



2021–2022 Presbyterian Women/*Horizons* Bible Study

Workshop for Leaders

By Joyce MacKichan Walker

What My Grandmothers Taught Me

Learning from the Women in Matthew's Genealogy of Jesus

What Is This?

A lesson plan for leaders who introduce this Bible study to any group that plans to use it.

Who Will Find it Helpful and Why?

The Workshop for Leaders is written for Bible study leaders who are preparing to lead study groups, pastors and educators who will encourage and prepare others to lead, and presbyteries introducing the study to their congregations. It provides

- a foundational background for the content of the study, including an outline of the study format used in each lesson,
- a description of the design of the Suggestions for Leaders, and
- activities for generating interest and building enthusiasm for the study.

What Can You Expect Participants to Learn?

Depending on the activities selected, participants will

1. examine the genealogy in Matthew chapter 1 for puzzling information
2. learn a hymn about faithful women
3. explore the Scope and Sequence for helpful information, and identify a biblical woman of interest
4. examine the structure of the study lessons and of the Suggestions for Leaders
5. preview one art page and consider the corresponding lesson theme

6. find resources provided to support leaders and participants, and
7. state both helpful preparation and anticipated challenges

Room Set-up

If you meet in person, the most helpful set-up will be tables with six to eight chairs. Participants at these tables will have their study materials and notebook in front of them; these groups will naturally serve as small groups during activities. If you meet via Zoom or another online meeting platform, adapt the workshop as needed and be prepared to divide participants into groups if you choose to use that feature.

Materials Needed

- A copy of the study for each participant
- Copies of *Glory to God: The Presbyterian Hymnal* (GtG) to share at tables
- One copy per person of “The Genealogy of Jesus” handout (p. 8) from this workshop
- Copies of “Suggested Hymns” handout (pp. 6–7) from this workshop
- An easel pad, newsprint, and a marker (or something similar)
- One pen or pencil per person
- (Optional but helpful) An assortment of colored pencils, markers, and highlighters on the tables—at least one per person
- A musician and instrument or equipment to play music

Workshop Lesson Plan (1½ hours)

Main Idea

People have often been intrigued by the appearance of five women in the genealogy of Jesus in the first chapter of The Gospel of Matthew. Explore who these women are, discover their stories, examine the challenges and choices they faced, and consider what contributions each made to the developing ancestral line of Jesus, called the Messiah by Matthew. In the process, hear the author's invitation to learn from their example and to be inspired to call on God to empower our own witness and action despite challenging circumstances in our own times.

Open

Welcome participants, introduce yourself, and thank them for their interest in preparing themselves or other leaders to explore this year's Bible study. Considering the time you have available, your context, and the particular resources you want to highlight, choose the activities you will use from this workshop. Use the activities in order because later activities build on earlier ones.

1. (5 minutes) Ask participants to raise their hand if:
 - a. Your last name is a partner's or spouse's name
 - b. Your last name is your father's family name
 - c. Your last name is your mother's family name
 - d. Your last name is a blend of names or a new version of a family name
 - e. You have traced your family back through more than three generations (parents, grandparents, great-grandparents) on your mother's side
 - f. You have traced your family back through more than three generations (parents, grandparents, great-grandparents) on your father's side
 - g. You have in your possession an extended genealogy for either parent
 - h. You have visited a genealogy website
 - i. You want to know more about your family lineage
 - j. You know (but won't be asked to tell here)

an interesting story about a challenge an ancestor had to face

- k. You could tell (but won't be asked to tell here) a story about a woman in your family, current or going back further, who taught you something important by their actions
2. (10 minutes) Guide an examination of Matthew 1:1–16, “the genealogy of Jesus the Messiah” (NRSV) by providing copies of the handout provided in this workshop. This is the *Common English Bible* version, which places each new name on a new line, and is therefore much easier to follow than when the names are arranged paragraph style in the NRSV. Alternatively, you could have them open their Bible to Matthew 1:1–16 and explore it there. If they don't want to mark up their Bibles, make sure they have a piece of paper and pen or pencil so they can make notes instead.

Offer the following instructions one by one, allowing time to complete each task. Tell participants any small group conversations will be brief, responses will not be shared in the whole group, and there will be lots of time during the study to explore in more depth.

- a. Glance at the names that begin each line. Would you guess these are all male names? Check by choosing a couple and reading that line.
- b. Scan for names you recognize and underline ones very familiar to you. How many are there? In which of the three sections are most of those found? Why might that be?
- c. Surprisingly, some women are referenced. Find and circle their names. How many are there?
- d. Underline the women's names you recognize. Put a second line under the women whose stories are very familiar to you.
- e. Four women are called “mother.” One is not named but identified as “the wife of . . .” Ask your small group, “What was her name?” Wonder aloud together why she might be identified in this way and not named.

- f. Mary is identified passively through Joseph, and not called “mother.” Offer ideas about why.

Summarize: This year’s Bible study, *What My Grandmothers Taught Me*, is all about the challenging circumstances women must navigate, and the risks women must take, to protect and raise their families in the faith. These five women have been named in Matthew’s genealogy for a reason; their stories can inform our faith and inspire our actions as followers of “Jesus the Messiah.”

3. (5 minutes) Since it is likely to be new to at least some in the group, introduce and teach “For All the Faithful Women,” (GtG 324) or enlist a musician to do so. If needed, the group can listen to or be accompanied by this audio file recording of the melody: https://hymnary.org/tune/nyland_finnish. Suggest using the first verse as a rousing opening for each lesson as everyone gathers, since it clearly expresses recognition of faithful women throughout the ages—their stories, their God-given wisdom, and their witness to “Jesus the Messiah.”

For all the faithful women
who served in days of old,
to you shall thanks be given;
to all, their story told.
They served with strength and gladness
in tasks your wisdom gave.
To you their lives bore witness,
proclaimed your power to save.¹

4. (5 minutes) Ask participants to pray in unison the Opening Prayer in Lesson One, page 13. Make a point of noting that this same prayer is used at the beginning of each lesson as a powerful reminder that the story is for us, and the work is ours—we ordinary women who pray to be “. . . open to [God’s] extraordinary future.”

Explore (75 minutes of choices offered)

In the study book, direct participants to the Scope and Sequence on pages 6 and 7, and the Introduction, pages 9 and 10.

1. (15 minutes) Offering a Scope and Sequence at the beginning of the study is a gift! Suggest

participants can use it for easy reminders of the scripture references for each woman’s story, a synopsis of a lesson if a lesson is missed, a sense of the building inclusion of women in the genealogy, and a reminder of the important contribution each woman’s experiences and actions made to the developing story of God’s people. [Note: the Scope and Sequence information is also presented on the chart in this workshop.] Give participants 10 minutes in their small groups to accomplish these tasks:

- a. Discover how these five ancestral women are spread out over nine lessons.
 - b. Individually choose one woman who intrigues you and read silently the one or two Main Idea statements about them. When finished reading, tell your small group why that woman interests you and something you wonder about her life.
2. (5 minutes) Encourage the participants to read the introduction before they lead the study. Point out the author’s first major hints about why these five women are included in this genealogy, beginning with “Tamar, an . . .” on page 9 and continuing in column 1 on page 10. Read the whole paragraph aloud. Rather than “spoilers,” these descriptions hint to the power of these stories and are meant to stimulate interest and anticipation.
3. (5 minutes) Turn to Lesson Two on page 21. Point out the structure of lessons 2 through 8. Invite them to follow along as you identify each section
- a. A line quoted from the biblical text
 - b. The Main Idea of the lesson
 - c. The Scripture to be explored
 - d. An Opening Prayer, in this study the same prayer for all lessons
 - e. An Introduction to the character and theme
 - f. The Story context, content, background, and interpretation
 - g. Prayer that connects the lesson’s character and experience with our own challenges and desires to serve God faithfully.
4. (15 minutes) Invite pairs of participants to choose a lesson plan from 2 through 8 and focus

on the section, “The Story.” Ask them to find the indented, italicized questions throughout that section and read them with this question in mind: “What are these questions inviting readers to do?” After a couple of minutes, hear some responses. They may mention things such as, bring up memories, stimulate our imagination, recall similar circumstances or experiences, analyze the similarities and differences between the biblical women’s experiences and ours, compare issues of their day with issues from ours, identify issues we may be called by God to work on in our time, consider our role as women disciples in today’s world, and so forth.

Point out the key role those questions play in personalizing the lesson and inviting us to make connections to our own lives of discipleship. That is, after all, the purpose of examining these women’s lives—to learn from their example and to be inspired to call on God’s ability to empower our witness and action. Also note lessons one and nine have a slightly different format because of their role of introducing and concluding the study.

5. (10 minutes) Invite participants to find any one of the art pages that face each lesson. Offer this description of what they can expect to find in the art:

We learn on page 5 that the artist mixes the known and unknown in his art—adding to the known design a bit of the “unknown” from his file collection “of patterns and objects that wait to find a new home.”

Give small groups five minutes to find the “Main Idea” for one lesson of their choosing, then talk about what they see in the art that might illumine their exploration of that main idea. Look especially to see if your picture has a bit of the “unknown,” and wonder together what it adds to this particular image.

6. (10 minutes) Ask participants to find a page containing the Suggestions for Leaders for any session. Let Bible study leaders know that recognizing the order and purpose of each section will make their planning easier. List the six sections and their purpose, as follows:
 - a. Main Idea—a concise statement of the main point of the lesson

- b. Prepare—ideas for enriching the lesson with invited contributions and participation of others
- c. Open—an activity to connect participants’ experiences to the introduced theme, and ground the lesson in prayerful openness to God’s presence and work
- d. Explore—activities to explore the scripture and theme, examine the context and relevant historical information, and interpret the text
- e. Respond—respond to learnings and new insights with deeper empathy, self-reflection, and action
- f. Close—instructions for the coming lesson, and the closing prayer

Note these three unique and enriching features of Suggestions for Leaders:

- ♦ The author of Suggestions for Leaders has taken great care in acknowledging that the treatment of the women in the stories may be triggering for some. She offers empathetic ideas for offering anticipatory caution and care throughout the study, including websites with resources.
- ♦ Occasionally the author suggests inviting guests whose life experiences and knowledge can bring these biblical stories to life. Looking ahead for those suggestions will give you time to plan well and welcome them graciously.
- ♦ The author offers many resources for and encouragement of further research into contemporary manifestations of the issues addressed in biblical times, including rape, abuse, incest, sexualization of girls and women, food insecurity, world hunger, and so forth. These are accompanied by invitations to commit to action on behalf of those who suffer. This might be a good opportunity for Bible study groups to connect with mission efforts in your congregation, or to offer to lead one or two new initiatives.

Resources (15 minutes)

Resources in the study book (refer to the table of contents for exact locations in your edition of the study book):

- * Find “About the Authors” for an introduction to the women who wrote the Bible study and

the Suggestions for Leaders: Meryll Blair and Magdalena García.

- * The art in this PW/*Horizons* Bible study is by Cody F. Miller (no relation to last year's author, P. Lynn Miller) and is another way to explore the study. Find "About the Art" to learn more about Cody's process and inspiration. Thinking about the art leads to good discussions. Flip through the book quickly and find a piece that catches your eye. What is it about that piece of art that intrigues you?
- * Questions for discussion are placed within the text of each lesson. When you come to one, take time to read it and follow where it leads.
- * Brief explanations about resources and why the author finds them helpful can be found in the "Annotated Bibliography." Maybe there's a book there that you'd like to read to learn more about our grandmothers in faith.

Additional resources

- * *What My Grandmothers Taught Me: Learning from the Women in Matthew's Genealogy of Jesus* is published in English, Spanish, ecumenical, large-print, and audio editions.
- * A companion DVD includes lesson introductions presented by the author and also includes downloadable resources. Study groups can use the author's introductions to begin their Bible study sessions or use them as lesson supplements. The companion DVD is also available in a digital downloadable version.
- * This workshop for leaders can be used with leaders preparing to introduce the study.
- * The promotional flier and promotional poster can be used to advertise the study. A poster is included with each English study book.
- * Use the bulletin cover for a meeting or worship service when you install leaders or for another PW or church event.

- * The charm/pendant features the study's cover art and makes an excellent gift for leaders and others.
- * The workshop writer, Joyce MacKichan Walker, picked appropriate hymns for each lesson. A list is included with this workshop.

Respond

(5 minutes) If you have twelve people or fewer, ask these questions of the whole group. If more, use small groups or four or five, so more participants have time to respond:

1. What have you discovered that will most help you prepare to lead, or to participate in, this study?
2. What challenges do you imagine?
3. Name one woman you personally know whose ability to face tough challenges has inspired you. Consider writing her a note letting her know what her courage and determination has meant to you.

Close

(5 minutes) Pray in unison the closing prayer in lesson one, page 18. Sing together verse 4 of "For All the Faithful Women," (GtG 324) which honors Dorcas (Acts 9:36–42), a woman known for her good works and acts of love for the poor. Or try this alternate version, which acknowledges the acts of all God's faithful, and is suggested as a closing song for all sessions on the "Suggested Hymns" handout:

Lord, hear our praise of people,
whom you have called to be
your hands and feet and witness to all humanity.²
O God, for saints and servants,
our fervent prayer we raise,
That, faithful in your service,
our lives may sing your praise.

1. "For All the Faithful Women," Herman G. Stuempfle, 1975, alt., #324 in *Glory to God: The Presbyterian Hymnal* (Louisville, KY: Westminster John Knox, 2013).

2. Alteration of lines 1 and 2 provided for this purpose only by Joyce MacKichan Walker.

Suggested Hymns

For each lesson of the 2020–2021 PW/*Horizons* Bible study, *What My Grandmothers Taught Me: Learning from the Women in Matthew's Genealogy of Jesus*

All hymns are found in *Glory to God: The Presbyterian Hymnal* (GtG) (Louisville, KY.:Westminster John Knox, 2013). Many may also be present in other hymnals.

For an opening song each time you gather, use verse 1 of “For All the Faithful Women”(GtG 324). If needed, the group can listen to or be accompanied by this recording of the tune, melody line only: https://hymnary.org/tune/nylland_finnish. Verse 1 would be a rousing opening for each lesson since it clearly expresses recognition of faithful women throughout the ages—their stories, their God-given wisdom, and their witness to “Jesus the Messiah.”

For all the faithful women who served in days of old,
to you shall thanks be given; to all, their story told.
They served with strength and gladness in tasks your
wisdom gave.
To you their lives bore witness, proclaimed your power
to save.

Similarly, you might use verse 4 of this hymn as a closing song. Here are some alternative words that acknowledge the acts of all faithful disciples:

Lord, hear our praise of women,
whom you have called to be
your hands and feet and witness to all humanity.¹
O God, for saints and servants,
our fervent prayer we raise,
That, faithful in your service,
our lives may sing your praise.²

Familiar alternate tunes, if this one is unknown or too high, are “The Church’s One Foundation” (GtG 321) and “Hosanna, Loud Hosanna” (GtG 197). Both offer a mood of celebration.

Lesson One: *Family Trees*

1. “To Abraham and Sarah: I Will Be Your God” (GtG 51) offers a foundational connection of this study to the first name in the genealogy, Abraham. It also reminds us that Sarah was an equal partner in parenting Isaac! It mentions their descendants in verse two, “a pilgrim race,” and claims us, “We of this generation,” as descendants of the promise in verse three. Don’t miss the art for this lesson—“Sarah and the Promise,” depicting Sarah and a line of descendants!

2. “The God of Abraham Praise” (GtG 49) also connects us to Abraham, and in the singing connects us to our Jewish sisters and brothers since it is “often used in synagogue worship . . .” (see text description at the bottom of the page).

Lesson Two: *Tamar*

1. “Help Us Accept Each Other” (GtG 754) offers rousing advocacy for acceptance of the “other” as taught by Jesus himself in word and action. This theme is strong throughout this study and an early affirmation of it might lead to using this hymn again.
2. Similarly, “O God of Every Nation” (GtG 756) proclaims that “every race and land” are God’s, and God’s redemption can extend into the places “Where hate and fear divide us and bitter threats are hurled. . . .”

Lesson Three: *Rahab*

1. “Woman in the Night” (GtG 161) highlights stories of women who served God through their faithful action. Verse 3, rather than being a call, could be a description of Rahab: “Woman in the house, nurtured to be meek, leave your second place, listen, think and speak!” Sing that verse in honor of Rahab’s fierce, independent action on behalf of her family, and over against cultural and gender norms.
2. “How Firm a Foundation” (GtG 463) offers a more traditional choice. Verses 2, 3, and 4 read like sure promises that God is on the side of those who take bold action in the hardest of circumstances. Rahab surely stepped into “deep waters” and chose a path that risked “fiery trials.” I wonder if Rahab experienced this as God’s consuming her “dross” (her waste or refuse) and refining her “gold” (her spirit and spunk).

Lesson Four: *Ruth and Loyal Love*

1. “For All the Faithful Women” (GtG 324) names Ruth’s faithfulness in verse 2. You might simply add verse 2 to your opening with verse 1, or sing it on its own at a place that connects it with this beginning of Ruth’s story.
2. In Ruth 2:12, Naomi says to Ruth, “May you receive a rich reward from the LORD, the God of Israel, under whose wings you’ve come to seek refuge.” “Jesus, Lover of My Soul” (GtG 440) verse 2, picks up this image of shelter, in this case under the wings of Jesus. It offers powerful testimony to the human need for support, comfort, companionship (“Leave me not alone”) and help in life. Continue into verse 3, which acknowledges

both human sin and Christ's just and holy nature. Surely both Ruth and Naomi would put themselves in the category of the "fallen" and the "faint," whom God in the Christ (remember the genealogy—"who is called the Christ" Mt. 1:16) "raises" and "cheers."

Lesson Five: *Ruth and Redemption*

1. "When the Poor Ones" (GtG 762) offers a challenging and hopeful accompaniment for Ruth and Naomi's story and their ultimate redemption. Verse 1 mirrors Naomi's acceptance of Ruth even though she has no way of supporting her. Verses 2 and 3 reflect the turning from hopelessness to hope, from suffering to comfort, from the hate of rejection to the acceptance of love, all of which lead to joy in the fulfillment of the most basic of needs—family and belonging. And finally, verse 4 crowns the transformation of their circumstances—a home "filled with goodness in abundance" and strangers who are now called neighbors. Celebrate this beautiful story of steadfast love and redemption, and the sure proclamation that "God still goes that road with us."
2. "You are My Refuge, Faithful God" (GtG 214) offers a hymn for times when, like Naomi, "troubles seem to smother" us and we find ourselves shedding "bitter tears" (verses 2 and 3). But verse 5 reminds us we can pray: "Redeem me in your faithful love, my life is in your hands."

Lesson Six: *Bathsheba*

1. "Live Into Hope" (GtG 772) may serve to capture the spirit of Bathsheba—taken, widowed, deprived of her child, and thrust into the role of protector of a future king. She gained and claimed "the right to speak," and did so with cunning and authority.
2. "I Love the Lord, Who Heard My Cry" (GtG 799) may offer an opportunity to pause at the end of this lesson to recall these four women—Tamar, Rahab, Ruth, and Bathsheba—and offer a lament on their behalf for the injustices they endured. Imagine them securely placed in the shadow of God's wings, their grief and despair behind them as they approach God's throne and the full acceptance it signifies.

Lesson Seven: *Mary*

1. "Come Now, O Prince of Peace" (GtG 103) prays fervently for the reconciliation of all people, in line with a theme of this study that strangers are not only accepted but become friends. Surely Mary's "Yes!" helps to bring this longing into focus.

2. "What Child Is This" (GtG 145) captures important elements of Mary's role. She is the mother of a baby—cradler, singer of lullabys (verses 1 and 3). She also knows something of what is in store for Jesus, from Simeon in the temple—as referenced in verse 2.

Lesson Eight: *Mary in the Faith and Tradition of the Church*

1. "To a Maid Whose Name Was Mary" (GtG 98) highlights Mary's response to the angel Gabriel's announcement that she is "highly favored by God and chosen to bear 'God's child.'" After expressing her puzzlement and wonder, her response is clear: "I am your handmaid . . . So be it; I am ready according to your word." Her willingness to allow God to work in her is surely worthy of her reputation as someone who modelled for others faithful discipleship.
2. "That Boy-Child of Mary" (GtG 139) points to the meaning of Christ's birth, emphasizing his humanity—"to human mother," and his divinity—"One with the Father, he is our Savior." I wonder what Mary understood of the importance of this birth, this child, for the future of humanity.

Lesson Nine: *What Are These Women Doing in a Place Like This?*

1. Surely these women's faithful actions in difficult circumstances, from the margins of society, have together set a direction that the writer of The Gospel of Matthew chooses to note and celebrate. "Together We Serve" (GtG 767) captures the importance of continuing to work together for justice, acceptance, service, and the practice of rampant generosity and welcome to all! Sing all four verses and rejoice in the power of the gifts of women to bring justice and love to a needy world!
2. Don't forget to praise all the faithful women, named and unnamed, who from days of old to today, witness to God's love to all humanity. "For All the Faithful Women" (GtG 324) will serve you well as part of your celebration and your commitment to add to Matthew's genealogy descendants who do brave, hard things for God's kingdom.

1. Alteration of lines 1 and 2 provided for this purpose only by Joyce MacKichan Walker.

2. "For All the Faithful Women," Herman G. Stuempfle, 1975, alt., #324 in *Glory to God: The Presbyterian Hymnal* (Louisville, KY: Westminster John Knox, 2013).

Matthew 1:1–16, the *Genealogy of Jesus (Common English Bible)*

1 A record of the ancestors of Jesus Christ, son of David, son of Abraham:

² Abraham was the father of Isaac.

Isaac was the father of Jacob.

Jacob was the father of Judah and his brothers.

³ Judah was the father of Perez and Zerah,
whose mother was Tamar.

Perez was the father of Hezron.

Hezron was the father of Aram.

⁴ Aram was the father of Amminadab.

Amminadab was the father of Nahshon.

Nahshon was the father of Salmon.

⁵ Salmon was the father of Boaz, whose mother was Rahab.

Boaz was the father of Obed, whose mother was Ruth.

Obed was the father of Jesse.

⁶ Jesse was the father of David the king.

David was the father of Solomon,
whose mother had been the wife of Uriah.

⁷ Solomon was the father of Rehoboam.

Rehoboam was the father of Abijah.

Abijah was the father of Asaph.

⁸ Asaph was the father of Jehoshaphat.

Jehoshaphat was the father of Joram.

Joram was the father of Uzziah.

⁹ Uzziah was the father of Jotham.

Jotham was the father of Ahaz.

Ahaz was the father of Hezekiah.

¹⁰ Hezekiah was the father of Manasseh.

Manasseh was the father of Amos.

Amos was the father of Josiah.

¹¹ Josiah was the father of Jechoniah and his brothers.

This was at the time of the exile to Babylon.

¹² After the exile to Babylon: Jechoniah was the father of Shealtiel.

Shealtiel was the father of Zerubbabel.

¹³ Zerubbabel was the father of Abiud.

Abiud was the father of Eliakim.

Eliakim was the father of Azor.

¹⁴ Azor was the father of Zadok.

Zadok was the father of Achim.

Achim was the father of Eliud.

¹⁵ Eliud was the father of Eleazar.

Eleazar was the father of Matthan.

Matthan was the father of Jacob.

¹⁶ Jacob was the father of Joseph, the husband of Mary—of whom Jesus was born, who is called the Christ.

2020–2021 PW/*Horizons* Bible Study by Merryl Blair

What My Grandmothers Taught Me: Learning from the Women in Matthew’s Genealogy of Jesus

Lesson	Title	Scripture	Main Idea
1	<i>Family Trees</i>	Matthew 1	Family stories shape our sense of identity. Matthew begins his Gospel with a list of Jesus’ ancestors. In this list we find the names of some rather unusual women—Jesus’ grandmothers. Why are these women in this list and what does their inclusion have to say about the coming Messiah? What might Matthew be teaching us through their stories?
2	<i>Tamar</i>	Genesis 38	Tamar’s story takes us into the world of a powerless but resourceful outsider. Tamar’s actions will be a strong lesson for the patriarch, Judah, and will contribute to the continuation of the family line that leads to David and, ultimately, to Jesus.
3	<i>Rahab</i>	Joshua 2; 6:22–25	Rahab is a socially unacceptable outsider who is intelligent and strong. A marginalized woman, she recognizes the power of the God of Israel. When God’s own people are melting with fear, her wit and presence of mind allow God’s plans to come to fruition.
4	<i>Ruth and Loyal Love</i>	Ruth 1–2	Ruth’s story requires two lessons to do her justice. In this lesson, the first half of her story, we hear of loss and famine. Ruth, who is from a despised foreign group, and Naomi, her mother-in-law, show how ordinary people can bring about divine outcomes when they deal with each other with loyal love.
5	<i>Ruth and Redemption</i>	Ruth 3–4	Ruth and Naomi, who started out empty and bereft, are filled and redeemed through the honesty and care they show one another. The foreign daughter-in-law is praised for her faithfulness and, in the end, Ruth is shown to be the main reason King David’s family line can continue.
6	<i>Bathsheba</i>	2 Samuel 11–12; 1 Kings 1:11–31; 1 Kings 2:13–25	Bathsheba is not named in Matthew’s genealogy. Instead, as the “wife of Uriah,” she is defined by her relationship to a man. At first it appears that she is silent and powerless, but when she steps onto the stage she finds her voice and exhibits an ability to influence kings. Bathsheba’s story illustrates the corrupting influence of power as well as the support she, as a queen, can provide for her son’s reign.

Lesson	Title	Scripture	Main Idea
7	<i>Mary</i>	Matthew 1:18–2:23	The biblical account of Mary tells of a young girl, in danger of complete disgrace, who has the courage to say “Yes!” to God. Mary’s experience of motherhood includes a bewildering birth, a risky escape as a refugee and a message from prophets that warns of the death of her son. She meets these difficulties with thoughtfulness and steadfastness.
8	<i>Mary in the Faith and Tradition of the Church</i>	Luke 1:26–56; 2:1–52; and John 2:5; 19:25–27	No biblical woman has captured the imagination of the faithful as thoroughly as Mary. As someone who understands the fears and grief of motherhood, she has been a sympathetic figure to women through the ages. Mary is also the model disciple for all followers of Jesus. She allowed God to work in her despite the risk and pointed others to faith in Jesus.
9	<i>What Are These Women Doing in a Place Like This?</i>	Matthew 1	The final lesson summarizes what the grandmothers of our faith have taught us and imagines what they may have taught Jesus. Through the stories of outsiders and marginalized people we see the kingdom of God, in which the last are made first.



As you begin your study, know that leader (and reader!) helps are available in many places! Turn to the end of your study book to take a look—and visit www.presbyterianwomen.org for even more. (*Horizons* magazine subscribers receive supplemental material beginning with the Summer 2021 issue, so do subscribe. Visit www.presbyterianwomen.org/horizons or call 866/802-3635.)

Invite the author to your study meeting! For just \$20, author Merryl Blair will virtually introduce the study and each of the nine lessons (about ten minutes per lesson) on the *What My Grandmothers Taught Me Companion DVD* set or download.

What My Grandmothers Taught Me Companion DVD set; item HZN21103, \$20 + shipping; order from the PW Shop (www.presbyterianwomen.org/shop) or call 800/533-4371, Monday—Friday, 9 AM to 5 PM EST.

What My Grandmothers Taught Me Companion DVD download; item HZN21104, \$20; purchase and download online at www.presbyterianwomen.org/shop

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