

You most likely won't get it if you hug a leper or share a meal with one. But even if by some chance you do contract leprosy, we now have medical treatments available in developed countries like America that can pretty much cure it.

Gnostic Atheism SaintMatthew said: Would a man become a dog? I understand their view. It sounds quite bad for God to become one of us and sweat and have body odor and bowel movements and get sick and be a helpless baby and bleed and suffer. The flip side is nothing would demonstrate greater love and compassion than to make such a sacrifice. What better way for a cancer patient to help a cancer patient than to know what cancer feels like. What is more effective than to help abuse and trauma patients than to have known what they are going through. There is a phrase and a title of a book that illustrates this concept stated as "the wounded healer". Like one from whom people hide their faces he was despised and rejected by men and we held him in low esteem. Francis was told in a dream to leave the Crusades. Christ taught him how to be a true Knight. What is more courageous and Heroic? The person who plugs their nose and runs the opposite direction of a leper, or the person like Francesco who has the courage to be mocked and ridiculed for hugging a leper. Our Current Pope Francis visits the lepers of society in prison and kisses their feet. Those are the people that hurt the most. The abandoned and rejected that never knew love, the unloveable. Mother Teresa saw Christ in the distressed face of the poorest of the poor. She felt the dark night of the soul, the fear, and the agony of those poor abandoned, unwanted, starving, and dying lepers of society. What better act of love could a Father do than to enter into the suffering and pain of His rebellious, dying, or mentally, emotionally, spiritually, physically suffering or handicapped son or daughter. I always looked at people who had such altruism in their heart to be weak. Actually, they are strong. To retreat into your shell and refuse to help and act hostile to push people away or hurt or kill is weak. The point is, the Christian philosophy, as blasphemous as it seems to some, is a philosophy of God committing the greatest act of Charity there is. And that he wants to commune with us and carry some of our burden. If that is blasphemy, then I admire those who were willing to die for believing in such a God and trying to imitate him. It takes a lot of effort and courage. Cant argue with that! And I admire those who would desire to be the helping hand of such a God in this suffering world. The more empathetic God is, the more admirable and Heroic is God imho. So, my question for you is, what bothers you about this view of God? This is like the tale of a biillionaire spending a couple of days with the homeless. So, not impressive, I am afraid.

Chapter 2 : The grace to hug and become a leper | Religious Forums

You most likely won't get it if you hug a leper or share a meal with one. But even if by some chance you do contract leprosy, we now have medical treatments available in developed countries like America that can cure leprosy.

Sometimes he clears the tables, sometimes he washes the dishes, sometimes he helps prepare the food. But, no matter what he does, he always seem to come home smelling like shrimp and covered in grease. Give me a hug! Go get cleaned up and then you can hug me. You hear the distressed cry of your child and look up: And now he comes running toward you, tears streaming through the dirt. What do you mothers do? You comfort him, then gently clean off all the dirt and the blood. You love him, you clean him, and you comfort him. That child comes to you, in effect saying through his tears: Today we want to see how Jesus responded in exactly this way to a leper -- for a Jew, the ultimate in uncleanness. And this incident will leave us with a couple of lessons -- one that has to do with how we ought to treat those around us that are in less than desirable circumstances. The other lesson has to do with the realization that Jesus is willing to cleanse us, just as he did the leper, when we humbly come to him. The story begins in Mark 1: It begins with little specks on the eyelids and on the palms of the hands. Then it spreads over the body. It bleaches the hair white. It covers the skin with scales and oozing sores. Down under the skin, leprosy eats its way through the nerves. And soon the victim loses all sense of touch and pain, initially in the fingers and toes, then spreading up the arms and legs. That may not sound so bad. Or the last time you hit your thumb with a hammer or burned yourself on a hot pot. But what sounds like it might be nice is absolutely horrible. Because without the sense of touch, a person with leprosy eventually damages his toes, fingers, and feet. He will bump into objects, cut himself, get infections -- and not even notice. Dr Paul Brand is a missionary who has conducted a great deal of research on the disease. He explains that in a leper colony in India, many of the lepers were missing fingers and toes. A lot of them seemed to lose them at night, for no apparent reason, they just disappeared. Many of them blind. Ulcerated growth all over their face. Nobody wants to get near them, nobody wants to touch them. A leper becomes utterly repulsive -- both to himself and to others.

Chapter 3 : What's in It for the Leper?

If you believe in Jesus with all your heart, He will give you the strength to touch and hug and even kiss a leprosy victim if you ever encounter one. GemmaRose · 1 decade ago 2.

From the same as leprosy; scabiness, i. To cleanse, make clean, literally, ceremonially, or spiritually, according to context. From katharos; to cleanse. He did not fear becoming unclean by that contact, and was therefore not subject to the law that forbade the touch. Mark adds, "Had compassion on him. Pulpit Commentary Verse 3. The careful record of the twofold action may be either a trace of the increasing astonishment of the bystanders or a means of indicating that this was no accidental touch, but the result of deliberate will cf. According to the Law Leviticus But of this there is no hint. That indeed he could not by it contract any real impurity, or even any ceremonial impurity in the eyes of God, is self-evident. But how could he himself justify his exemption from the Law? Probably both he and they felt that as "the priests, in their contact with the leper to be adjudged, were exempted from the law of defilement," much more was the One who "cleansed" him. He commands, because of Ahiash. He touches, because of Manichaeus" Ambrose, in Ford. Synchronous with the action. The external power which the man had himself acknowledged was now applied to him, and he was made clean by it, physically and therefore ceremonially cf. And immediately his leprosy was cleansed. Matthew Henry Commentary 8: This cleansing directs us, not only to apply to Christ, who has power over bodily diseases, for the cure of them, but it also teaches us in what manner to apply to him. To be made clean we must commend ourselves to his pity; we cannot demand it as a debt, but we must humbly request it as a favour. Those who by faith apply to Christ for mercy and grace, may be sure that he is freely willing to give them the mercy and grace they thus seek. And those afflictions are blessed that bring us to know Christ, and cause us to seek help and salvation from him.

Chapter 4 : Saint Francis meets a leper on the road--Valerie Martin conversion Franciscans - Beliefnet

We hope to see you as a part of our community soon! The grace to hug and become a leper Discussion in ' General Religious Debates ' started by PopeADope, Jan 22,

Once you begin to do this, all that formerly seemed sweet and pleasant to you will become bitter and unbearable; and instead, the things that made you formally shudder will bring you great sweetness and content. For among all the unhappy spectacles of the world Francis naturally abhorred lepers; but one day he met a leper while he was riding near Assisi. Though the leper caused him no small disgust and horror, nevertheless, lest like a transgressor of a commandment he should break his given word, he got off the horse and prepared to kiss the poor man. But when the leper put out his hand as though to receive something, he received money along with a kiss. And immediately mounting his horse, Francis looked here and there about him; but though the plain lay open and clear on all sides, and there were no obstacles about, he could not see the leper anywhere. Filled with wonder and joy as a result, after a few days he resolved to do the same thing again. He went to the dwelling places of the lepers, and visited their houses frequently and distributed alms among them generously, kissing their hands and lips with deep compassion. When he was approached by beggars, he was not content to give what he had "he wanted to give his whole self to them. At times he took off his clothes and gave them away, or ripped or tore pieces from them, if he had nothing else at hand. Thus he exchanged the bitter for the sweet, and manfully prepared himself to carry out the rest. All this took place while Francis still lived and dressed as a layman in the world. Perhaps this is a way of identifying holiness, of discerning what is truly good from the mixed brew of good and bad that we inherited so long ago from the forbidden fruit in our ancestral Garden. Just as we can analyse and keep seeing new levels of goodness and understanding in the Bible and especially in the Gospels, so to a degree can we see the same phenomenon in the accounts of the saints and of that very holy follower of Jesus, St Francis. St Francis was radical, extreme, to some even laughable, but to others the closest any human has come to following Christ. He saw himself as a troubadour, a jester for Jesus, but also a herald of the Great King. His sermons and theological treatise were by and large acted out rather than delivered. I wish you were one or the other, but since you are neither, but only lukewarm, I will spit you out of my mouth! From a superficial, swift-read point of view it suggests that the job is done! Francis formally abhorred lepers and is led to love them. We realise that we should do the same and then the world will be changed. Oh that Life was so easy! But let us dig a little deeper and go a little more slowly, because obeying such a command is far from easy, and dissecting a passage like this can release numerous nuggets of inspiration to help us on our way. This handing over to God is the essential part of prayer that moves us on in our relationship with Him 5. How are we to be brave enough to do this? But how really silly and foolish we are! What do we pray for in each Our Father if not His Heavenly will? Still we cannot help but act out all over again the fear that our original ancestors felt in their Original Sin. We forget that all God wants for us is our good, and goes to past, present and future together extreme lengths to bring about good in our lives. He is, all good, supreme good, totally good, and He alone is good 6. If we only let Him, God will come to our side, gently chide us for our lack of understanding, and then enlighten us as He did Francis and those on that seven-mile walk to Emmaus 7. He was the son of a rich merchant, Pietro Bernadone, and his French wife, Pica. All this was at a time at the turn of the 13th Century in Italy when the merchant class was gaining political power over the gentry. Francis was the most avid partygoer of his generation in Assisi. He was essentially kind, but worldly, and filled with a desire for honour and chivalry. He enjoyed beauty in all the ways as does a spoilt youth, and lepers were the complete antithesis of everything that flattered, excited and pleased him. God first wanted an essential change, a metanoia for Francis. He did not at this time it came later in the little church of San Damiano issue a mission manifesto. Our minds have to change before we have ears for a specific instruction. All our hang-ups, problems, phobias and unjustified fears that are truly legion have to be dealt with first. It is a change in direction. It is what Jesus commanded at the very start of His earthly ministry 8. Francis always referred back to this experience we are studying as his true conversion experience. In His awesome accuracy, just as He did with those He met in the Gospels, the Lord takes aim and tells him

how to effect this conversion. He explains that he must hate and despise all that which hitherto his body has loved and desired to possess. It is breathtaking advice, given in freedom, with no hint of coercion, for within it He presents Francis and us with the key - the key to unlock the door and set ourselves free from our psychological and even physical prisons. The key is in God referring to the body. Contrary to popular contemporary secular thought it was probably the same in the 13th Century we are not just our bodies, and by bodies is meant every functioning bit of us including our brain and mind ; we are something much bigger, our real, full complete self. He shows how in the experiment of very basic contemplation we can easily become aware that there is a bit of us that thinks it is and attempts to run the whole of us, but is definitely not the whole of us. All that is necessary is for us to observe our mind working in the course of our every day activities, and how it reacts to what is presented to it good and bad, pleasant and unpleasant. Mentally taking a step back, we can observe how instantly, without any voluntary thought, it reacts often very strongly! The Ego our collective subconscious thought processes has become programmed throughout our lives as it seeks to protect us as best it can both physically and psychologically and instruct us instantly without the need for any added thought on what to do. Sadly, left to its own devices it operates from an unenlightened position because so much of its programming has been automatic, unthinking and unenlightened. It has grabbed advice from where it could, and so often has listened to voices that have been pragmatic and not spiritually wise. The Prince of this world taken advantage of it and affected it by distorting the absolute Truth. This is our dark side because we are usually unaware of it and how it works. It operates in the dark until the light of Wisdom shines on it and shows it up. Until then we cannot see it, and it certainly cannot see properly. We wear them on our arms for all to see, as this is the way many of us behave most of the time! We are like the Emperor in his new clothes and it is our true complete selves that remain hidden. When we mentally stop 10 , and observe dispassionately the workings of our mind we instantly become aware of what our thoughts are analysing and telling us and if we are honest, often in error. They are just doing a job, like an arm picking up a pint, but in our ignorance and lack of reflection we have allowed them, in the absence of higher thought, to control and to dominate us. As we become aware of this we realise that something bigger than these thoughts is observing them. This is the real, complete, fully conscious us. It is a different dimension of consciousness. If there were nothing but thought then we would not be aware we were thinking! Another helpful exercise is to realise how our bodies are very much set in time look at them to see this! There is in our existence nothing else. This awareness too was sacrificed at the Fall when fear, regret, and remorse introduced the time span. Francis was not told to hate and despise what he as a complete person loved, but what his body loved; and was able to see the difference. He quickly understood how unenlightened his basic workings were. He called his body Brother Ass and usually dealt with Brother Ass as if he were a separate person that just happened to be attached to him. He saw Brother Ass as an unbridled beast that so readily turned this way or that away from the way it should have been going. So what our bodies love and desire is not what we in our enlightened or true selves in their entirety know they should love and desire. In our stupidity, because we insist on doing what we want or have been tempted into we get it all topsy-turvy. If we are honest we realise we have not a clue when it comes to making ourselves happy. Just look at the dailies! A complete readjustment happens like turning an iPhone upside down. All that formally seemed sweet becomes bitter, and all that made us shudder brings contentment. Obedience subjects a man to everything on earth, and not only to men, but to all the beasts as well and to the wild animals, so that they can do what they like with him, as far as God allows them. Only like this can we, like Francis, relax and delight in our fraternity with all Creation and be a brother or sister to every atom in existence. We have a dear ex-neighbour near Bath who at the time of writing has now reached this place with her slowly metastasising mesothelial tumour, and is able to talk freely about her gratitude for the past and her hope for the future. If something is, it has to be by His will that it is, or it would not be. It is interesting that the world with its secular view sees the creation of the world in the same light as it regards all other incidences "an accident. We are never alone; He is with us, Emanuel. We have to pray, to reflect, and to contemplate. The teaching goes on for the rest of our lives! I have to be re-born and re-converted every day. We may not find a leper in front of us but whatever he, she or it, is, will be the very best possible thing in front of us for that moment. What is more He will be in it, as He was in the Leper who appeared on the road in front of St.

Indeed Francis immediately afterwards recognised that the Lord was the Leper, and that by embracing Him he embraced his own dark and mysterious side that was being invited out of the darkness. God gave and keeps on giving to each one of us a whole body, a whole soul, a whole life. He created us and redeemed us, and He will save us by His mercy alone. He has done and keeps on doing everything good for us. Francis of Assisi Rule of Chapter XXII Only in the very final part of his life, after another 20 years on the road, when the Order had risen in numbers to tens of thousands of friars, all with so many differing ideas as to how the order should be shaping, was Francis able to truly identify Perfect Joy within the ugliest of human experiences, rejection. For so long our dark sides have worked overtime in shifting blame, guilt and responsibility, in order to satisfy their erroneous functioning which throughout our lives have covered our own deficiencies in most dishonest ways, averting our gaze and rejecting anyone who might remind us of our real selves. Our Egos have hidden, controlled, boasted, dared, indulged, abused and exterminated all and everything in a frantic attempt to survive at all costs. Our guilt and failings have been shifted onto others and we have become repulsed by them. Our Egos that have masqueraded as friends as they continuously chanted of the promised delights to come, have robbed us of the beauty of the Present Moment, and fallen prey to the Enemy.

Hearthstone Leper Gnome - Gimme a Big Hug Audio Clip calendrierdelascience.com

And the man standing stock-still under the lamplight past Ilhoon crossing? This vid inspired this fic, and I just had to write it before someone beat me to it. See the end of the work for more notes. Where dreams come true, apparently. At least, that was what his high school dance instructor had told him. He volunteers at a youth centre every Saturday, teaches less fortunate kids to dance, plus a bunch of other cool things. The crowd grumbles unhappily but immediately perks up when the distant sound of a rumbling train begins to surface, all trying to subtly push each other out of the way to get on easier. This is what Hoseok means "everyone is in too much of a hurry, too busy chasing time and chasing deadlines. He wishes" he wishes he could breathe. He and Minghao each score a seat across from each other and Hoseok sighs, turning and staring out the window at the passing blur of concrete. He and Minghao pass the donut shop just before the Ilhoon crossing, and while waiting for the pedestrian lights to go green Hoseok chances a look further down their current street, at people bustling on eagerly on their ways home, though not as fast as the dancer thinks they would go. Further down the street the majority of them slow down as if entering some sort of bubble of distorted time, deliberately slowing their steps and glancing right? Hoseok follows their stares to see a man. What catches his attention the most, though, is the sleeping mask the man has on, effectively shutting down his sight. Despite not being any taller or larger or particularly different from anyone else in the bustling crowd, the man sticks out; if not for how he stands stock-still like some sort of resurrected Christ, then for the way people go out of their way to keep their distance. They crowd to the left, opposite the side next to the road, opposite the part of the sidewalk he stands at, avoiding him like some sort of leper. Perhaps the man smells bad? Hoseok whips his head to the lights and sees they are green. Across the street, he can see their Kikwang sunbae tapping his foot impatiently, and Hoseok smiles sheepishly as he steps off the pavement, crossing the road with Minghao. She chews on her lip. She giggles, then shrugs. The skip returns to his step. Hoseok instinctively takes a step back. He knows a stressed college student when he sees one. In his hand, his phone lights up with another text from his boss. And without even knowing the way back. God his roommates are a mess. And of course, of fucking course, the crowd is slow. Let him guess; the Jesus guy. Hoseok is staring so hard he thinks the Jesus guy might melt. Minghao smirks at him. Or his smile is cute. Hoseok squints, trying to make out features, waiting for the man to turn so he can see if "Ah. Minghao pries his hands off his shoulders. He is going to hug that guy, if no one else will. Definitely definitely not. So, yes, Hoseok is on his way to hug the Jesus guy because everyone deserves hugs, especially cute people and and cute gay people? They deserve all the hugs. He can see him in the distance, now, standing under the lamplight like the Lord is about to take him or something, and Hoseok is practically bouncing with each step, unable to hide his huge grin. The little guy is staring up at him, almost in wonder, eyes so wide and black Hoseok can see his own flushed face in them. The pink splashed on his cheeks highlights tiny little freckles on his nose, and only then does Hoseok realise how close they are. He flushes even further and "God how can someone be this cute? When the other turns his eyes downward meekly Hoseok notes how long his lashes are, casting shadows on his white skin. Had he really just said that? Hoseok turns his eyes back to him and notes with glee how the other is avoiding his eyes shyly, eyebrows knit together. The dancer bites back a grin. Hoseok is ready to swoon at having summoned that sweet smile. His eyes flit back to the man. Where dreams come true. Seoul provides him with the best opportunities. Seoul provides him with the best locations "an artificial riverside park where he takes Yoongi for their first date, an indoor skating rink where he teaches Yoongi how to skate for his birthday, a local theatre where he performs in front of Yoongi for their anniversary, and a tiny little studio apartment off-campus where he and Yoongi move in together after graduating college. He can finally breathe.

Chapter 6 : Leprosy - Wikipedia

But if I had died a leper, I would have been happy because I met the Savior. When the pastor saw me for the first time, he gave me a hug and told me that Jesus loved me. I realized it must be true because I don't even know this man and he is hugging me, even with my sickness!

Valerie Martin, the author of "Mary Reilly," decided to retell St. In this scene, Francis--a wealthy and popular young man ready to return to his round of parties--has just come back from Rome. Scenes from the Life of St. The leper stands in the middle of the road, perfectly still. One hand rests on the bell cord around his neck, the other hangs limply at his side. He is dressed in a filthy garment, patched together from bits of sacking and undyed wool, which hangs loosely upon his emaciated body. He regards Francesco and the horse steadily, his head slightly turned and his chin lifted, the better to see them, for his disease has eaten away half his of face and he has only one eye. Francesco does not speak, he cannot move. They face each other on the road, and the sun pours down over them, so that there are no shadows anywhere, nothing to soften or dim the reality of this encounter and nowhere to hide from the necessity of playing it out. From childhood he has had a horror of lepers, and he has always avoided the lazaretto at the foot of Mount Subasio, where they sometimes congregate in the road, ringing their bells and calling out for alms. The stench rising from their rotting flesh, their phlegmy, guttural voices, pursue him in dreams, from which he wakes sweating and shouting for help. But this is no dream, and there is no point in shouting now, for no one will hear. He glances back down the road and into the neat ranks of olive trees. The world is uncommonly still. He could ride on. There is no reason to stop. As he passes, he can throw down his last coin to the leper. His horse lifts one hoof and paws the dirt. It is time to go on, to go home. As Francesco drops his hand to the reins, his eyes fall upon his own expensive, well-fitting glove, and it dawns on him that this leper is not wearing gloves, which is odd; he and his kind are required to wear them when they leave their hospitals, just as they are required to wear and ring their bells to warn the unwary traveler of their approach. Again Francesco looks down upon the solitary figure of the leper, who has not moved a muscle. His hand is still wrapped around the cord of the bell, his head arrested at an angle. He is like a weatherbeaten statue, and Francesco has the sense the he has been standing there, in his path, forever. Something has been coming toward him, or he has been coming to something; he has known this for some time, and he has bent his energy in the direction of finding out what it might be. This was the reason for his pilgrimage to Roma. At the shrines he recited the requisite prayers, gazed upon relics, bones, bits of hair and cloth, vials of blood and tears, proffered the proper offerings, but he did not feel the burden of his sins lifted, and this spiritual restlessness drove him on. Only when he was with the beggars beneath the portico at the basilica did he feel some respite from this condition of urgent expectancy. He is in the grip of it again as he swings one leg over the saddle and drops to the ground beside his horse. The stillness of the world makes every sound acute: Francesco runs his hands through his hair, bats the dust from the front of his surcoat, and turns to face the man, who is there, waiting for him. The leper watches him with interest. His blasted face is bathed in sunlight; the black hole that was his eye has a steely sheen, and a few moist drops on his lips glitter like precious stones. He moves at last, releasing his bell cord and extending his hand slowly, palm up, before him. This supplicating gesture releases Francesco, for it dictates the countergesture, which he realizes he longs to make. Without hesitation, he strides across the distance separating him from his obligation, smiling all the while as if stepping out to greet an old and dear friend. He opens his purse, extracts the thin piece of silver inside it, and closes it up again. He is closer now than he has ever been to one of those unfortunate beings, and the old familiar reaction of disgust and nausea rises up, nearly choking him, but he battles it down. Carefully, Francesco places his coin in the open palm, where it glitters, hot and white.

Chapter 7 : Francis encounters a leper

Francis encounters a leper. Legend of the Three Companions (L3C FAED II, 74) One day, while he was praying enthusiastically to the Lord, Francis received this response: "Francis, everything you loved carnally and desired to have, you must despise and hate, if you wish to know my will.

Hansen, discoverer of *M.* They found four strains of *M.* On the basis of this, they offer a map of the dissemination of leprosy in the world. This confirms the spread of the disease along the migration, colonisation, and slave trade routes taken from East Africa to India, West Africa to the New World, and from Africa into Europe and vice versa. In 1948, Francis Adams produced *The Seven Books of Paulus Aegineta* which included a commentary on all medical and surgical knowledge and descriptions and remedies to do with leprosy from the Romans, Greeks, and Arabs. Located at Balathal, in Rajasthan, northwest India, the discoverers suggest that if the disease did migrate from Africa to India, during the third millennium BC "at a time when there was substantial interaction among the Indus Civilization, Mesopotamia, and Egypt, there needs to be additional skeletal and molecular evidence of leprosy in India and Africa so as to confirm the African origin of the disease. These findings suggest a different path for the spread of leprosy where it may have originated in Western Eurasia. This study also indicates that there were more strains in Europe at the time than previously determined. Armauer Hansen in Norway in 1846, making it the first bacterium to be identified as causing disease in humans. The search for further effective antileprosy drugs led to the use of clofazimine and rifampicin in the 1960s and 1970s. These three antileprosy drugs are still used in the standard MDT regimens. Leprosy was once believed to be highly contagious and was treated with mercury "as was syphilis", which was first described in 1494. Many early cases thought to be leprosy could actually have been syphilis. Until the introduction of MDT in the early 1950s, leprosy could not be diagnosed and treated successfully within the community. India [edit] British India enacted the Leprosy Act of 1867 which institutionalized those affected and segregated them by sex to prevent reproduction. The Act was difficult to enforce but was repealed in 1947 only after MDT therapy had become widely available. In 1954, the National Leprosy Elimination Programme, previously the National Leprosy Control Programme, changed its methods from surveillance to the treatment of people with leprosy. India still accounts for over half of the global disease burden. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. October Learn how and when to remove this template message Between 1954 and 1967, the WHO, with the aid of the Nippon Foundation, supplied all endemic countries with free MDT in blister packs, channeled through ministries of health. This free provision was extended in 1971 and again in 1975, and with donations by the MDT manufacturer Novartis through the WHO. At the national level, nongovernment organizations affiliated with the national program will continue to be provided with an appropriate free supply of this WHO-supplied MDT by the government. Historical texts [edit] Written accounts of leprosy date back thousands of years. Various skin diseases translated as leprosy appear in the ancient Indian text, the Atharva Veda, as early as 1000 BC. Any progressive skin disease a whitening or splotchy bleaching of skin, raised manifestations of scales, scabs, infections, rashes, etc. It may sometimes be a symptom of the disease described in this article but has many other causes, as well. The New Testament describes instances of Jesus healing people with leprosy Luke The biblical perception that people with leprosy were unclean may be connected to a passage from Leviticus Judeo-Christian belief, for some, held that leprosy was of moral consequence, and, as in many societies, early Christians believed that those affected by leprosy were being punished by God for sinful behavior. Moral associations have persisted throughout history. Pope Gregory the Great "and Isidor of Seville " considered people with the disease to be heretics. The social perception in medieval communities was generally one of fear, and those people infected with the disease were thought to be unclean, untrustworthy, and morally corrupt. Segregation from mainstream society was common. The third Lateran Council of 1179 and a edict by King Edward expelled lepers from city limits. Because of the moral stigma of the disease, methods of treatment were both physical and spiritual, and leprosariums were established under the purview of the church. JJ Hjort conducted the first leprosy survey, thus establishing a basis for epidemiological surveys. Subsequent surveys resulted in the establishment of a

national leprosy registry to study the causes of leprosy and for tracking of the rate of infection. Danielssen and Boeck believed the cause of leprosy transmission was hereditary. This stance was influential in advocating for the isolation of those infected by sex to prevent reproduction. Isolation treatment methods were observed by Surgeon-Major Henry Vandyke Carter of the British Colony in India while visiting Norway, and these methods were applied in India with the financial and logistical assistance of religious missionaries. Colonial and religious influence and associated stigma continued to be a major factor in the treatment and public perception of leprosy in endemic developing countries until the mid-twentieth century. Leprosy stigma Despite effective treatment and education efforts, leprosy stigma continues to be problematic in developing countries where the disease is common. Leprosy is most common amongst impoverished or marginalized populations where social stigma is likely to be compounded by other social inequities. Fears of ostracism, loss of employment, or expulsion from family and society may contribute to a delayed diagnosis and treatment. Folk beliefs, lack of education, and religious connotations of the disease continue to influence social perceptions of those afflicted in many parts of the world. In Brazil, for example, folklore holds that leprosy is transmitted by dogs, it is a disease associated with sexual promiscuity, and is sometimes thought to be punishment for sins or moral transgressions. Lower-class domestic workers who are often employed by those in a higher socioeconomic class may find their employment in jeopardy as physical manifestations of the disease become apparent. Skin discoloration and darker pigmentation resulting from the disease also have social repercussions. In extreme cases in northern India, leprosy is equated with an "untouchable" status that "often persists long after individuals with leprosy have been cured of the disease, creating lifelong prospects of divorce, eviction, loss of employment, and ostracism from family and social networks. The organization emphasizes the importance of fully integrating leprosy treatment into public health services, effective diagnosis and treatment, and access to information. Often, the identity cultivated by a community environment is preferable to reintegration, and models of self-management and collective agency independent of NGOs and government support have been desirable and successful.

Chapter 8 : Can anyone imagine touching a leper? | Yahoo Answers

If I were to ask those of you who are mothers, do you like for your children to come up and give you a big hug, I suspect you would say, "Of course!" But, let me ask you, are you always anxious and willing to have your beloved child run up to you and put their arms around you? Most of you know.

September 21, by Hugh Hollowell 22 Comments He was born a child of wealth and privilege. His father a wealthy clothing merchant, he never lacked or suffered. One day, the man we would later call St. Francis was riding along on horseback when he met a leper. In those days, leprosy was the most dreaded of diseases. Not only was it a death sentence, but it was a horrible way to die – lesions, puss and the putrid smell that followed you made you a social outcast. Under what would later be called the guidance of the Holy Spirit, Francis got off his horse, overcame his revulsion and disgust and gave the leper a full-on body hug. Then, he gave the leper all his money, hopped back on his horse and rode away. Later, when Francis went to Rome, he was at St. In a fit of piety, he swapped clothes with a beggar and sat there with the other beggars, begging for his food. Thus started the career of the holy man who would go on to found an order of other holy men, who beg their own way, who devote themselves to poverty, who live among the poorest of the poor. It is obvious from reading the story that the encounter with the leper was trans-formative for Francis. It is clear what was in it for Francis. He experienced the leper and, as a result, experienced personal transformation. But how did it turn out for the leper? He got some money which he did not ask for. He got a hug which he did not ask for – and random people coming up and hugging you is just weird. He is forever recorded in history, but not by his name. He was, as this story is told, reduced to a prop in the transformation of Francis. And as a reward for getting to play a part in the transformation of Francis, he got competition, for now Francis was begging along side him. My problem with this story is that we naturally tend to identify with Francis. I mean, even if we would not touch a leper ourselves, we want to think we are the sort of person who would touch a leper. This story has been used as an example of how the act of mission can change hearts, and we have been listening. When I read that, I thought back to the Francis story, and all I could think of was: Lest you doubt my paraphrase of the Francis tale, you can see the original version here , from the Catholic Encyclopedia. I have pasted the applicable passage below. One day, while crossing the Umbrian plain on horseback, Francis unexpectedly drew near a poor leper. The sudden appearance of this repulsive object filled him with disgust and he instinctively retreated, but presently controlling his natural aversion he dismounted, embraced the unfortunate man, and gave him all the money he had. About the same time Francis made a pilgrimage to Rome. Pained at the miserly offerings he saw at the tomb of St. Peter, he emptied his purse thereon. Then, as if to put his fastidious nature to the test, he exchanged clothes with a tattered mendicant and stood for the rest of the day fasting among the horde of beggars at the door of the basilica. If you like the idea – credit him. If you think the idea problematic, then blame me.

Chapter 9 : OnFaith Commentary: Hug Your Leper

The Leper's Prayer 2 Suddenly a leper came and knelt before Him, saying, "Lord, if You are willing, You can make me clean." 3 Jesus reached out His hand and touched the man.

We should each be truly thankful for what Jesus has done for us. When one of them saw that he was healed, he came back. He praised God in a loud voice. Two pieces of identical white cloth—one that is dirty, tattered and torn, and one that is clean and bright. From the time we are tiny children, our parents are constantly reminding us to have good manners. When you ask for something, what do your parents always tell you to say? And when you receive something, what are you supposed to say? You are probably very happy that you have received the gift. But being thankful takes it a step further: You think of all the giver had to do to make sure you could get the gift. They took the time to go shopping. They paid for it. They wrapped it in pretty paper. Today we are going to look at a story in Luke 17 about a time that Jesus gave an amazing gift to ten men. And while all ten of them may have been happy that they received a gift, only one of them chose to show their thankfulness to Jesus. Our pride sometimes twists this truth and tells us that we should expect God to thank us for all we do to serve Him. But Jesus teaches here that true faith is total dependence on God and a willingness to unselfishly do His will. This conversation, combined with the story of the ten lepers, puts gratitude in its proper perspective. God is the one deserving of gratitude because of the grace and mercy He freely gives to those who do not deserve it. Jesus Heals 10 Lepers Say: Jesus was on his way to Jerusalem. He traveled along the border between Samaria and Galilee. As he was going into a village, ten men met him. They had a skin disease. They were standing close by. Have pity on us! Show yourselves to the priests. Before we read on, it is important to understand exactly what leprosy was and why it was such a big deal that Jesus healed these ten men. In all of our lives, bad things happen from time to time. Sometimes these bad things are consequences for bad choices, but other times bad things happen simply because we live in a sinful world. The Bible says that the men in this story had a skin disease called leprosy. It was a disease they suffered from because they were living in a sinful, fallen world. When God created the world, it was perfect. There was no sickness; there was no death. Everything was beautiful, happy and good. But when sin came into the world, it spoiled everything! There are accidents and cancer and divorce. There are tornadoes, tsunamis, hurricanes, earthquakes, crime and sickness. It is not hard to see how awful sin is! So because we live in a fallen, sinful world, there are terrible diseases. The disease of leprosy is one of them. Some of you are probably wondering what this disease really is. Many lepers lose all of their fingers and toes because of the disease. It is very painful and smelly. You could tell if a person had leprosy because their body would be covered with sores. People with these sores are commonly referred to as lepers. Leprosy was a common skin disease a long time ago, and there are still people in some parts of the world today who have leprosy. Leprosy is very contagious. Even just touching a person who has leprosy or touching something that they touched could make you get the disease. So whenever a person caught leprosy in Bible times, they had to live outside the community. He must live alone. He must live outside the camp. Sometimes lepers would get very lonely and seek out other lepers to live with. They all had leprosy, and they were not allowed to be a part of their original family community. How sad for those with leprosy. Not only did they have a terrible disease, but they were also falsely accused of having unclean hearts, too. What if getting sick meant you could never see your family again? These ten lepers knew that they could not go near anyone because they had a contagious illness. But they also believed they were bad people who were unacceptable to God. The men had probably been waiting for Jesus at the edge of the village. At some point, as they were going to do that, the ten lepers noticed that their leprosy was gone. They had been healed! Look at Luke The man was a Samaritan. When Jesus saw the Samaritan, He immediately wondered about the other nine men who had also been healed. Where are the other nine? Your faith has healed you. It is hard to believe that only one of the ten men Jesus healed came back to thank Him. After all, they had been living far away from them for some time. Can you imagine how excited they were? Can you imagine how happy their families must have been to see them again? When Jesus gave His life for you and me, His blood healed us from a disease much more hideous than leprosy. Do you remember when we

talked earlier about how sin spoils everything? Well, sin spoils us too! Like a terrible disease, sin ruins us. Sin is a great spiritual need that requires healing. We seem to recognize physical needs better than spiritual needs. In each of our lives, there are sins like hate, anger, greed, lying, and selfishness. Just like leprosy is a physical disease, these sins are spiritual diseases that need to be healed. And Jesus wants to heal them! He wants us to call out to Him for help, just like the ten lepers called out to Him for help. And like the one leper who returned, we should worship, praise, and thank God at all times. The ten lepers in Luke 17 were given a great gift. Even though our sin deserves to be punished, Jesus took that punishment for us when He died on the cross. The message from God is clear: God has done so much for us! He deserves our thanks! Here is what Psalm Give thanks to the Lord, because He is good. His faithful love continues forever. Jesus was publicly crucified to heal our sins. We should find the time to publicly thank Him for that amazing gift. We should live a life of thankfulness, just like the one leper who returned to give thanks to Jesus. We should do what Colossians 2: Be more thankful than ever before.