

# **Resources for the 2021 Albright-Deering Program**

## **Breakout Session #1**

### **EXODUS 1**

<sup>15</sup> The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, <sup>16</sup> “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” <sup>17</sup> But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. <sup>18</sup> So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” <sup>19</sup> The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.” <sup>20</sup> So God dealt well with the midwives; and the people multiplied and became very strong. <sup>21</sup> And because the midwives feared God, he gave them families.

### **Questions for Breakout Session #1**

***Before responding to the questions in your small group, have someone read the text aloud in the group and pause for a moment.***

1. Where do **you** connect with the text?
2. What connection do you see between the text and what is happening in the current context/in your community?
3. Women are responsible for saving Moses, who liberates the people. What is the significance of this?

## BREAKOUT SESSION #2



The Babel Story

Genesis 11:1-9



All people on the earth had one language and the same words. When they traveled east, they found a valley in the land of Shinar and settled there. They said to each other, “Come, let’s make bricks and bake them hard.” They used bricks for stones and asphalt for mortar. They said, “Come, let’s build for ourselves a city and a tower with its top in the sky, and let’s make a name for ourselves so that we won’t be dispersed over all the earth.”

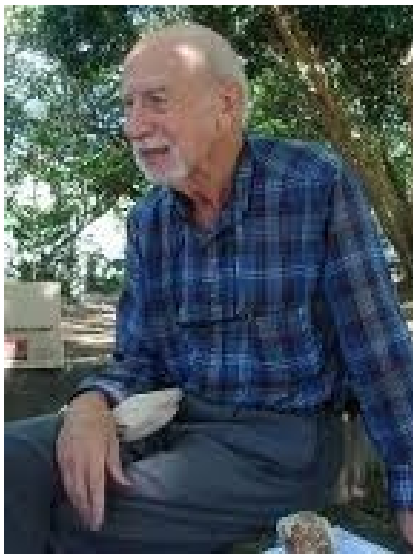


Then the Lord came down to see the city and the tower that the humans built. And the Lord said, “There is now one people and they all have one language. This is what they have begun to do, and now all that they plan to do will be possible for them. Come, let’s go down and mix up their language there so they won’t understand each other’s language.” Then the Lord dispersed them from there over all of the earth, and they stopped building the city. Therefore, it is named Babel, because there the Lord mixed up the language of all the earth; and from there the Lord dispersed them over all the earth.



“... the story of Babel in Gen 11:1-9 is exclusively about the origins of cultural difference and not about pride and punishment at all. The story's terminology, explicit claims, and repetitive structure all focus on the tension between singularity and multiplicity with the purpose of explaining the origin and variety of the world's cultures. The image that provoked the traditional pride-and-punishment interpretation, the "tower with its top in the sky," has neither the central place in the story nor the ominous significance of rebellion that interpreters have traditionally believed.”

--Theodore Hiebert.



“God’s intention is a diverse humanity that can find its unity not in the domination of one city, one tower, or one language but in the ‘blessing for all the families of the earth’ (Genesis 12:3)”

--Argentinian Methodist theologian José Míguez Bonino

### **Questions for Breakout Session #2**

***Before responding to the questions in your small group, have someone read the text aloud in the group and pause for a moment.***

1. Where do **you** connect with the text?
2. What connection do you see between the text and what is happening in the current context/in your community?
3. The interpretation of the text suggests that God intends and desires diversity. What are the implications of this for the church? For our communities?