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SPEAKERS

Karin Peter, Blake Smith

Karin Peter 00:27

Welcome to Coffee to Go, where we center ourselves in the scriptures, seasons and holy days of the Christian tradition. I'm Karin Peter, here with Blake Smith, and we welcome you on the journey. So where is Jesus this week? We're hanging out with him, and suddenly, he receives an urgent message from a local leader. And this is a good reminder that not all religious leaders were opponents of Jesus or against Jesus. This is a social and religious leader who was coming to Jesus and knew about Jesus in a positive way. So let's hear what this leader has to say, with this urgent message.

Blake Smith 01:15

Alright, our passage today comes from Mark the fifth chapter, and it is the 21st through the 43rd verse. "When Jesus had crossed again, in the boat to the other side, a great crowd gathered around him, and he was by the sea. Then one of the leaders of the synagogue named Jairus, came, and when he saw him, fell at his feet, and pleaded with 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.' So he went with him and a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from a flow of blood for 12 years. She had endured much under many physicians, and had spent all that she had, and she was no better, but rather grew worse. She had heard about Jesus and came up behind him in the crowd and touched his cloak, for she said, 'If I but touch his cloak, I will be made well. Immediately, her flow of blood stopped, and she felt in her body that she was healed of her disease. Immediately aware of that power had come forth from him, Jesus turned about in the crowd and said, 'Who touched my cloak?' And his disciples said to him, 'You see the crowd pressing in on you? How can you say, Who touched me?' He looked all around to see who had done it. But the woman knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, 'Daughter, your faith has made you well. Go in peace and be healed of your disease.' While he was still speaking, some people came from the synagogue leader's house to say, 'Your daughter is dead. Why trouble the teacher any further?' But overhearing what they said, Jesus said to the synagogue leader, 'Do not be afraid, only believe.' He allowed no one to follow him except Peter, James and John, the brother of James. When they came to the synagogue leader's house, he saw a commotion, people weeping and wailing loudly. When he had entered he said to them, 'Why do you make a commotion and weep? The child is not dead, but sleeping.' And they laughed at him. Then he put them all outside and took the child's father and mother and those who were with him, and went in where the child was, taking her by the hand, he said to her, 'Talitha cumi,' which means little girl, get

up. And immediately the girl stood up and began to walk about, she was 12 years of age. At this, they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat."

Blake Smith 04:23

This is yet another story of faith. So first, we have the leader from the synagogue, Jairus, and he had enough faith, to come to Jesus and fall at his feet and to beg, if you will, that Jesus heal his daughter. And Jesus agrees and turns with him to go in that direction when, out of this huge crowd, another one of those crowds that follows Jesus around, out of the huge crowd, this woman who had been ill for 12 years, she had enough faith to just think if she could only touch Jesus' garment, if she could just connect with Jesus, that would be enough, that she would have what she needed. The faith, though, wasn't about being healed, but to simply come into the presence of Jesus. And, and I would say, connect with Jesus. Because in both of these stories that are intertwined here, it is in the moment of the touch with Jesus, either the woman's touch of the garment, or Jesus touching the hand of the little girl, that transformation takes place, that healing happens, and Jesus is telling them, "Don't be afraid, just believe." The woman's belief that if she can only touch his garment, and in the midst of the chaos, and the concern and the weeping that were going on about the little girl, Jesus simply says, "Believe she is not dead, but is sleeping." It doesn't say that he healed her or that he raised her, he simply touched her hand. There's another piece kind of underlying in this, and that is that both of these women, the woman who touches his garment and the little girl, are both as unclean as you could get. And it just signals to us, I believe, that there is no one who is outside of the touch and love and grace of God.

Karin Peter 06:41

This is such a powerful passage with these two stories. And Blake, when you were reading that, like, it really stood out the way that the the author tries to make some contrast here. So the woman had bled for 12 years, and the little girl was 12 years old. Yeah, they were both suffering some kind of death, the woman who had been bleeding would be so unclean, it would be like a walking death for her. And the little 12 year old girl had died. And there's that, that kind of bookend of life, if you will, and women's experience. And in this sense, I think women's experience, that is the experience of a lot of people who are ostracized for things outside their own control. And the other thing was, Jesus calls the woman "Daughter," when he notices, he says, "Daughter, your faith has made you well. And this is Jairus' daughter, that Jesus heals, and there's this idea of claiming, through healing, that that's part of the restorative process is to be claimed, if you will, by God.

Blake Smith 07:58

Yeah, restored to family, the family component is there, it's very strongly. And this this idea that, that Jesus tells them, "Do not tell anyone." It's not about the healing. It's, it's about the faith to be well, to be whole, to live restored. And, as we've talked about many times in the last couple of weeks, being open to accept the blessing. So some questions we might ask ourselves this week are, "Do I have faith to approach Divine Presence?" "Do we believe that to be connected with God would be all that we need in the moment?" "Am I faithful to live as a restored whole person?" And finally, "Is my faith strong enough to accept blessing that God has to offer?"

Karin Peter 08:56

Yeah, yeah. To accept that connection, and that claiming that God does when God claims us as part of God's restorative presence. Those are short but really powerful questions. We'll have an equally short how to experience this scripture this week. I'm really caught by the daughter, you know, be well, be healed. Or in the case of the young girl, get up. So for this week, as a kind of scriptural practice, if you will, for this week, look in the mirror in the morning, and after you've gotten yourself together for your day, just say to yourself each day, "Daughter, be well. Be whole. Be in peace. Or, "Son, be well. Be whole. Be in peace. Or if you want to be even closer to the story, "Little girl, get up and be well. Be in peace." "Little boy get up. Be well. Be in peace." And that can be our scriptural practice for this week.

Blake Smith 09:53

Alright. And our blessing today comes again from Meta Herrick Carlson.

Karin Peter 10:19

She writes such good blessings!

Blake Smith 10:21

Yes, she does. Yes she does. "There is pain in breaking and in loving someone pained. What courage, in youth, to try out their mortality, to make mistakes that hurt, and then to try again. I could scold your temptation toward invincibility. But this is what it means to be human, breaking and repairing all the time. This is practice for loving a hurting world that longs to know the magic of mending, the healing you have in you." Well, that wraps up another episode here at coffee to go we thank you for joining us. And of course, we invite you to join us next time, for the next part of our journey through the liturgical seasons and holy days of the Christian tradition.