THE DYNAMICS OF VULNERABILITY AND FAITH IN MARK 5:25-34: INSIGHTS FROM IGNATIAN PEDAGOGY

ANTARA IMAN DAN KERAPUHAN DIRI (MARKUS 5:25-34): DINAMIKA HIDUP DALAM PERSPEKTIF PEDAGOGI IGNASIAN

Bernadus Dirgaprimawan*
Fakultas Filsafat Keilahian Universitas Sanata Dharma Yogyakarta
dirga11@gmail.com
* Corresponding author

Yohanes Ferry Ariyanto
Fakultas Filsafat Keilahian Universitas Sanata Dharma Yogyakarta
yohanesferry1996@gmail.com

ABSTRAK

Artikel ini adalah sebuah eksegesis atas kisah perempuan yang mengalami sakit pendarahan selama 12 tahun sebagaimana yang dinarasikan dalam Injil Markus 5:24-34. Demi menjumpai Yesus dan mendapat kesembuhan dari-Nya, perempuan tersebut akhirnya menantang norma-norma sosial keagamaan pada saat itu. Dalam kerangka pedagogi Ignasian, kisah perempuan tersebut adalah kisah tentang perjuangan iman seorang pribadi yang tengah bergumul menanggung empat macam kesusahan hidup: kerentanan fisik, tekanan batin, beban pikiran, dan rasa dijauhi oleh masyarakat. Artikel ini akan meneliti secara lebih mendetil keempat dimensi kerentanan diri: fisik, emosional, kognitif, dan sosial. Perhatian utamanya adalah ke dinamika atau tegangan antara kerapuhan diri si perempuan tersebut dan kegigihan imannya. Artikel ini berpendapat bahwa iman si perempuan terhadap Yesus mengatasi segala macam bentuk kerapuhan diri. Kegigihan iman membawa perubahan hidup dan itulah yang menjadi ciri khas spiritualitas Ignasian. Tafsiran alkitabiah atas Markus 5:24-34 ini dimaksudkan pula untuk mendorong pembaca agar semakin berempati kepada mereka yang sedang mengalami keempat macam bentuk kerapuhan diri tersebut.

***Kata kunci**: kerapuhan fisik, emosional, kognitif, sosial, pedagogi Ignasian*

ABSTRACT

This article employs an exegetical approach to examine the story of a woman afflicted with a 12-year hemorrhage, who finds healing through her faith in Jesus. The objective is to identify the multifaceted vulnerabilities she confronts, encompassing the physical, emotional, cognitive, and social dimensions. Despite societal marginalization, her story challenges societal norms and religious laws, emphasizing her deep faith and the transformative impact of encountering Jesus. This study, informed by Ignatian pedagogy, focuses on the holistic understanding of human nature and on the character development of the woman in that story. The analysis illuminates the woman's profound physical affliction, emotional distress, cognitive challenges, and social marginalization. Furthermore, it investigates how her unwavering faith in Jesus transcends societal norms, leading to personal healing and maturity. The results highlight how faith and compassion can bring about significant changes, showing how Ignatian spirituality offers valuable insights into addressing vulnerability and encouraging empathy for those facing hardships in life.

Keywords: *physical, emotional, cognitive, communal, Ignatian pedagogy*

1. INTRODUCTION

The document "Ignatian Pedagogy: A Practical Approach" (Duminuco, 1993), published by the International Centre for Jesuit Education in Rome, presents an educational framework rooted in Ignatian spirituality. This framework offers a holistic approach to student formation, by integrating cognitive, emotional, and social dimensions into learning experience. At the heart of this framework lies the belief that embracing one's own vulnerabilities, encountered through personal experiences and deepened through reflective enquiry, can be a transformative pathway toward maturity. Furthermore, by cultivating critical thinking, self-reflection, and compassion, Ignatian pedagogy equips students to navigate both their academic pursuits and personal challenges with resilience. More than just a method for addressing immediate educational needs, Ignatian pedagogy in fact fosters the development of a supportive community where each individual's experiences and struggles are valued.

A vivid example of Ignatian pedagogy is captured in the biblical story of the woman with a hemorrhage, as narrated in Mark 5:25-34. This story reveals a woman who has suffered from a chronic illness for many years, driven by an unwavering faith, reaches out to Jesus in the belief that He can heal her. Her act of reaching out reflects the Ignatian emphasis on personal engagement and transformative experiences through personal encounter with Jesus. Her determination to meet Jesus, despite her vulnerability and societal

marginalization, serve as powerful symbols of resilience and hope. Jesus' response—sensing her faith and healing her—demonstrates the importance of responding to human frailty with empathy.

Nonetheless, current biblical research on that passage (Mark 5:25-34) focuses mainly on theological and socio-historical aspects. For example, according to Candida R. Moss, in that story, when all medical treatments fail, the woman turns to Jesus, believing in his ability to heal, which Moss suggests reveals Jesus' concealed divine identity (Moss, 2010). Meanwhile, Dedi Bili Laholo utilizes Mark 5:25-34 to amplify the voices of those enduring "double colonization" under colonialism and patriarchy, interpreting the woman as a symbol of marginalized individuals estranged from their communities due to their circumstances, finding strength in their faith (Laholo, 2021). Similarly, Adam Kubis parallels the woman's healing with the resurrection of Jairus' daughter, illustrating how her story symbolizes the revitalization of a powerless marginalized person through Jesus (Kubis, 2020). However, those studies seemingly overlook a multi-layered aspect of her vulnerability that includes physical, emotional, cognitive, and communal dimensions. This article, therefore, aims to fill these gaps by offering a detailed exploration of the woman's multi-dimensional vulnerability through the lens of Ignatian pedagogy, thereby providing deeper insights for both biblical interpretation and educational practice. Moreover, Mark 5:25-34 is particularly relevant to Ignatian pedagogy as it embodies the idea that acknowledging one's own vulnerabilities and those of others can lead to profound personal and communal transformation. Just as Jesus' interaction with the woman led to her healing and empowerment, Ignatian pedagogy seeks to create educational environments where students can sense their vulnerabilities, build empathy, and grow into resilient, compassionate individuals.

2. METHOD

This study employs a qualitative methodology to deeply explore the character development of the suffering woman in Mark 5:25-34. Utilizing the close reading method, it seeks to provide a comprehensive understanding of her character, the contextual background, and the subtle nuances within the passage (Coetzee, 1994). Close reading, as a form of textual analysis in exegesis, meticulously examines the text, focusing on its

structure, style, dialogue, and the protagonist's actions (Resseguie, 2005). By delving into the character development of the suffering woman, this study aims to uncover how her experiences align with the principles of Ignatian pedagogy. Ignatian pedagogy encourages a deep immersion into the text, allowing readers to empathize with the woman's physical affliction, as well as her emotional turmoil, including fear and despair. Besides, Ignatian pedagogy emphasizes the importance of community. By examining the woman's interactions with others, readers can gain insight into the social isolation and stigma associated with her condition. In essence, Ignatian pedagogy offers a valuable perspective for exploring the complex dimensions of the woman's suffering in Mark 5:25-34.

The outline of this study is as follows. It begins by setting the context within the story of Jesus raising Jairus' daughter, detailing the events leading to the healing of the hemorrhaging woman, and explaining the narrative's sandwich model and its themes of authority and marginalization. It then examines the structure and characters in Mark 5:24-35, identifying four dimensions of the woman's vulnerability: physical, emotional, cognitive, and social. The study describes the woman's progression from approaching Jesus to her healing and emotional transformation, delves into each dimension of her vulnerability, highlights her faith and initiative, and discusses the symbolism of touching Jesus' garment. It further explores Jesus' compassionate response and the restoration of the woman's dignity, connects her vulnerabilities to Ignatian pedagogy, and illustrates how faith leads to transformation. Finally, it compares the woman's vulnerabilities to contemporary issues, encouraging readers to find meaning in their vulnerabilities through faith and to embody compassion inspired by Jesus' action.

3. RESULT AND DISCUSSION

3.1 Contextual Setting – Narrative Delimitation

The story of the woman healed from hemorrhaging by Jesus is embedded within the broader narrative of Jesus' miracle in raising Jairus' daughter (cf. Mark 5:21-43). This sequence unfolds after Jesus arrives in Capernaum following a journey across the Sea of Galilee to the region of the Gerasene, where he performed the exorcism of evil spirits. Upon reaching the lakeshore, Jairus, a synagogue leader, implores Jesus to come and heal his

critically ill daughter. It is during the journey to Jairus' house that the miracle of healing the woman with the 12-year hemorrhage takes place.

Although these two stories unfold concurrently in the narrative timeline, they remain distinct and independent from one another. There are two narrative reasons for this. First, the healing of the woman with the hemorrhage does not affect the healing of Jairus' daughter, nor does the latter impact the former. Removing the account of the hemorrhaging woman would not alter the story of Jairus' daughter's healing in any significant manner. Second, the narrative framework allows for the possibility of other events occurring during the journey to Jairus' house, demonstrating a flexible narrative style that accommodates additional stories without detracting from the main narrative (Dwyer, 1996).

This narrative structure, often referred to as the sandwich model, involves the interweaving of two distinct stories, skillfully guiding the reader back to the initial narrative thread. The "sandwich model" in Mark 5:21-43 intricately weaves together two distinct narratives: the urgent plea of Jairus, a synagogue leader seeking Jesus' help for his dying daughter, and the interrupted story of a woman suffering from hemorrhaging for twelve years who seeks healing from Jesus (Edwards, 1989). This narrative technique pauses the primary storyline to introduce the woman's plight, creating a literary sandwich where her healing is nestled between the beginning and conclusion of Jairus' narrative. Despite this interruption, the narrator guides the reader's focus back to Jairus and his daughter, maintaining narrative cohesion.

From the perspective of Ignatian pedagogy, the narrative structure of Mark 5:21-43 serves as a powerful literary device for juxtaposing the themes of authority and marginalization. Jairus, a synagogue leader, embodies authority and privilege. His position grants him access to influential figures like Jesus. Conversely, the anonymous woman represents the marginalized, suffering from a condition that has ostracized her for twelve years. This narrative contrast invites readers to explore the complexities of human experience and the nature of divine compassion. Ultimately, the story suggests that true power and authority lie not in social status or religious position, but in compassion. Jesus' response to both characters demonstrates a radical reversal of power dynamics, as he prioritizes the needs of the marginalized woman over the urgent request of the synagogue leader. Thus, the structure of Mark 5:21-43 becomes a catalyst for critical reflection on social justice and human dignity, key elements of Ignatian spirituality.

3.2 The Exegesis

Mark structures his narrative with multiple characters. A closer look places Jesus and the woman with hemorrhage as central figures. Alongside them are the crowd following Jesus and his disciples. Examining the narrative in Mark 5:24-35 reveals the following structure for this concise story. Verses 25-26 introduce the four aspects of vulnerability of this woman. Verses 27-29 depict the woman's display of faith. Verses 30-34 illustrate Jesus lifting up the woman.

3.2.1 The Beginning and Ending of the Story

The story begins with Jesus journeying towards Jairus' house, accompanied by a large crowd eagerly following Him. The narrator emphasizes the crowd's immense curiosity and admiration for Jesus, describing them as "the people were crowding around him" and "pressing in on him" (Mark 5:24). Jesus' popularity draws diverse individuals with personal hopes and expectations to see Him. Amidst the bustling crowd en route to Jairus' house, a woman suffering from a 12-year hemorrhage emerges. She holds a steadfast belief that touching Jesus' robe will heal her, and as recounted in verse 29, "Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease." Witnessing the immediate effect on her body, the woman is initially overcome with fear. However, when Jesus inquires who touched Him, she experiences an emotional leap, transforming from fear to courage as she steps forward to explain everything to Him. Quickly, the story concludes with Jesus affirming her faith, declaring, "Daughter, your faith has made you well; go in peace, and be healed of your disease" (verse 34).

3.2.2 Four Dimensions of Vulnerability of this Woman (Mark 5:25-26)

Mark provides a detailed portrayal of the woman suffering from hemorrhaging. Upon closer examination of this narrative, it becomes evident that her suffering beyond mere physical illness. She grapples with multiple layers of vulnerability. The author identifies four primary vulnerabilities: physical, emotional, cognitive, and social. This section will delve into these vulnerabilities by delving into the scenario as presented by Mark.

Firstly, the most obvious vulnerability is physical. The woman suffers from a chronic condition—hemorrhaging in her genitals (Newsom and Ringe, 2012). This complicates her relationship with her body, particularly concerning her menstrual cycle. While normal menstruation occurs monthly and lasts typically for 3 to 7 days, this woman has endured abnormal bleeding for 12 years (Mark 5:25). Despite this, she displays remarkable physical resilience, enduring her affliction over such an extended period.

Over twelve years, she has struggled with her illness and the physical challenges it presents. This struggle underscores her second vulnerability—emotional vulnerability. It is likely that prolonged suffering has deeply frustrated her because her condition remains unhealed. She grows increasingly disheartened as her efforts to seek a cure from numerous physicians prove futile. Mark recounts her persistent quest for healing from many doctors. Confronting her embarrassment before these mostly male doctors, given the nature of her condition, exacerbates her plight (Kinukawa, 1994). Rather than improving, her condition deteriorates, and she depletes all her resources on medical treatments. At this level of vulnerability, we also recognize the significant social pressures she faces from her community due to her illness.

Transitioning from her emotional vulnerability, the woman faces her third challenge—cognitive vulnerability. This occurs when she becomes aware of how others react to her. Once again, her illness exposes her to gossip and ridicule from many, particularly from those lacking empathy. In Jewish society, a woman suffering from hemorrhage or menstruation is deemed impure, even unclean according to Torah law. Leviticus 15:19, 25.

19 *"'When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean till evening.*

25 *"'When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period.*

Because everything and everyone she touches is deemed impure, one can imagine that the crowd surrounding Jesus (Mark 5:24) abruptly distances themselves from her as she approaches Jesus. They fear that her impurity might spread to them! It's possible that the woman faces blame and judgment from the crowd when they notice blood stains on her

clothing. After all, having been jostling in the throng around Jesus, how many individuals have already come into contact with her?

Additionally, cognitive vulnerability is evident in how the physicians treat her. There's a strong likelihood that the woman is manipulated and exploited by these physicians to enrich themselves. Instead of demonstrating compassion and providing healing to a patient in need, these physicians take advantage of her situation for their own financial gain (Collins, 2007). Over time, people struggle to find physicians who genuinely fulfill their noble duty as healers to the sick. Often, their primary concern is financial gain. While the crowd avoids her due to ritual impurity, the physicians contribute to her physical and economic exploitation. Thus, the woman becomes a victim on both physical and economic fronts.

The woman's life story evokes deep sympathy upon learning of her societal exclusion from her religious community. This highlights what is termed as communal vulnerability, representing the fourth dimension of vulnerability she experiences. Mark narrates her story without revealing her name or background, emphasizing her lack of status or recognition within society. Contrasting with Jairus in this narrative framework reveals a stark difference in social standing. Jairus is explicitly named and recognized as a synagogue leader, a designation reiterated four times (see Mark 5:22, 35, 36, 38), underscoring his esteemed position. In the Jewish society of that period, women typically occupied lower socio-cultural statuses compared to men, often relegated to subordinate roles (Bria, 2003). This underscores the woman's severely marginalized social status, evident from her anonymity in the narrative.

The woman's distress intensifies as blood continues to flow from her body. As mentioned earlier, this bleeding categorizes her as ritually impure, resulting in her exclusion. Her presence becomes unwelcome to many, likened to a taboo that necessitates distancing herself from others. She faces rejection from both her family and community due to Jewish laws on religious purity. In these laws, there exists an apparent inequality between men and women. In Leviticus 15:16-28, if a man experiences a bodily discharge, he remains impure until evening. However, when a woman menstruates, she is deemed impure for seven days. If her discharge persists due to illness, her impurity continues for that period. Even after becoming ritually clean, a woman must wait an additional seven days before being declared fully clean. This woman is labeled as sinful and required to offer sin and burnt offerings to atone before God (cf. Leviticus 15:29-30). She is barred from entering the synagogue and the Holy Temple. This impurity label not only isolates the anonymous woman from her

family and community but also results in her exclusion from her religion, all based on purity regulations (Myers, 1988). In addition to suffering from the severe impact of her illness, she also faces harsh treatment dictated by the societal and legal norms of her community. This mistreatment has persisted over a span of twelve years.

3.2.3 The Woman of Faith (Mark 5:27-29)

The woman's suffering is intricate. As mentioned above, she lacks social standing, remains unnamed, suffers from physical ailments, is ritually impure, and is impoverished, which leads others to reject her. Amid societal and religious prejudices, she encounters Jesus, seemingly having no one else to turn to. Despite enduring immense hardship, she approaches Jesus with faith, believing He can heal her condition. She says, "If I just touch His garment, I will be healed." The Greek word for "healed," *soothesomai*, can also mean "saved" in a broader sense. Mark introduces her as someone who "had heard about Jesus," likely familiar with His miraculous healings, although they had not yet met. Her faith in Jesus convinces her that she will be saved. Perhaps she thinks, "others have been healed! I too will be healed!"

She reaches out to touch the fringe of Jesus' garment. In Jewish tradition, garments symbolize the wearer's identity, making her act of touching Jesus' garment equivalent to touching Jesus Himself (Leks, 2003). This act is entirely her own initiative. As mentioned earlier, her touch could render anyone or anything she touches impure. Aware of this, she approaches Jesus discreetly: "In the crowd, she came up behind Him and touched His garment" (verse 27). She seeks to protect Jesus' reputation, knowing her touch could defile Him (Newsom & Ringe, 2012).

In this scenario, the woman demonstrates a determined effort to overcome her vulnerabilities to reach Jesus. Even the act of touching His garment requires great determination. The next section will explore the nature of the salvation Jesus offers. The woman encounters and is healed by Jesus, who asks for no payment; a “physician/healer” vastly different from those who have exploited her and drained her wealth.

3.2.4 Jesus’ Compassion (Mark 5:30-34)

In Mark 5:30-34, as Jesus feels power leave Him when the woman touches His garment, He turns in the midst of the crowd and asks, "Who touched my clothes?" Everyone appears surprised and curious. They might be pointing fingers at each other. Even His

disciples, who are always near Him, are unsure. They might even chuckle at Jesus, saying, "Teacher, you're acting strangely! People are pushing and shoving around you, and you ask, who touched me?" The woman becomes "very afraid and trembling." Her fear intensifies as she feels what is happening in her body.

It appears that Jesus' question, "Who touched my garments?"(v. 30) is specifically directed not towards the crowd but towards the anonymous woman. This question is not meant to condemn the woman who made Him unclean but to showcase to the crowd that she has been healed. Jesus encourages her to confidently overcome her anxiety, doubt, and lack of confidence, and to openly reveal herself before the crowd. Initially fearful and trembling, the woman approached Jesus discreetly from behind, but now she stands before Him and honestly recounts everything.

Jesus addresses the woman, saying, "Daughter, your faith has made you well. Go in peace and be healed of your disease!" (v. 34). This response reveals Jesus' compassionate attitude towards the woman. As mentioned earlier, in Jewish law, contact with an unclean person renders one unclean as well. By all rights, Jesus should have become ceremonially unclean due to the woman's touch. He could have responded with anger. Yet, remarkably, Jesus shows no concern for ritual purity. He does not rebuke the woman; rather, He affirms that it was her faith that brought about her healing.

Moreover, when Jesus declares, "Daughter, your faith has saved you. Go in peace and be healed of your disease," He effectively addresses all the vulnerabilities faced by the anonymous woman. She experiences complete restoration and salvation from her afflictions. Physically, she is cured of her illness, restoring her health (Cairns, 2004). Socially, her dignity is fully reinstated, and she is no longer marginalized within her family, community, and broader society. Religiously, she is no longer excluded from participating in worship or community life. She is now free to touch anyone or anything, including returning to religious practices in the synagogue. She even can effectively return to work to meet her living needs.

3.3. The Dynamics of Vulnerability and Faith: Ignatian Spirituality

In Mark 5:25-34, the narrative of the woman suffering from chronic hemorrhaging reveals profound vulnerabilities across various dimensions—physical, emotional, cognitive, and social. These vulnerabilities are integral to understanding her encounter with Jesus and resonate deeply with Ignatian pedagogy.

Firstly, her physical vulnerability stems from her prolonged illness, which defies medical remedy and affects her daily life (Newsom and Ringe, 2012). This condition isolates her, disrupts her bodily integrity, and impacts her identity within the community. Secondly, emotional vulnerability is evident in her persistent despair over years of failed treatments and worsening health. She experiences profound emotional distress as her hope for healing diminishes (Kinukawa, 1994). Thirdly, cognitive vulnerability arises from societal stigma and the cultural norms that deem her ritually impure due to her condition (Leviticus 15:19, 25). This leads to social exclusion and marginalization, exacerbating her sense of cognitive dissonance and societal rejection (Collins, 2007). Lastly, social vulnerability underscores her marginalized status within Jewish society, accentuated by her anonymity in the narrative compared to the prominent figure of Jairus (Bria, 2003). Her illness not only isolates her physically but also socially and religiously, restricting her participation in community life and religious practices (Myers, 1988).

In response to these vulnerabilities, Ignatian pedagogy emphasizes a holistic approach to understanding human suffering and healing. It invites reflection on the woman's journey towards Jesus, where her faith becomes the catalyst for transformation. Jesus' response to her demonstrates compassion and affirmation, contrary to societal norms of judgment and exclusion. When Jesus acknowledges her healing and addresses her as "Daughter" (Mark 5:34), he dignifies her identity and restores her sense of worth. Here, Jesus expresses his “cura personalis”. This moment encapsulates Ignatian principles of spiritual discernment and inner freedom, where faith in God's healing power leads to personal and communal restoration (Geger, 2014). Thus, the woman's encounter with Jesus not only exemplifies profound vulnerability but also embodies the Ignatian call to seek God in all things, particularly in moments of suffering and healing. Her story invites reflection on how faith and encounter with the divine can transcend societal barriers and restore human dignity and wholeness.

3.4. The Theological Message Relevan to Readers Today

As mentioned above, Mark portrays the woman suffering from severe hemorrhage with multi-layered vulnerability. She is afflicted by physical illness, lacks social status and even a known name, is considered ritually unclean and impoverished, leading to her avoidance by many. Mark's portrayal seems to aim at highlighting these vulnerabilities, often

overlooked by society. Perhaps, Mark intends to emphasize the human aspects that are often marginalized. Through her encounter with Jesus, she undergoes a profound transformation from sickness, uncleanness, and social degradation to healing, value, restored dignity, and salvation. Her faith in Jesus serves as a crucial catalyst in this transformation. Mark's narrative begins with the acknowledgment that vulnerability is intrinsic to human life. It affirms God's role as a healer and emphasizes that God comprehends every facet of human existence, including vulnerabilities, and possesses the ability to uplift and restore them.

Just like the woman with hemorrhaging, everyone faces physical, emotional, cognitive, and social vulnerabilities to different extents. These vulnerabilities are heightened in today's work culture, which can be toxic, making it hard for many people to handle them well. As a result, many individuals hide their vulnerabilities behind masks, covering up their wounds and all the different ways they feel vulnerable.

When it comes to physical vulnerability, individuals often find themselves unable to confront it directly and sometimes feel powerless against it. For instance, when encountering people with disabilities, they didn't choose to be born with specific genetic conditions. Many struggles with confidence due to their physical appearance. For example, women might feel they aren't attractive enough, leading them to use skincare products to hide their insecurities. Martin Heidegger observed that humans are born into a world filled with vulnerabilities that eventually lead to mortality (Ziarek, 2013).

Emotional vulnerability is also something everyone experiences, and for some, it can be overwhelming. Many people get caught up in feelings of revenge and anger due to past hurts that continue to haunt them. Edmund Husserl explains that emotional vulnerability arises when individuals fail to set their emotions aside temporarily. By delaying their immediate reactions, they can reflect on why they feel a certain way, what triggers their emotions, and what lies beneath them. This process helps people gain a clearer understanding of their feelings and empowers them to manage their emotions more effectively.

Another aspect of human vulnerability lies in our cognitive abilities. In the case of the woman suffering from hemorrhages, she lived in a society where menstruation was viewed as shameful and sinful, leading to her isolation. Similarly, all individuals face cognitive vulnerabilities. Many people hold onto specific habits or beliefs, often without questioning them deeply. According to Thomas Aquinas, every person is fundamentally good, and we tend to justify our actions as good based on our own reasoning. However, what

we perceive as good may not always align with what is morally right according to God's law and natural order. Our reasoning can sometimes lead us to misunderstand what truly constitutes goodness, causing us to become attached to ideas that do not reflect God's true goodness (Keaty, 2005).

Moreover, many people today face communal vulnerability, and we may find ourselves in similar situations. From a community standpoint, the woman's illness led to her exclusion from social and religious circles. This mirrors the widespread issue of racism in certain societal groups. For example, certain individuals encounter structural racism, which exposes systemic vulnerabilities. Habermas suggests that some are born into social disadvantages and encounter risks early in life. These societies often unfairly criticize those at a structural disadvantage. People maneuver through these societal complexities and may become vulnerable due to institutional insecurities (Massmann, 2019).

The multi-layered vulnerability experienced by the woman in Mark 5:25-34 resonates as a universal human experience intertwined with the existence in society. Acknowledging this existential reality invites everyone to embrace vulnerability as integral to their identity, a strength in Christian belief. Instead of avoiding vulnerability, individuals are encouraged to accept, endure, and find meaning in it through faith in Jesus Christ. Moltmann's theological reflections emphasize that God's suffering encompasses humanity's history and suffering, revealing God's compassion (Moltmann, 1974). Jesus demonstrates to the woman that every person holds profound value, irrespective of social, religious, or economic status (Myers, 1988). His compassionate example calls people to embody similar compassion in professional and personal contexts. Rather than judging or blaming the vulnerable, one is urged to appreciate humanity in its entirety, acknowledging both strengths and vulnerabilities. From the story of the anonymous woman, lessons in courage, resilience, and patience amidst societal pressures are gleaned. Ultimately, it teaches individuals to trust and surrender to Jesus, who holds the power to restore lives (Newsom & Hinger, 2012).

4. CONCLUSION

In Mark 5:25-34, the woman’s experience of physical, emotional, cognitive, and social vulnerability serves as a mirror for the challenges faced by individuals today, in particular by students. Mental health struggles, social isolation, and discrimination are issues

that students may also encounter or observe in their schools, often leading to feelings of powerlessness and despair. Ignatian pedagogy encourages students to approach these challenges with a spirit of compassion and empathy. By exploring the interconnectedness of physical, emotional, and spiritual well-being, students can develop a deeper appreciation for the suffering of others and learn to offer meaningful support.

The woman's unwavering faith amid adversity serves as a model for resilience and hope. Ignatian pedagogy emphasizes the importance of *cura personalis*—the care of the whole person (Geger, 2014). By reflecting on this story, students can learn to see beyond superficial judgments and approach others with genuine compassion. The narrative challenges students to consider how they can support those around them who are experiencing their own forms of vulnerability.

To translate this compassion into action, students can explore ways to foster a culture of empathy and inclusivity in their own schools. Ignatian pedagogy encourages students to challenge societal stigmas and create environments where everyone feels valued and supported. By embodying the spirit of Jesus' encounter with the woman, students are called to work towards a more just and compassionate world.

Additionally, the story prompts students to reflect on their own vulnerabilities and to recognize their shared humanity. Ignatian pedagogy invites students to engage in reflection and discernment, helping them to build solidarity and mutual support among diverse groups of people. Understanding the interconnectedness of all human experiences calls students to act with justice and compassion, striving to dismantle systems of marginalization and suffering. Through Ignatian pedagogy, students are encouraged to embrace a holistic approach to human well-being and to work towards creating a more just and equitable world for all.

REFERENCES

Breuer, I. (2018). Towards a Vulnerability-Centred Phenomenological Ethics: Personhood, Humanity and Bodily Precariousness of the Mediatized Exiled Subject. *Acta Universitatis Carolinae*, 98-119.

Bria, Y. B. (2003). *Kekerasan terhadap Perempuan dan Bagaimana Menyikapinya*. Yayasan Pustaka Nusantara.

Cairns, I. J. (2004). *Mark of a Non-realist: A Contemporary Reading of the Second Gospel*. Fraser Books.

Coetzee, J. H. (1994). Close Reading of the Bible. *Old Testament Essays, 7*(4), 72-77.

Duminuco, V. (1993). Appendix B: Ignatian pedagogy: A Practical Approach. In V. Duminuco (Ed.), *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives* (pp. 251-262). Fordham University.

Dwyer, T. (1996). *The Motif of Wonder in the Gospel of Mark*. Sheffield Academic Press.

Edwards, R. J. (1989). Markan Sandwiches: The Significance of Interpolations in Markan Narratives. *Novum Testamentum, 31*(3), 193-216.

Geger, B. T. (2014). Cura Personalis: Some Ignatian Inspirations. *Jesuit Higher Education, 3*(2), 6-20.

Keaty, A. (2005). The Christian Virtue of Mercy: Aquinas Transformation of Aristotelian Pity. *The Heythrop Journal, 42*, 181–198.

Kinukawa, H. (1994). *Women and Jesus in Mark: A Japanese Feminist Perspective*. Orbis Books.

Kubis, A. (2020). The Hemorrhaging Woman and Jairus' Daughter as Representatives of Israel: An attempt at the Symbolic Reading of Mark 5:21-43. *The Biblical Annals, 10*(3), 355-387.

Laholo, D. B. (2021). Siapa yang Menjamah Aku? Menafsir Narasi Lukas 8:43-48 dengan Pendekatan Poskolonial Feminis. *Gema Teologika, 6*(2), 179-196.

Leks, S. (2003). *Tafsir Injil Markus*. Kanisius.

Massmann, A. (2019). Genetic Enhancements and Relational Autonomy: Christian Ethics and the Child's Autonomy in Vulnerability. *Studies in Christian Ethics, 32*, 88-104.

Moltmann, J. (1974). The Crucified God. *Theology Today, 31*(1), 6-18.

Moss, R. C. (2010). The Man with the Flow of Power: Porous Bodies in Mark 5:25–34. *Journal of Biblical Literature, 129*(3), 507-519.

Myers, C. (1988). *Binding the Strong Man: A Political Reading of Mark's Story of Jesus*. Orbis Books.

Newsom, A. C., & Ringe, S. H. (Eds.). (2012). *Women's Bible Commentary*. Westminster John Knox Press.

Resseguie, L. J. (2005). *Narrative Criticism of the New Testament*. Baker Academic.

Yarbro Collins, A. (2007). *Mark: A Commentary*. Fortress Press.

Ziarek, K. (2013). A Vulnerable World: Heidegger on Humans and Finitude. *Substance*, *42*(3), 169-184.