

Faith & a Fish Story

—discerning a text—



Brother Sixtus Robert Lecture 25 April 2015

INTRODUCTION

Brother Robert is the founder and father of the Program.
Being asked to give the Brother Robert Lecture is certainly an honour.
Thanks to the Program inviting an aged former tutor.

Few of us are left who knew Robert.
He left the College for St John's in Annapolis many years ago
and returned to die quietly in Napa in 2006.

Nonetheless you should meet him—in this little story.

Robert spoke nearly perfect French and spent summers in Paris.
We were together there forty years back.

A night out in the First Arrondissement for *biftek aux frites* included two bottles
of good claret. As usual, we covered philosophy, spirituality and the mess at
the College.

It was around midnight,
and we started back to the apartment in the 8th.
A comical combination: one very tall and one very, very short.
The long march west on Rue du Faubourg St-Honoré was made tolerable
by our singing the *La Marseillaise*—very loudly.
Rouget de Lisle would have been proud.
It takes about a block to do it...each block.

Suddenly on the left was the Elysée Palace, the residence of the President,
Georges Pompidou.

Guards were at the gate, armed...and glaring at us!
We kept on singing, without a care in the world.
They held fire and we marched on.

Allons enfants de la Patrie,
Le jour de gloire est arrivé !
Contre nous de la tyrannie,
L'étendard sanglant est levé, (bis)
Entendez-vous dans les campagnes

Arise, children of the Fatherland,
The day of glory has arrived!
Against us tyranny
Raises its bloody banner
Do you hear, in the countryside,

Mugir ces féroces soldats ?
 Ils viennent jusque dans nos bras
 Égorger nos fils, nos compagnes !

The roar of those ferocious soldiers?
 They're coming right into our arms
 To cut the throats of our sons and
 women!

Aux armes, citoyens,
 Formez vos bataillons,
 Marchons, marchons !
 Qu'un sang impur
 Abreuve nos sillons ! (bis)

To arms, citizens,
 Form your battalions,
 Let's march, let's march!
 Let an impure blood
 Water our furrows!

In the middle of the 1950s, Robert and James Hagerty, with Brothers Edmund and Brendan, worked on building the Program here at the College.

The Integrated Program grew out of an older tradition:

Stringfellow 'Winkie' Barr and Scott Buchanan had come out of Chicago with the Great Books scheme supported by Robert Maynard Hutchins and Mortimer Adler.

Barr and Buchanan set up at St John's, Annapolis in 1937.

The original Program remains much the same over these nearly 80 years, at Annapolis, Santa Fe and Santa Paula as well as Moraga.

At the very heart of the Program are the text and the discussion it provokes. And it is precisely here that the problems and misunderstandings arise.

We may divide the battlefield into two camps.

First, the advocates of dialectic.

This group tends to collect philosophers and rhetoricians.

They focus on the text to provoke a discussion and, may we say, an argument.

The dialectic proceeds on issues and problems as raised or as suggested by the text.

These topics, arising naturally, cover a lot of ground, but do tend to string together from Homer down to today.

The goal is to sharpen conversation and analysis, to develop the skills of persuasion and questioning.

Second, the advocates of literature.

These are not necessarily English teachers, but that is the way to bet; indeed, included are historians and cultural sociologists.

Their view is that the texts are meant to expose the student to different cultures, to put history into context, to appreciate the styles and expressions of authors.

Thus, texts must be chosen as representing different cultures, as giving historical context and as fostering a sensitivity to literary forms.

A great emphasis on writing is a hallmark of the method of this second camp.

Put most bluntly, we have over here those who like to think, and over there those who would rather think about thinking.

We should be clear that the Program truly falls within the first camp.

Dialectic and rhetoric are the point.

That the texts we deal with are indeed literature is left to further work outside the Program.

Background material may be searched out by the reader, lectures by experts may be heard, giving new opinions and perhaps some insight.

Today, we turn to a simple and ancient text: the *Prophecy of Jonah*.

Both camps, the dialecticians and the literary, will be allowed to comment.

On one side we must take the text as given (in English translation) and take it seriously. On the other we will look around for background, bits of history and outside knowledge.

NEBI-JONAH

For some time, readers of the *Prophecy of Jonah* have had crises of faith. How could anyone believe that a whale swallowed a man, shoes and all, and for three days tried to digest him—and his shoes? How can the word of God be taken seriously when it forces on us such an absurd story? No one's faith should be tried by reading this tale. On the other hand, how do those who accept Scripture as coming from the very lips of God make any sense of this book? Can they really believe that God would bring a whale to eat a man whole for the sake of some moral lesson? Something is wrong here. We might read the book once more, with care.

The prophecy opens easily enough:

*1.1 Now the word of the Lord came unto Jonah the son of Amittai, saying,
1.2 Arise, go to Nineveh, that great city, and cry against it; for their
wickedness is come up before me.*

Unlike most other prophecies, this one is a third-person narrative. We do not hear the prophet's voice; some unknown author is writing *about* him.

Although no one else named Jonah appears in the Old Testament, the name has since acquired great popularity and come down to us as *Yunus* in Semitic, as Johann, Giovanni, Juan, Ivan and Ivo, Evan, Jean, Jon and John in the European languages. In the gospels Peter is said to be the son of John (*bar-Jonah*) and both men are identified as fishermen. (The early translations mention "bar-Yona" but all later ones have "son of John".) There are two more Johns: the Baptist and the Apostle. The word may mean "dove" or, as some translators claim, something like "God is gracious". It may be useful to know that the name of the father, Amittai, means "truth" or "my truth".

The Book of Kings has another note on this Jonah, who is presented as a card-carrying biblical prophet charged with proclaiming the word of the Lord.

*23 In the fifteenth year of Amaziah the son of Joash king of Judah
Jeroboam the son of Joash king of Israel began to reign in Samaria, and
reigned forty and one years.
24 And he did that which was evil in the sight of the LORD: he departed
not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.
25 He restored the coast of Israel from the entering of Hamath unto the sea
of the plain, according to the word of the LORD God of Israel, which he*

*spake by the hand of his servant **Jonah, the son of Amittai**, the prophet, which was of Gath-hepher.*

26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

II Kings 14.

The king in Israel was Jeroboam II and the Galilean village of Gath-hepher is near Nazareth. Our text may, after all, be no fairy tale: some hint of history hovers at the edge.

Jonah heard a divine order, to preach not to Israel but to the Assyrians. This assignment would be similar to leaving a pulpit in Prairie Hen, Nebraska to preach reform in downtown Los Angeles. In an understandable panic, the preacher tries to escape:

1.3 But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

The prophet heads west, in the opposite direction from Nineveh. No one is quite sure where Tarshish is—Spain is a possibility. From the reign of Solomon we do hear that:

21 ...the king's ships went to Tarshish with the servants of Hiram, once in three years: and they brought thence gold and silver, and ivory, and apes, and peacocks.

2 Chronicles 9

It surely was far away; evidently not even the Lord made it that far; but he did notice his prophet's expensive flight.

1.4 But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

1.5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

Not the impressive storm, not the shouts of sailors chucking stuff overboard could rouse the prophet from his bed in the hold: he was not sleeping the sleep of the just.

1.6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

1.7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

1.8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

The men knew, as sailors tend to know, that something was not right on board. Such a storm was not normal. When their passenger drew the short straw, their suspicion was confirmed: this fellow was bad news.

As the ship was tossed on the waves, poor Jonah was forced to be frank with the jury, while not altogether abandoning his job as preacher.

1.9 And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

1.10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

1.11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

1.12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Yes, Jonah was more than frank: in order to appease the God of the storm, he proposed that he join the cargo being thrown overboard. The somewhat pious sailors resisted his suggestion, but to no effect.

1.13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

1.14 Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

1.15 So they took up Jonah, and cast him forth into the sea: and the sea

ceased from her raging.

1.16 Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

We hear this echoed in Caiaphas' decision to let one man die for the good of many (John 11.50). Burdened with a murder, the crew seem to have taken the prophet's words seriously and, leaving behind their own gods mentioned in Verse 5, came to worship the Lord and make him promises.

As he falls into the waves, Jonah has done his job of delivering God's message, at least to the sailors. But that is not the end of it.

1.17 Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

A glance at the translated texts shows us that the whale is a "great fish", from *dāg gādōl* in Hebrew. The Vulgate has *et praeparavit Dominus piscem grandem*, while Luther writes *aber der Herr verschaffte einen großen Fisch*. The Septuagint gives us κητος μέγα, a very big fish. It is no surprise that the fish later became a whale—much more dramatic but less likely in the eastern Mediterranean. By the time the Gospels were translated the whale had found a permanent place.

An odd reference is found elsewhere in the ancient texts:

1 Now as they proceeded on their way they came at evening to the Tigris river and camped there.

2 Then the young man went down to wash himself. A fish leaped up from the river and would have swallowed the young man;

3 and the angel said to him, "Catch the fish." So the young man seized the fish and threw it up on the land.

Tobit 6

Matthew 12.40: "Jonas was three days and three nights in the whale's belly", the Vulgate: *Jonas in ventre ceti tribus diebus et tribus noctibus*, and Luther: *Jona war drei Tage und drei Nächte in des Walfisches Bauch*. Some claim that for the occasion the Lord had created a real beast, huge and able to swallow a man alive, suggesting it was unique. These guesses may be set aside. What happens next is important: Jonah sings a song of desperation:

2.1 Then Jonah prayed unto the Lord his God out of the fish's belly,

2.2 And said, I cried by reason of mine affliction unto the Lord, and he

heard me; out of the belly of hell cried I, and thou heardest my voice.

2.3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

2.4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

2.5 The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

2.6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

2.7 When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

2.8 They that observe lying vanities forsake their own mercy.

2.9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

Jonah's hymn, delivered from the "belly of hell" is eloquent and leads us to see what is truly going on. God's messenger was trying to get away from the Lord in a futile flight. Faced with calamity as a result of his flight, he praises and invokes the Lord. Even with death staring him in the face, Jonah asks for and seems to expect divine aid. While well aware of his cowardice, the prophet remains a prophet—and indeed the Lord hears his prayer.

2.10 And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

First, Jonah was taken from the belly of the ship and thrown out, then from the belly of fish he was thrown up.

Has no one noticed that this great fish is able to hear the voice of God? Extraordinary! Of course, the great fish is a contrivance, a fictional vehicle to deliver Jonah from himself and return him to his assignment. There is no need for faith to take on the existence of sea monsters eating hebrew preachers. It seems that the monster is placed there to bring Jonah to his senses. His flight from God has landed him in hell (*Sheol*), a dark night of the soul. The truth of the narrative is concealed behind some marine scenery.

Taken literally, the second part of the narrative is equally unbelievable.

3.1 And the word of the Lord came unto Jonah the second time, saying,

3.2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3.3 So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

The prophet is not allowed to forget his mission. The message must be delivered; the Assyrians are wicked and should be dealt with. At the same time, the enormous assyrian capital, hundreds of miles from Galilee, was a very frightening place to a simple man from the provinces. More than that, the very aggressive assyrian army had been threatening Israel and her neighbors for some time. Byron tells us quite musically:

*The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.*

The Destruction of Sennacherib, 1815

That army was not known for its charm. Assyria, its capital and the army became bywords for invasion, conquest and terror. A report from the front has been preserved:

I destroyed, I demolished, I burned. I took their warriors prisoner and impaled them on stakes before their cities. ...flayed the nobles, as many as had rebelled, and spread their skins out on the piles [of dead corpses]... many of the captives I burned in a fire. Many I took alive; from some I cut off their hands to the write, from other I cut off their noses, ears and fingers; I put out the eyes of many of the soldiers."

To cross the city takes three days. The semitic root of Nineveh is *fish*, so that three days spent inside this fish is intriguing. Like the first fish, this one is an imaginative construction. The outer walls of the actual city were said to have been 50 miles in length—perhaps a three-day journey around, not through. The royal palaces were not in the middle but near the western gates, where Jonah would have entered. Remember, this is no eye-witness account, but rather a tall tale.

Prepared to deliver the news of its doom, our Jonah hit the road and somehow made his the way to the great capital far to the northeast.

3.4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

3.5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

3.6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

3.7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

3.8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

3.9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

Clearly, this account is as absurd as that of the man-eating whale. Who can believe that a street-preacher would make a dent on this commercial metropolis, that merchants and nobles would leave their business and repent? The emperor, a general whose vast power and cruelty were legendary, repents, but how could this lord of the world be so deeply shaken by a travel-worn prophet sporting a rural galilean costume? Worse, did Jonah speak Assyrian or did the Ninevites understand Hebrew? There are problems with this narrative.

One would have to be deaf to miss the overwhelming sarcasm layered into this account. Hungry cows in sackcloth, fasting goats and donkeys, and then hundreds, thousands dropping very lucrative operations of repression and extortion, leaving their banks and shops to repent of their wickedness and violence. This is a *tale* and nothing else; it could not have happened, any more than having poor Jonah living inside the great fish for three days.

Are we attacking Sacred Scripture? Were not the scriptures to be believed as divinely inspired? Are they not the very word of God? But the Lord may have a sense of humor. Perhaps a small suggestion would help our understanding. Consider modern Jewish comedy, fueled by irony and self-criticism, heavy with sarcasm. The biblical writer is giving us a heavy dose of such stand-up stage-craft. It would be revealing to recite the whole prophecy with a Yiddish accent. This is not to ignore its significance, it is rather to situate the whole *Book of Jonah* more rationally within the story of salvation.

The reaction of God to the response of the Ninevites causes an unexpected reaction in the prophet.

3.10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

4.1 But it displeased Jonah exceedingly, and he was very angry.

4.2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

4.3 Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

4.4 Then said the Lord, Doest thou well to be angry?

It might be necessary to read that once more. Jonah is unhappy, exceedingly unhappy (some say the word used means “depressed”), because God did not punish the Assyrians as he had threatened. Jonah seems to have been looking forward to sulphur-and-brimstone, but the merciful Lord relented when the people repented of their sins. Yes, Jonah felt his job foretelling doom was not respected and so he sulked—but in the shade.

4.5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

4.6 And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

4.7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

4.8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

The new characters, the gourd and the worm, deserve a note. “Gourd” is a shaky translation for what may have been something like ivy or some other vine. The booth Jonah made is the well-known tabernacle found elsewhere in Scripture. It was a rustic enclosure to use in recalling the wandering of Israel in the desert (Leviticus 23). The Feast of Tabernacles was one of the big three and is mentioned in the gospels. The booth was required to be roofed over with some vegetation: palms, for example, or ivy.

The troublesome “worm” comes up in the scorching condemnation of Nineveh by another prophet.

15. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16. Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

Nahum 3

A great east wind again plagues Jonah, just as the great wind threatened his escape to Tarshish. The winds were described as huge, as were the fish and Nineveh. This wind may well have blown the cover from his booth, or even blown the fragile booth away, leaving him sitting there with no shade.

For a second time, in another of his dramatic gestures, Jonah wishes for death. His grand message had been received but Nineveh survived. Now his shady spot, where the destruction of the city could be comfortably viewed, has become hot and windy.

4.9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

4.10 Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

4.11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

The shade and then its loss were the work of God, not the result of any thing Jonah had done or deserved. God does what he wills. Jonah has no business wishing the destruction of the great and wicked city—God will take care of it. To underline the humor and sarcasm in the whole story, the closing line reminds us that the population of great Nineveh is rather stupid, not able to get their directions straight—and there are a lot of cows.

We have looked at the writer and at his hero, the presumed Jonah, but sarcasm demands an audience, listeners who are the object of the witticism. We need to ask who are being told that the Assyrians are wicked and unable to tell left from right, and that nonetheless, taking Jonah's words to heart and begging for mercy, they and their cows atone for their crimes,. Who is the target that needs to hear this outrageous story?

Part of the answer is found in the words of Jesus. In both Matthew and Luke we read:

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Matthew 23

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Luke 13

The task of prophesying to Israel was generally a dangerous business. The messengers were treated with contempt and occasionally killed. Pointing out corruption and advising penance is not what the people—or we—want to hear. The Word of God was—and is yet—not welcome.

The same topic provokes an instance of the anger of Jesus. Both Luke and Matthew tell us:

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.

Luke 11

Later Luke returns to the topic:

52 Which of the prophets have not your fathers persecuted?

Acts 7

It should be clear that Jonah, an assigned prophet, must have met serious opposition to his delivering sermons in Israel. The Jews were not very receptive: doing penance for bad behavior was not high on the to-do list. The *Book of Jonah* in contrast tells of a reluctant prophet sent to a very receptive audience in Assyria. While Israel steeped in its own evil, Nineveh was overcome with remorse and put on sackcloth; even the animals joined in the penitence. However, back home, no one had paid attention or shown any remorse. The

preaching of Jonah is embraced by the foreigners but ignored by the Chosen People. The sarcasm would not have been lost on any reader.

As a footnote, let us be clear that both approaches to a text have been taken. First, we tried to read the words carefully and try to make sense of them. At the same time, a great deal of outside information was brought in.

SOME NOTES

Jonah's father is *Amittai*, a semitic name meaning "truth": the prophet is the son of Truth.

The theme of "fish" has been dealt with earlier, but it is worth recalling that there is the clear parallel of being three days in the interiors of the two great fish, each foreshadowing the burial of Jesus.

The city of Nineveh was chosen by Sennacherib to be his truly impressive imperial capital. Today in northern Iraq, Nineveh, on the left-bank of the Tigris, is a enormous ruin across the river from modern Mosul. A hill amid the ruins is named Nebi-Jonah; some claim that the prophet was buried there. But who knows? Recently it has been destroyed by devout Muslims.

Although a bit north of Joppa where Jonah had embarked on his fateful trip, the city of Khan Yunis on the Mediterranean was not named for him.

We must recall that Jesus mentions the prophet and his troubles.

*39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet **Jonas**:*

*40. For as **Jonas** was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

*41. The men of **Nineveh** shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of **Jonas**; and, behold, a greater than **Jonas** is here.*

Matthew 12

*4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet **Jonas**.*

Matthew 16

*29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of **Jonas** the prophet.*

*30. For as **Jonas** was a sign unto the Ninevites, so shall also the Son of man be to this generation....*

*32. The men of **Nineve** shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of **Jonas**; and, behold, a greater than **Jonas** is here.*

Luke 11

These lead us into another and rather different meditation.

Brother L Raphael, FSC
Spring 2014