

**Reflection on the Gospel-29th Sunday in Ordinary Time C  
(Luke 18:1-8)**

-Veronica Lawson RSM

Today's gospel begins with a reference to prayer, a favourite theme in Luke, and ends with a question about faith. If the parable were about prayer as the narrator suggests, then the unjust judge would image a God who has no respect for anyone and is slow to hear the cry of the poor! There are clearly problems with this, and scholars are divided on how to explain it. The most likely explanation is that, in the editorial process, the gospel writer has made three key additions to the story: the introduction about prayer; the final instruction to pay attention to the judge's words; and the three questions at the end. The original parable probably ended with the words of the judge. What difference might this make for us as 21<sup>st</sup> century readers? The story almost certainly took on different meanings as it shifted from an oral to a written context. Luke fits the parable rather awkwardly to the issues he wants to address with his communities.

The scene for the verses representing the original parable is "a certain city", possibly suggesting that it is a story for any and every city. There are two main human characters, the judge and the widow. There is another non-speaking character in the wings, namely the widow's opponent. The hearer or reader is invited to fill the gaps. Who is this opponent? What sort of injustice is the widow experiencing? Since the judge clearly recognises the validity of the widow's claim, why does he refuse to hear her plea? Is it because he is accepting bribes from the woman's adversary? What sort of judge would admit to having no respect for anyone, even to himself?

A vital clue to understanding the parable lies in the translation of the final words of the judge. It literally reads: "so that she won't finish up giving me a black eye". Translators have consistently softened the impact of this with a metaphorical reading. Is Jesus drawing attention to the plight of widows in that society who can only get justice from a corrupt judiciary if they resort to violence? The widow in this story is one feisty woman: without the support of a husband or the benefit of social security payments, she has only her own personal resources to rely upon. The judge operates from the assumption that she is prepared to use her fists. A system that provides no other recourse for the vulnerable simply has to change. Jesus tells his hearers to pay attention to what the "unjust judge" has to say. It is not at all clear what the reader is meant to take from this story. One possibility is that even those who seem to have little power can win out in the end.