**SATURDAY NOVEMBER 12 – XXXII O.T. [C]**

**Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?"**

**Jesus has always revealed to his disciples and to every other man that the prayer said with intrusiveness, always opens the gates of the heart of the Father and descends on earth every grace that his children will ask Him. The prayer is said with intrusiveness when it is raised to the Lord with no interruption. Intrusiveness attests that the grace is necessary and this is why one insists before God. We have often compared the intrusiveness to the fire with which Absalom burns a field of barley belonging to Joab. Why does he command this field to be burnt? To have Joab be summoned by him: “Absalom lived in Jerusalem for two years without appearing before the king. Then he summoned Joab to send him to the king, but Joab would not come to him. Although he summoned him a second time, Joab refused to come. He therefore instructed his servants: "You see Joab's field that borders mine, on which he has barley. Go, set it on fire." And so Absalom's servants set the field on fire. Joab's farmhands came to him with torn garments and reported to him what had been done. At this, Joab went to Absalom in his house and asked him, "Why have your servants set my field on fire?" Absalom answered Joab: "I was summoning you to come here, that I may send you to the king to say: 'Why did I come back from Geshur? I would be better off if I were still there!' Now, let me appear before the king. If I am guilty, let him put me to death." Joab went to the king and reported this. The king then called Absalom, who came to him and in homage fell on his face to the ground before the king. Then the king kissed him.” (2Sam 14,28-33). Our prayer must be so intrusive to burn the Paradise. Thus the Lord will certainly listen to it.**

**Actually, the Parable does not only deal with the prayer. It reveals the reason why the prayer is raised to the Lord. One asks Him to do us justice. What is the justice one asks the Lord? It is having our life be turned back into his truth, a truth that was taken away by men. The justice we ask is not against those who have harmed us. That is not the justice of the Christian. The justice of the Christian is only one: regaining possession of one’s own truth, of one’s own innocence, of one’s own dignity that has been robbed to us. Here is how in the Revelation the cry of the blessed asking for righteousness is raised: “When he broke open the fifth seal, I saw underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God. They cried out in a loud voice, "How long will it be, holy and true master, before you sit in judgment and avenge our blood on the inhabitants of the earth?" Each of them was given a white robe, and they were told to be patient a little while longer until the number was filled of their fellow servants and brothers who were going to be killed as they had been.” (Rev 6,9-11). We ask the Lord to bring us again in our truth. The ways according to which He will carry out the righteousness belong to his eternal and divine wisdom. The Christian is the one who abandons himself in the hands of his Lord and leaves the time and the ways to carry out the righteousness to Him. However, always with intrusiveness, with insistence, he asks to have his truth again. Has the Father not given his life to the Son rising Him? Here is why he will never do justice on his own. He should do it passing into injustice. Instead, God always remains in justice for He is eternally in the greatest good.**

**Let us read the text of Lk 18,1-8**

**Then he told them a parable about the necessity for them to pray always without becoming weary. He said, "There was a judge in a certain town who neither feared God nor respected any human being. And a widow in that town used to come to him and say, 'Render a just decision for me against my adversary.' For a long time the judge was unwilling, but eventually he thought, 'While it is true that I neither fear God nor respect any human being, because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me.'" The Lord said, "Pay attention to what the dishonest judge says. Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?"**

**The question that Jesus asks at the end of the parable must be seriously taken into consideration: “But when the Son of Man comes, will he find faith on earth?”. So as to give an answer of most pure truth, every disciple of Jesus will have to reformulate the question: “When the Son of Man comes, through me, through my work, through my word, through my witness, through my life of disciple, will He find the faith on earth?” It is a question that the Christian will have to ask his heart every day: “Today, if the Son of Man had to come, would He find me in the true faith? Would He find me as tree of most pure faith bearing fruits of faith for the entire world?” If he answer is affirmative, when the Son of Man comes, He will find faith on earth. If the answer is negative, through me He will not find any faith. Through my non-faith, faith would be dead in many other hearts, too. This is the obligation of every disciple of Jesus: living of most pure faith, being the tree with true fruits of faith for every other man. May the Mother of God make us tree of most pure faith.**