

A LINE OF LOGIC

Sections on 2nd text (Gospel of Matthew)

REALITY SEARCH

VERSION ONE



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A Line of Logic

Value Frameworks

Two World Views

Five Pivotal Texts

Translation Analysed

Reality Search

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FORWARD

A Line of Logic, Reality Search, Version One should stand fairly independently of other *Versions* of *Reality Search*,

A Line of Logic presents "an argument" developed over a number of ancient texts. For the purpose of presenting the argument itself, without getting bogged down in other discussions, there is a deliberate omission in this presentation of traditional names used for the texts. Rather they are called here

Text one *Recognise Law and Order*

Text two *Internalise the Law*

Text three *Give Direction to Order*

Text four *Launch the Society* and

Text five *Pass on the Power of One*

The material in the *Reality Search* kit claims that an outline of a line of logic about reality was constructed in an historical situation by a particular leadership group. Then a writer from amongst them set out the definitive base of their position. He took the argument to a certain point. Then another writer developed the argument further. It was then or around the same time

but elsewhere, a third writer developed the line of logic further throughout two texts. Finally some decades later, a fourth writer pulled together the threads of the previous four texts. Thus all five texts comprise a comprehensive whole which was written over a period of about seventy years. .

Besides dealing with five different texts, the kit of *Reality Search*, presents this line of logic in a number of different versions as follows:

A Line of Logic, Version One presents the "argument" in terms of the sequential steps of its logic. A quick synopsis of this is also presented in the "Cartoon" Appendix at the end of this *Version*. The same line of logic also presented in Appendix 2 "Questions and Answers".

All five *Versions* of the *Reality Search* kit use the same analysis of the five ancient texts and the same headings for this analysis. These stand fairly independently of traditional labels.

Value Frameworks, Version Two of *Reality Search* names the texts. It talks in a general way about how their underlying argument was uncovered. It shows how the steps and insights of the line of logic are developed by the ancient five texts.

Two World Views, Version Three, presents an outline summary of the values presented in the five texts. It shows how and where these are structured into the text. It shows how they present a framework for the

construction of a hybrid society.

The fourth book, *Five Pivotal Texts, Version Four* presents a fluent paraphrase of the literal translation. There are also some comments showing how details of the text fit the overall whole.

Translation Analysis, Version Five presents a literal translation of the texts subdivided in the same way as other Versions.

The five books and a CD with this material on it are presented in a specially made satchel. The CD contains coloured pages for *Versions Three, Four and Five*. The pages can be read with an Acrobat Reader and can be used with an overhead projector in workshops. There are also some Powerpoint Presentations. In case any one of the *Versions of Reality Search* are isolated from the rest of the "kit" they can stand on their own to a large extent but are complemented by the other material.

Overall the analysis of *Reality Search* gives these five texts a third dimension.

The package of *Reality Search* has been especially designed for use in industry workshops, especially those relating to value systems. The texts themselves were originally written in the context of 'an argument'. However if their worth is to be appreciated they also need to be treated with respect.

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VERSION ONE

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CHAPTER THREE

INTERNALISE THE LAW

(Text 2)

Text 2, called here *Internalise the Law*, appears to continue on from Text 1, called here *Recognise Law and Order*. However instead of trying to develop an understanding of both types of societies as in Text 1, Text 2 focuses on the society that is based upon time or law. *Internalise the Law*. The writer of Text 2 demonstrates how this type of society can be constructed and improved upon. He also endeavours to deal with the weakness of this grouping of people. This weakness relates to narrowness and the failure of such people to put themselves in the place of others, especially outsiders. The theme of Text 2 appears to be about the internalisation of law. With such a focus Text 2 would assist members of a law-based society (c/f an extended family or tribe) to be more flexible and out-going. Thus internalisation of the law would help to integrate a sense of place into the practice of law.

When we consider Text 2 it appears that its six major sub-sections are divided off from each other by repetition of the one sentence. This sentence acts somewhat like a chorus or antiphon

that separates verses in a song. In this case the repeated line is about time c/f "after a certain person said these things."

In Text 2 - *Internalisation of the Law*, key words of its Sections which delineate paragraphs are mainly related to time. For example in Section B there is the use of verb exhortations, in Section C there is a use of verb participles. In Section D there is the use of time phrases e.g. "the next day". In Section E there is the use of the word "said". In all of these cases the key words focus and connect the paragraphs (lines that can stand on their own) and in doing so they act as "paragraph hooks".

How do paragraph hooks work? Obviously there is only one mention of a "hook" word in the paragraph that it delineates. A collection of such paragraphs link together with the same type of "hook" word into a Section. All paragraphs in a Section are on the same general topic and relate to an underlying argument that stretches throughout the texts.

In Text 2 - *Internalisation of the Law*, there are six sub-sections. At the end of each sub-section of the text the main supporting players in the text are shown to be challenged to a greater and greater maturity as defined by the text. This step by step progress fits with the underlying theme or question relating to what extent people are actually learning to internalise the law and with

what effect? The main players within this text are challenged to move from being, a "prudent" person to being "little" to being a "brother" (or sister) to being the "least" and finally, in the text, to being capable of "disciplining" others. That is, they are challenged to convey the value of what they have learned to others, beyond themselves.

Push Beyond the Law

Consider Text 2 more closely. Section A presents the story of a child raised in the bosom of a loving family and extended family. A point is represented here from Text 1 - *Recognise Law and Order*. That is, being childlike is a first requirement for anyone who is to function effectively in a society based upon law, especially internalised law. In Section B - *Internalisation of the Law*, followers of the law are urged to move beyond its bare outlines. They are challenged to push beyond:

1. sin,
2. being average,
3. being literal,
4. show,
5. treasure,
6. Judging and
7. the easy



One could wonder if indeed people can ever push beyond this list within their lifetimes. Yet the list is barely the start of what they are being challenged to grow towards.

Acquire Attributes to Internalise Law

In Section C people are challenged to acquire attributes which would help them to internalise law. There is a long list here of 21 things people can do and they include:

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. Prioritise
11. Forgive
12. Entrust
13. Renew
14. Lead
15. Touch
16. Ignore ridicule
17. Believe in one's own power
18. Believe
19. Teach and heal

20. Pray for harvesters
21. Reach out

Already in Text 1 - *Recognise Law and Order* the importance of forgiveness has been underlined by its mention at the end of the list of things that authority is based upon. Here, in a list of needed attributes, the ability to forgive is placed in the middle of the list at point eleven. Its placement in the center of a list is another way of underlining its importance.

The placement of points in a particular spot in a paragraph sequence is a technique used by the writers of all five texts. This gives a third dimension to their lists. Thus it is a way of undelining particular points and linking them in with a similar emphasis in texts that come both before and/or after the one at hand.

The list of attributes in Section C of Text 2 is not in the pattern of a concentric circle (c/f A B C D C B A) such as is used in three Sections of Text 1. However the structure of Section C Text 2 still recalls the stress placed upon forgiveness in Text 1.

Consider another point placement here. The final point in Section C of Text 3. exhorts the reader to "reach out". It has already been noted that a time or law based approach to living can be weak in its lack of a sense of place. Here, the writer

appears to be reminding people about such a weakness and is urging them to overcome it, that is, to "reach out."

Develop an Environment of Internalised Law

Just as attributes to internalise law within the individual are needed, so people should cultivate a whole environment of internalised law, e.g. law as practiced amongst family members within a functional family. In Section D of Text 2, the writer sets out a list of attributes which identify and help to nurture this type of environment. It is fitting that at the beginning of a list of factors here, the presence of Wisdom is mentioned. Traditionally Wisdom is thought of in terms of the feminine. In the Bible for instance, Wisdom is referred to as 'Sophia' who is female - "the daughter of the Most High". Even the Beatles made this kind of connection in one of their songs. One is also reminded here of the influence of the mother in the home. Arguably a functioning home is an ultimate 'paradigm' for 'the works of Wisdom'.

The list of attributes for a whole environment of internalised law is as follows. Again the list is fairly long with twenty-six points being made.

Develop an Environment of Internalised Law which:

1. Proves,
2. Excuses,
3. Relieves,
4. Prophecies,
5. Justifies,
6. Discerns,
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.

Note that once again there is a stress on forgiveness by its placement at the end of the list.

Avoid Over-stress on Law External

It follows logically that if a writer is trying to stress the need for internalised law they would also warn against dangers of over-stress on law externals. A list of warnings about this is to be found in Section E of Text 2 as follows:

Avoid Overstress on Law External as it brings about:

1. Selfish use of the 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,

Lead Through a Forgiving Relationship

In a grouping of people whose society is based on law, authority, can be finally traced back to cause and effect within the natural law and then back to the Originator of natural law. In its most obvious form authority is to be found in the family where parents are the originators of their offspring. This form of authority occurs right across nature. As previously noted baby birds are expected to heed the warnings of their parents. They know that at least their parents care about what happens to them. The writer of *Internalise the Law* looks at the relationship between those who lead with authority and those who in turn are led. It is pointed out that forgiveness is a key to their type of connection. In many ways, in a wider group, the relationship in a law-based society continues to mirror that of the parent and the child. The child may fail. But the parent continues to forgive. Text 2 - *Internalise the Law*, concludes with an historical illustration of the importance of forgiveness in a relationship that is founded upon authority. Section F outlines an historical situation as follows:

1. hear passively
2. belittle sincerity
3. inquire routinely
4. follow instructions with some disinterest
5. deny betrayal
6. are brought into a new agreement
7. claim their on-going loyalty
8. are asked for support
9. fall asleep
10. include a betrayer

11. all flee

Yet even when at their worst these followers make a leap of faith to believe that they have been forgiven. Thus:

11. One comes forward to display respect
12. They are told of new life
13. Announce good news to brothers
14. They are ready to be maligned themselves
15. They are ready to go out and to "disciple" others.

Within this list there is a transformation of personal growth taking place. The transformation enables those who have failed so badly to renew their allegiance and become leaders themselves.

Text 2 finally shows that these people are to move out into new places. As a group they have managed to break through into a renewed existence.

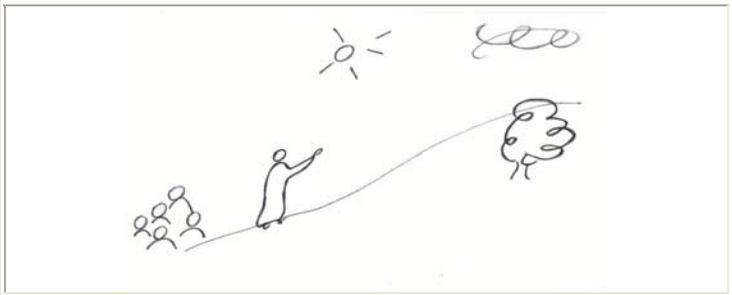


2. *Internalise the Law*

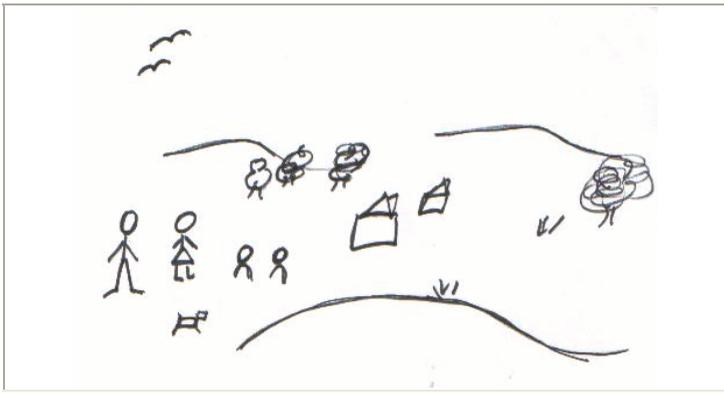
(a) The "child" of a law-based society



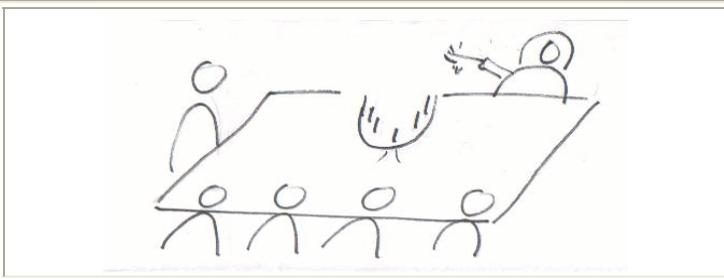
(b) Ways to push 'beyond' the law



(c) Attributes to help internalise law



(b) Factors in an environment of internalised law



(e) Warnings against over-stress on external law

THE BOY
WHO BREATHED
ON THE
GLASS



(f) Lead through a Forgiving Relationship



2. Internalise the Law

1. If we consider a group of birds or animals living in the wild name three things needed for the survival of the species.

(Individual survival
Ability to reproduce
Protection of habitat)

2. What sort of background framework would these animals and birds operate from?

(The natural law)

3. In the case of a parent bird and animal and their young, why should the young heed the warning of their parents?

(Parents want them to survive)

4. For the young, what sort of figure is the parent?

(An authority figure)

5. Within the large group of the same species what would be the basic rules respected

(Don't kill own species
Allow fellows to mate and reproduce (c/f what's viable)
Respect each other's habitat e.g. nests)

6. Can you think of three traditional rules that parallel these three cruxes of communal living amongst the same species?

(Thou shalt not kill
Thou shalt not commit adultery
Thou shalt not steal)

7. If a community of people eg a family or tribe live by the natural law what would be a way of ensuring this law is respected

(Internalise the law)

8. What would be a way to keep the bare minimum of law

(Push beyond it)

9. Can you name some ways of pushing beyond the law?

Avoiding sin only
Being average
Being literal
Show
Treasure
Judging
The easy



10 What sorts of attributes would help people to live by the natural law?

Ask for help	Entrust
Recognise authority	Renew
Accept touch	Lead
Accept healing	Touch
Be independent of crowd	Ignore ridicule
Be ready to move	Believe in own power
Leave excuses	Believe
Follow	Teach and heal
Trust	Pray for harvesters
Prioritise	Reach out
Forgive	

11. If law is internalised on the part of individuals, how could this be developed further?

(Develop an environment of internalised law)

12. What is a special quality which is often attributed to older people and which underlies an environment of internalised law?

(Wisdom)



13. Name attributes of wisdom and an environment of internalised law.

Wisdom:--	Heals
Proves	Dismisses petty
Excuses	Praises
Relieves	Feeds
Prophesies	Warns
Justifies	Builds
Judges	Foresees
Predicts	Anticipates
Relates c/f God's will	Empowers
Bears fruit	Grieves
Proclaims	Pays dues
Retrieves	Is present
Is affected by	Forgives
Listens	



13. If law is too externalised what would be some of the outcomes?

Selfish use of law	Separatism
Belittling of children	Anthropomorphism
Many possessions	Legalism
Making demands	Narrowness
Condemnation	Hypocrisy
Ambition	Temple reliance
Controls	False Prophets
Vestiges of greatness	Lack of watchfulness
Money from religion	Presumption
False appearances	Lack of development
Reliance on rank	Lack of accountability
Privilege	

14. Consider the parents of animals or birds in a wider group of their species. Describe their attitude when the young misbehave?

(Firm but forgiving)

15. What would be an underlying belief on the part of the young bird or animal about their parent or leader

(They believe the authority figure has a genuine care for them despite what the young may do.)



**Biographical Note:**

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