

*Text of a message delivered by Mikayla Reid for Windsor Park Baptist Church on Sunday 15th June 2025.
The written text may vary from the spoken/video version due to time and flexibility reasons.*



Risking Vulnerability

Mark 5:25-34

冒着脆弱的风险

马可福音 5:25-34

We all have a deep desire to be known and loved despite our shame. To achieve this we have to risk vulnerability, and letting ourselves be known by both God and others. It is this space of vulnerability that leads to healing and deeper connection.

We're invited to stop hiding, embrace community, and meet God not with perfection, but with honesty and openness.

VIDEO – A range of people from our community answer the question:

How are you, really?

尽管我们感到羞耻，但我们都渴望被了解和被爱。为了实现这一点，我们必须冒着脆弱的风险，让自己被上帝和他人所了解。正是这种脆弱的空间，引领我们走向治愈和更深的联结。我们被邀请停止躲藏，拥抱社群，并以诚实和开放的态度，而非完美地与上帝相遇。

视频——我们社群中的一群人回答了这个问题：

你真的好吗？

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How am I, really?

I am afraid.

When we were planning the filming of this video, I was talking about the concept with Aidan, and he made a comment that stuck with me. When I said I would need to think about what I wanted my word to be, he replied, 'Yeah, you'll need to decide what you want to be vulnerable about in two months.' And that is exactly why I am afraid, why I could pinpoint that that was probably the emotion I would be feeling this morning.

I am here talking about the risk of vulnerability, the risk of being fully known by God and those around us, exposing the inner, messy parts of ourselves—and I am terrible at it. I like to be in control of how people perceive me, I don't want others to see the messy parts of me - the moments when I snap at my flatmates, where I binge watch Netflix cause the world feels too much, where I edit and re edit a photo before I post it so everyone can see me in my best light, the times I've brushed away tears and put on a shaky smile as I get out of my car and walk into church hoping my eyes don't look too red. I want people to see me as I would like to be – with all the broken parts, all the pieces I am ashamed of, cut out of the picture.

I'm aware this isn't just something I struggle with. We can all wear that mask, we can all pretend, we can all cover up what is really happening. We can all avoid vulnerability. Loneliness statistics across the Western world suggest that while we are more connected to people than ever, we feel like people know us less than ever before. We might have work friends whom we make small talk with at lunch, followers who see pictures of our latest holiday, people we sit next to at church who we answer the weekly question with, but it seems we all struggle to have relationships where we can reveal our shame, our mess. And this creeps into our relationship with Jesus as well. The real us starts to become something so hidden that even as we come before the God who made us and formed us, we cannot really show ourselves - our wounded, broken, hidden selves to Him.

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我到底怎么样？

我害怕。

我们计划拍摄这段视频的时候，我和艾丹讨论了这个概念，他说了一句话让我印象深刻。当我说我需要考虑一下我想要的话语是什么时，他回答说：“是的，你需要在两个月内决定你想在什么场合展现脆弱。”这正是我害怕的原因，我可以准确地指出，那很可能就是我今天早上的感受。

我在这里谈论的是脆弱的风险，是被上帝和我们周围的人完全了解的风险，是暴露我们内心混乱的部分的风险——而我在这方面很糟糕。我喜欢掌控别人对我的看法，不想让别人看到我凌乱的一面——比如对室友破口大骂，比如因为世界太压抑而狂刷Netflix，比如为了让大家看到我最美的一面而反复修改照片才发帖，比如我下车走进教堂时强忍泪水，勉强挤出一个微笑，希望眼睛不要太红。我希望人们看到的是我理想中的我——带着所有破碎的部分，所有让我感到羞愧的碎片，从照片中被剪掉。

我知道这不仅仅是我自己在挣扎。我们都可以戴上面具，我们都可以假装，我们都可以掩盖真实发生的事情。我们都可以避免脆弱。西方世界的孤独统计数据表明，虽然我们与他人的联系比以往任何时候都更加紧密，但我们感觉人们对我们的了解却比以往任何时候都少。我们或许有工作上的朋友，午餐时会和他们闲聊；或许有关关注我们最近假期照片的朋友，或许有在教堂里坐在我们旁边、每周都会和我们讨论问题的人，但我们似乎都很难找到能让我们敞开心扉、吐露羞耻和困惑的关系。而这也会悄悄地影响到我们与耶稣的关系。真正的自我开始变得如此隐秘，以至于即使我们来到创造我们、塑造我们的上帝面前，也无法真正地向他展现我们——我们受伤、破碎、隐藏的自我。

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To be fair to myself and all of you, we have always struggled with this. From the very beginning, humanity has hidden; we have turned away from the risk of vulnerability. And so the beginning is exactly where we will start today - in Genesis. All the way back to the Garden of Eden. Most of us know the story right - Adam and Eve walked in the garden with God, and in the garden they were naked. No clothes, no coverings - Adam and Eve were naked in the garden and naked in front of God. And this was not a cause of concern for them.

To begin with, in the garden we weren't ashamed, we did not hide, we did not try to cover ourselves. **In the beginning, vulnerability was not a risk - it was simply how we were.**

Physically, Adam and Eve were naked in the garden, like toddlers who run around on the beach with no care for their nakedness, no awareness of why they would even want to hide. The nakedness of Adam and Eve in the garden was a physical reality, but it shows a much deeper spiritual security. They had no need to hide any part of themselves.

But then we sinned. ***At that moment, their eyes were opened, and they suddenly felt shame at their nakedness. So, they sewed fig leaves together to cover themselves. (Genesis 3:7)***

That security, that ability to be completely vulnerable, open, and free in front of God and others, was broken. Sin entered the picture, and with it shame. Not just the healthy kind of shame - that voice that tells us we've done wrong and need to make it right, but toxic shame that tells us **we are** wrong, that calls **us** a failure and pushes us into hiding. God came looking, but their shame would not let them go to Him. They hid.

公平地说，对我和你们所有人而言，我们一直在为此挣扎。从一开始，人类就隐藏自己；我们回避脆弱的风险。所以，我们今天要开始的地方，正是《创世记》。一路追溯到伊甸园。

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我们大多数人都对这个故事耳熟能详——亚当和夏娃与上帝在伊甸园中漫步，在伊甸园里，他们赤身裸体。没有衣服，没有遮盖——亚当和夏娃在伊甸园里赤身裸体，在上帝面前也赤身裸体。但这并没有让他们感到担忧。

首先，在伊甸园里，我们并不感到羞耻，我们没有躲藏，也没有试图遮盖自己。起初，脆弱并非风险——它只是我们本来的样子。

从肉体上来说，亚当和夏娃在伊甸园里赤身裸体，就像在海滩上奔跑的幼儿，毫不在意自己的裸体，甚至不知道自己为什么要躲藏。亚当和夏娃在伊甸园里的赤身裸体，是肉体上的现实，但它展现了一种更深层次的精神安全。他们本无需隐藏任何自我。

但后来我们犯了罪。那一刻，他们的眼睛睁开了，突然为自己的赤身裸体感到羞耻。于是，他们用无花果树的叶子编成衣服遮盖自己。（创世记 3:7）

那种安全感，那种在上帝和他人面前完全展现脆弱、坦诚和自由的能力，被摧毁了。罪和羞耻感随之而来。这不仅仅是健康的羞耻感——那种告诉我们做错了、需要改正的声音——而是有毒的羞耻感，它告诉我们我们错了，说我们失败了，把我们逼得躲起来。上帝来寻找他们，但他们的羞耻感却不让他们靠近祂。他们躲了起来。

Shame had caused them not to bring their pain to God but to hide it. To cover themselves in the hopes that somehow God would not see them, they tried to fix their brokenness themselves so God wouldn't see their vulnerability - as if he wasn't already acutely aware of it. Adam and Eve did not look to God in their mistakes; they took things into their own hands, making clothes to hide the parts of themselves that caused shame.

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Just as we hide in our busyness, numb ourselves by passively consuming whatever media is popular, and focus on our accomplishments, crowding our minds with the noise of the world, or simply deny any issues that arise. Adam and Eve used worldly things to try to alleviate the shame. In hiding away the deepest darkest parts of themselves, they thought they would save their relationship with God. They brought their idealised selves to Him, not realising it was their brokenness He really wanted to work in. It was this hiding that broke it all - God knew, He always knew - but as soon as humanity began to hide the dark parts of ourselves that need God's love most, our relationship with Him began to splinter.

We live in this reality - Adam and Eve sinned, and they hid from God, covered up in front of each other. The relationship between God and humanity, and the community within humanity, were broken. They exacerbated the rift caused by sin by hiding it, by hiding themselves. And we follow this pattern now. We struggle to take the risk of being vulnerable in front of God. We struggle to let Him see us, see all the pain, all our mess, all our shame. We struggle to even look at our own brokenness, how could we let God - the perfect one - see it? Would He still think we're worth loving? Would He still want us? Most of us know cognitively the answer is yes but we struggle constantly to be vulnerable, to take the risk of vulnerability, and expose ourselves before God - to stand naked before Him.

羞耻感让他们不愿将痛苦带到上帝面前，而是将其隐藏起来。为了掩饰自己，希望上帝不会发现他们，他们试图自己修复破碎的伤口，这样上帝就不会看到他们的脆弱——仿佛上帝对此一无所知。亚当和夏娃在犯错时没有寻求上帝的帮助；他们自行其是，缝制衣服来掩盖自己身上那些导致羞耻的部分。

就像我们躲在忙碌的生活中，被动地消费各种流行媒体来麻痹自己，专注于自己的成就，让世俗的喧嚣充斥我们的思绪，或者干脆否认任何出现的问题一样。亚当和夏娃试图用世俗的事物来减轻羞耻感。他们认为，通过隐藏自身最黑暗的一面，就能挽救他们与上帝的关系。他们把理想化的自我带到祂面前，却没有意识到祂真正想要的是他们的破碎。正是

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这种隐藏打破了一切——上帝知道，祂一直都知道——但一旦人类开始隐藏自身最需要上帝之爱的黑暗面，我们与祂的关系就开始破裂。

我们生活在这样的现实中——亚当和夏娃犯了罪，他们躲避上帝，在彼此面前掩饰。上帝与人类的关系，以及人类内部的群体关系，都被破坏了。他们通过隐藏罪，通过隐藏自己，加剧了罪造成的裂痕。我们现在也遵循着这种模式。我们挣扎着在上帝面前展现脆弱的风险。我们挣扎着让他看到我们，看到我们所有的痛苦、所有的混乱、所有的羞耻。我们甚至挣扎着去看自己的破碎，我们怎么能让上帝——完美的上帝——看到它呢？他还认为我们值得被爱吗？他还想要我们吗？我们大多数人从认知上都知道答案是肯定的，但我们却不断挣扎，变得脆弱，冒着脆弱的风险，在上帝面前暴露自己——赤身裸体地站在他面前。

In some ways this seems like an inevitable reality - it's the only thing we know, at least. But I enjoy random thought experiments, I am a massive theology nerd and one of the fun things about theology is you get to ask random questions to help you understand things - one of my favourite of these thought experiment questions is, would Jesus have come as a person even if we'd never sinned? Or you get fun ones about heaven, like will we have different abilities, like seeing in 30 dimensions of colour like shrimp do. And as I was reading through this Genesis account of humanity's first experiences of the sin, shame and hiding, I kept coming back to one question - what would it have looked like if instead of hiding, Adam and Eve had run to God when he came calling their name? What would it have looked like if instead of gathering something to hide themselves, instead of running to the bushes, running from the voice of their Father - **what if** even in their sin, shame, and brokenness, they ran **to** their Father? Would life look different now? Would the response of God have been different? We'll never know, no matter how interesting it is to think about. But one of the things we can do is look at how Jesus - God incarnate - reacted to those who came to Him in sin, shame and suffering. There are many

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stories of this - Jesus with the demon possessed, Jesus healing those with leprosy, Jesus with the tax collectors - but one in particular struck me - the story of the bleeding woman in Mark - so if you're following in your bible flick forward to the New Testament and join with me in Mark 5:25.

So Jesus had been wandering around in Decapolis - healing people and casting out demons - He had just got the news that one of the Synagogue leaders' daughters was dying, and Jesus was going to go see this child. But if you're Jesus it's not as simple as just getting up and going - there was a huge crowd following Him that swarmed around Him as he tried to make His way to this man's daughter. Now I've been to Israel, I've walked some of these old roads and let me tell you I can understand why they use the word 'pressed' to describe the crowd - these narrow streets would quickly become full, full of people, bodies, noise, smells.

Now in amongst this throng was someone who should not have been there...

And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better, she grew worse. (Mark 5:25-26)

This woman should not have been in the crowd. This woman should have been hiding. Whether this woman was suffering from a haemorrhage, or her period - the laws in Leviticus and Deuteronomy are clear - she is unclean - and she should not be out. She should not be in community, she should not be touching people, brushing up against them. For this woman, shame was the only reality she would have known. She could not go and worship at the temple so she could have no direct connection to God; she was unable to make offerings. She could not work - and even if she could she spent all her money on doctors to try cure her, if she had been married her husband would have been allowed to leave her because of her bleeding, she likely could not have had children, to make any place for herself in society.

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从某种程度上来说，这似乎是不可避免的现实——至少这是我们唯一知道的事情。但我喜欢随机的思维实验，我是个神学迷，神学的乐趣之一就是你可以随机提问来帮助你理解事物——我最喜欢的一个思维实验问题是：即使我们从未犯罪，耶稣会以人的形象降临吗？或者你会遇到一些关于天堂的有趣问题，比如我们会拥有不同的能力吗？比如像虾一样，能看见30维的颜色。当我阅读《创世纪》中关于人类最初经历罪恶、羞耻和躲避的记载时，我不断回想起一个问题：如果亚当和夏娃没有躲避，而是在上帝呼唤他们名字的时候跑向他，情况会是什么样子？如果他们没有藏身于灌木丛中，没有躲避天父的声音，情况会是什么样子？如果他们即使在罪恶、羞耻和破碎之中，也跑向天父，情况会是什么样子？现在的生活会有所不同吗？上帝的回应会有所不同吗？无论思考起来多么有趣，我们永远无法知晓。但我们能做的一件事，就是看看耶稣——道成肉身的神——是如何对待那些带着罪孽、羞耻和苦难来到他面前的人的。关于这方面的故事有很多——耶稣对待被鬼附的人，耶稣医治麻风病人，耶稣对待税吏——但其中一个故事尤其让我印象深刻——马可福音中血漏妇人的故事——所以，如果你正在追寻圣经，请翻到新约，和我一起读马可福音5:25。

耶稣一直在低加波利四处游荡——医治人们，赶鬼——他刚刚得到消息，一个会堂领袖的女儿快要死了，耶稣要去看望这个孩子。但如果你是耶稣，那可不是简单地起身出去那么简单——当他试图去见这个人的女儿时，一大群人跟随他，蜂拥而至。如今我已去过以色列，走过一些古老的道路，我可以理解为什么他们用“拥挤”这个词来形容人群——这些狭窄的街道很快就会变得拥挤不堪，挤满了人、尸体、噪音和气味。

而在这群人中间，有一个人本不该在那里.....

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那里有一个患血漏十二年的妇人。她曾在许多医生的照料下饱受折磨，花光了所有的积蓄，但病情非但没有好转，反而恶化了。（马可福音 5:25-26）

这个妇人本不该出现在人群中。她应该躲起来。无论这个妇人是患了血漏，还是月经——利未记和申命记中的律法都明确规定——她是不洁净的——她不应该外出。她不应该出现在人群中，她不应该触碰别人，和别人擦肩而过。

对这个女人来说，羞耻是她唯一能体会到的现实。她不能去寺庙敬拜，所以无法与上帝直接沟通；她无法献祭。她无法工作——即使可以工作，她也把所有的钱都花在医生身上，试图治愈她。如果她结婚了，她的丈夫也会因为她的出血而离开她，她很可能无法生育，也无法在社会上立足。

Living away from others, living hidden should have been the only way for this woman.

And we look at this and think how backwards, how awful she feels so much shame for this - our Western culture in particular likes to think we've moved past shame - but let's be honest, we can still relate to feeling pushed to the margins because of shame we hold onto - sometimes even shame for something that is out of our control. I bet most of the woman sitting here today know what it's like to feel the need to hide - have hidden pads or tampons hidden up their sleeve as they go to the bathroom - hoping they don't rustle, been paranoid about period stains, strategically chosen clothing so no one would know. The extent is very different, yes, but the hiding - we all know what that is like.

We all have those things that make us feel like we should not show our face - it's not enforced by religious law - but societal expectations, cultural norms, and our own shame are just as powerful at telling us to stay away. To not go out, to not go be in the crowd, to not be in

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community, to not go and seek Jesus. And if you are sitting here thinking you don't have anything that makes you hide - that causes shame - I'd ask you what is the thing you'd never want anyone else to know, that you'd struggle to tell even your closest friends? We all have something that makes us want to stay away.

But this is where this woman is remarkable - she is supposed to hide away, supposed to be hidden in her shame, supposed to not be in the crowd, touching people, close to others, **yet here she is** because she knows even in this state she needs to get to Jesus. Not waiting for perfection, not pretending this is not her life - she is desperately reaching for Jesus because of her need, weakness, her pain.

As we continue on with the story, we read:

When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed." Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. (Mark 5:27-29)

This is **risky faith**, this woman who would have been ostracised even more than she already if she was seen, came out into the crowd and then reached out her hand just to touch Jesus - just to touch the edge of His robes. Despite everyone else telling her to hide away, that she was unclean, that she could not be in community, not come and worship God - here she was reaching out to touch Jesus. Reaching out in faith. Reaching out from a space of utter vulnerability. This woman embodies risky faith - not reckless Christianity, acting prayerfully and surrendering the outcome to God, with great potential cost to herself.

对这位女士来说，远离尘嚣、隐居生活本该是唯一的出路。

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我们看着这一切，不禁会想，她为此感到如此羞耻是多么的落后，多么糟糕——我们西方文化尤其喜欢认为我们已经摆脱了羞耻感——但说实话，我们仍然能体会到那种因为紧抓不放的羞耻感而被逼到边缘的感觉——有时甚至是为一些我们无法控制的事情感到羞耻。我敢打赌，今天在座的大多数女性都经历过那种想要躲藏的感觉——上厕所时，她们会把卫生巾或卫生棉条藏在袖子里——希望它们不会发出沙沙声；她们对经期污渍心存疑虑；她们会精心挑选衣服，以免被人发现。程度各不相同，是的，但隐藏——我们都知道那种感觉。

我们都有一些感觉不应该露面——宗教法并没有强制要求——但社会期望、文化规范以及我们自身的羞耻感，同样强烈地告诉我们要远离。不出去，不去人群中，不融入社群，不去寻求耶稣。如果你坐在这里，觉得自己没有任何事可以躲藏——没有任何事可以让你感到羞耻——我想问你，你最不想让任何人知道，甚至连最亲密的朋友都难以启齿的事情是什么？我们每个人都有让自己想要远离的事情。

但这位女士的非凡之处就在于此——她本应躲起来，本应隐藏在羞耻之中，本应远离人群，不去触碰他人，不去接近他人，但她却在这里，因为她知道，即使在这种状态下，她也需要来到耶稣面前。她没有等待完美，也没有假装这不是她的生活——她正因为自己的需要、软弱和痛苦而拼命地寻求耶稣。

随着故事的继续，我们读到：

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她听见耶稣的事，就从人群中走到他身后，摸他的衣裳，因为她想：“只要摸到他的衣裳，我就能痊愈。”她的血立刻止住了，她感觉自己从痛苦中解脱了。（马可福音 5:27-29）

这是一种冒险的信仰。这个女人如果被人看见，会比现在更加被排斥，但她走到人群中，伸出手去触摸耶稣——只为了触摸祂的袍子边缘。尽管所有人都告诉她要躲起来，说她不洁净，说她不能参与群体活动，不能来敬拜上帝——但她还是伸出手去触摸耶稣。她凭着信心伸出手去。在极度脆弱的环境中伸出手去。这个女人体现了冒险的信仰——而不是鲁莽的基督教信仰，她虔诚地行动，将结果交托给上帝，尽管她自己可能要付出巨大的代价。

And she gets a physical reward for this - she is healed! But I want us to keep reading because a greater reward is still to come for her.

At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?" "You see the people crowding against you," his disciples answered, "and yet you can ask, 'Who touched me?' But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering." (Mark 5:30-34)

So I know we've just seen a miracle happen but this here is my favourite part of this story. Jesus knows someone has been healed - there's a lot of debate over whether he even knew who it was before asking - He is the son of God after all - maybe Jesus wants to give this woman an opportunity to step out of her isolation, to speak in public, to take the risk of claiming and

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bearing witness to the healing she has experienced. To ensure she was not just physically healed but that her shame was put to death.

And the woman does come, she comes trembling. She shrinks away from this moment, the publicity at first but then she comes forward - not hiding as Adam and Eve did - she risks being seen by her maker, allowing herself to be known in all her pain, all her suffering, all the things she wants to hide - and in this risk of allowing herself to be known, she receives an even greater blessing than the cure to her bleeding.

“Daughter, your faith has healed you. Go in peace and be freed from your suffering.” (v.34)

Jesus calls her daughter. **Daughter**. This is the only time in the gospels Jesus calls anyone by this name, she is the only person he uses the affectionate, intimate, familial term with. Jesus relates himself to her, in her moment of vulnerability he sees her and draws near to her in a way he has not with others. This woman has been kept at the margins, left on the fringes for the last 12 years, and as she comes and presents all this, all her pain, all her suffering, the thing everyone said was cause for shame, in front of Jesus, **He says she belongs**. She can be close to Him. This is her reward, renewed intimacy with Jesus, closeness with God because when she felt lost, broken, beyond help, full of shame she did not run from Him, but ran to Him.

她因此得到了肉体的奖赏——她痊愈了！但我希望我们继续读下去，因为更大的奖赏还在后头。

耶稣立刻意识到能力从他身上出去了。他在众人中转过身来，问道：“谁摸我的衣裳？”门徒回答说：“你们看众人拥挤你们，还问‘谁摸我’吗？耶稣周围观看，要看是谁做的。那女

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人知道所发生的事，就来俯伏在他脚前，战兢害怕，将实情全告诉了他。耶稣对她说：“女儿，你的信救了你。平平安安地去吧，脱离你的病痛吧。”（马可福音 5:30-34）

我知道我们刚刚见证了一个奇迹，但这个故事里我最喜欢的部分是耶稣知道有人得了医治——关于耶稣在询问之前是否知道是谁，一直存在很多争议——毕竟他是神的儿子——也许耶稣想给这个女人一个机会，让她走出孤独，公开发言，冒险宣告并见证她所经历的医治。确保她不仅身体上得了医治，而且她的羞耻感也得到了根除。

然后这个女人真的来了，她颤抖着来了。起初，她回避着这一刻，不愿被公众关注，但后来她走上前来——不像亚当和夏娃那样躲躲藏藏——她冒着被造物主发现的风险，让自己所有的痛苦、所有的苦难、所有她想要隐藏的东西都为人所知——而正是在这种让自己被人所知的风险中，她得到了比治好血漏更大的祝福。

“女儿，你的信医治了你。”平平安安地去吧！脱离你的苦难吧。”（34节）

耶稣称呼她的女儿。女儿。这是福音书中耶稣唯一一次用这个名字称呼一个人，她也是唯一一个耶稣用这个充满爱意、亲密和家人般的称呼来称呼的人。耶稣与她建立联系，在她脆弱的时刻，他看到了她，并以一种他从未对待过别人的方式接近她。这个女人在过去的12年里一直被边缘化，被遗弃在边缘，而当她来到耶稣面前，将这一切，她所有的痛苦，她所有的苦难，以及所有被人视为羞耻的事情，都呈现在耶稣面前时，耶稣说她属于

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这里。她可以亲近他。这是对她的奖赏，与耶稣重新建立的亲密关系，与上帝的亲近，因为当她感到迷失、破碎、无助、充满羞耻时，她没有逃离他，而是奔向他。

This is the vulnerability we are called into, this is what it means to open ourselves - our hearts, our lives, our deepest, darkest places to the God of love who calls us His child. This is an invitation to meet God not with your work small talk, your social media smile, your fake laughter, your polished personality, the qualifications or titles you hold. This is an invitation to meet God with your realest, rawest, truest self. This is the invitation to let God see the depths of our need so He can love, embrace, and heal it all. He sends her off in peace - she is not just physically healed but is invited back into the fullness of community, relationship, closeness with God and those around her. God invites this woman - His daughter - to leave her shame and re-enter relationship.

Now, I go to a lot of camps as a person in youth ministry - I think I figured out I have spent about 6 months of my life at church camps if I add all the days together - and if you've ever been to a youth camp you will know they are filled with moments of vulnerability, breakthrough moments where young people do bring the hard things in their life, the hurt they carry to Jesus. And at camps these moments of vulnerability - the risk of showing ourselves to God, coming before Him, is often accompanied by snot and tears, shrugging shoulders, group hugs and barely audible words. At Easter camp this year I actually left one of the sessions with snot marks on my shoulders after consoling some kids. Now sometimes this is exactly what vulnerability will look like but I want to suggest that a lot of the time vulnerability with God looks a lot more like brushing up against Him, being with Him in the crush of life.

这就是我们被呼召进入的脆弱，这就是敞开自我的意义——我们的心，我们的生命，我们最深处、最黑暗的地方，都向那位爱我们的神敞开，祂称我们为祂的孩子。这是一份邀请，让我们与神相遇，而不是用你的工作闲聊、你的社交媒体微笑、你的假笑、你装腔作势的个性、你拥有的资格或头衔。这是一份邀请，让我们用最真实、最原始、最真诚的自

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我与神相遇。这是一份邀请，让神看到我们内心深处的需要，这样祂才能爱我们、拥抱我们、医治我们。祂让她安息——她不仅身体上得到了医治，更被邀请回归到完全的群体、关系中，与神和她周围的人建立亲密的联系。神邀请这位女子——祂的女儿——离开她的羞耻，重新进入关系。

作为一名青年事工人员，我参加过很多夏令营——如果我把所有时间加起来，我估计我一生中大概有六个月是在教会夏令营度过的——如果你参加过青年夏令营，你就会知道，那里充满了脆弱的时刻，充满了突破的时刻，年轻人会把生活中的艰难和伤痛带到耶稣面前。在夏令营里，这些脆弱的时刻——向上帝敞开心扉，来到祂面前——常常伴随着鼻涕和泪水，耸耸肩膀，集体拥抱，以及几乎听不见的话语。今年复活节夏令营的时候，我安慰了几个孩子，离开的时候肩膀上还留着鼻涕痕迹。有时候，脆弱就是这样的，但我想说，很多时候，在上帝面前的脆弱更像是与祂擦肩而过，在生活的重压下与祂同在。

Because vulnerability is not a one-off experience, not a breakdown that happens once in the dark of night and then withdrawing again until we yet again reach breaking point. Vulnerability requires us to walk closely with Jesus in the gritty, messiness of day-to-day life. It is daily bringing our human struggles to the God who became human and knows those same struggles, it is about bringing our daily burdens to Jesus, being okay with our humanity, and knowing that our weakness, our vulnerability, is a gift that Jesus uses to draw us closer into Him. **Vulnerability is a daily exercise of allowing Jesus to truly see us.**

In fact even the snot and tears moments at camp come - partially because of sleep deprivation - but mostly because for 48 hours straight these kids are living closely in community - they see each others bed heads, unbrushed teeth, learn the foods the other can't stand, watch each other get tired, need a hug, get a bit homesick, and sing really badly in karaoke - so by the end, they are comfortable enough with each, they have done enough life with each other - and they

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have spent enough time - 48 hours at camp focused on Jesus - that they feel free to let themselves break, to show the rawest parts of themselves to each other and to Jesus.

Vulnerability draws us into a beautiful cycle of deepening relationship. The more vulnerable we are, the closer we can be with others, and the more vulnerable we naturally become. This is the cycle we are invited into, if we will only take the risk of opening ourselves up - both in opening our hearts but also in the vulnerability of a shared life, especially when that life gets messy.

We know this is a reality - our deepest, most meaningful relationships come when we can be completely ourselves in front of someone. Our spouses, our closest friends, our siblings, our parents, whoever it may be - that person who you know you can call whether you're having a panic attack, have just received a promotion, are bawling your eyes out, or are furious at the world - that is vulnerability. This vulnerability in a community is important too - the bleeding woman was restored to a relationship with God, yes, and that is first, but the removal of her bleeding meant she could rejoin her community too. She was no longer unclean, held at arms' length, but could join with her people again.

We are invited to be vulnerable - to show ourselves completely to God, to live life close with Him, even in the grit, the pain, our brokenness. And we are invited to do this with the people we live closest to. And this can be a very easy thing to say - but as I said at the beginning, a very hard thing to do. Starting to peel back the layers can seem an impossible task. So I want to leave you with two practices today.

因为脆弱并非一次性的经历，并非在黑夜中一次次崩溃，然后再次退缩，直到再次达到崩溃的边缘。脆弱要求我们在日常生活的艰辛和混乱中与耶稣紧密同行。它意味着每天将我们人类的挣扎带到那位道成肉身、深知这些挣扎的神面前；它意味着将我们每日的重担带

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到耶稣面前，坦然接受我们的人性，并明白我们的软弱、我们的脆弱，是耶稣用来让我们更亲近祂的礼物。脆弱是一种日常的操练，让耶稣真正地看见我们。

事实上，即使是夏令营里那些哭鼻子、流鼻涕的时刻，也会有——一部分原因是睡眠不足——但主要是因为这些孩子连续48小时生活在一个紧密的群体中——他们看到彼此乱糟糟的头发、没刷牙，了解彼此无法忍受的食物，看着彼此疲惫不堪、需要拥抱、有点想家，以及在卡拉OK唱得很糟糕——所以到最后，他们彼此相处得足够融洽，彼此经历了足够多的生活——也花了足够多的时间——在夏令营里专注于耶稣的48个小时——他们感到可以自由地放松自己，向彼此和耶稣展现自己最原始的一面。

脆弱性将我们带入一个深化关系的美好循环。我们越脆弱，我们就越能与他人亲近，我们自然也会变得更加脆弱。如果我们愿意冒险敞开心扉，我们就会被邀请进入这个循环——不仅要敞开心扉，还要在共同生活中展现脆弱，尤其是在生活变得一团糟的时候。

我们知道这是事实——我们最深厚、最有意义的关系，往往源于我们能够在他人面前完全展现自我。我们的配偶、最亲密的朋友、兄弟姐妹、父母，无论对方是谁——无论你是惊恐发作、刚刚升职、痛哭流涕，还是对世界充满愤怒，你都可以向他求助——这就是脆弱。在社群中，这种脆弱也至关重要——那位患血漏的妇人恢复了与上帝的关系，是的，这是首要的，但血漏的止住也意味着她可以重新融入社群。她不再是不洁的，不再被拒之门外，而是可以再次与她的族人团聚。

我们被邀请展现脆弱——将自己完全展现在上帝面前，即使在艰难困苦、痛苦不堪、身心破碎的情况下，也要与祂亲近地生活。我们也被邀请与我们最亲近的人一起这样做。这说

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起来容易，但正如我在开篇所说，做起来却难。揭开层层外衣似乎是一项不可能完成的任务。所以今天我想给你们留下两种做法。

Community

It's really hard to be vulnerable if we are not intentional about finding people to do life with. I really like the image of a Lego block - 4-6 people who you do life up close with - who see the mess of your life and loves you anyway. Who's on your Lego block? Who sees you at your best and your worst? Who do you walk alongside, even when they are suffering, struggling, or celebrating? Does someone come to mind? If they do great - make time to be with them, to revel in, enjoy this space of vulnerability. If there isn't anyone - who would you like it to be? Is there someone you think could be that person? Ask them to grab coffee, and invest in building that relationship.

Contemplation

This is one of those kind of fancy Christian words but essentially contemplation is a type of prayer - it is sitting with God and is often described as 'exchanging gazes with Him' which - if you've ever looked into someone's eyes for a long period of time - is vulnerable. Contemplation is coming before God and letting Him see us, and looking to see Him. To be honest it's hard to explain if you haven't experienced it before, but one of the ways I like to practice this is having a cup of tea with God. I make a cup of tea, normally go find somewhere outside to sit, and drink it slowly with God. Sometimes I tell him about everything that's going on, sometimes I just sit and feel His loving gaze. But I am there for the 20 minutes it takes for me to drink my cup of tea, just sitting with God, enjoying the closeness, being open to Him. Maybe you want to try something similar this week - try bringing yourself before God in silence, with a flurry of words - however you come, He will welcome you

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社区

如果我们不刻意寻找可以共度一生的人，就很难展现脆弱。我很喜欢乐高积木的比喻——4-6个与你亲密共处的人——他们见证了你人生的坎坷，却依然爱你。你的乐高积木上有谁？谁见证了你最好的一面和最坏的一面？即使他们正在受苦、挣扎或庆祝，你也会与谁并肩前行？你想到了谁？如果他们表现得很好——那就抽出时间和他们在一起，陶醉其中，享受这份脆弱的空间。如果没有人——你希望是谁？你觉得有谁可以成为那个人吗？邀请他们一起喝杯咖啡，投入到建立这段关系中。

沉思

这是基督教里一些华丽的词汇，但沉思本质上是一种祈祷——它是与上帝同坐，通常被描述为“与他交换目光”，如果你曾长时间注视某人的眼睛，就会感受到这种脆弱。默观就是来到上帝面前，让祂看见我们，并寻求祂的同在。说实话，如果你以前没有经历过，这很难解释，但我喜欢练习默观的方式之一就是与上帝一起喝杯茶。我会泡一杯茶，通常会找个户外座位坐下，与上帝一起慢慢品茗。有时我会把正在发生的一切告诉祂，有时我只是坐着，感受祂慈爱的目光。但我会花上20分钟，只为喝茶，与上帝同坐，享受这份亲近，向祂敞开心扉。或许你这周也想尝试类似的方法——试着在静默中，用一连串的话语，将自己带到上帝面前——无论你怎么到来，祂都会欢迎你。

We're going to be listening to song by a New Zealand band - Te Rautini - and as soon as I heard the topic for this sermon this song came to mind - the lyrics say:

Don't restore us

To what we've once been

Purify us

And heal that which bleeds

Take us deeper

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Beyond the Sunday sheen

Where you're waiting

The truth to set us free

And this is our prayer today - that we will not simply be restored to the hidden life we've been living but that God will take us deeper, will heal the very depths of us, and let us live in freedom with Him.

Amen.

我们将聆听新西兰乐队 Te Rautini 的歌曲。当我听到这次讲道的主题时，我立刻想到了这首歌——歌词写道：

不要让我们恢复

回到过去的状态

净化我们

治愈我们流血的地方

带我们更深地

超越周日的光辉

在那里你等待着

释放我们自由的真理

这是我们今天的祷告——愿我们不仅恢复到过去隐秘的生活，也愿上帝带领我们更深地生活，治愈我们最深处的伤痛，让我们与祂同在，活在自由之中。
阿门。

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These questions are intended to help you think more about this message. We hope they might enable conversation, encouraging you to wrestle with how God might be challenging us to apply what we have heard/read.

Reflecting on Sunday 8th of June: Last week Pastor Grant challenged us to risk failure as we attempt great things for God! Have you failed at all this week? What did you learn?

1. When is a time you have risked vulnerability? How did it feel in the moment? How did it impact you afterwards?
2. What do you find hardest to be vulnerable about? Why do you think that is – what image might you be trying to protect?
3. Read through the story of Bleeding Woman in Mark 5:25-34 (or check out a different telling in the other Gospels) Put yourself in the woman's shoes – how does it feel to be seen completely by Jesus and then called His child? How would like to respond to Jesus in this moment?
4. Who are the people in your life you want to be more vulnerable with? What are some practical steps you could take to make space for vulnerable conversations?

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If you'd like to chat with someone about your spiritual journey or anything else going on in your life, please contact us at care@windsorpark.org.nz; **we're better together** and **no perfect people are allowed**.



Below are some further resources that may take the message further and deeper and enable you to explore other viewpoints on the same theme. We also encourage you to engage with the preacher if there are further questions you have or if you'd like clarification on anything. Email info@windsorpark.org.nz and we'll direct your query to the appropriate person.

- Henri Nouwen is a celebrated Christian writer and his book **Reaching Out** moves through three movements of the Christian life. Nouwen sees vulnerability as the foundation to any relationship and emphasises it's importance in leadership too. This is a short but challenging book to consider how a vulnerable life could impact you. <https://www.amazon.com.au/Reaching-Out-Henri-Nouwen/dp/0385236824>
- Practicing the Way has a new course on the practice of Community – exploring what it does look like to live vulnerably with others. If you have a life group you want to go deeper with and lean into vulnerability to give this course a go. <https://app.rightnowmedia.org/en/content/details/900374>