



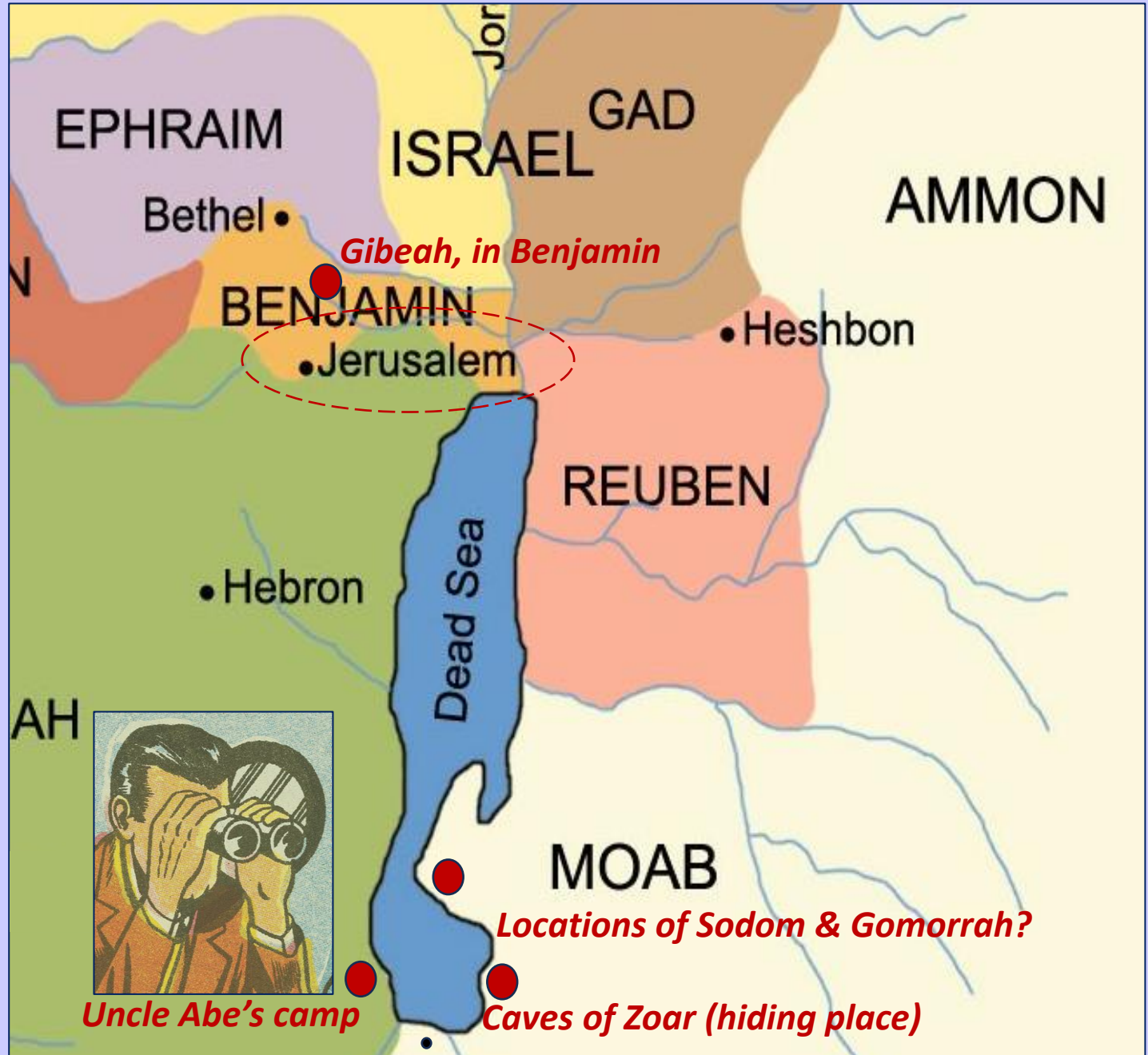
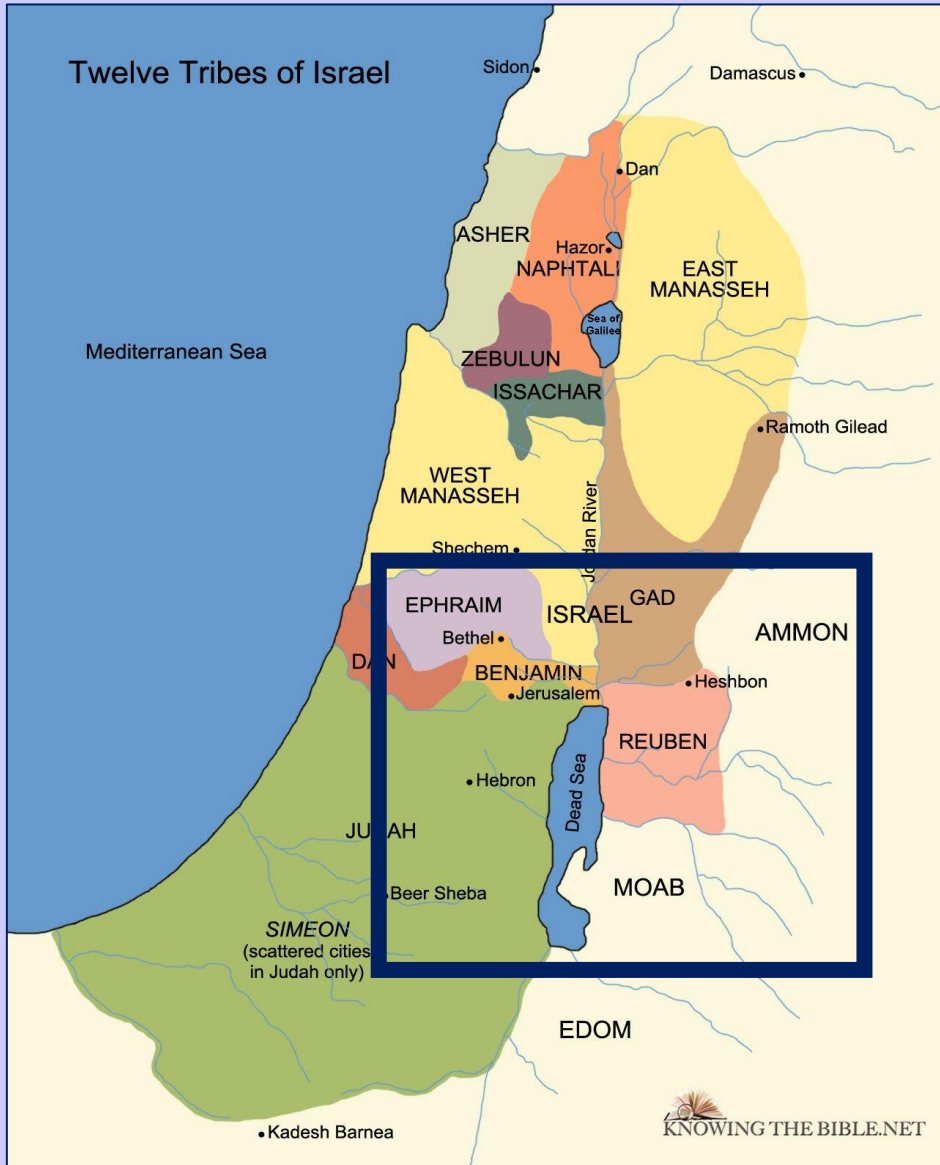
God made us all equal, but in the process of telling God's story, women became inferior. **Feminist Theology** seeks to make the genders equal by using biblical criticism, our knowledge of context and culture, and a dogged curiousness to understand how women were erased from God's story. And to put them back in their own stories.

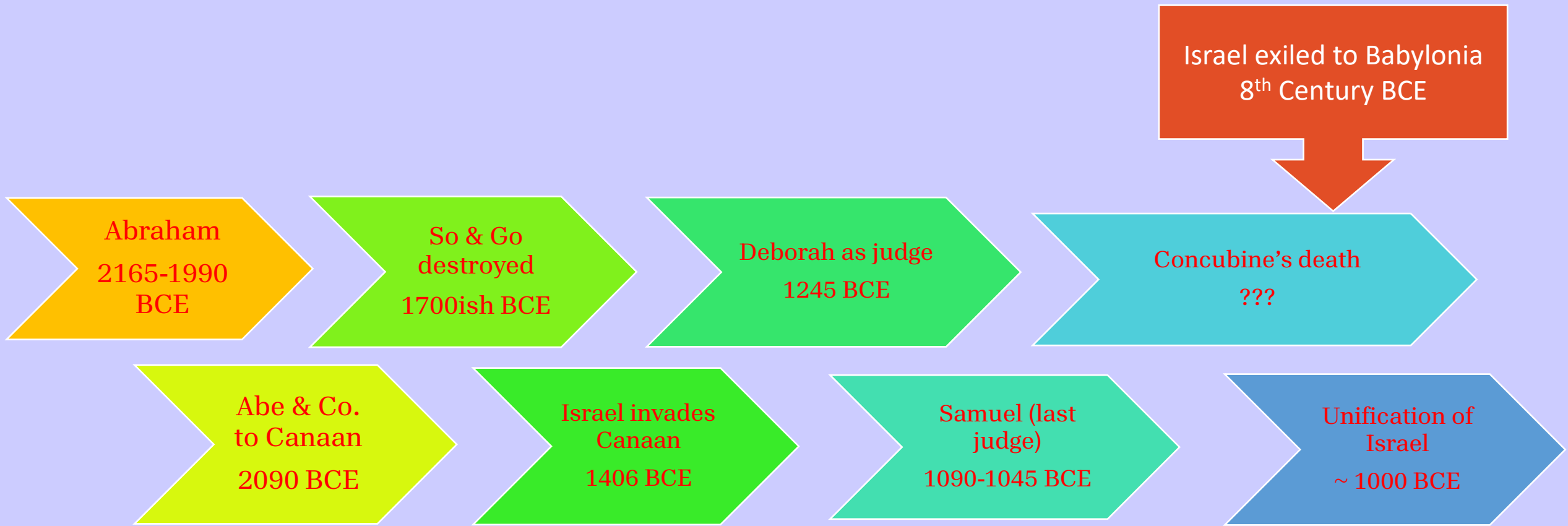
Trauma-informed competency first begins with the basic rule that not everyone will hear a story the same way. More than a "do no harm" approach, we listen with a heart to the stories which you think you have nothing in common, to empathize with those who hear the story and place themselves within it.

Preppare
silencio



Read
lectio





Abraham
2165-1990
BCE

So & Go
destroyed
1700ish BCE

Deborah as judge
1245 BCE

Concubine's death
???

Abe & Co.
to Canaan
2090 BCE

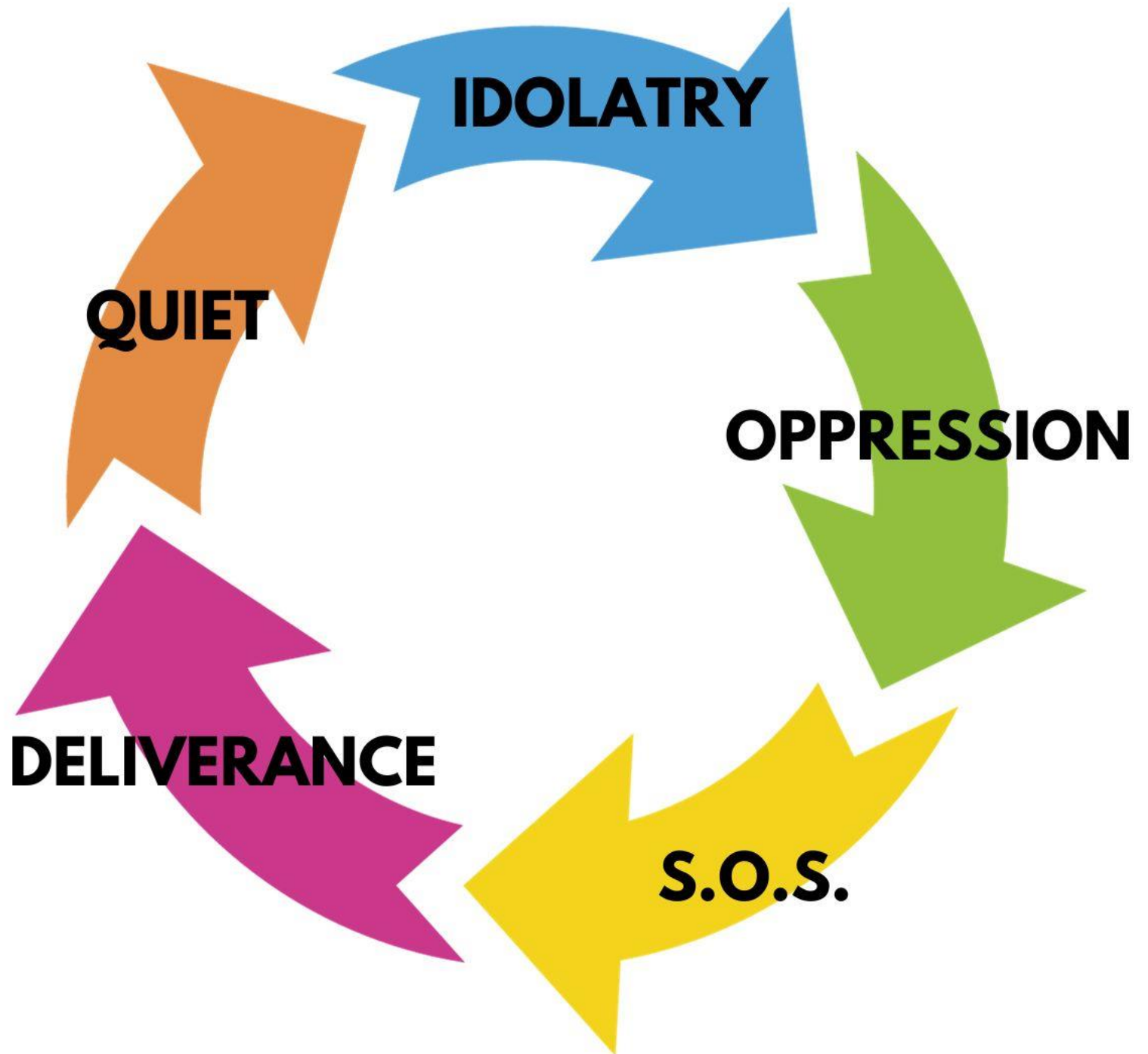
Israel invades
Canaan
1406 BCE

Samuel (last
judge)
1090-1045 BCE

Unification of
Israel
~ 1000 BCE

Israel exiled to Babylonia
8th Century BCE

Israelite Sin Cycle



CHARACTERS

CHARACTERS

Lot

CHARACTERS

Lot

Lot's daughters

CHARACTERS

Lot

Lot's daughters

Lot's wife

CHARACTERS

Lot

Lot's daughters

Lot's wife

A Levite man

CHARACTERS

Lot

Lot's daughters

Lot's wife

A Levite man

His concubine



Patriarchs of OT who also owned a concubine:

Abraham (Genesis 25:6)

Jacob (Genesis 35:22)

Caleb (1 Chronicles 2:46)

Saul (2 Samuel 3:7)

David (2 Samuel 5:13)

Solomon (1 Kings 11:3) owned 300

CHARACTERS

Lot

Lot's daughters

Lot's wife

A Levite man

His concubine

CHARACTERS

Lot

Lot's daughters

Lot's wife

A Levite man

His concubine

A host

ANE Rules of hospitality

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- Protect strangers.

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- Protect strangers.
 - Provide food and shelter when asked.
- Observe the class system; don't treat poor and aliens in the same way you would the rich and celebrity.
- Should you need it, the gate of the city is always where justice happened.
- Stand in the presence of strangers, greet them warmly, bow as necessary.

GENESIS 19



Lot was sitting in the city gate

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**But he urged them strongly,
so they turned aside to him and entered his house**

Lot was sitting in the city gate

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Bring them out to us

Lot was sitting in the city gate

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Look, I have two daughters

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Look, I have two daughters

for they have come under the shelter of my roof

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Bring them out to us

Look, I have two daughters

for they have come under the shelter of my roof

**they struck with blindness the men
who were at the door of the house**

Lot was sitting in the city gate

**But he urged them strongly,
so they turned aside to him and entered his house**

Bring them out to us

Look, I have two daughters

for they have come under the shelter of my roof

**they struck with blindness the men
who were at the door of the house**

the firstborn said to the younger

*What do you see
or hear?*



JUDGES 19



When there was no king in Israel

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To speak tenderly to her and bring her back.

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“We will not turn aside into a city of foreigners”

When there was no king in Israel

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“We will not turn aside into a city of foreigners”

He went in and sat down in the open square of the city, but no one took them in to spend the night.

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“Peace be to you. I will care for all your wants”

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“Bring out the man who came into your house”

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The Levite man seized his concubine

“Consider it, take counsel, and speak out.”

*What do you see
or hear?*

Meditate
meditatio

TRAUMA THEORY

Trauma is “a wound to self where the victim is rendered helpless by overwhelming force. Such an overwhelming force—whether real, imagined, or witnessed—can shatter a person’s sense of safety, connection, and meaning, rendering the victim helpless and without agency.”

Herman, *Trauma and Recovery*, 33.

Violent stories in the Bible are often ignored because they make us uncomfortable, and we don't know what to do with them.





**The body
keeps the
score**

First, rather than become passive and withdrawn, succumbing to whatever fate dad might come up with, the girls become active agents in their own future.





Second, Lot is the abuser and has been their entire life. To say they rose above their circumstances is to erase the abuse of their father, a post-Biblical gaslighting.

COMMONALITIES

1. All four women, if you include Lot's wife, are only referred to by their relationship to the men
2. Lot and the Levite did not endanger his own body or reputation.
3. Tragedy comes to the religious community when a woman who is innocent and has done no wrong has been traumatized by those closest to her and in charge of her protection.
4. Both stories have women paying the cost of a broken contract they didn't agree to.
5. Something is rotten in Israel.

“By equating ‘rape’ with doing the ‘good in their eyes’, the text makes a powerful rhetorical statement by connecting a key theme throughout Judges with the rape of the concubine: **Everyone was doing what was good in their eyes, but evil in God’s eyes.**

—The Priscilla Papers



Prayer
oratio

Contemplate
contemplatio

Christ Kitchen



Within the nurturing, loving environment of Christ Kitchen, women learn work skills, life skills, and relational needs are met.

We offer a community of hope.

When I became a teenager I started relying on men for validation.



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Nobody wakes up one day and says, “I want to throw my life away and become a drug addict.”

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I was absolutely hopeless.



Then God opened a door for me!



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They have given me value, self-worth, confidence and a support system. Today, I am a devoted Christian, a mother, a friend, an employee, a sister, and a loving daughter.



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“I can do all things through Christ who strengthens me” Philippians 4:13

2410 N. Monroe

or

www.christkitchen.org