of all the gospels if the "hooks" for Section B were exhortations. But at that time the likely connection between the text and such verb forms was not realised. Rather they simply emerged from the text as being the most obvious way that the paragraphs were connected.

Thus Section B in Matthew has the following headings:

Push beyond:

1. Sin avoidance (only)
2. Being average
3. Being literal
4. Show
5. Treasure
6. Judging
7. Refusal to ask
8. The easy

A picture of the paragraph "hooks" is as follows:

"Blessed are"	(the poor in spirit)
"Ye are"	(the salt of the earth)
"Think not"	(that I came to destroy the law)
"Heed"	(the righteousness of you)
"Do not lay up"	(treasure)
"Judge not"	(lest ye be judged)
"Ask"	(and it shall be given to you)
"Enter ye"	(through the narrow gate)

These exhortations appear to open up paragraphs which follow through with the same subject.

The exhortations are simply said. But people could consider any point on the list would take a life time to push beyond. And for Matthew this is only the beginning. There does not appear to be condemnation of human weakness here. Rather there appears to be a throwing down of a gauntlet. Do this if you want to survive. At the end of the list there is mention of a "prudent" person. It would indeed be prudent to try to follow these exhortations. Then the writer challenges the reader to develop beyond this description towards further personal growth?

Section C

Acquire Attributes to Internalise Law

In Section C Matthew goes on. He sets out personal attributes to acquire in order to internalise the law.

What does he use as his paragraph hooks here? Again Matthew relies on verbs. He does not pair paragraphs as with Mark. Rather the text grouping of paragraphs flows forward. Perhaps this is because a forward direction, as with time, is a comfortable style for Matthew. Using concentric circles as in Mark's structure may for Matthew have suggested going around in circles. In any case because his background is Jewish he would not have an interest in patterning structures c/f mathematics like a writer using structures of Greek logic. Rather he pushes forward (or inwards) towards greater personal development and for the "growing up" of the person.

Matthew does not use ordinary verbs as his hooks. Grammatically, as one verb is required for each sentence he could not link a whole paragraph together using only the one verb. Rather he uses particular types of verbs, such as, in this case, present participles. Thus verbs such as the following form 'hooks' for the paragraphs:- coming, entering, seeing, having, embarking, sleeping, turning, entering, passing, proclaiming, calling. Some of these, especially "coming" are repeated. All 21 paragraphs in this Section C relate to various ways of responding to and following Jesus. On the other hand it seems that an exception here proves the rule. In one case when the person concerned says he wants to go back and bury his father, that is, wait until his father dies, there is not a present participle used here. It appears that the man wants to go in the other direction so Matthew deliberately omits a participle in the paragraph that

presents this.

At the end of Section C the followers of Jesus have apparently moved from being described as "prudent" to being described as "little".

In this Section, there are twenty-one attributes which would help to internalise law:

1. Ask for help
2. Recognise authority
3. Accept touch
4. Accept healing
5. Be independent of the crowd
6. Be ready to move
7. Leave excuses
8. Follow
9. Trust
10. Prionitise
11. Forgive
12. Entrust
13. Renew
14. Lead
15. Touch
16. Ignore ridicule
17. Believe in own power
18. Believe
19. Teach and heal
20. Pray for harvesters
21. Reach out

It is interesting to note how an exhortation to "forgive" is again highlighted here . It is in the middle of the 21 attributes to acquire. This may not be as important a place as the middle of a concentric circle. But it is a reminder that forgiveness is important. Also the last and therefore arguably the major point mentioned in Section C is to "reach out." It is to be demonstrated in later texts that is, Luke and John, that there is a tendency towards narrowness in a society based upon law. Matthew is preparing for this line of argument here by pointing out the need for such a society to reach out into other places (and the perspectives and authenticity of other people).

Section D

Develop an Environment of Internalised Law

Section D in Matthew, presents a list of ways to develop an environment of internalised law. Virtually all teaching in the name of Christianity argues that the gospels are about the construction of viable societies. This ultimately enables the individual person to function in terms of their own power of one. Hence there is a close association between the individual Christian person and the person of Christ.

It is not enough for the individual to internalise law as such for themselves. Rather those in their social environment need to internalise the law as well. In Section D Matthew provides a list of things that could be encouraged in one's social environment

What does he use as a 'hook' to link his paragraphs together here? Again Matthew relies on words associated with time. But rather than present exhortations or present participles Matthew uses a time description or a time phrase. For example each paragraph begins with something like 'when', 'then', 'at that time', 'now' (while), 'on the day', 'when ended', 'thence', 'after six days', 'in that hour'. As with the previous Section C, some of these 'hooks' are repeated in a number of paragraphs, for example the word "then".

In Section D the connecting "hooks" or expression of time are put at the start of the paragraph. Also Matthew is talking about the creation of an environment. With a consciousness of environment it is to be expected that he would also talk in generalised terms. In fact at the end of many of the paragraphs there is a generalised statement to sum up what has gone before.

At the end of the first paragraph there is also a pivotal statement that sets the scene for what follows, that is, "Wisdom is justified by her works". In the Old Testament "Wisdom" or Sophia is referred to in the feminine. She is described as the "eldest daughter of the Most High" who "delights to be with the children of men." It seems a parallel is being drawn here. That is, construction of this environment should also be viewed as the work of Wisdom. So, on the one hand within the text immediately around the mention of Wisdom, there is talk of the lame walking, the deaf hearing the dumb speaking etc. But in a wider sense all the list of 26

points about an environment of internalised law in this Section D can be considered as the work of Wisdom.

An environment of internalised law

1. Proves
2. Excuses
3. Relieves
4. Prophecies
5. Discerns
6. Judges
7. Predicts
8. Relates c/f God's will
9. Bears fruit
10. Proclaims
11. Retrieves
12. Is affected by
13. Listens
14. Heals
15. Dismisses the petty
16. Praises
17. Feeds
18. Warns
19. Builds
20. Foresees
21. Anticipates
22. Empowers
23. Grieves
24. Pays dues
25. Is present
26. Forgives

Again note how forgiving is given special priority. It is put at the end of the list here.

At the end of this Section the follower of this way of internalising law, that is, the follower of Jesus has gone from being prudent to being 'little' and is now referred to as "brother" (and by implication "sister").

Section E

Avoid Over-stress on Law External

In Matthew's gospel, there is a list of warnings against over-stress on external law. Again Matthew uses a verb or something to do with time as his paragraph hook to hold this Section together. It has already been noted the sentence "After Jesus had said all these things." is the link or divider of the major gospel sections. Here in Section E the 'hook' being used is "Jesus said." Perhaps in the use of such a 'hook' Matthew was making it clear that Jesus is identifying with these criticisms. They are not simply criticisms in the abstract. A closer look at the criticisms show that historically speaking, it is not surprising that the Jewish leadership was after Jesus. Anyone would be wary of putting up criticisms too boldly in the face of leaders who over-stress external law. Probably over the centuries people have been able to fall back on the excuse that it was Jesus himself who voiced criticisms on these lines, that is, "Jesus said". (Don't look at me!). Historically speaking another point

here is that Jesus was born and bred a Jew. He was not talking from the basis of being a Greek-cultured Roman citizen. Rather his criticisms were coming from within the law based society itself. This makes them all the more cutting.



Avoid over-stress on Law External. Be wary of:

1. Selfish use of law
2. Belittling of children
3. Many possessions
4. Making demands
5. Condemnation
6. Ambition
7. Controls
8. Vestiges of greatness
9. Money from religion
10. False appearances
11. Reliance on rank
12. Privilege
13. Separatism
14. Anthropomorphism
15. Legalism
16. Narrowness
17. Hypocrisy
18. Temple reliance
19. False Prophets
20. Lack of watchfulness
21. Presumption
22. Lack of Development
23. Lack of Accountability

By the end of this Section the follower of Jesus is described as "the least." With regards to these closing descriptions of a follower of Jesus one could wonder if going from "prudent" to "little" to "brother" (or sister) to the "least" is in fact going up in the world or going down! What a follower is challenged to do is go further

and further into relationship with Jesus. It appears they are challenged to allow the value system of Jesus to take over their lives more and more. In such case there would be a diminishing of the self.

Section F

Lead Through a Forgiving Relationship

The final, Section F of this gospel relates to the crucifixion. In terms of the analysis, the paragraph hook of "disciple" is not as obvious as other 'hooks' used elsewhere by gospel writers. However, by following the paragraphs that this "hook" divides the text into, one can see that the theme of forgiveness is prioritised. Why? Section F shows the disciples sinking further and further into failure. As a counter to this there appears to be a leadership relationship of forgiving on the part of the risen Jesus. Despite the weakness of the disciples, Jesus continues to rely on them. He raises them to the status and role of carrying on what he has started. Just as Jesus has challenged these people to discipleship so also the disciples are commanded to go out and disciple others.

On the personal level of the follower, there is a development from being "the least" to becoming a "discipler".

In terms of the text, the use of a literal translation here is crucial. The English language does not have the one word for "discipler" So the link between this challenge

and previous challenges at the end of the Sections could be lost without the exact wording of the original text.

To run through the steps of the final Section in the Analysis, the disciples are found as follows:

1. Disciples hear passively
2. Disciples belittle sincerity (of ointment woman)
3. The disciples inquire routinely
4. The disciples follow instructions with some disinterest
5. The twelve disciples deny betrayal
6. Disciples initiated into new covenant
7. All the disciples claim on-going loyalty
8. The disciples asked for support
9. The disciples fall asleep
10. The disciples include a betrayer
11. The disciples - one betrays
12. A disciple (Aramathaea) comes forward to display respect (for body)
13. Disciples are told of new life (resurrection)
14. Announce to brothers
15. Disciples are maligned themselves
16. Eleven disciples are told to "disciple" others.

Section F does more than provide a list. There is a transformation of the disciples as the events described by these paragraphs are worked through. At the start of the Section they appear somewhat disinterested and actually despise the good will of the ointment woman. By the end they are taking on the responsibility of

carrying themselves misunderstandings and persecution that go with the promotion of the gospel.

Overall it appears that internalising the law is done through the process of a journey inwards, even if it has to be completed through a catharsis.



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 missionary. 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 an analyst 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 children
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 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 'catharsis' 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.

Chapter Eight

Launch the Society

(Text 4)

Luke's Acts of the Apostles

Moving into *Launch the Society*

It has already been noted that at the end of his gospel Luke pulls together the frames of two differing societies. He points out the weaknesses of the two, that is, narrowness on the part of one and the 'loud voice' on the part of the other.

At the close of his gospel Luke shows the Jewish leaders condemning Jesus to death. In doing so they usurp authority which is outside their sphere.

Luke points out the problem of the second type of society whereby leadership tends to cave in to the "loud voice". The governor Pilate judges no guilt in Jesus but he gives him over to the vocal Jewish leaders who shout in a loud voice "Crucify him."

At the very end of his gospel Luke shows Jesus exhorting his followers to preach forgiveness to all the nations. By this command forgiveness and outreach and forgiveness and a sense of direction are combined.

Keeping to a 'law' then 'order' sequence

It is interesting to note the care with which Luke crafts the closing sentence of his gospel. One can note that the structure of this sentence was not reversed for example to "go out to the nations and preach forgiveness." Rather the sequence of items in the final command relate to a law society first then an order-based society afterwards. It is in such detail of the text that one is consciously aware of a deliberation on the part of both Jesus and the gospel writers who are presenting the teaching of Jesus.

Right through the first three gospels. the careful patterning of themes relating to time and law and then place and order, is continued. It is also continued into the next two texts of *Acts* and the gospel of John.

Section A The Re-tracing of Steps

In Section A of *Acts* a background is first established to show where the newly formed hybrid society comes from (hybrid meaning from two differing types of parents.) In the first chapters of *Acts* there is a retracing of steps back into the last days and months with Jesus in the previous gospel. Thus, a beginning point in *Acts* matches an end point in Luke. Then a second point in *Acts* matches a second last point in Luke. A third point echoes a third last point in the gospel text etc. A fairly quick look here can show about 12 references reaching back into the gospel text. A closer look at the text

would reveal more.

By the end of *Acts*' Section A the number of disciples in Jerusalem has multiplied. But there are two distinct groups to be found amongst the disciples, that is, the Hellenists and the Hebrews. In fact the Hellenists are complaining about the Hebrews. In such a mention of the two groups it may appear that the universally applied sequence of "law then order" is being reversed. But the picture shows a fairly standard dynamic resulting from a clash between the two groups. The Hellenists (c/f Greek culture) voice a protest that the Hebrews (c/f a Judaic background) are locking them out of a communal meal. So, it is the Hebrews who have in fact acted first.

At the present time it is difficult to apply the Hebrew/Hellenist division or this type of conflict too readily to historical situations. At the time of the gospels, the differences between the two groups were rather clear. But even then there was some overlapping. In centuries to follow the gospel writers Jew/Gentile or Hebrew/ Hellenist distinctions became more blurred. Also, insofar as the differing bases of the two groups are supposed to be apparent there is need for discernment. Why?

On the one hand some people can claim to be ruled by religious and natural law. But they are committed to an ideology of violence that negates the spirit of such law and ultimately natural law especially in terms of respect for life. On the other hand, a modern company might

appear to be the epitome of urban culture and democratic order etc. But this company is underpinned by the lifelong ownership and values of a stable family. The underpinning factors all connect in with laws that are central to the Ten Commandments of Judaism. That is, the apparently urbanised company reinforces the rights to a long healthy life, family stability and private ownership (c/f the 5th, 6th and 7th Commandments - Catholic editions)

Introduction of Paul

With regard to the *Acts of the Apostles* how does Luke and the early community deal with the combination of both Hellenist and Hebrew groups? By the end of this Section A in *Acts* or, as it described in *Reality Search as Launch the Society*, it is one individual in particular emerges, that is, Paul. Paul was at first called Saul and he is first pictured minding the cloaks of people who were stoning the first Christian martyr, St Stephen. After Stephen's martyrdom Saul obtains permission from the Jewish priests to hunt down more Christians. He is on his way to Damascus to do this when he is knocked over in a vision of light. He hears Jesus of Nazareth calling him "Saul, Saul". Then Jesus asks Saul why he is persecuting him. Paul (as he afterwards came to be called) is blinded by a light. After this he goes on to Damascus and converts to Christianity.

Paul was no ordinary person. He had been born a Hebrew and had studied at the feet of Gamaliel the greatest Jewish scholar of the day. Paul was renown for

his scholarship in his own right. As already mentioned his scholarship was discussed by the governor Festus and Agrippa the king. Paul began life as a Pharisee. He had meticulously kept the Jewish law. Yet at the same time he was also born and raised as a Roman citizen. As a citizen and highly educated man he would have been familiar with the Greek philosophy on which the Roman Empire had been based. Paul actually stood at a cross-roads between the two social systems, one with its focus on a moral God, the other with its perception of universal patterns of order. Paul converted to Christianity "in a flash" when he realised the two systems of the Jew and the Gentile intersected in the person of Jesus. Paul later referred to himself later on as the last of the Apostles. There is no indication that he met Jesus in his historical life. But at the time of his conversion he became instantly aware of the presence and significance of Jesus.

Section B Recognise Outside Autonomy

In Section B of *Acts (Launch the Society* Paul is not immediately the main player. Rather he comes to the fore as these two differing groups come more closely together.

What about structure? The text of *Acts* appears to be written more loosely than the text of the four gospels. Because of this the writer's method of using paragraph 'hooks' to link Sections of the whole text is not so obvious. But the Sections do appear to have a pattern. As with the gospels the Sections each form a coherent

whole within themselves and in relation to other Gospel Sections. Thus they also continue on the underlying structure and line of logic being developed in the first three gospels. The Sections of *Acts* also provide crucial steps in theology that will be developed in the gospel of John.

In each paragraph of Section B, one of the members of the inner circle of the Apostles is linked with someone whom people within this circle could consider to be an outsider. Thus:

1. Stephen even while dying pointed out that power is to be found in Jesus, a person, not a system. Saul stands by.
2. Philip insists that spiritual power and money are separate. This separates off the insistence that power with God revolves around a system of paid Temple sacrifice.
3. The third step shows the new group is inter-racial. Even a black eunuch/slave can be part of it.
4. The fourth step shows power is outside that of priests. Saul had the authority of priests to arrest members of the new group. But he joined them instead.
5. The next step shows that the power of Jesus to reach out to the poor and sick continues. Peter commands a paralysed man to rise up and get dressed. The man does so.

6. In the next step Peter brings Dorcas, a business woman, back to life. Re-birth into new life is part of the dynamic of this emerging church.

7. In the next step Peter is involved with Cornelius, a man in charge of 100 soldiers. Both of them had separate visions about Peter coming to visit Cornelius. By Jewish law it is forbidden for Peter to eat so-called unclean food in the house of a so-called unclean family. But in the vision it is insisted that Peter responds to an invitation to do this.

8. The next step shows Peter justifying his action when he is challenged by those insisting on circumcision for converts. Peter insists instead that Gentile converts can be included without elaborate adherence to law.

9. In the last step of this Section B a collection is taken up amongst converts outside of Jerusalem to help the church there during a time of famine. This act could be labeled a first occasion of "Reverse Mission." People who have been converted can in fact help out and re-invigorate people who originally converted them.

Endings

As with the notes that end Sections of the gospels of Matthew and Luke, there is a note at the end of Section B in *Acts*. In this case the major task at hand is to combine the two factions that make up the early followers of Jesus. At the end of Section A, mention is made of the Hellenists against the Hebrews. At the end

of the Section B those who may previously have been labeled Hellenists, as they lived in a Roman-cultured city, are now called Christians at Antioch. And, rather than these being people "against" the Hebrews, they send alms to the elders of the early group in Judea. The Sections of *Acts* to follow show there is a gradual coming together of two groups into one community with a summing up of the process to round off the Sections.

Section C

Cope with Opposition to Outreach

Section C of *Acts* shows what happens when the church leaders make an outreach to others and recognise a range of authorities outside of their own circle. As this attempt is made there are a range of other parties who would prefer the emerging social group to remain narrow and rigid. Thus, when outreach is attempted they try to set up blocks against this. It appears the writer in *Acts* outlines types of attempts that were historically taken. The writer (Luke) also implies likely motives for the setting up of such blocks. He shows how church leaders out-maneuvered their opponents. There is an implication here that similar maneuvers can also be applied in the future. Luke provides an identity for the 'outside' authority that is being recognised.

A Summary of Section C is as follows-

1. The first party to try to set up a block against

outreach is Herod the Jewish king. The writer notes that he has already killed James the Apostle. But a James in fact reappears later in the story. It seems that this may be James, son of Alphaeus who was also an Apostle and who was elected as "second in command" to take the place of James, brother of John. Herod then imprisons Peter to shore up political support from those who oppose the new group. But the new community prays and an angel releases Peter. Thus one method of avoiding attack presented here is that of prayer and mustering spiritual energy.

2. In the second of the attacks a sorcerer objects to the now active Paul and Bamabas. The sorcerer realises his own profits will be reduced as people convert to Christianity. Paul asserts that power is gained through truth, not through false prophecy. Luke records that the sorcerer in this dispute, went blind.
3. Then a group of Jews influence the wealthy women and men of the city to reject Paul and Barnabas. The motive here is likely to be connected with people wanting to retain their influence amongst the wealthy. Because Paul and Barnabas are financially independent (Paul was a professional tent maker), they can comfortably move on. Financial independence is an advantage

4. Further along Paul and Barnabas again encounter hostile Jews who whip up a multitude who are divided in opinion about them. The two 'disciples' have the quick sense to move on. Flight can be useful at times.
5. In the fifth step Paul cures a lame man. But when the crowd are about to worship Paul as a god he insists that he and Barnabas are only human.
6. Then, a group of Jews persuade a crowd to stone Paul and they leave him for dead. But his disciples surround him and help him to revive and return to the city. Brotherly support is life-saving.
7. Finally for this Section C, after a confrontation with the Pharisees, it is clarified by the elders of the new group that new converts will not be required to undergo circumcision - the entrance ritual into Judaism. Nor will converts be required to observe the large range of ritualistic observances that were part of everyday life, even for ordinary Jews. Rather, the rules that the elders do give out are "to abstain from idol sacrifices and blood and things strangled and fornication."

On the one hand these rules mainly look like dietary laws. But they impinge on the Ten Commandments and in fact "raise the bar" of

observance. Rules against 'Blood' can mean avoid blood sports. (c/f Thou shalt not kill.) A rule against "Fornication" relates to no sex between uncommitted/unmarried parties (not just married parties as in adultery). 'strangled' can relate to unfair business practices (c/f Thou shalt not steal).



'Paring down' and 'Raising the Bar'

By the end of Section C there is a 'paring' down of the practice of Jewish law. There is also a 'raising of the bar'. People are not only required to avoid murder, adultery and theft c/f Commandments 5, 6 and 7. They are asked to avoid what could be understood to be blood sports, fornication and unjust business practices. An obvious question arises here. If this is a significant change why do the church leaders not make such a shift more obvious?

In terms of their historical situation as presented in *Acts*, if the leaders had made these rules too obvious some Jewish-converts to Christianity could have taken offence.

What about all their other religious observances and rituals. It would appear even more obvious to these people that their sacred law was being undercut by a summary requirement for all. The gospel of John at the turn of the century deals with friction along these lines at some length. As far as Church leadership in *Acts* is concerned it is not yet time to confront this Jewish/sectarian identity head. Within the situation of *Acts*, the leaders are still trying to sort out their own position themselves. The Epistle (letter) to the *Galations*, for instance, shows Paul challenging Peter for apparently going back on a policy about eating with Gentiles that Peter had said was official. Centuries later it may appear that this issue of Jews eating with Gentiles was not such a big thing. But at the time it was a big thing and it almost split the church.

At the end of Section C, in *Acts*, with the mention of the few rules in the context of pagan worship and pagan habits of eating, the somewhat over-sensitive Jewish Christians would not readily see that these rules would apply to themselves as well. The message was to Gentile Christians. On the other hand, at the same time Paul was teaching that all Christians were the same - there was neither Jew nor Gentile etc. So in fact the new rules applied to all.

Is there any logical evidence that Luke the writer, would be putting down in this spot in the text, a "summing up" of the Christian position with regard to law? As already noted the Gospel writers put an obvious summing up point at the end of most of their Sections. If a summing

up point was to be put into the text at all, it would be put here at the end of the Section. Would the Christian position about law need such a summary position? The Jewish society was, one could say, mainly based upon the structure of Law and the sense of their historical covenant with a Moral God. For them Torah meant Law and their whole life was permeated by extensions of it. On the other hand, even while the actions of Jews were controlled in detail, they did (and still do) have wide freedom of thought. Hence the existence of so many Sects at the time of Jesus. Focus was mainly on action.

So, if the emerging Christian group was to continue its existence it had to come to grips with its relationship with Jewish Law. In particular, it needed to state its position regarding the basis of Jewish Law, that is, the Ten Commandments. A quick review of these according to a Catholic edition of the Bible. The first three Commandments deal with the worship of God alone, respect for his name and a regular time of worship (that is, the Sabbath). The fourth commandment deals with respect for parents. The fifth, sixth and seventh commandments as already noted and as universally practised amongst the members of any one species, entail respect for the life of one's fellows, their family groups and their possessions. The eighth, ninth and tenth commandments mainly relate to attitudes about the previous three, namely avoidance of envy.

Section D

Heed Multiple Voices and the Living Word

By this time, in a reading of *Acts*, one may ask "What about the loud voice that Luke sees to be a major pitfall for a society based upon Order or place?" The latter is keenly aware of the "now" - to the extent that it can lose sight of the past and future and is in danger of self-destruction. The direction of such a society can shift into a pursuit of ideals and become obsessed with an ideology rather than pushing towards a future based upon reality.

How does Luke counter "the loud voice?"

Recall for a moment the practice of some communist societies who placed enormous focus on the control and spread of propaganda. Consider how some concentration camps for example had a loud speaker blaring the party line day and night and their indoctrination and re-education sessions. In such a situation is the "loud voice" credible, or for how long? One example comes to mind. One day in the early 1990's in Burke St Melbourne a notice outside a union office, advertised a North Korean art sale. Curiosity called. It was obvious that capitalism was new to the sellers there. They had signs up with an amount like 40 and the \$ sign after it. A man was giving out a spiel about the wonders of the state. But another man was working with a mobile phone on the floor beside him. When some old yellow pages listing art dealers were handed to him he took

them eagerly. The next day the whole collection had been sold to a single art dealer. Probably the dealer could not believe his luck. A recollection of the scene shows one person with the loud voice giving out the party line. But the other one, with the pages and the mobile phone, was the one who was earning some money. Another example of unreality is that apparently, when Russia finally opened up to the outside world there were virtually no maps of Moscow. In so many ways their world was a surreal one.

What about the "loud voice" of other ideologies for example in Western society. Sometimes the "loud voice" or even a library of books is brushed aside and destroyed. And yet such a collection could simply be replaced with another "loud voice" or party line according to what is the fashion of the day.

In Section D of *Acts* (or *Launch the New Society*) Luke introduces an understanding of a living voice as distinct from the loud one. He introduces the concept and the name of the Living Word. There are 10 paragraphs in Section D which are connected through the mention of the paragraph "hook", which is the word "Word".

Characteristics of the "Word" are as follows:

1. The "word" is taught and preached by many.
2. The "word" lives on in with those who 'have it.
3. Speaking the "word" is permitted by the Ultimate Spirit.
4. The "word" is spoken to those ready to believe.

5. The "word" is received by people who include the wealthy.
6. The "word" has opponents.
7. The "word" urges proclamation.
8. Teaching the "word" is commanded by the Final "I Am."
9. The "word" expects attention
10. The "word" is increased and strengthened by the "I Am".
11. The "word" is linked in with "the way"
12. The "word" continues the work of "I AM".

At the end of Section D the community around Paul is referred to as "the flock". They accompany Paul to a ship which is to take him to Jerusalem. The word "flock" shows the unity of the emerging group. Paul's going to Jerusalem here, presents some echo to 'the going to Jerusalem' by Jesus. In both cases almost inevitable incarceration awaits them. In the case of Paul the people are weeping. It is as if Paul's going to Jerusalem is for them was a retrograde step. It appears a gradual realisation is dawning amongst the membership, that Christianity has moved away from the boundaries of Judaism. It is not just a sect of Judaism. The Jewish leadership in Jerusalem would never accept Christianity. In the gospel of Luke he goes to trouble to show that it was the Jewish leaders rather than the 'people' who rejected Jesus. At the same time Jewish Christians were also hostile towards Paul. Perhaps he saw his own final rejection by the Jews to be the final proof that the two approaches were intrinsically different. Judaism may

have been based on law. But Christianity was based not only on law but a combination of both law and order.

Section E

Recognise the Range of Authority

As soon as Paul arrives in Jerusalem he has to struggle to survive. One may recall here the Section D which is at the end of Mark's gospel. This relates to what the Power of One has to deal with and it presents a whole range of responses towards Jesus.

In a paralleled way in Section E of *Acts* Luke records how people respond to Paul. These responses however are considerably better than those given to Jesus. They come from the range of society. Yet each party exercises some kind of authority according to their own sphere of influence in order to assist Paul. Even those opposing him help his cause. Another interesting thing here is that their exercise of authority comes through their own voice. Thus their statements echo a type of living authority and a living voice that cuts right across the social spectrum. What is presented here is the combination of a 'living authority' and a 'living word'.



People who exercise authority and assist Paul are listed as follows:

1. The disciples, women, children and brothers accompany Paul and provide moral support.
2. The prophets (female) warn him.
3. The Church leadership requires ritual purification (making Paul acceptable to all).
4. Law enforcers protect him from being beaten to death
5. The people challenge Paul to explain himself
6. State Law (re being a Roman citizen) imposes respect for him.
7. The Religious leadership provide a forum for him to speak.
8. Relatives (c/f his nephew) give Paul secret information.
9. The Governor gives on-going protection.
10. The Successor weighs up his case.
11. The Emperor provides a base for world outreach
12. The Monarchy gives a hearing.

Section E finishes with Paul going to represent his case to Caesar at Rome. One assumes that in Rome he would be arguing that Christianity is not against the Roman Order. It indeed it is compatible with a Greek or Order or place-focused philosophy of the Greek culture on which Roman Empire was based. As it ultimately turned out, within a couple of centuries, the Roman Emperor Constantine adopted Christianity as the official belief system on behalf of the Empire. There was a realisation

that Christianity provided something that the Empire until now did not have, that is, a framework for moral values and the sense of a moral God. This moral sense of course is the great legacy of the Jews.

In terms of the story in *Acts* one can speculate about how much Paul could foresee his own future. He was warned that going to Jerusalem would lead to his arrest. He also knew that as a Roman citizen he could demand a hearing from Caesar. He might have realised that while waiting for such a hearing he could continue teaching. He could possibly collaborate with Mark, who by now was his friend. It is believed the first gospel was written by Mark in Rome. On the other hand tradition has it that Peter was a strong influence on Mark and his gospel. This kind of double influence would actually fit in with the structure of the first gospel. In any case it is considered that Paul wrote the summary of his own theology when in Rome. This is his "Epistle to the Romans."

Historically speaking, Paul came very close quite often, to losing his life in the middle of an angry crowd. He was not in a particularly strong position to plan for his future. He did plan to present his case to the Emperor but according to tradition this did not happen. What was apparent was that until Paul was eventually killed, it was the Gentile structures of government that were constantly rescuing and protecting him.

Section F

The Final Journey

Paul's boat journey to Rome as described in *Acts (Launch the Society)* presents a parallel to the boat journey in Section B of Mark's gospel. It also parallels the center piece of the "water circle" in John's gospel. In both the latter cases the disciples were almost sinking but were saved just in time by Jesus. In Paul's sea journey in *Acts*, he appears to have a comfortable connection with the Roman centurion who was in charge of taking him to Rome. Over the journey the connection grew. At one stage Paul warned the centurion against starting off on a leg of the journey in stormy weather. He was not heeded. Later, at the height of a storm he warned the Centurion that the sailors were pretending that they were about to check the ship's anchor. In fact they intended to take off and leave everyone else to drown. This time the centurion listened.

Luke the writer talks about "we" on this journey. He claims that he was himself in the middle of all this drama. In any case it is likely he saw a comparison between the embattled boat in this storm and the position of the church itself as its leaders tried to come to grips with Christian practice of "the law." Luke might have also seen parallels between the story in *Acts* and a future role that the church would play within the wider society. As a moral voice it may not be readily heeded. But like Paul warning the centurion, its perception and warnings

could save the wider society from disaster.

What else is there at the end of *Acts*? Luke the writer has developed a ground work of understanding that there can be a living authority based on the law of God in the cross-section of people and social sectors. He has also traced out the qualities of a living voice or Word which can be heard from people who exercise their authority in terms of their own rights and spheres of influence. By the end of Acts a ground work has been developed for the understanding of a 'Living Authority' and a 'Living Word'.

Does this fit with contemporary theology? After the Catholic Vatican II in the 1960's, theologians like Karl Rahner expressed the need for a more developed understanding of the Cosmic Christ. In terms of such a theology, Luke finally presents the Cosmic Christ as the "Authorised, Living Word". Such an understanding is also summed up by Paul in one of his letters c/f "I live now, not I but Christ lives in me."





Chapter Nine

Sources

Background

When John came to write his gospel the story of Jesus had already been told by the Church in the three previous gospels in the Church canon.

Mark set out definitions for the bases of two societies, the one based on time or Law and the other based on place or order. He pointed out the position of the child of the Eternal Father as contrasted with a child of the human condition. He presented the range of people-responses that a Mr. or Ms Average have to deal with in everyday life. It is because of such factors someone would want to construct a supportive society to start with.

Matthew's gospel (*Internalise the Law*) largely follows on from Mark's Section A which is dealing with what the authority of law is based upon. Matthew's gospel appears to be written from a community of Jewish converts. It is likely some of these people at least continued to think of themselves as being in a sect of Judaism and they still obeyed Jewish law. The book of *Acts* shows that in time the local synagogues were tending to push the new Christians out. Jesus himself was thrown out of his local synagogue at Nazareth.

Some of the paragraph pairs in the analysis of *Reality Search* show he was being frozen out of the synagogue as such.

In Matthew's gospel is concerned with the internalisation of law and the forging of a forgiving relationship amongst group members and with their leadership.

What about Luke? His gospel (*Give Direction to Order*) was apparently written from the background of a city-state somewhere in the Diaspora in the Greco-Roman world. His community appears to be fairly affluent. Some of the key leadership is likely to have included wealthy widows who opened up their houses to church gatherings. There are references in *Acts (Launch the Society)* to such women. Indeed it appears Paul's missionary work from place to place was often determined by whether or not rather wealthy widows were there to welcome him. On the one hand Paul notes that he lives independently of contributions from wealthy people as he is a professional tent maker. A husband and wife couple worked with him on this type of job for some time. But affluent women, especially widows, were still involved in creating the setting for house-church worship in the various communities he founded.

As mentioned before, Jerusalem fell in 70 AD about 40 years after the death of Jesus when Roman authorities finally tired of the refusal of Jews to accept Roman rule. By that time some Jews had become more insular than

ever. One group on a hill-top settlement called Masada refused to surrender. In 73 AD and they all committed suicide.

With the Temple system gone the Jewish leadership that did survive had to make some hard decisions. They decided to focus the survival of Judaism on the local synagogue wherever it may be, with its reading of the Torah, that is, the first five books of the Bible. These leaders chose the Jewish 'canon', that is, those books considered to be inspired by God. They rejected books written about Jesus Christ. Meanwhile in Christian circles an understanding grew that all time and all place is centered on the person of Jesus Christ who came back from the dead. Conviction about this identity started on the day of his resurrection. During his life he had claimed that his Kingdom extends beyond this world. His resurrection proved it.

Christians believed Jesus to be the fulfillment of the Old Testament and Judaism as such. But the Jews and their establishment were not ready to accept this. At the local level a confrontation was inevitable between Jews and those who thought of themselves as a Christian sect of Judaism. A final attack against "Christian Jews" took place when the Jewish leadership required that a particular prayer, actually a curse against Christians, was to be incorporated into the local, weekly synagogue services. This was the final sign to Christian Jews that they had to branch out and move into a future on their own.

How were Christian Jews and Christian Gentiles to do this? Such questions were haunting the church around the turn of the first century when John's gospel came to be written. In one of the psalms, (which appears to be an influence in John's Gospel and around his Chapter six) there is stress on the need to pass on the truths of one's faith to the next generation. People at the time of John would be mindful of this sort of psalm and its concerns. Many in the church would still be reciting the psalms every day and, like the Jews, the practice continues.

The task of passing on the faith at this time could be all the harder because Christianity (c/f *Reality Search*) encompasses two societies with different, even conflicting bases for a world view (c/f law and order).

Consider the previous decades. For some time after the death of Jesus, the Christians played a low key role in places where Paul had started a community such as in Corinth, Galatia, Ephesus, Phillipi etc. With the destruction of Jerusalem and with on-going conflict with the Jews it was impossible that a central governing body of the church could be finally established in Jerusalem. Paul had focussed on Rome as the centre of the known world and it was there Church leadership moved. Even so friction with the Jews continued and according to historians, at one stage the Jews were banned from Rome. At that time Christians were categorised as being the same as them. But Christians gradually became a separate group. In 64 AD, after a fire in Rome (lit by himself) the Emperor Nero blamed

the Christians and began persecuting them.

Even with church leadership based, with difficulty, in Rome there remained key questions about where the church was headed theologically. The Jews had the Torah. What did the Christians have?

Nazarene - Community builder

In John's gospel in particular Jesus is referred to as "Jesus the Nazarene". This label can mean more than the fact he came from Nazareth. A lecturer at Australian Catholic University, Dr Mary Coloe PBVM, has shown in her research that this term, 'Nazarene' was used in the texts of Qumran (discovered in the 1940's) to describe "a community builder". Coloe argues that in the environment of Jesus' day, "Nazarene" was a term used for someone who was a "community builder". In some uses of this phrase in the gospels one can detect a note of sarcasm. This fits with such a meaning of the phrase.

What are the Qumran texts? They are a collection of scrolls found in a cave on the edge of the Dead Sea. A shepherd boy was throwing stones over the cliffs. He heard something shatter, climbed down the cliff, found the scrolls and was selling them at a local market. The extremely dry climate of the region had enabled them to survive. Apparently the texts had been hidden in the caves when the Qumran monastery was threatened with destruction. The community there did die out and its scrolls were forgotten. However, at the time of Jesus

this monastic community was still functioning. This in itself shows that the picture given by these scrolls of C1st Israel is important for a background understanding of the gospels.

The Cross and the Crucifix

At the time of John's gospel, decades after the life of Jesus, the future of Christianity rested on an answer to the question "Who is Jesus?" In his gospel, John shows that community building is intrinsic to the identity of Jesus. Do the symbols etc of early Christianity reflect this understanding? Consider the cross itself. At some early stage when under persecution the Christians used a fish as a coded representation of Jesus. The first letter for fish was the first letter for the name of Jesus. This symbol is to be found in the catacombs under Rome where Christians hid during persecution and where they also buried their dead. At some stage early Christians also adopted the cross as their symbol. This is now the key symbol for Christianity. Usually the cross is seen as a reminder of the death of Jesus. But this symbol can also represent the two contrasting societies that co'exist within Christianity (*c/f Reality Search*). How so? These two societies tend to operate "at right angles" to each other. The one society stresses law and time. The other stresses order and place. Christianity attempts to hold the two positions together in a dialectical tension - like the beams in a building. When the two are at right-angles to each other, the shorter, cross beam relies for its support on the other. The longer beam which is metaphorically dug into the earth, holds the whole cross

beam in balance. Without such a connection into the earth the cross beam will collapse. One can view the down beam to be like the society which is based upon law and time. In fact its shape suggests a tendency to be narrow. On the other hand the cross beam can be compared to a society where its sides are reaching outwards. But it is in danger of losing balance. In a crucifix Jesus is presented as a living person who holds the two positions and the mind sets they represent in a dialectical tension and together.

John's task, in writing his gospel, is to present Jesus as the "Authorised, Living Word" who continues to hold Christianity together into the future. It is the person of Jesus that Christians are challenged to focus upon.

The Lack of References

Reality Search is the only known reference that links together the cross, the crucifix and the two societies that are based upon law and order.

In a writing up of *Reality Search* there has been a heavy reliance on subjects studied over the past forty or so years. Even studies like the equivalence of a Victorian School Certificate Science have been of assistance here. But in such studies there has been a lack of specific references to the main topic of *Reality Search* which is its analysis and an interpretation of its implications. With a lack of references no Bibliography is presented. Perhaps a search of literature could be made to convey the impression that ideas were obtained from this or that

book. But this in itself can be a form of 'cheating'- like writing up an essay then looking around for references to cite as a source for the ideas. When the ideas from people in previous studies that were undertaken by the *Reality Search* writer have a bearing on this mention is been made of them. This citation is not to claim that they support anything about *Reality Search*. Perhaps they don't!

In the course of writing up the analysis and explanations in *Reality Search* there have been some interactions with academics but not all of these have been positive. One person described the analysis as brilliant. Another said "It makes the whole thing make sense." But another said he could not possibly deal with making an assessment of it. Someone else said "I can't vet that!" Another person returned an article about the *Reality Search* analysis the same day it was sent to him. (That was quick). He said the article was too technical. He continued and said that in any case concentric circles were out of date (!) Because of this it was not likely Biblical Journals would be interested in the article either. These comments were actually helpful. It was seen as a warning against getting "bogged down" trying to gain approval for the analysis from the establishment of academia. It seems that it, as well as other settings described in *Reality Search* is subject to fashionable thinking as well.

A preliminary draft of the *Reality Search* analysis which used a literal translation was sent to a Diocesan Censor for feedback. The Censor said something on the

lines that "he could not understand it. It was partly because of this response that explanations of the analysis were written up in *Versions One* and *Two*. Also it was in response to this person's and someone else's complaint about the literal translation that a paraphrase of the text was eventually written up in *Reality Search Version Four*.

Other comments have been made about *Reality Search* material e.g. "Look the only Luke I know is so and so's son." Somebody else had three questions when an attempt was made to explain the analysis to him. These were "What about the apocryphal gospels?" (that is, texts not accepted by the church as inspired). "Why should we listen to Paul since he told women to wear hats in church.?" "How can you talk about societies being constructed by Jesus since he was the greatest anarchist of all time?"

Gradually it was realised that the whole analysis presented in *Reality Search* is underpinned by the "Big Bang" cosmology. If people fail to consider the analysis against this background then they are more than not to have trouble "making head or tail of it."



Chapter Ten

Pass on the Power of One

(Text 5)

The Gospel of John

Section A Introduction

John opens his gospel with:

"In the beginning was the Word
and the Word was with God."

Immediately time (that is, the beginning) and place (that is, with God) are introduced. The rest of the sentence says : "and the Word was God"

John captures the moment in time and space when the Ultimate Cause of material being breaks into the reality of material being.

In the Catholic liturgy prior to Vatican II in the 1960's the Catholic Eucharist included this Prologue to John's gospel at the end of the Service. It was known as 'the last gospel'. Whatever about criticisms of the pre-Vatican church, at least there was the attempt to adjust the

cosmology of the church into that of John's gospel. Priority was given to this rather brief chapter. An example comes to mind of when an elderly Irish nun, teacher of a class of thirteen year olds, was amazed at their ignorance of its importance. Forthwith they were ordered to learn the chapter off by heart and were recite it frequently by heart for the remainder of the year.

In his prologue John also echoes the summary theme at the end of *Acts* Section C, that is, the three Commandments that are pivotal for the construction of a society. As John puts the theme, these relate to blood, (c/f killing) flesh (c/f adultery) and the will of man (c/f business and honesty).

Throughout his gospel John develops the sense of a living Authority and a living Word. These have already been introduced in the book of *Acts*. John identifies these with the person of Jesus Christ. His first presentation of the Authorised, Living Word in his Prologue or Section A, also echoes the opening chapters of Genesis, the first book of the Bible, with "In the beginning." John identifies the Word with life itself and light itself. For John Christianity is a new start.



Section B

Heed Characteristics of Live Authority

As noted, throughout the gospels and *Acts* there is a structural sequence of time(law) and then place(order). This sequence is uniformly used, not only in text structures, but also in the details of sentences such as at the close of Luke's gospel and in the opening sentence of John's gospel.

In his structure John therefore deals with the subject of living authority first.

Section B groups paragraphs in parallels similar to the start of Luke's gospel. There is a run of six places in the text. Then these places are paralleled by six more places in the same sequence as the first set.

The pairs are:

1.	Bethany beyond Jordan	Judea at Jordan
2.	Into Galilee	Into Galilee
3.	Cana in Gailee	Cana in Galilee
4.	Jerusalem and the Temple	Jerusalem and the Temple
5.	Jerusalem and the Temple	Jerusalem and the Temple.
6.	Night	An hour

The sixth pair of paragraphs do not explicitly mention a place but rather a time, that is "night" and then "an hour". But because both appear to follow on from the carefully paired paragraphs above them, they are included here in the list. The two things time and place appear to be merging together.

What are obvious points in common to each pair? All the paragraphs here relate to the identity of Jesus. They all appear to present Jesus as an authorised person.

Consider Living authority

1. represents God (c/f the first point in Mark's definition of what authority is based upon).
2. invites
3. uses power
4. relies on the household. To digress a little here, recall how Matthew bases his description of an environment of internalised law on what one could consider to be a well-run household.
5. works for the Father.
6. gives witness to God.

Other Sections in the other gospels and *Acts* end with a "focussing chorus" or summary. It is therefore not

surprising to find the last sentence of Section B refers to Moses who gave the 10 Commandments to the Jewish people. Here Jesus claims that it was about himself that Moses was writing.

As Section B unfolds and if the background of John's community is taken into account, one realises that besides the historical interactions that directly involve Jesus, something else is going on. And, in a sense, Jesus continues to be involved in the present situation in the community in which John is writing.

Text Background

Firstly consider the background of *Acts*. As the story has unfolded it appears the two perspectives of 'law' and 'order' appear find some reconciliation within the person of Paul. Before conversion Paul was a highly educated and meticulous Pharisee. But then he took the gospel to the Gentiles. On the other hand, while there was a reconciliation of the two views within his own person, one wonders if there a similar reconciliation within the Christian community and what were their potential divisions like decades later. In the intervening 40 or 50 years there was the destruction of Jerusalem, the growth of the church, expulsion of Christians from the synagogues, decades of persecution and the demise of almost all those who had had any personal contact with Jesus etc.

By the turn of the century what was going on in the community of John with its "hybrid" combination of

people from Jewish and Gentile backgrounds?

It appears a definitive difference between the two groups had remained. Just as time and place, or law and order do not fuse, even in language, neither had the two sides of Jews and Gentiles fused within John's community. If John was to set a framework for the future, he would have to deal with the tensions arising from a 'mosaic' type combination of people within the very fabric of Christianity.

Address to Gentile Christians

John firstly deals with the subject of Living Authority. One could assume that Christians with a Jewish heritage had already been trained in the sense of a moral God and respect for the authority of the law. Their weakness was not likely to lie in this area.

So John specifically address his Section B towards the Gentile Christians and he deals with their attitudes. Within the text it appears there are a number of 'clues' suggesting that this is the case.

(a) It appears there is a **Gentile background** for the sorts of people who take part in the stories in Section B. How so?

1. In the first pair of paragraphs John the Baptist is baptising in the Jordan. He refers to baptising in the Holy Spirit. Reference is made here to disciples coming **into Judea** (that is,

from outside a place dominated by the Jewish tradition). This is a reminder of Gentile converts coming into Christianity without the requirement of circumcision. They are being baptised instead 'in the Holy Spirit.'

2. Consider the next paragraph pair. Jesus goes "**into Galilee**" (a more Gentile setting to start with) and "into Galilee". In the first paragraph here two disciples ask Jesus "Rabbi, where do you live?" This indirectly suggests that the two are newcomers. Then there is the Samaritan woman, definitely an outsider. In the latter paragraph Jesus is saying to his disciples "I sent you to reap where you have not laboured. Others have laboured and ye into the labour of them having entered." One could argue that this statement appears relevant to the situation of Gentile Christians. They have come into a group after so much the ground work regarding moral standards has already been done by Jews and Jewish Christians. Indeed perhaps these words apply mainly to John's historical situation as the words do not appear to fit so neatly into an historical account about Jesus.
3. The third pair of paragraphs relate to **Cana/Galilee** and to Cana/Galilee. In the first instance there is the miracle of water being made into wine. This image could apply to those Gentile people who have been converted to full membership of the new church. In the

second paragraph there is the arrival of a courtier - apparently of a Gentile household.

4. The next pair shows Capernaum (in **Galilee**) and in Galilee. In the first instance here Jesus is with his disciples and with the members of his own family. But he does not stay long. There is a suggestion here that it is Jesus himself who is on the outer. By contrast, in the second scene there are slaves meeting the courtier. This is surely a Gentile household as Jews were not supposed to own slaves. Then the whole household is converted to a following of Jesus. The writer implies that these people have a greater sense of belonging within their own household than what Jesus has.
5. The next pair of paragraphs is situated in the **Temple in Jerusalem** and in the Temple in Jerusalem. Jesus throws out the traders. He is now unwelcome in the Temple. In the second of the pair Jesus performs a miracle and this is considered to break a law forbidding work on the Sabbath day. The writer implies that Jesus himself is now on the outer of Judaism itself.
6. Finally, consider the paragraph pair which uses a time scene rather than one of place. Nicodemus is told that he needs to be born again of water. Recall that Gentiles are initiated into the group through baptism by

water and the Holy Spirit (and not by circumcision). Baptism is enough to make them full members. The second pair here, shows Jesus' claim to be the one about whom Moses wrote. In this sense his authority exceeds that of Moses. By staying with Jesus, the aim of the Judaic law is fulfilled. The point is made there is not the need for circumcision and all the other Jewish trappings of law.

(b) As further evidence that Gentile Christians in particular are addressed on the subject of living authority consider again the historical situation of John.

It is likely that people from a Gentile background would be somewhat "light" on obedience to rules and "light" on respect for group leadership. It is not surprising therefore that at the close of the first pair of paragraphs above **people are warned:** "for whoever disobeys the Son they will not see life, but the wrath of God remains on him." People are reminded that ultimately it is Jesus the Living Authority who makes the laws By implication, Jesus knows whether or not the rules are being respected and he can follow up about it!

(c) In previous gospels (namely Luke) people of a Gentile/Greek philosophical background are urged to give direction to their lives. John appears to pick up on the theme about the importance of a **sense of direction.** How so? Greek philosophy (the background of Gentiles)

relies heavily on rationalism which in turn depends on the evidence of material things and logical argument about these things. For example one needs to stack glasses in a cupboard separately from pots and pans if order is to prevail.

In John's Section B, at the end of every pair of paragraphs, there is a sentence to stress the **need for faith**. In one exception here, the word "knowing" is used and this is used in the same sense. For Gentile Christians, belief requires them to move beyond rationalism based upon material evidence. Belief requires people to make a leap of faith. People need to believe that Jesus is both alive and authorised to lead them. They need to trust Him.

(d) The **main subject matter** of the paragraphs in Section B infers that people of a Gentile background have the right to full membership in the combined group. In John's community these people may have felt they had been sidelined. They have therefore failed to take up their full share of responsibility for the future viability of the whole group. They are challenged here to be responsible and to think in terms of where the whole group is going.



Section C

Characteristics of the Living Word

It appears (according to the *Reality Search* analysis) that the theme John picks up in Section C is that of the Living Voice or the Living Word. How is this theme developed? John uses the same method of pairing paragraphs in a parallel way as he does in the Section B of his gospel as set out below.

	Location	Location
1	across sea	across Jordan
2	mountain alone	remained.in place
3	sea journey	on journey to
4	synagogue	tomb
5	not Judea	not openly
6	Temple (c/f home)	Bethany (c/f home)
7	into Jerusalem	into Jerusalem
8	Temple	(in Temple)
9	out of temple	where I am
10	passing along	Going away was hidden
11	Porch Solomon	Jesus has gone

There are 11 apparent pairs in this Section C. Perhaps by now the practice of finding key words and their paragraphs was established sufficiently in the early church for John to put places as paragraph hooks in a

in the groupings. More recent scholars appear to agree that there are at least two dramas unfolding within this text - one between Jesus and his opponents, and the other one closer to the time of John and in relation to members of his own community. In the presentation of each of the paragraph pairs in Section C there is an indication that Jesus is moving further away from Judaism itself. At the same time there is a suggestion that he is also 'moving away' from people who rely on Jewish rituals rather than on the Living Jesus.

Consider the following:

1. The first of the 11 pairs has Jesus **crossing water**. This pairing has special significance as crossing water is symbolic of breaking with the past.
2. Jesus is then shown going to the mountain **alone** and also remaining in a place (instead of going to the side of his dying friend Lazarus.).
3. Then Jesus is on a sea **journey** and a land journey.
4. The 4th paragraph pair presents **a synagogue** and then **a tomb**. For people deeply hurt by being frozen out of the synagogue this is presented as a tomb. The Authorised and Living Word in the Christian sense is not in the synagogue anyway.
5. Jesus is then moving, **'not in Judea'** and later 'not

openly.'

6. Jesus goes to the Temple and then in the second paragraph he goes to Bethany. Is there a pair here? At the end of the first paragraph there is a reference to each going **to the 'home of him'**. In terms of the paired paragraph Jesus is in Bethany with his close friends. It appears that he considered this to be his home-base. In terms of the underlying theme, Jesus is gradually moving away from the Temple. This is in contrast to an earlier scene in his life when the Temple was named by himself as "my Father's house."
7. The 7th pair of paragraphs both shows Jesus going **into Jerusalem**.
8. The 8th pair shows Jesus **in the Temple** and in a meeting that takes place in the Temple.
9. The 9th pair shows Jesus **out of the temple**. In the second paragraph the key words are "Where I am". In an historical sense here, he has been forced out of the Temple.
10. The 10th pair shows Jesus **moving** along and also going away.
11. The last "pair" shows Jesus in the porch of Solomon. Time is mentioned in the first of these two paragraphs, that is, it was winter. But there isn't any second paragraph! Why so? In the

paragraph above this Jesus says he is going. But the writer has him continuing to debate with his opponents. Then, in the 2nd paragraph of the next and last pair Jesus has done what he has threatened to do. He has gone away.



In terms of characteristics of the Living Word which appear common to these paragraph pairs and are described within them, consider the following:

The Living Word

1. appeals to the crowd,
2. is sought after,
3. achieves goals,
4. brings life,
5. is doubted and outlawed,
6. is aware of death threats,
7. has public witness,
8. is conscious of timing,
9. is a voice from heaven,
10. is the light of the world,
11. speaks like a shepherd.

Critique of Jewish Christians

Some scholars claim there is an underlying debate in John's gospel which reflects a conflict in which his own community was involved. Was this between Jewish converts to Christianity and people who remained in the synagogue? Or, is it a conflict between Jewish Christians and Gentile Christians? Or is it a conflict between the leadership of John's Community and the membership, especially the Jewish Christians members?

Section C reflects problems of Jewish Christians as converts to Christianity. Whatever about their problem in accepting fellow Gentiles, one wonders. Are they having problems in accepting Jesus Christ himself? At the turn of the century how are they rating the figure of Jesus as compared with the rich and proven traditions of the Judaism from which they have come?

Consider the main players of Section C.

The eleven pairs of paragraphs are provided by key words or "hooks" relating to place. The paragraphs show the presence of Jewish Christians. At times the inference of this presence appears vague. At other times the text specifically refers to Jewish Christians and the difficulty they have in accepting Jesus even within his historical life-time. At such times it appears some of these people may claim to be Jewish converts. But their conversion is on the surface. They still think of themselves as a sect of Judaism. They still cling to and appear to value the heritage of their past rather than their inheritance of the Kingdom of Jesus. Their 'pretence' of belief in Jesus has a negative effect on the whole group. Consider the presence of people with a Jewish background:

1	<p>In the first paragraph pair people see Jesus as a prophet. This shows people with a Jewish expectation. Only people with this background would label him as such.</p> <p>In the second paragraph of the pair the people already knew John the Baptist. So they were familiar with Jewish people being baptised in the Jordan.</p>
2.	<p>The second pair shows people wanting a king (a Jewish aspiration).</p> <p>There is also a family with long-term connections with Jesus (a Jew himself).</p>
3.	<p>In the third pair there is a fear amongst disciples to take Jesus on board (a fear</p>

	<p>common to those who are basing Christianity upon their Jewish heritage). In the second paragraph the people mentioned were associated with the family of Lazarus, so they also came from a Jewish background.</p>
4.	<p>Fourthly there is the theme of Jesus promising new life in the Eucharist and then Jesus bringing Lazarus to new life. But the disciples are also murmuring and Judas is ready to betray Jesus. The text says that historically the disciples of Jesus found it difficult to accept his teaching about his ongoing life in the Eucharistic meal. But one also wonder if John suggests that that this remains the case for Jewish Christians in the time of John.</p> <p>The second paragraph here shows people connected with Lazarus and so they are of Jewish background. But after the giving of new life to Lazarus, some went off to betray Jesus to the Pharisees.</p>
5.	<p>In the first of these two paragraphs the brothers of Jesus do not believe in him. Then, people coming in from the country were seeking purification. Both sets of people here are of Jewish background.</p>
6.	<p>In the 6th" pair the Jews ask "Is he about to teach the Greeks?" People of Greek background would not be saying this. But</p>

	<p>Jewish Christians, feeling cut off from their roots, would be likely to be asking the same question some decades later in the new church.</p> <p>In the second paragraph here there is direct reference to Jews believing in Jesus with the suggestion they are no longer sure about this. .</p>
7.	<p>In the 7th pair both the paragraphs here refer to Pharisees. Is there any later Christian connection to these people? We recall that Paul also described himself as a Pharisee even after his conversion to Christianity. In the new community, it is likely people were also prone to distinguish themselves as having the background of a Pharisee even after they claimed to be Christian and had been rejected from the synagogue.</p>
8.	<p>In the eighth pair there is an important indication of what was going on in John's community. The literal translation of this text talks about the "having believed him Jews." The text tells us of Jews who did believe in Jesus once. But now they are having second thoughts. Again we hear echoes of John's church.</p> <p>The second of these paragraphs also provides a reference. This appears to apply more to the Jewish Christians of John's church than to those with whom Jesus is</p>

	<p>pictured as addressing. The text says "Unless the grain of wheat falling into the ground dies..." In John's case there is an implication here that unless Jewish Christians are prepared to drop so much of their ritual and previous framework of culture and thinking, then the new church will not be able to be 're-born'.</p>
9.	<p>In both cases of the paired paragraphs here there are echoes of people from a Jewish background. Thus "they took up stones" to throw at Jesus. This behaviour would come from people whose Jewish laws had been broken.</p> <p>In the second paragraph here the people say "We heard out of the law..." Again they have a Jewish background.</p>
10.	<p>In the 10th pair of paragraphs one is faced with people of Jewish origins. The first statement here states "we of Moses are disciples." We wonder if people were still saying this in John's community decades later</p> <p>In a statement of the matching paragraph one is told that "even of the (Jewish) rulers many believed." In the latter case, within Jesus' lifetime they believed but were afraid to own up to this belief because of pressure from other Jews. Given the background situation of John one wonders if there was also a similar degree of pressure being</p>

	<p>exerted amongst Christians who were formerly Jews.</p>
<p>11.</p>	<p>In the 11th paragraph "pair" we read from the literal translation "Until when the life of us holdest thou?" This complaint would hardly come from Jews who knew they were Jews for life. Rather it appears to come from people who find themselves committed to something for life but they are not sure what it is.</p> <p>There is no second paragraph in this pair. But the paragraph still carries the weight of a summary statement (like the central paragraph of a concentric circle). Unless Jewish Christians accept the full reality of Jesus the Living Word they will lose him.</p>

It appears that the arguments in Section C are so bitter because it has bearing on the very survival of the emerging group. Indeed, it is hard to see how exchanges as bitter as this would be conducted with ordinary Jews who in the time of John and even at the time of Jesus may have preferred to get on with their lives and forget about the Christian message.

It appears that in the gospel on one level the historical Jesus is confronting Jewish leaders and those of a Jewish background who are wavering about continuing to

follow him. Then on another level John, the writer, presents Jesus as the Living Word. The Jewish Christians are wavering about accepting Jesus in full. As the underlying argument gains momentum at both levels Jesus claims that those who cleave to their background undercut his full, living reality. They are attempting to "kill" him.

The Challenge

What is the challenge that John puts forward? Re-consider Section B. Here Jesus is presented as the Living Authority. Gentile Christians are challenged to have faith and obey the Living Authority of Jesus. They are challenged to recognise that they are full Christians and should be sharing in responsibility for the group. On the other hand what happens in Section C? Here Jesus is presented as the Living Word. In this Section people with Judaic roots are challenged to let go of their past and trust in the on-going, Living Word.

One question. Why are the Jewish Christians addressed more harshly than the Gentile Christians?

It would be of help here to re-consider the basic symbol of Christianity, that is, the cross or its more detailed presentation of the crucifix. It can be argued that a cross represents the two societies (law and order) in dialectical tension. The down beam represents Judaism with its roots in the laws of nature and history. The cross beam represents the Gentile world with its mode of rationalism and its outreach and openness to order in all its forms. It

is the down beam (c/f a society based upon law) that supports the cross beam (c/f a society based upon order). The law-based group of people with their 'fixture' into reality need to allow their more free-wheeling 'cousins' to rely upon them. If the law/time/family-based section of a community waver and/or close out the others, then the whole the Christian enterprise fails.

How is the challenge to Jewish Christians in Section C constructed? Consider the situation of this sub-group. Jews set great store on their salvation history. John therefore sets out to show them that Jesus has "out-done" and continues to "out-do" whatever is great and treasured within the history of the Judaism.

1	In the first paragraph pair one is reminded of God raining manna from heaven so Moses could feed the chosen people. Here Jesus feeds the people directly.
2.	Secondly one is reminded of the great tradition of kingship within Judaism. But Jesus flees those who want to make him king.
3.	Salvation history placed great store on the event when God parted the waters of the Red Sea so Moses could lead the chosen people through the waters. But Jesus can walk over the top of the sea.
4.	Elijah the great prophet brought a child back to life by stretching over the top of the child.

	But Jesus could command a dead person to come out of their tomb four days after burial.
5.	Dispersed Jews (and Jewish Christians?) tried to attend both festivals of Tabernacles and Passover. But Jesus decided it was appropriate to stay away.
6.	Observance of Sabbath rest was a key law of Judaism. But Jesus was ready to cure a maimed man on that day.
7.	In Jewish law the penalty of adultery was death by stoning. But Jesus refused to apply the law's penalty.
8.	Jews (and Jewish Christians?) identified themselves as descendants of Abraham. But Jesus claimed to be greater than Abraham.
9.	Jews (and Jewish Christians?) treasured the heritage of the Temple tradition even after it had gone. But Jesus deliberately went out of the temple.
10	Jews (and Jewish Christians?) claimed a blind man had been punished for sin. But Jesus broke the cycle of apparent guilt and made him see.
11	Jews (and Jewish Christians?) put highest value on their observance of law. But Jesus put greatest value on doing the work of the Father.

Present Applications re the Church

In considering the conflict within the gospel of John a question can be raised about its relevance to the present. In a fast forward to the present who might be the "Jewish Christians"? It may be better here to stick with the Catholic Church in making analogies.

In the paragraph pairs in Section C, a point in contention was the unwillingness of Jewish/Christians to accept the teaching of Jesus on the Eucharist. But if a parallel is drawn here between Jewish Christians and conservative Catholics of the present, it is the conservative Catholics who are more loyal to teaching about the presence of Jesus in the Eucharist. More liberal-minded people tend to drop out of Church organisations more easily (judging from observation of quite a few drop-outs) . Do parallels between the Jewish Christians and conservative Catholics break down here? Not necessarily. Both groups would tend to hang onto models of worship that have been proven in the past. As the Mass belongs to the past, conservative Catholics would continue to treasure it.

Despite apparent loyalty however, both Jewish Christians (at the time of John) and conservative Catholics (c/f today) could have a ritualistic and mechanistic type of approach. to religion. Perhaps with a more mechanistic approach they would feel more in control.

In terms of the history of the aftermath of Vatican 11

there was an Archbishop named Lefebvre who claimed that changes made to the Mass rendered it invalid. He broke from the church when he tried to ordain people to follow this line of teaching and retain the Tridentine Mass (from prior to Vatican II). What was really going on here? To illustrate. A book by Lefebvre written in the 1950's sets out the parts of the Mass and presents these in a way similar to a ritualistic machine. Lefebvre says if parts of the Mass are changed then the whole of this would be impaired. In this sense the model he is using for the Mass is something like a machine, for example a car. With one small part missing it may no longer work. Vatican II challenged such an approach to the Eucharist. Rather the Council presented the Eucharist as being more along the lines of an expression of the 'Authorised, Living Word' who continues on in the "living, social organism" which is the Church.

At the time of John it appears Jewish Christians wanted the security and control of outward ritual. They did not want to accept the sense of a whole community being "alive". In his gospel John presents the "Authorised, Living Word" who lives on within the group especially when they are being re-focussed during the Eucharist. In this context, the "authorised, living Word" leads into a statement made from within the group and through its' representative, the priest, c/f "This is my body. This is my blood" The statement here enacts the claim. Time and place are brought together. There is an echo of the words of Genesis here c/f "Let there be Light." The nucleus of followers re-enact the first moment of creation at, for example 9 am mass in the church down

the road.

Has Vatican II and the Church in the years to follow the Council managed to convey this sort of understanding of the Eucharist to its membership?

One wonders. With the loss of a mechanistic view one wonders how many Catholics still really believe in the real presence of Jesus in the Eucharist. Fortunately such a belief is apparent amongst regular church goers. But many people no longer attend church.

Sometimes total non-believers appear to understand the implications of the incarnation and 'real presence' quite keenly. There was a story for example of an Asian who knew nothing about Christianity. He was on a ship voyage with a priest and one evening he asked for an explanation of this. The next morning the priest met him on deck and commented that he was up early. "Oh no answered the man. I've sat here all night and thought about the wonder of the incarnation - that God should become man." Another comment was from someone who said "If I believed what you Catholics claim you believe I would spend my life on my knees." What about the Catholics. A negative example comes to mind here. A young man who had spent thirteen years in a Catholic school in Victoria was talking about an exchange that he had had recently with a colleague. Apparently the colleague was teasing him saying "You Catholics believe that Jesus is really present in the bread at Mass." The "Catholic Graduate" recalled the interchange with the comment. "I didn't bother to tell

him it is only a symbol." His critic knew more about correct church teaching here than the graduate did.

The Relevance of John's Debate

Some people may respond to the debate in John's gospel with the question. "What has all this got to do with me? I'm not a Christian."

An answer here as given elsewhere is that the gospels are basically about "time and place". Ultimately, time and place are all that they, as material beings have. Whatever they believe, the gospels try to tease out logically, a way of living which strikes a balance between the consciousness of time and place. Within Christianity the two are brought together. The gospel presents an awareness of the effects of either or both upon one's social consciousness. In doing this they provide a guideline towards making one's own life and one's environment safer and more secure. . Connections are multi-faceted. There is a matter of one's own mind, one's home, work place, neighbourhood and country etc. But in any case it is only in a supportive environment that one can comfortably exercise the power of one.

The gospels portray a 'primeval polemic' which goes within every type of society. This polemic continues on within the individual. In contemporary living divisions continue to exist and can be more difficult to discern than at the time of the gospel writers. One is likely for instance, to be part of a family grouping with its strong support for life, marriage and resources etc. But one can

also be part of the urban anonymity of a changing, multi-cultural and media dominated suburb. Complexity and contradictions in turn can be reflected within one's own value system.

John's attempt to come to grips with several levels of conflict, reflect what goes on at the present time.

It should be noted that *Reality Search* in its analysis and explanations does not attempt to present a definitive picture of the gospels. It is looking at only one angle of the gospels, that is, the existence of an underlying argument and structure and the implications of this. There are themes in the gospels not touched upon in *Reality Search*, for example the themes of light and darkness, or the symbolism of the Temple, the themes of meals etc. To some extent the gospels are like a mosaic. If one is looking at one colour, for example green, a particular pattern may be formed and this pattern discussed. But there are other colours and other patterns as well. Also, and more importantly, the gospels are talking about the existence of a 'social organism'. As with anything that is "alive" no one description can be given about it nor can any description do it justice.



Section D

Challenge to Identify with The Authorised, Living Word

In John's Section D Jesus passes on his presence as the Authorised, Living Word to a nucleus of disciples around him. The text that describes this handing on is surely the most complex in the gospels and *Acts*. So many themes and meanings come together here.

An attempt is made here to unravel some of the steps.

1.	<p>The first step is linked through questions and answers given. The answers to the questions show how a challenge is being made to identify with the authorised, living word.</p> <ul style="list-style-type: none"> • Members of the group are challenged to wash (metaphorically) one another's feet (c/f the ointment woman?) • They are reminded that whoever receives them receives Jesus as well. • He urges these people to love each other as he has loved them. • He promises that where he is they also may be.
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	<ul style="list-style-type: none"> • He tells them that the works he does, a believing one can do as well. • He urges them to keep his word.
2.	<p>In step 2 Jesus provides a backdrop as to why he should be involved with this particular group of people.</p> <ul style="list-style-type: none"> • He says there is a vine/branch connection between himself and them. • He wants to provide them with a fulfilling joy. • He points to an established friendship between himself and them. • He tells them they have been chosen. • He mentions a primeval union with them.
3.	<p>In the 3rd step reasons are given for why Jesus has promised to send the on-going guidance of truth.</p> <ul style="list-style-type: none"> • He says this is expected. • He says there will be future announcements. • He will send the spirit of truth to these

	<p>people because they have loved him and</p> <ul style="list-style-type: none"> • they have believed in Him.
4.	<p>The 4th step in Section D consists of a prayer by Jesus to his eternal Father for these people and for the kernel or nucleus of his teaching and presence which, in an historical sense he will be leaving behind. A possible way to analyse this prayer would be to consider each statement starting with "that".</p> <p>However in terms of the underlying structure of the gospel this prayer appears to parallel other texts on "the child". A different format is used and there is no further analysis of it.</p>

The central point in Section D is that somehow the presence of Jesus will continue on in a special way through the on-going presence of a community of disciples.

Section E

The Voice of Authority to set Direction

As already mentioned there are many themes in John's gospel and these overlay each other. Only the "law and order" pattern is considered here.

How does John deal with this theme in Section E? Jesus as an Authorised Living Word has claimed that he will, through a spirit of truth, guide his community into the future. How will his presence continue to exist? In Section D Jesus challenges his disciples to identify with him. His presence will continue in the hybrid, Christian community and the gospels have shown how this community can be constructed and launched.

The gospels and especially *Acts* have shown how a "living, authorised word" can exist within a cross-section of people. It can especially exist within a "living social organism" of people who focus upon the person of Jesus. At a certain time and place of unity c/f the Mass the living Authorised Word within this social organism can express itself and become present in a material way.

What sort of 'world society' can the presence of an authorised, living word, underpin? With this question in mind paragraph "hooks" in Section E have been selected in terms of persons who were told to do something in the text. When going through the paragraphs thus formed it appears echoes of a hybrid society can be discerned. Consider.

1.	Jesus asks that the legal rights of his followers be respected.
2.	Jesus tells Peter to put his sword into his sheath. Non-violence is to be a hallmark of the Christian character.
3.	Jesus tells his accusers to question those who heard

	him. The testimony of witnesses is to be respected in a justice system.
4.	Pilate states "What is truth?" The Christianity of the future will continue to consider similar philosophical questions.
5.	Pilate states to the crowd "Behold the man." Jesus stands before them whipped and bleeding as a totally vulnerable human. He still does c/f the crucifix.
6.	The mocking of soldiers is mentioned and the writer remarks that this is so Scripture may be fulfilled. Christianity should continue to try to fulfill Scripture in the best sense of this.
7.	Jesus says to his mother. "Behold the son of thee." This recalls the relationship between church leaders and church leadership.
8.	Jesus says to the disciple "Behold the mother of thee". Again a relationship between church members and their leadership is described here.
9.	Joseph of Arimathea asks to care for the body of Jesus. This could be understood to be an on-going task for the Church of Jesus - to care for his body and the reality of his on-going presence.
10.	Jesus tells Magdalene to go and tell the brothers he has risen. Here support for the leadership and others is recognised.
11.	Jesus tells his followers to receive the Holy Spirit that they may forgive the sins of others. Again a writer puts stress on the need for forgiveness.

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| 12. | Finally Jesus exhorts the doubting Thomas and others like him to have faith. |
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Thus in a 'world society' based upon an Authorised, Living Word:

1. Legal rights are protected
2. Non-violence is stressed
3. Witnesses are heard in justice systems
4. There is a philosophical base.
5. The humanity of Jesus and all people is respected.
6. The hopes and aspirations of the Scriptures of humankind are fulfilled.
7. People are treated as loved children in the best sense.
8. People are as loyal to leadership and the wider community as possible as with filial children.
9. The body of Jesus and his special presence within the religious organisation is cared for.
10. Leadership is given support.
11. Priority is given to forgiveness.
12. People believe in a positive future.

Section F Epilogue

Some researchers claim that the last traditional chapter of John's gospel was added and its theology is different from elsewhere. With this in mind it was classed in the analysis as a possible epilogue to the gospel.

On the other hand in terms of a "water circle" of symbols it appears that the last chapter is also an intrinsic part of the structure as a whole. The end points of the water circle match the beginning points at the front of the gospel. But the last traditional chapter does appear to finish up on almost a 'chatty' note suggesting that it has parallels with "child" passages elsewhere in the gospels. An extra indication that this is the case is that the closing paragraphs are about 'the beloved disciple', who arguably is a type if not the key prototype of the "child". At the same time the last chapter provides a "summing up" of the challenge that the gospel is throwing out to both the law and order types of Christians. How so?

When the resurrected Jesus meets his disciples on the beach in the early morning he tells them to cast out their nets. Despite their better judgement they do this and pull in 153 fish. According to some writers, 153 is the number of languages that were known in the world at that time. It appears the disciples (c/f Jewish Christians) are being encouraged and challenged to "move out" beyond their tendency towards narrowness.

Then, in the text the Apostle Peter is authorised to care for those who follow Jesus. There is a lesson here for Gentile Christians in turn. They are challenged to recognise that the authority within their leadership is ultimately based on the authority of Jesus. At times they might claim that an apparently rational idea or ideal has authority. But discernment can be faulty.

Again we note that John the writer deals with a challenge relating to law then one relating to order. The law then

order sequence is yet again retained.

A 'summing up' in the epilogue is also a reminder. So often causes of social problems do not so much lie with the ill will of people but rather the limitations of the system in which they operate. At the same time both types of challenge in the Epilogue are made to the same group of people (c/f move out and respect authority). This in itself is a reminder that all people are more or less connected to the one or other view point.

John's Water Circle

As mentioned previously a first foray into an analysis of the Gospels and Acts began with a concentric circle that was discovered in the writing of an essay for a Masters degree in Theology. Amongst the water symbols presented in John's gospel there is a pattern as follows: 1,2,3,4,5,6,7,8,7,6,5,4,3,2,1.

Academically this discovery had limited success, partly because of lack of references for a bibliography. Yet the lack of references here was also considered to be a sign that there may be something exciting in the gospels that was yet to be uncovered.

In the water circle it is the symbols themselves rather than paragraphs that come to a central point. But the central point highlights the existence of a time/place structure that *Reality Search* claims to underlie the whole of the gospels.

1. The first pair of references are about immersion in water. The first of these is at the start and the other at the end of the gospel. Firstly Jesus is baptised. Finally Peter jumps into the sea.
2. The 2nd pair of references show Jesus using water - firstly to miraculously make wine and then in an apparently miraculous catch of fish.
3. The 3rd pair shows Jesus telling Nicodemus (a Pharisee coming to him at night) that he needs to be re-born through water. The other side to this pair shows water and blood coming from the side of the crucified Christ. Traditionally this is viewed as the birth of the church.
4. The 4th pair of references shows Jesus saying "I thirst" to a Samaritan woman when he asks her for water at a well. The second half of the pair shows Jesus saying "I thirst" when he is on the cross.
5. The 5th reference to water is an indirect one. It mentions the need for a pail to collect water. Its pair is a bowl being held up to Jesus on the cross.
6. The 6th water reference is that of the pool of Bethesda. Its pair is the pool of Siloam. Jesus works signs at both places.
7. The 7th reference is to the Sea of Tiberias (Galilee). This sea was so-called after Tiberius

who was Emperor at the time of Jesus. Although Tiberius himself did not claim to be a god, the emperors both before and after him did make this claim. So there was a connotation of 'being alive' in relation to both the name and the sea itself. Also, geographically the sea breaks out of its confines into the river of Jordan through a narrow stone chute. A parallel reference to the sea of Tiberius is the claim of Jesus to be a River of Living Water. People familiar with both the historical situation and the geography would be more aware of the association.

8. The 8th reference does not have a pair because it is the central point of the concentric circle. Here Jesus is walking on the water towards his disciples who fear they will drown in the storm around them. Jesus uses the words "I am" which John the writer, records to show that Jesus is conscious of his identity as the Authorised, Living Word.

The picture presented at the middle of the circle shows that disciples take Jesus into the boat. The reader is told that "Immediately (c/f time) they arrive at where they are going (c/f place)". The simple statement neatly sums up the whole gospel of John and the gospels and *Acts* that go before it.



APPENDIX 1

Parallels

On looking back over the analysis of *Reality Search* one realises its credibility rests on two major things:-

- The coherence of an underlying line of logic
- The evidence that gospel writers deliberately arranged their paragraphing to present this line of logic.

In the structuring of paragraphs three major methods are used.

1. There is a pairing of paragraphs which can be identified through the use of "paragraph hooks", especially via place names.
2. There is the use of the same "hook" over a sequence of paragraphs e.g. a verb type or parties addressed or use of the one word or statement. .
3. There is a closing sentence or antiphon throughout a text - to close off each its sections.

Because of the novelty of the analysis in *Reality Search*, Appendix One elaborates further on the parallels to be found in the paragraph pairs. A closer look shows that the 'hooks' are not the only things between these paragraphs that are the same.

Consider the Sections in which there is pairing more closely.

Gospel	Sections	Hook	Number of Pairs
Mark	A	Places	8
.	B	Places	9
.	D	Response to Jesus	13
Luke	B	Places	13
John	B	Places	6
.	C	Places	11
.	.	TOTAL	60

If an average of only two points of detail in common (besides the paragraph hook) are found between these paragraphs there would be an extra 100+ points of evidence to show that this pairing of paragraphs was been deliberate.

With this type of "external verification" in mind, some (and only some) obvious points of similarity within the pairs will be collected. The cumulative number of points is in the left margin of the tables to follow.

It might be countered by a reader that any two paragraphs in Scripture are likely to have something in common anyway (c/f "the gospels can be made to say anything.") But in the pages to follow in this Appendix

more 'unique' similarities or contrasts will be gathered e.g. mention of specific names or identical sentences and phrases. In discussion of the analysis of *Reality Search* some such points in common have already been noted. Further points again will be jotted down.

In the tables below the notation of i represents a point in gathered from the first paragraph of a pair. The notation ii represents a similar or contrasting point to be found in the second paragraph of the same pair. Recall that in a standard Bible these paragraphs can be pages apart.

MARK

SECTION A LAW IS BASED UPON AUTHORITY

Pair 1

1.	í. i	unity shown between Father and son "if a house is divided against itself"
2.	ii. ii	Spirit descending like a dove mention of the Holy Spirit
3.	iii. iii	"my beloved Son" "who are my mother and my brothers?"
4.	iv. iv	voice from heaven mention of power of Beelzebub (devil)

Pair 2

5.	í. i	Spirit drove (c/f power) Authority to cast out demons (c/f power)
6.	ii. ii	angels ministered (c/f helpers) named disciples (c/f helpers)
7.	iii. iii	Satan tempted Judas betrayed

Pair 3

8.	í. i	left boat got into boat
9.	ii. ii	"make you fishers of men" great multitudes followed (preaching from boat)

Pair 4

10.	í. i	man in synagogue with unclean spirit man in synagogue with withered hand
11.	ii. ii	"teaching with authority not like the scribes" confrontation with Pharisees re authority to cure on Sabbath
12.	iii. iii	unclean spirit talks of "destroy" Pharisees talk of "destroy"

Pair 5.

13.	í. i	those in house serve Jesus and disciples those in house (of God) serve David and followers.
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Pair 6.

14.	í. i	need to pray need to eat
15.	ii. ii	"those who were with him" "those who were with him"

Pair 7

16.	í. i	"that is why I came out" "I came (c/f out) not to call the righteous"
-----	---------	--

Pair 8

17.	í. i	"immediately the leprosy left" (immediately) he rose and followed
-----	---------	--



MARK

SECTION B

ORDER IS BASED UPON A SENSE OF DIRECTION

Pair 1		
18.	í. i	"Some may make a positive response to Jesus. "If anyone wishes to come after me."
19.	ii. ii	c/f reaping harvest 100 fold (like an assessment) c/f when son of man comes (like an assessment)
20.	iii. iii	a seed has to die to yield harvest one has to lose life in order to save it.
21.	iv. iv	"he who has ears" "some here will see kingdom"

.Pair 2		
22.	í. i	Jesus questions disciples "Do you understand?" Jesus questions man "do you see?"
23.	ii. ii	To his own disciples he explained everything helps blind man till he sees clearly all things

Pair 3		
24.	í. i	in boat asleep in storm in boat - forgot bread

25.	ii. ii	"Do you have you no faith?" "you not yet understand?"
26.	iii. iii	"power over storm power over bread

Pair 4

27.	í. i	a man with an unclean spirit came out to meet Jesus Pharisees come forth to meet Jesus
28.	ii. ii	re son of most high God re sign from heaven
29.	iii. iii	Jesus refuses man as company Jesus refuses to give a sign at present

Pair 5

30.	í. i	woman touches Jesus deaf man brought to be touched by Jesus
31.	ii. ii	two stories being told at once two stories being told at once
32.	i. ii	an issue re not telling an issue re not telling

Pair 6

33.	í. i	people laugh at Jesus welcome by a woman who compares herself to a dog
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34.	ii. ii	re cure of girl re cure of girl
35.	iii. iii	people amazed Jesus surprised at woman

Pair 7

36.	í. i	mighty works wrought what comes out defiles of someone (c/f their works)
37.	ii. ii	Reference to relatives (c/f hostility within family esp. in Mark)?

Pair 8

38.	í. i	many coming and going - crowd follows wherever he went there were ailing ones
-----	---------	--



39.	ii. ii	c/f eating c/f eating
40.	iii. iii	c/f unclean hands c/f unclean hands
41.	iv. iv	sheep without a shepherd contradicting commandments with their traditions

.Pair 9

42.	í. i	very short paragraph very short paragraph
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SECTION D (Mark)

THE POWER OF ONE

.Pair 1

43.	í. i	astonished bewilderment
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. Pair 2

44.	í. i	place on the right place on the right
45.	ii. ii	give his life for ransom of many having been crucified

. Pair 3

46.	í. i	(Jesus) - out of Jericho (Joseph of Arithamaea) - out of Council
-----	---------	---

. Pair 4

47.	í. i	Son of David King of Israel
48.	ii. ii	throwing away garment veil of shrine rent in two
48.	iii. iii	followed him followed him

. Pair 5

50.	í. i	found a colt to carry Jesus impress Simon of Cyrene passing by to carry the cross
51.	ii. ii	coming from country coming from country

. Pair 6

52.	í. i	ref to David king of Jews King of Jews
53.	ii. ii	chief priests and scribes all the cohort

54.	iii. iii	barrenness c/f fig tree barrenness' c/f throne scene in praetorium
55.	iv. iv	that they might destroy that they might crucify

. Pair 7

56.	í. i	Jesus refuses to tell Jesus refuses to tell
57.	ii. ii	corner-stone rejected Jesus rejected for Barabbas
58.	iii. iii	fear of crowd fear of crowd
59.	iv. iv	re by whose authority? re by whose authority?
60.	v. v	spiritual heritage "terrorist' heritage

. Pair 8

61.	í. i	that they might catch him in a word sought against Jesus to put him to death
62.	ii. ii	whose image? spit at him and cover his face

. Pair 9

63.	í.	leaving behind
	i	leaving behind

. Pair 10

64.	í.	love neighbour
	i	betrayed approached and kissed him
65.	ii.	discussion re giver
	ii	'discussion' re robber

. Pair 11

66.	í.	c/f temple structure
	i	c/f temple social structure
67.	ii.	short length of paragraph
	ii	short length of paragraph
68.	iii.	structure to finish around 70 AD
	iii	structure to finish around 70 AD

. Pair 12

69.	í.	extra long paragraph
	i	extra long paragraph
70.	iii.	c/f end time
	iii	c/f end time
71.	iv.	"watch ye"
	iv	"watch ye"

.Pair 13		
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72.	í. i	priests to kill Jesus priests to kill Jesus
73.	ii. ii	c/f guile c/f promised silver



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
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. 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

APPENDIX 2

THE ADULT CHILD

As a summing up at the end of the four gospels and Acts it may be an idea to look at one of the key underlying themes. The significance of a phrase, reference or placement is increased when all the texts are considered in relation to each other. The analysis of *Reality Search* is of help here.

There is one theme in particular that permeates the gospels. To this day it remains an enigma. To explore this theme, a place to start may be at the end of the gospels, in one of the details that would tend to be glossed over.

In John's Section E there are twelve characteristics suggested for the wider society in which Christianity exists. Number nine of these relates to the body of Jesus and his special presence within the nucleus of people - a 'social organism' who continue to care for his presence.

Number nine paragraph describes how a disciple, Joseph of Arimathea asks for the body of Jesus. Then together with Nicodemus, a Jewish leader who used to come to Jesus at night, the body is prepared for burial. The two of these disciples form a support group for the physical body of Jesus. One may recall that Nicodemus

was told at the start of John's gospel he needed to be re-born by water and the Holy Spirit in order to enter the kingdom of heaven. At one point in this gospel Nicodemus speaks up on behalf of Jesus against his Jewish peers. At the end of the gospel he emerges from a situation of fear and shows his loyalty. It appears that he has been "re-born" and qualifies as being what the gospels appear to put forward as the "adult child". How so? Throughout the gospels there is an on-going debate amongst the disciples as to who is the greatest. Jesus puts a child before them and says "Unless you become as little children you shall not enter the Kingdom of Heaven." So for the disciples to become "like children" they need to be like an "adult child". Or, as Jesus put it to Nicodemus they need to be 're-born'.

In the "water circle" (c/f *Reality Search*) in which John pairs images of water, the teaching that is given to Nicodemus about being "re-born" with water and the Holy Spirit is matched with the water and blood which comes from the side of Jesus when he is on the cross. It is at this point Jesus is being "re-born" to a life beyond this one. Traditionally in the gospel this is seen as the birth of the church.

A few questions.

1. What sort of a childhood did Jesus himself have?

Matthew first introduces Jesus as a child who is born into Judaism and is a descendant of King David. Jesus

is raised within a society which is based upon law and is subjected to persecutions. In Luke's gospel Jesus is also introduced as a child. But the child that Luke presents is situated on the world stage. He is a descendant of Adam, first person of the human race. His family register themselves in response to an order of the Roman Emperor and the family functions against a background of apparent peace.

In these two gospels Jesus is initiated into a society which is based upon law and into a society which is based upon order. He can move between them. He comes from both. The follower of Jesus is challenged to exercise the same sort of flexibility.

2. Does discipleship automatically mean being 'like a child'?

It appears that being 'like a child' and being a disciple are not the same. Otherwise why would Jesus put the challenge of becoming like a child before his disciples? How close were they to this description? The gospels present Jesus dealing with children and the disciples react against their touching him. But Jesus folds the children within his arms (c/f Mark), prays over them (c/f Matthew) and touches them (c/f Luke). In all cases the disciples complain and try to chase them away. Again Jesus points to the children as a 'prototype', c/f "Suffer the children to come to me for the kingdom of heaven is of such."

3. Is being an adult child easy or even possible?

Like so much else in the gospels there is a contradiction in terms here - as with trying to bring together two societies from different and arguably conflicting bases. In Christianity there are other contradictions such as a person who is both creator and created. In Mark's Section C on the Child he remarks that it is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of Heaven. He goes on to qualify this statement with "all things are possible with God." However the image of trying to fit something through the eye of a needle continues. People tend to go left or right and belong to one or other of two major social types. Fitting through the "eye" of a middle course is not easy. A society based upon law does not merge into a society based upon order as with $A + B = C$. Rather, there remains a hybrid form with $A + B = A + B$. So how to pass through the middle of both?

It appears that 'the child' can in fact find a way into both societies. As such an 'adult child' can belong to both these types of societies. On the other hand it seems both types of societies are nervous of this 'adult child'. This is partly because the criticisms made by an 'adult child' come from either group. The 'adult child' is not easily dismissed as an outsider or a 'bigot'. On the other hand they can be rejected (or ignored) by both sides. In the case of Jesus it was both sides of his society (Jewish and Greco-Roman) that put him to death.

4. Who does Jesus consider has "made the grade."?

In John, it appears that the disciples themselves finally

make the grade of being 'adult children'. After the traitor Judas leaves the group at the last supper, Jesus then addresses his disciples as "teknov" that is, children. This word is distinct from another Greek word for child which can also mean a slave. In John's gospel Jesus goes on to initiate these 'children' into a "social organism" which will continue on his presence through their celebration of the Eucharistic meal "in memory" of him. So the sense of "touching" Jesus in relation to the 'adult child' and the person of Jesus is continued

What about the Kingdom/Justice figure(s) that Luke presents in his gospels? How do they compare with the 'adult child'? They stand up for rights against the social pressures of "the loud voice" (c/f over culture). Some of Luke's presentations of such a figure are that of Jesus himself. Yet some of these figures are also symbolic rather than historical. Overall it seems after a point has been made by or about them in a certain context, they merge in with the on-going story, arguably in the cosmic sense. So there does not appear to be a specific, historical connection between these figures and 'the child'. In Luke's presentation of them they primarily come from what *Reality Search* describes as the society of Order, rather than being independent of this. Like the children, they live justly. But the "children" mean more than this.

Touching

Does Jesus single out specific individuals in the gospels as having 'made the grade' of being an 'adult child.' In

the case of Nicodemus this would appear to be the case. But Nicodemus is a fairly minor player in relation to the whole story. On the other hand he does provide some clues about the indicators of an 'adult child'. Besides being associated with the theme of 're-birth' Nicodemus is also associated with an apparent theme of touching the person of Jesus. It appears the theme of "touching" plays a part in distinguishing the "who's who" of the gospels.

Who else besides the minor player Nicodemus is connected with the theme of touching? Children touched Jesus and he embraced them - to the annoyance of the disciples. There is the story of a woman who had been bent over with a physical problem (menstruation) for eighteen years. She touched his cloak. In this case the disciples wanted to ignore her but Jesus responded and called her "daughter" despite the imbalance in their ages. At the same time the disciples themselves are called "teknon" or children at his last supper when they themselves 'touch' Jesus through their celebration of the Eucharistic meal. Jesus is also 'touched' at this meal by the 'beloved disciple', but to come to this 'special' disciple later.

It appears there is some connection here between child, identity and touch. Who else touches Jesus?

A surprise 'adult child' - the Ointment Woman

In Judaism, people hearkened back to Abraham, Moses and the prophets. In the Greek philosophy of Plato the

greatest 'type' is the "philosopher ruler" surrounded by his elite. But neither of these Old Testament or Greek 'types' meet the full expectations of Jesus.

By the end of Mark's Section A it appears Jesus is isolated from most of his own extended blood family. During his public ministry his disciples constantly let him down. His disappointment in them is highlighted at the end of Luke's gospel when Jesus looks at Peter in the very act of Peter denying that he knows Jesus. What about the justice figure? As stated they tend to merge into the background.

So who does Jesus deliberately identify with? He calls himself 'the son of man' that is, an 'adult child.' Are there individuals who share this identity?

The analysis of *Reality Search* sheds some light upon this. In Mark's Section D there is a concentric circle of paragraphs with a range of responses to the person of Jesus. In the middle of the circle is the "ointment woman". She is "touching" Jesus by anointing his head. There are at least five points of significance about this brief encounter that have bearing on the gospels as a whole.

1. This woman is anointing Jesus for his burial and 're-birth', in a way which echoes the anointing of a king such as David.
2. Jesus defends her action and says her gesture will be re-told 'in memory of her'. There is an echo here of the key words used at a Eucharistic meal. So

there is an identification here between Jesus and the woman. Nowhere else does he talk about a specific person being remembered.

3. Her action and Jesus' defence of her was obviously significant as far as the disciples were concerned. Judas went out after this in order to betray Jesus. For him it was apparently 'the last straw.' - the last straw about what?

4. In other responses to Jesus in Mark's Section D there is some degree of self-interest. But the woman here is totally involved in her concern for his whole person. Her action is one of initiative - something which is unexpected and creative. It is beyond concerns of the law (and her own implied reputation for breaching it c/f Luke) and beyond the concerns of order and inequity (c/f the poor).

5. The other gospels appear to pick up on Mark's focus on the 'ointment woman' as a model of a Christian 'type'.

In **Matthew** (*Internalise the Law*) the story is repeated. Again this is in the house of Simon the leper. But it is not just "some"(as in Mark) who complain about the woman touching Jesus. Rather it is "the disciples". It is then that one of them, Judas, goes off to betray Jesus. In Matthew therefore the betrayal by Judas comes from the context of the group. Who is this woman to cause such a rift? What is the significance of the betrayal here as Matthew presents it?

As a writer Matthew shows the great value and potential etc. of a society that is bound together by the sense of natural law/ family/ tribe etc. A key advantage of this type of society is the loyalty that people have to one another. An apparent pitfall of this society is its tendency to be narrow with a failure to accept outsiders. In Matthew's own life c/f the gospel he himself had been a tax collector - perhaps deliberately so because he realised the value of a secular state. But he was ostracised for this.. Here, in his account of the ointment woman, he presents a classic example of a law-based group refusing to accept an outsider. Because they do this, the scene is set for their failure in the most outstanding and best quality of their kind of society, that is, loyalty. One of the group breaks away in order to go and betray the leader. Loyalty, which holds this society together, is destroyed.

How does **Luke** treat this story of what the structure of Mark's Section D puts forward as a 'model type' for the Christian? In his account of the anointing there is no mention about Simon the host being a leper. Rather Simon is presented as a Pharisee and as a householder. Luke's gospel is mainly dealing with an urban community as found throughout the Roman Empire. Householders here have status, especially for Luke's community because the church communities met in people's houses. In Luke's presentation of the ointment woman the story is in a paired paragraph. The matching paragraph is about Simon Peter (the apostle) at home with his mother-in-law. Even the disciples had houses and families! Luke recalls the woman's

anointing of Jesus happens in Bethany. But apparently the woman comes from the city (c/f nearby Jerusalem). In Luke's account it is Simon who objects to the presence and touch of the ointment woman. Simon is thinking "If he (Jesus) knew who it was who was touching him he would not allow it." His aversion here is connected with the woman being "unclean". In this case there is no mention of the disciples or Judas.

There is a situation of irony here. Simon who is recoiling at the thought of the touch of a woman with a bad reputation, has himself been a leper (c/f Mark and Matthew's account). He has been a leper and unclean and infectious in what was one of the worst senses of the word. What is Luke pointing out as the significance of this? Simon typifies much of the Greco Roman culture - even if he is a Pharisee. He is a householder in an urban setting. What holds the order of such a society together? It is rationalism. But there is also a tendency to forget the past. Apparently this Simon in the story forgets his own past as a leper. He rationalises that the touch of a woman of ill-repute is worse than what his own touch as a leper has been. Jesus reminds Simon that the woman is forgiven her sins. Simon in the story and Simon Peter, leader of the church are told the power of Jesus' forgiveness is greater than any social barriers.

In terms of the two mentions of the ointment woman in Matthew and Luke, failure to accept the ointment woman shows a failure in loyalty, the mainstay of the law community and failure in rationalism, the mainstay

of the urban community of order.

The story of the ointment woman is also presented in the gospel of John. Here John makes a special mention of who she is. But tradition appears to conflict with John's claim. Before looking more closely at this conflict consider Luke's second book - *The Acts of the Apostles* (c/f *Launch the Society*).

Was Paul an Adult Child?

Is the theme of the adult child or the Christian "type" carried on into *Acts*?

Here Luke presents someone identified with Jesus but apparently at the other end of the social spectrum as compared with a sinner woman from the city..

Much of the book of *Acts* is dominated by the figure of Paul. Paul would have to be esteemed by the Jews. He was born a Jew and had studied Scripture at the feet of Gamaliel the great scholar of the day. As a Pharisee he has been meticulously observant of the Jewish law. The priests had given him letters to go to Damascus to arrest the Christians there.

After Paul's conversion it appears the Jews at first welcomed him into their synagogues. In time things soured. But even if the Jews did not like him they still respected him.

At the same time Paul was born a Roman citizen. As a citizen even the commanders of the Roman army

envied his rights. One of them for instance noted how he had personally paid a small fortune to acquire Roman citizenship while Paul had been born into it. In his adventures Paul's status as a Roman citizen constantly helped him out of trouble. Also, even secular rulers respected his reputation for great learning and his skills in oratory.

In *Acts* it is shown that the 'Christian' or the "type" that Jesus identifies with, covers the full spectrum of both the Jewish and Gentile societies. But the Christian does not fully identify with either.

Naming the Ointment Woman

As mentioned, John, like the other three gospels has the story of the ointment woman. Unlike the other gospels however John names her. And, she is not Mary Magdalen.

Over the centuries tradition has associated this ointment woman with Mary Magdalen. How is such a connection made? Luke pictures the woman as publicly weeping for her public sins. Shortly after this he mentions the Magdalen and her history of having had "seven devils". So the two characters have tended to merge even though Luke does not actually say they are the same person.

There are problems with this traditional connection. For a start John goes out of his way to contradict it. Also it appears that the connection is contradicted in

accounts of both Matthew and Mark. How so?

In Matthew the ointment woman seriously riles the disciples. They all complain so much that a betrayal of Jesus is triggered. Would the Magdalen have caused such a rift? Luke presents her as someone who was travelling with the disciples along with many others. Like the others she was helping to pay for their expenses. She is identified with the wider circle of disciples rather than being an outsider to them. Mark's account presents Mary Magdalen as part of the wider group of disciples. If anything, the Magdalen in Mark is a "type" for discipleship rather than the 'type' of an adult-child. In Mark, in contrast to the ointment woman, Mary Magdalen is so afraid that she, together with her friends, run away from the empty tomb. She and the friends fail to report back to the disciples as the angel has asked them. It is on that note that Mark's gospel in the older editions, ends.

The structure of Mark's Section D which highlights the action of the woman and the confrontation and betrayal that this action triggers, suggests that this woman is more than a total stranger coming in off the street.

John in fact identifies this woman as Mary the sister of Lazarus and Martha. John says that Jesus loved Martha and her sister and Lazarus. With such a blank statement the writer is claiming that the connection between Jesus and these three family members went deep. When Lazarus died Jesus wept. The comment was made "See how he loved him." There are echoes here of the love

that existed between David (Old Testament) and Jonathan the son of King Saul.

From what John says it appears that Lazarus was in fact Jesus' best friend. This would fit in with the fact that it is Lazarus that Jesus raises from the dead. Their bond of friendship reaches beyond the grave and Jesus calls Lazarus back into life. There is the theme of re-birth being enacted here and this fits in with the theme of the "adult child" as shown in the story of Nicodemus. It also fits with a theme that John further develops of the sense of a "social organism" that extends beyond death.

The disciple John, brother of James

If Lazarus was the beloved disciple what about John the disciple? Tradition usually claims that it is John, one of the twelve disciples who is the beloved disciple. This would partly be because the writer of John's gospel claims at the end of his text that it is himself, the writer, that is the beloved disciple. Since the gospel is called "John" it is assumed that the writer of this gospel is John, one of the twelve.

But was this the case? For a start what do the gospels actually say about John the disciple? How 'special' was he?

In terms of disciples Mark says there is Simon Peter and his brother Andrew. There is James and his brother John. About four times in Mark's gospel Simon Peter's brother Andrew is mentioned along with Peter, James and John. At the time when Jesus chooses his inner

circle of twelve disciples the order of these names is adjusted. There is Simon Peter, then James and John and fourthly there is Andrew. It appears that there was a hierarchy of responsibility within the twelve, at least for the top few people. John was included on some occasions because he was 'number three'. Andrew is mentioned at times because he was 'number four'. As a parallel to this the *Acts of the Apostles* shows how James asserted his authority as 'number two' in relation to the observance of law.

In summary, John is included on special occasions. But there is no mention that he is singled out as Jesus' beloved disciple, that is, as Jesus' best friend, and as someone that Jesus would consider to be an "adult child". Indeed John the disciple was nicknamed one of the 'sons of thunder'. At one point his mother asks they be assured of places of importance and all protest.

Tradition suggests that John may have been younger than James and the rest of the disciples. He lived long enough to write the gospel of John. But there could have been another disciple called John. It could have been someone who was re-named John, after a dramatic event - such as being raised from the dead. Even till the present time there is a custom of "naming" someone in the re-birthing ritual of baptism.

What if the gospel writer John, was the returned to life Lazarus? Such a claim used to be made by Professor Bowman of Melbourne University. Can a background

story be constructed to support such a claim?

**Lazarus - Beloved disciple,
writer of John's gospel, 'adult child'**

Three things which help to support the claim that Lazarus could be the beloved disciple, writer of John's gospel and 'adult child'.

1. the gospel structure as set out in *Reality Search*
2. the Qumrum scrolls found in the mid 1900's
3. the claim of visionary St Catherine Emerich that Jesus belonged to the sect of Essenes (c/f Qumran).

To start with consider the second point here. Tradition was ignorant of the existence of the Qumrum scrolls found in the mid C20th. But they show that a monastic community was functioning at the time of Jesus. The people there lived a refined extension of the law, especially the 5th, 6th and the commandments (c/f Catholic Tradition).

In a monastic setting people developed a lifestyle to help to prevent them from breaking these commandments. They blended their self-determination with that of the group and so were less likely to kill others (c/f "Thou shalt not kill".) They were celibate and so less likely to commit adultery (c/f "Thou shalt not commit adultery"). They stripped themselves of personal possessions and so were less likely to steal (c/f

Thou shalt not steal.) Some evidence has been found (e.g. a handful of female skeletons at Qumran) that suggests there was also a "third order" of people who may have married but who practised periods of celibacy.

Membership of the Essene sect could cut across social barriers for example between a priestly family living near Jerusalem, and a middle class family living at Nazareth. Contact between such families could have become regular when people from outlying districts came to Jerusalem for festivals which could go on for about a week. Visitors could stay in outlying villages. Also, priestly families would not necessarily live in Jerusalem but in outlying villages as well. A priestly family could provide accommodation to people on a regular basis for example in Roman style houses where rooms etc faced a central court. The children of such families could in fact grow up together. In the case of a possible connection between the family of Jesus and the family of Lazarus they could consider each other's family as an extension of their own. A long-term bond from childhood could have formed between Jesus and Lazarus and they could have shared in their education. They could have formulated together some of the ideas being presented in the gospels. For Jesus, Martha would have been like a bossy older sister and Mary like a kid sister. Both Luke and John describe this sort of dynamic.

A family connection with Bethany, the village of Lazarus, and the family of Jesus is suggested in John's

gospel when it is mentioned that it is there that John the Baptist, cousin of Jesus, is preaching. Then Jesus comes along and the Baptist points him out.

Perhaps a reason why tradition has been loath to accept Lazarus as the beloved disciple has been because of an apparent distance between their homes. But against an Essene background a long-term friendship and kindred ideas between them was in fact possible.

What about other mentions of the beloved disciple? The beloved disciple attends the last supper in John's gospel. As they recline, he lies back on the chest of Jesus to ask a question about who is to betray him. The name of the disciple doing this is not given. But it does not necessarily mean that this disciple is one of the chosen twelve. In John's picture of the crucifixion he says at the foot of the cross stood Mary his mother, the beloved disciple and Mary Magdalen. (Note that the latter two are distinguished as separate people.) Jesus places Mary his mother into the care of the beloved disciple who from that day took her into his own home. If Lazarus was the beloved disciple then he would have taken Mary back to Bethany with him that evening. Mary, mother of Jesus would have been traumatised and in need of close personal support. Could one of the 12 apostles have provided this? Early in *Acts* people are told the apostles are too busy preaching to serve at tables and provide administration. Lazarus was not an apostle. As already suggested Mary would have been familiar with his home and the family that lived there.

Did Jesus consider the home of Lazarus to be like a second home for himself? The structure put forward in *Reality Search* suggests that this is the case. In one of the paragraph pairs in the gospel of John the first paragraph talks of everyone going to his own home. The second paragraph of this pair places Jesus in Bethany. Are there other clues about Bethany being the second home of Jesus? In Luke's gospel, he punctuates the end of each of his Sections (c/f *Reality Search*) with an orientation of direction towards Jerusalem and its temple. But at the very end of the gospel, at the Ascension when Jesus returns to heaven, he in fact goes to Bethany in order to make his final good-byes. As stated John says the beloved disciple took Mary the mother of Jesus to his home. If this was Lazarus he would have taken her to Bethany. In Mark's gospel, Section B (c/f *Reality Search*) points out the importance of a "responsive heart". It appears that in Luke's gospel Jesus makes a final journey to where his heart is - the home of his mother, his best friend and his adopted family.

Did Lazarus, re-named John, write the fourth gospel? Professor Bowman pointed out that there is a familiarity to be found in the gospel with the cycle of Jewish festivals. Someone from a priestly family would be in a better position to write this. In Luke "the other disciple" can arrange for Simon Peter to be brought into the High Priest's inner court. Obviously he was a public figure with connections to the priests. Also, someone who had been "re-born" may have been strong enough to live decades after other disciples had gone - until the end of

the century. People would be wondering if he would ever die.

Mary, sister of Lazarus and the Ointment Woman

Tradition has had trouble in matching Mary, the sister of Lazarus with the ointment woman of the first three gospels. John makes a point in his gospel of saying the two women are the same person. In John a detailed picture of her anointing of Jesus is given. Mary comes into the meal where her brother is seated and where her sister Martha is serving. She empties the expensive ointment over the feet of Jesus and wipes them with her hair. But how does she fit in with the ointment woman in Luke who is a reputed sinner from the city? Also, Simon the Pharisee in Bethany does not appear to see a prior connection between Jesus and the woman "If he knew who it is who is touching him." But this though is prefaced with "If this man were the prophet." That is, Simon would expect that if Jesus were "the prophet" he would have had a much sterner view of the choice(s) that this woman had made.

c/f Woman taken in adultery

Perhaps John, who (according to some scholars) added in the story about a woman taken in adultery, attempts to give a background story connection. Or at least a background re the type of society that existed at the time. This story has some echo with the story in the Old Testament about Susannah. Briefly, Susannah was accused of adultery by two elders who themselves had

tried to coerce her in having sexual relations with them. However as a 'daughter of Judah' she stood up to them. So they accused her of adultery with someone. She was about to be stoned when Daniel, a young boy, called out in protest. He asked for the two elders to be separated. Then he asked which tree they saw Susannah and her lover under. Their answers conflicted and Susannah was saved.

In John's story about the woman taken in adultery, there is a matching paragraph. This includes the verse "Fear not daughter of Sion". There are parallels suggested here. On the one hand the woman taken in adultery was told to "sin no more". But her "sin" may not have been as serious as her accusers were trying to make out. Similarly the ointment woman in Luke's gospel may not have been such a serious sinner. Rather she was accused as such. Consider. At the time of Jesus, liaison between a Jewish woman and a non-Jew would have caused a scandal, especially if she was from a priestly family. Why? A Jewish woman has a Jewish daughter. If she is married to an outsider then identity is compromised. On the other hand, in terms of a person's right to self-determination, does a woman not have the right to choose her own life partner? In the case of the woman caught in adultery, if such a liaison was part of her background then her 'sin' could have largely been the damage she had caused to her immediate and extended family. Was Mary, sister of Lazarus the woman taken in adultery in a situation like this? John's gospel says the Jewish leadership was considering killing Lazarus as well as Jesus because of

people coming to see him. There could have further reason for this because of the family situation of Lazarus.

Perhaps amongst the disciples, what added to the general distaste about Mary sister of Lazarus, was that she was so human. Perhaps, historically, there was a degree of jealousy amongst the disciples and others because of the closeness of Jesus to this family. They objected that the members of this family should be put before them as a 'Christian type'.

Why Mary, sister of Lazarus, as an adult child?

One could wonder why Mark would structure his Section D (c/f *Reality Search*) so that the sister of Lazarus is presented as 'the Christian type' instead of Lazarus the beloved disciple?

One explanation for this is that Mark deliberately "feminised" his Christian type because Matthew and Luke present a "feminised" version of the societies of law and order.

Matthew's Section D (c/f *Reality Search*) presents an environment of internalised law. It starts with the figure of Wisdom who Matthew says is known by her actions. The description to follow is arguably a feminisation of the environment of a law-based society. One recalls the household of the Perfect Wife as read at the evening meal of the Jewish Sabbath. So internalisation of law and the feminisation of law are

inter-connected.

In a similar way Luke argues about the importance of an Order-based society having a sense of direction. His Section C (c/f *Reality Search*) presents an outline of improving democracy. There are parallels here between the description of Luke's 'improved democracy' and the society that sociologists (e.g. Tonnies) describe as a "gemeinschaft" community. This is a feminised version of the "gesellschaft" society that characterises the society of the hard and fast modern urban business world.

In a similar way it is fitting that Mark should present 'the Christian type' in the form of a woman. There are parallels here with a verse from the Taoist *Tao Te Ching* that is "Know the male but keep to the role of the female."

Listening to 'the Word'

Mary has another 'qualification' for Mark's use of her to personify the Christian prototype. Luke tells how she is listening to the word of Jesus. Martha complains but Jesus says she has chosen the better part and it will not be taken from her.

This seems a fairly straightforward domestic situation. But it follows on and leads further into Luke's carefully developed theology on 'the word'. To some extent the basis for this can actually be traced back to Aristotle. His position contrasted with that of Plato his teacher because Plato looked backwards to the pure truth of an

idea. He saw its translation into reality and matter as an impure expression of the original. But Aristotle viewed things in terms of their potential growth. An egg for example could contain either a chicken or a snake.

The image of the egg is introduced by Luke in the context of a father giving his child a scorpion (c/f snake) or an egg. Luke develops the idea of potential life further in the parable of the 'seed' which is likened to the word of God and which can fall into poor ground or good ground. (this comes after Luke's story of the ointment woman). Luke develops the theology of 'the word' in *Acts* and it takes on a life of its own in descriptions of proclaiming the word. Yet the Word continues its connection with something that lives within a person. Thus when someone is about to proclaim the word they "open up their mouth" in order to do so. There are further images again to develop the idea of 'the word' as something that lives within a person and can live within the group.

The one thing that distinguishes Mary, sister of Lazarus, from others is that she carefully listens to the word of Jesus. Shortly after Luke's story of the ointment woman he tells the parable of the sower and the seed. Another person who also listens carefully and reflects upon "these things" relating to Jesus is Mary his mother. Mary, sister of Lazarus is presented as doing what every Christian is challenged to do - that is, receive and respond to the "Word" and grow in understanding of the Word.

The Background of Sacrifice

One could still wonder whether these historical factors would be sufficient for Mark to select out Mary sister of Lazarus as the 'Christian prototype' in his Section D. Consider. One could wonder to what extent this Mary anticipated her lavish anointing of Jesus with expensive ointment would result in a confrontation between Jesus and his disciples? The confrontation triggered the betrayal of Jesus. Jesus acknowledged that her action was a signal to him that his final time has come.

Did this Mary think that Jesus needed to die soon, before his enemies began to pick off his key followers such as Lazarus? This was a likelihood. In the relatively near future King Herod was to have James killed. He then tried to execute Peter. Mark's Section D shows in his first and last paragraphs that people were afraid. The danger of being killed was quite real.

On another level the accounts of the anointing show that Mary in her own life had decided to make a sacrifice. Her demonstration of this and the forgiveness given to her for doing so also signalled that the time had come for the sacrifice of Jesus as well.



APPENDIX 3

A Short Cut to the 'adult child'?

The fourth gospel deals with friction between Gentile Christians who are challenged to have more faith in authority, and Jewish Christians, who are challenged to be more flexible. Both groups are challenged to continue in an uneasy but creative tension into the future.

Where does this leave the 'adult child'? John implies that the disciples 'graduate' to being 'children' by the time of the Eucharistic supper and just before the crucifixion of Jesus. They become part of a "social organism" in which the presence of Jesus lives on. To the present day people can make a transition into this "social organism" when they are re-born by water (and the Holy Spirit) at baptism. This 'social organism' extends beyond the present life to people who have passed beyond it. Traditionally this "social organism" has been called the Mystical Body of Christ. Paul explains it to some extent in 1 Corinthians when he talks about a 'spiritual body'.

Is that the 'last word' on how 'the adult child' continues? Or is there a 'way' by which this identity can be intensified? Mark's Section C throws out a

challenge to all of the followers of Jesus to be 'like children'. In this Section a man comes forward asking for guidance. Jesus recalls the Commandments "do not kill" "do not commit adultery" "do not steal" (Note numbers 5,6 and 7 are mentioned first.) The man wants to do more. He is invited to follow 'the way of Jesus'. But he cannot let go of his material possessions etc. It appears in Mark's Section C that people in general are invited to follow along the way of 'childhood' There is also a specific call to specific people to take up this challenge. Some heed the call. Some do not.

The Background of Qumran

There is an important point to note in Jesus' invitation about reaching 'beyond' the observance of commandments. This was not an innovation into his historical situation. On the one hand the prophets of the Old Testament led lifestyles similar to what Jesus is talking about in Section C. But there were centuries between different prophets. Also mention of "bands of prophets" in the Bible is sketchy. Mark's Section C on the other hand appears to be based upon a more formulated idea of what this lifestyle entails.

Historically at the time of Jesus there was a sect of Essenes who had a formulated lifestyle with close parallels to what Jesus is outlining in Mark. In fact given the relevance of the sect's lifestyle one would wonder why the gospel writers do not mention the Essenes. There is something of a "white line" in this omission - like something of a white line that occurs in poetry. That is, there is something very relevant and special to the subject at hand. But it is

deliberately omitted.

One reason for omission of mentioning the Essenes in the gospels is that despite the comparisons between their lifestyle and that of Jesus there were also distinct differences. It seems it was easier for the writers to omit reference to the Essenes altogether rather than try to explain the connection here.

But the fact that the Essenes did exist cannot be ignored. The Essenes were part of the sociological background of both Jesus and his listeners. They would have had some sort of influence. The omission of reference to them can in itself suggest they did in fact influence Jesus' teaching - indeed the very heart of his teaching. They also influenced the "solution" that the early church came up with about Gentile converts observing Jewish law.

Three Commandments

Are there clues about the influence of the Essenes? Consider those who lived a monastic lifestyle and fellow travellers connected with them. The 'monks' at Qumran forfeited their self-determination to that of the group. They practised celibacy and had no possessions.

As already demonstrated these bases for lifestyle link in with commandments five, six and seven. In the Essene practice of monastic life, these three social commandments were focussed upon. And, at the same time there was a "raising of the bar" in their practice.

In the wider picture of Judaism in the C1st what was going

on here? On the one hand the Pharisees were apparently extending external laws and stressing these more and more. On the other hand the Essenes were focussing upon three key commandments and developing a lifestyle that pushed the observance of them higher and higher.

To what extent are there echoes between Qumran and Mark's Section C? In the C20th a visionary Catherine Emerich, now a canonised saint, claimed that the family of Jesus belonged to the sect of Essenes. A book about her visions may seem detailed and far-fetched. (at least one novice mistress banned it) But Emerich got one point right. She was talking about the existence of Essenes before the discovery and study of scrolls at Qumran and before virtually anyone else had heard about them.

A Mimisation of Law

Where does a focus on the mimisation of law and a raising of the bar on three key social commandments come in? The combination of the time/place societies and their perspectives would not have been possible if Judaism in its full form had been retained by the early church. For a start non-Jewish converts would not undergo the dangerous ritual of adult circumcision. But for the Jews this operation was crucial. How could Christianity be based upon the crux of Judaism without it? Dietary laws were another key problem. Jews were not allowed to enter the houses of Gentiles or eat there. They barely tolerated Gentiles entering their synagogues.

The dilemma about knitting together the two groups of Jewish Christians and Gentile Christians continued. In the

book of *Acts* Luke refers to it as a basic problem. In his letter to the Galatians he talks about the conflict it caused between himself and Peter. On the other hand historically, something happened about the conflict. It simply did not die out.

At the end of Section C in *Acts* the apostle James and the church elders claim that they have a solution to this problem. They say converts are to: abstain from sacrifice offered to idols. They are to abstain from blood, from fornication and from strangling. What do these abbreviated rules mean? At a surface level it is hard to see how such concessions, which appear to be about dietary laws, can enable two disparate life views to be brought together. Luke the writer of *Acts*, has promised his reader at the start of his two books, that he would observe the disciplines of historical accuracy. One can only surmise (as stated earlier in *Reality Search*) that there was a "coding" about the so-called dietary laws.

One wonders if the 'coding' of social commandments in *Acts* is mentioned in places such as the Old Testament as well. Consider references along these lines.

a. Isaiah 33 talks of someone who "despises the gain of oppression" (versus stealing), "shuts his eyes from looking upon evil" (versus adultery) and "stops his ears from hearing of bloodshed - who shakes his hand lest they hold a bribe" (versus killing and destroying the self-determination of others).

b. Mark's Section C is actually "raising the bar" of observance as well. Jesus challenges the man who

approaches him to:

- give up his self-determination for a following of himself and his mission (c/f do not kill),
- give up the possibility of family life (c/f do not commit adultery),
- give up fields and possessions (c/f do not steal).

After this Peter, on behalf of the other disciples, states they have already adopted this sort of commitment. Jesus then addresses them as "children".

c. The Prologue of John talks of the "Word" (that is Jesus) as being "born... not of blood , nor of flesh, nor of the will of man"

d. In the summary rules in *Acts* the leadership and members of the church presented the three commandments about killing, adultery and stealing in a way that was stricter than what was required in Jewish law. Besides killing, blood sports are also condemned. Besides adultery, fornication is also condemned. Besides stealing, unfair business practices are also condemned.

Because these commandments are so pivotal, an extra stress upon them within Christianity would bring about three key things.

1. The church community could retain its moral heritage from Judaism.

2. The recommended observance would actually provide a higher moral bench mark than that of Judaic law. In this sense there would be a fulfillment of Jewish law.
3. The paring down of other laws would enable the church to move with flexibility and take the sense of a moral God and lifestyle into the wider, Gentile world.

Matthew and John

To what extent is a "pushing beyond" these three key commandments to be found in the gospels to follow Mark?

Consider Matthew. If Qumran and the Essenes provide an alternative to the over-stress on external law as practised by Pharisees, are criticisms of them in Matthew on the lines of what would fit in with an Essene critique? At the start of Matthew's Section E "Avoid Over-stress on External Law" Matthew begins by criticising the Pharisees for their divorce laws. Jesus states that the bond of marriage is indissoluble and re-marriage entails adultery. Matthew then refers to people who make themselves eunuchs for the sake of the Kingdom. This appears to be a practice that dates back to before the ministry of Jesus. In the next paragraph of Matthew Jesus goes on to say the Kingdom of heaven consists of children such as those who are climbing over him. Because of the placement of this paragraph those mentioned in the previous paragraph are also associated with children.

What about Luke's gospel and the book of *Acts*? In the lifetime of Jesus and afterwards some of the Essenes may have converted to Christianity. Indeed some of the twelve

chosen disciples could have had connections with them - hence the understanding of law as promulgated by James at the end of Section C in *Acts*. (And, James' reputation for having knees like camels because of his constant praying on the stone ground of the Temple) In Section D of *Acts* there are some people making a vow at the Temple and James and the elders ask Paul, who already had a vow, to attend the Temple with them.

Given the possibility of a Qumran background, it appears that the vow taken in the temple was likely to be associated with a "homing in" on the three key social commandments re killing, adultery and stealing. The vow could re-interpret these into a commitment of "pushing up the bar" and following a lifestyle with parallels to Qumran

When *Acts* mentions Paul's vow he is immersed in mission as were those who accompanied Jesus in Mark's Section C. Is there a connection between the somewhat itinerant lifestyle of someone on mission and the taking on of a specific lifestyle and vow as did Paul? Did Jesus see a connection here? In fact was it in relation to a mission of proclamation that Christianity differed from the position of Essenes?

Did this difference reach back to John the Baptist who came from the desert (and the Essenes?) in order to proclaim a message of repentance. It appears Jesus shared a similar view to that of the Baptist. If the family of Jesus was Essene he obviously left them at some stage and for some reason(s). It is likely such a move would have caused the family hostility reflected in the gospels.

What about the gospel of John? Historically, by the time of John the monastery of Qumran was probably destroyed and the readers of his gospel would not readily make a connection with the Essenes. Nor would they be thinking of using the monks there as a model. The destruction of the Essenes would be associated with closure to the outside world which was connected to the destruction of the Temple system as well. It seems that in John's gospel a major focus re the 'adult child' is Jesus' adopted family at Bethany. C/f *Reality Search* Mary the mother of Jesus was adopted into this family as well.

What about Mary, sister of Lazarus?

Mary, sister of Lazarus, is put forward in Mark's Section D as a prototype of Christianity (c/f the analysis of *Reality Search*). There no indication however that she has vows! On the contrary. On the other hand Luke puts forward Paul as a prototype of the Christian "adult child" and Paul does have a vow.

The gospels present this Mary as the "typical" Christian who despite her frailty hears and responds to the word of God. What characterises her position is that of sacrifice. Jesus himself refers to this in his statement that her action would be retold "in memory of her." Indeed overall, if a society of law and a society of order are to co-exist, people in both groups have to sacrifice things which in themselves are very good! Being an 'adult child' involves sacrifice.

Wisdom Has Built Herself a House

The start of Section D in *Acts* talks about the taking of a vow. This was eventually developed in the church as taking the three vows of Religious Life and it continues on to the present day. The vows cover Poverty (c/f stealing), Chastity (c/f adultery) and Obedience (c/f destroying the life and self-determination of others).

How do these vows fit into Christianity and the Catholic Church at the present time?

Recall that in Section D of Matthew's gospel about the Environment of Internalised Law, the first paragraph includes the comment "Wisdom is known by her Actions". The paragraphs then provide an outline of qualities to be found in this type of environment.

Over the centuries those who are been "called" and who attempt a closer following of Jesus in mission have attempted first of all, to build an environment of internalised law. In the first centuries monks fled the decadence of the cities to create such an environment in their hermitages. Their network of dwellings constantly provided St Athanasius with refuge when he was fighting with church authorities. He was trying to assert that Jesus is of the same nature as both God and man. Jesus was not simply similar to God. Eventually with the help of the first hermit Religious, Atahansius won through.

Later on, hermits came together into monasteries for corporate prayer and good works. Then for centuries they kept learning alive, through their copying of manuscripts.

Around their monasteries they educated people in literacy and farming practices. At one time Religious set up huge farming communities because so many people were starving. Over the Middle Ages the Irish monks moved to Europe in groups of about twelve. Here they set up centers where people could be educated and where travellers could be fed and housed. These monastic networks provided basic routes of communication for the church and the Holy Roman Empire. In the C19th religious institutes sprang up to provide health, welfare and education in a way that was not provided by the state. It was the Irish based congregations that set up the Australian Catholic school system where religion was/is taught. The Irish priests set up the infrastructure of the Australian Catholic church and they did much the same for the church in America.

At the present time the "environment of internalised law" as provided by Religious Congregations has been in a stage of transition. In a developed country such as Australia the State now funds the hospitals, welfare agencies and independent schools. It is other people rather than those with religious vows who are running these.

For a generation, since the Vatican II council challenged Religious to move out into the wider world, there has been a spreading out into a range of other fields. But years of experimentation in search of a new corporate direction for Religious Institutes has taken its toll. In fact at present many Religious Institutes in the Western world are resigned to going out of existence altogether.

In their outreach, many individual Religious and Congregations have spoken out and acted in the cause of

justice and human rights for others. In some ways their position has echoed that of the "Justice/Kingdom Figure" described in the gospel of Luke (c/f *Reality Search* analysis) However within the gospels these figures tended to merge in with the dimension of a cosmic Christ rather than continue on in an identifiable, historical role within the "social organism" of the church. From this it seems that Religious are called to do and be more.

In recent years, amongst Religious Congregations there has been a basic shift that suggests a development into the future. In the past Congregations identified their "environment of internalised law" with large institutional-type buildings. But at present there is a shift towards building up an "environment of people networks" that can carry on and even extend the charism of a Congregation.

According to the analysis of *Reality Search* it appears that all Christians need to pattern themselves more or less on the "adult child" model presented in the gospels. Alliance with a Religious Order/Congregation/Institute may help them to do this.

The *Reality Search* analysis in fact raises a question about what is the primary model or basic structure of the church. Is it based on the geography of a parish or on a charism or spirit similar to that of a Congregation? At a time when the latter are dying out this seems to be an odd question. Yet in Ireland the basic model of church for centuries was that of the monastery rather than that of the parish. And arguably, prior to the state funding of schools, a convent in a local Australian parish had a stronger sphere of influence there than individual priests.

Oddly enough if there are shifts taking place in society as a whole so that Catholics are tending towards an "adult child" position (as described in the *Reality Search* analysis), then they may be confused. If all Christians need to model themselves on the "adult child" what need is there for Religious?

In Search of a "Seed"

In the "network environments" at present being set up by Religious Congregations, the people in the networks may not have vows. But there is a level of commitment to a charism and a corporate identity and goals. Some of these networks have the potential to become more formalised still, into for example, incorporated associations set up and recognised for the promotion of religion (and/or the running of institutions).

At the same time, in an 'environment of a people network' there is a continuing role for people who have vows.

(a) Firstly a renunciation of private property can enable a number of like-minded people to pool their resources. Then at least some finance is available to continue on a mission or explore a new one. Some security is also available to ensure people can continue to "give" a sense of direction to society in general without concern for their own future welfare.

(b) Secondly, renunciation of family life enables these people to make each other their prime social group. Thus they know that at least someone cares over the long-term

whether they are alive, dead or otherwise! This social backup is translated into support on a day-to-day basis and the provision of a sense of belonging over the long-term.

(c) Thirdly renunciation of a person's individual career, supports a continued corporate focus on mission. Thus one's success in work is not finally determined by the trappings of power or status as set up by wider society. Rather a corporate stance is taken so that it is the group that offers a sense of direction and challenge to the wider society whether such a society agrees with this or not.

While a vowed group offers a position of challenge to the wider society it also defines boundaries for its own membership. Because resources or 'capital' (in every sense of the word) are finite, then only so much effort can be applied to a search for mission or to a mission already established. Thus in time the mission itself needs to be self-sustaining and return some forms of capital back into the group - capital not only in terms of finance but also in public credibility etc. However on the other hand, if a particular enterprise becomes so financially secure and even lucrative then other people, who do not need vows, are likely to take this over. Hence those with vows begin a search for a "cutting edge" contribution once again.

Mission to Industry

A possibility for growth in corporate mission is the development of a network of people in industry. Such a network could include people with public vows and a commitment to the charism of their congregation. It could

include others as well. This sort of network could attempt to introduce a more viable value system into industry and strengthen the positive values already there.

Has something on these lines been attempted? In the 1980's there was a group of Business Executives operating from the base of ITIM (Inter-Church Trade and Industry Mission). The group was functioning well but members were gradually retiring so they were no longer executives. A better structure here may have been one that was based upon industries - such as the twelve major industry groups set out in the index of the Australian Standard Industrial Classification. At the time, in the '80's, there was a Catholic man very keen on setting up a mission to industry from the base and richness of Catholic spirituality. A suggestion was put to him that this may be a role for Religious Orders. Religious Orders! - who in his experience had been "fleeing" from the world rather than "moving out" into it. He responded to this with the statement "That is the most stupid suggestion I have ever heard."

Time will tell.



Biographical Note:

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Value Frameworks

Version Two

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