

## Monday Quotes



### Grain

"It is my aspiration that health will finally be seen not as a blessing to be wished for, but as a human right to be fought for."

—Kofi Annan, former UN Secretary General

### Field

<sup>22</sup>Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet <sup>23</sup>and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” <sup>24</sup>So he went with him. And a large crowd followed him and pressed in on him. <sup>25</sup>Now there was a woman who had been suffering from hemorrhages for twelve years. <sup>26</sup>She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. <sup>27</sup>She had heard about Jesus, and came up behind him in the crowd and touched his cloak, <sup>28</sup>for she said, “If I but touch his clothes, I will be made well.” <sup>29</sup>Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. <sup>30</sup>Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?” <sup>31</sup>And his disciples said to him, “You see the crowd pressing in on you; how can you say, ‘Who touched me?’” <sup>32</sup>He looked all around to see who had done it. <sup>33</sup>But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. <sup>34</sup>He said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.” **Mark 5:22-34**

### Thoughts by Kyle Minden

Jesus is first approached by Jairus, one of the leaders of the synagogue, whose daughter is dying and needs Jesus’ help. Jesus quickly rushes to the aid of the young girl, but on his way he is stopped by a woman who touches his cloak to the hopes of being healed. Unlike Jairus, this woman is not named and is given no title in the text. The only descriptors of this woman is what ails her; chronic hemorrhages that were only made worse by physicians. This anonymous woman in the text is defined by her disease, but is healed after touching Jesus’ cloak. After she is healed, Jesus stops, singles out the woman, and commends her for her faith. Here, Jesus declares this anonymous woman “daughter,” thus recognizing her importance as a child of God. After healing this unnamed woman in the street, Jesus “went to the house of the leader of the synagogue” and healed Jairus’ daughter.

What is striking is the contrast in social position and class between Jairus and his daughter and the woman in the street. As the leader of the synagogue, Jairus is a well-known and powerful figure in the community, while the woman was unknown, if not ostracized. The Biblical authors gave Jairus’ name, but not the woman’s. Yet Jesus treats them the same; he empathizes with their struggle, commends them for their faith in him, and brings them (or in Jairus’ case, their daughter) back to health.

I am reminded of the massive disparities in healthcare. Cost, geography, race, or even social stigma can make quality healthcare unattainable for many. Can Jesus’s miracles inform how we should approach health and healthcare today? These two miracles are nearly identical, even though the social background and class of those healed are completely different. In both cases, Jesus prioritized the sick person that was in front of him. Which begs the question: are we as a state, and a country, truly prioritizing the health of both the rich and the poor? Of both the social elite and the social outcast?

### Share

Send any quotes you'd like to share with our network to [cindyc@loppw.org](mailto:cindyc@loppw.org)

All Monday Quotes found under the Resources & Advocacy Tools tab at [www.loppw.org](http://www.loppw.org)

May God bless you this week,

Kyle Minden, Hunger Advocacy Fellow, Lutheran Office for Public Policy in Wisconsin