

Reuben Welch School of Theology and Ministry
CHU 3040- Women in the Christian Tradition
3 Units- Fall 2025



Meeting days/times: Tuesdays and Thursdays, 9:30-10:45 am

Meeting location: Taylor 106

Final Exam: Tuesday, December 16th from 10:30-1:00 pm

Instructor title and name:	Dr. Jennifer Guerra Aldana
Email:	jennifeguerraaldana@pointloma.edu
Office location and hours:	Smee 210, schedule through link in canvas.
Teachers Assistant	Kendra Hudson

PLNU Mission: To Teach ~ To Shape ~ To Send

Point Loma Nazarene University exists to provide higher education in a vital Christian community where minds are engaged and challenged, character is modeled and formed, and service is an expression of faith. Being of Wesleyan heritage, we strive to be a learning community where grace is foundational, truth is pursued, and holiness is a way of life.

Course Description:

A historical survey addressing the ideas, practices, and institutions of Christianity emphasizing the contribution and challenges of women as disciples, preachers, martyrs, writers and community leaders from the end of the New Testament period to the present with attention to the Wesleyan and American Holiness traditions.

Course Learning Outcomes

The student who successfully completes this course will be able to

1. Examine the varied roles women have played in the biblical testimony and church to God's saving activity in the world;
2. Identify the ways women have often been marginalized or measured by differing cultural and gender norms in Scripture and church tradition;
3. Express a biblical and theological position of the roles of men and women in family, church and society; and
4. Research an individual woman or group of women's contribution to the Christian church through a combination of academic and contextual research.

Land, Labor, and Life Acknowledgement

As students and scholars at PLNU, we acknowledge our presence on the traditional, ancestral, and unceded territories of the [Kumeyaay Diegueño Indian Tribe](#). May we be good guests to the people, the stories, the wisdom, the fruits of the land, and dwell with one another with peace.

Course Philosophy

Learning is a communal and collaborative process. Therefore, I hope we can co-construct an environment of rich conversation and critical engagement. I expect students to engage deeply with the readings, come ready to have meaningful discussions, and engage the content with curiosity and effort. *I believe in active learning.* I recognize that I will ask you to engage in theological reflection and conversation in this course that may feel beyond your level of expertise or comfort– embrace it! Lean in, take risks, and give your best effort. As your professor, I commit to providing feedback and being a partner in learning. *The best learning happens when we are stretched beyond what we know or are comfortable with but not to the point of becoming overwhelmed.* Communication will be critical; the more you choose to share, the better I can partner with and support you.

Required Texts



Elaine A. Heath, **Five Means of Grace: Experience God's Love the Wesleyan Way** (Nashville: Abingdon, 2017), ISBN 9781791027568

Rebecca Moore, **Women in Christian Traditions** (New York: New York University Press, 2015), ISBN 9781479821754 or 9781479838431

Loida I. Martell-Otero, Zaida Maldonado Pérez, and Elizabeth Conde-Frazier (preface by Serene Jones), **Latina Evangélicas** (Eugene, Oregon: Cascade Books, 2013), ISBN 9781608991365 or 9781621895091.

Amy Oden, **In Her Words: Women's Writings in the History of Christian Thought** (Nashville: Abingdon, 1994), ISBN 9780687459728.

Lomabooks Instructions:

This course is part of our course material delivery program, **LomaBooks**. The bookstore will provide each student with a convenient package containing all required physical materials; all digitally delivered materials will be integrated into Canvas. You should have received an email from the bookstore confirming the list of materials that will be provided for each of your courses and asking you to select how you would like to receive any printed components (in-store pick-up or home delivery). If you have not done so already, please confirm your fulfillment preference so

the bookstore can prepare your materials. For more information about **LomaBooks**, please go: [HERE](#)

Course Credit Hour Information

In the interest of providing sufficient time to accomplish the stated Course Learning Outcomes, this class meets the PLNU credit hour policy for a 3-unit class delivered over 15 weeks. It is anticipated that students will spend a minimum of 37.5 participation hours per credit hour on their coursework. For this course, students will spend an estimated 120 total hours meeting the course learning outcomes.

Assessment and Grading

Grades will be based on the following:

Assignments:	Grading Scale:
<ul style="list-style-type: none">• Reading Organizers 18 (10 pt. each): 180• Reflections (50 pt each): 300<ul style="list-style-type: none">○ Inclusion and Exclusion○ Gospel of Mary○ Macrina and Paula○ Mid Semester Sentipensar and Learning Community Survey○ Latina Evangélicas○ Final Sentipensar Reflection• Presentations (575)<ul style="list-style-type: none">○ Eras of Women in Christian Tradition (220)○ Final: Pilgrimage Work (300) <p>TOTAL POSSIBLE POINTS = 1,000</p>	<p>A=93-100% A-=92-90% B+=87-89% B=83-86% B-=80-82% C+=77-79% C=73-76% C-=70-72% D+=67-69% D=63-66% D-=60-62% F=0-59%</p>

Final Examination Policy

Successful completion of this class requires taking the final examination on its scheduled day. The final examination schedule is posted on the [Class Schedules](#) site. If you find yourself scheduled for three (3) or more final examinations on the same day, you are authorized to contact each professor to arrange a different time for one of those exams. However, unless you have three (3) or more exams on the same day, no requests for alternative final examinations will be granted.

Content Warning

I acknowledge that each of you comes to PLNU with your own unique life experiences. This contributes to the way you perceive various types of information. All of the class content, including that which may be intellectually or emotionally challenging, has been intentionally curated to achieve the learning goals for this course. If you encounter a topic that is intellectually challenging for you, it can manifest in feelings of discomfort and upset. In response, I encourage you to talk to me or your friends or family about it. Class topics are discussed for the sole purpose

of expanding your intellectual engagement, and I will support you throughout your learning in this course.

Incompletes and Late Assignments

All assignments are to be submitted/turned in by the beginning of the class session when they are due—including assignments posted in Canvas. Late assignments will only be accepted if the professor has been notified in advance and will receive a 10% deduction per day they are late. Extensions may be granted case-by-case. Assignments turned in five days after the due date will not be accepted. Incompletes will only be assigned in extremely unusual circumstances.

Spiritual Care

Please be aware that PLNU strives to be a place where you grow as whole persons. To this end, we provide resources for our students to encounter God and grow in their Christian faith. If students have questions, a desire to meet with the chaplain or have prayer requests you can contact your professor or the [Office of Spiritual Life and Formation](#).

State Authorization

State authorization is a formal determination by a state that Point Loma Nazarene University is approved to conduct activities regulated by that state. In certain states outside California, Point Loma Nazarene University is not authorized to enroll online (distance education) students. If a student moves to another state after admission to the program and/or enrollment in an online course, continuation within the program and/or course will depend on whether Point Loma Nazarene University is authorized to offer distance education courses in that state. It is the student's responsibility to notify the institution of any change in his or her physical location. Refer to the map on [State Authorization](#) to view which states allow online (distance education) outside of California.

PLNU Copyright Policy

Point Loma Nazarene University, as a non-profit educational institution, is entitled by law to use materials protected by the US Copyright Act for classroom education. Any use of those materials outside the class may violate the law.

PLNU Academic Honesty Policy

Students should demonstrate academic honesty by doing original work and by giving appropriate credit to the ideas of others. Academic dishonesty is the act of presenting information, ideas, and/or concepts as one's own when in reality they are the results of another person's creativity and effort. A faculty member who believes a situation involving academic dishonesty has been detected may assign a failing grade for that assignment or examination, or, depending on the seriousness of the offense, for the course. Faculty should follow and students may appeal using the procedure in the university Catalog. See [Academic Policies](#) for definitions of kinds of academic dishonesty and for further policy information.

Artificial Intelligence (AI) Policy

This class requires personal reflection and theological discernment. Neither of these tasks requires AI. You are allowed to use Artificial Intelligence (AI) tools (e.g., ChatGPT, Gemini Pro 1.5, GrammarlyGo, Perplexity, etc) to generate ideas, but you are not allowed to use AI tools to generate content (text, video, audio, images) that will end up in any work submitted to be graded for this course. If you have any doubts about using AI, please gain permission from the instructor.

PLNU Academic Accommodations Policy

PLNU is committed to providing equal opportunity for participation in all its programs, services, and activities. Students with disabilities may request course-related accommodations by contacting the Educational Access Center (EAC), located in the Bond Academic Center (EAC@pointloma.edu or 619-849-2486). Once a student's eligibility for an accommodation has been determined, the EAC will issue an academic accommodation plan ("AP") to all faculty who teach courses in which the student is enrolled each semester.

PLNU highly recommends that students **speak with their professors during the first two weeks** of each semester/term about the implementation of their AP in that particular course and/or if they do not wish to utilize some or all of the elements of their AP in that course.

Students who need accommodations for a disability should contact the EAC as early as possible (i.e., ideally before the beginning of the semester) to assure appropriate accommodations can be provided. It is the student's responsibility to make the first contact with the EAC.

Language and Belonging

Point Loma Nazarene University faculty are committed to helping create a safe and hospitable learning environment for all students. As Christian scholars, we are keenly aware of the power of language and believe in treating others with dignity. As such, it is important that our language be equitable, inclusive, and prejudice-free. Inclusive/Bias-free language is the standard outlined by all major academic style guides, including MLA, APA, and Chicago, and it is the expected norm in university-level work. Good writing and speaking do not use unsubstantiated or irrelevant generalizations about personal qualities such as age, disability, economic class, ethnicity, marital status, parentage, political or religious beliefs, race, gender, sex, or sexual orientation. Inclusive language also avoids stereotypes or terminology that demeans persons or groups based on age, disability, class, ethnicity, gender, race, language, or national origin. Respectful use of language is essential when referring to those outside of the religious and lifestyle commitments of those in the PLNU community. By working toward precision and clarity of language, we mark ourselves as serious and respectful scholars and model the Christ-like quality of hospitality. You may report an incident(s) using the [Bias Incident Reporting Form](#).

Inclusive Language

The School of Theology and Christian Ministry is committed to the equality of women and men. Recognizing that people have often used the English language in ways that imply the exclusion or inferiority of women, the school urges students, faculty, and staff to avoid sexist language in public discourse, in classroom discussion, and in their writings. *Thus, terms like "man" or "mankind" or the pronoun "he," should not be used to refer to all humans. Instead "humanity," "humans," and "he or she" better acknowledge women as full persons.* Papers submitted with exclusive language will receive a point deduction (minor, but an incentive to be attentive).

Sexual Misconduct and Discrimination

In support of a safe learning environment, if you (or someone you know) have experienced any form of sexual discrimination or misconduct, including sexual assault, dating or domestic violence, or stalking, know that accommodations and resources are available through the Title IX Office at pointloma.edu/Title-IX. Please be aware that under Title IX of the Education Amendments of 1972, faculty and staff are required to disclose information about such misconduct to the Title IX Office. If you wish to speak to a confidential employee who does not have this reporting

responsibility, you can contact Counseling Services at counselingservices@pointloma.edu or find a list of campus pastors at pointloma.edu/title-ix.

PLNU Attendance and Participation Policy

Regular and punctual attendance at all class sessions is essential to optimum academic achievement. If the student is absent for more than 10 percent of class sessions, the faculty member will issue a written warning of de-enrollment. If the absences exceed 20 percent, the student may be de-enrolled without notice until the university withdrawal date or, after that date, receive an “F” grade. **Absences-** Since the class meets weekly, it is imperative that you attend. 2 or more absences will result in a 50% grade reduction, and three or more will result in de-enrollment or failing the course

Loma Writing Center

The Loma Writing Center exists to help all members of the PLNU community cultivate transferable writing skills to engage their academic, professional, personal, and spiritual communities. We work toward this goal by conducting one-on-one consultation sessions, supporting writing education across the PLNU community, and participating in ongoing writing center research. Getting feedback from the Loma Writing Center while you’re in the process of working on an assignment is a great way to improve the quality of your writing and develop as a writer. You are encouraged to talk with a trained writing consultant about getting started on an assignment, organizing your ideas, finding and citing sources, revising, editing for grammar and polishing final drafts, and more. For information about how to make in-person or online appointments, see [Loma Writing Center webpage](#) or visit the Loma Writing Center on the first floor of the Ryan Library, room 221.

Course Schedule and Assignments

Date	Class Content	Read & Do Before Class
<i>Women in the Christian Tradition...matter to how we understand God and the Church.</i>		
Week 1 September 2 Welcome!	Who do you bring with you?	
September 4	Learning Community Agreements	Getting To Know You Survey
Week 2 September 9	Overview of Class and Introduction to Sentipensar	
September 11	Studying Women in the Christian Tradition	Read: <u>Moore</u> introduction, and complete reading organizer.

Week 3 September 16	Introduction to Pilgrimage and Means of Grace What does it mean to be Human? Eras Group Project Introduction	Read <u>Oden</u> Ch. 7 and <u>5 Means of Grace</u> Intro-Ch.2, skim the rest and complete the reading organizer.
September 18	In the Beginning, Eve... Gender and Christianity, Patriarchy and God's intent "Are Women Human" by Dorothy Sayers	Read <u>Moore</u> , Ch. 1, and complete the reading organizer. Read "Inclusion or Exclusion: In Facing Challenges" by Rebecca Laird and complete reflection.
<i>Women in the Christian Tradition...speak through early and hidden texts</i>		
Week 4 September 23	OT Women Leaders Means of Grace: Prayer	Jigsaw Reading Group 1: Miriam Group 2: Deborah Group 3: Huldah Group 4: Esther Group 5: Jehosheba and complete reading organizer
September 25	Eve, Sophia and Divine Wisdom Gen. Ch. 1-3 Introduction to Group Presentations	Read "Blaming Eve Alone" by Julie Parker and complete reading organizer
Week 5 September 30	Women Disciples Gospel of Mary Thecla and Perpetua Means of Grace: Scripture	Read <u>Moore</u> , Ch. 2, and complete the reading organizer. Read <u>Oden</u> , Ch. 1 and complete the reflection on canvas.
October 2	NT Difficult Passages Women and Empire Means of Grace: The Lord's Supper	Read <u>NT Difficult Passages</u> posted in Canva and submit a reading organizer

<i>Women in the Christian Tradition...shape faith through monastic and mystical paths.</i>		
Week 6 October 7	Conversion of an Empire Means of Grace: Fasting	Read <u>Moore</u> , Ch. 3, and complete the reading organizer.
October 9	Group Presentation Work Day	
Week 7 October 14	Women in Monastic Traditions Means of Grace: Christian Conferencing	Read <u>Moore</u> , Ch. 4, and complete the reading organizer. Read <u>Oden</u> , Ch. 5-6 and complete reflection on Canvas
October 16	Eras Group Presentation #1: Montanists, a Protopenecostal Group with Prophetesses	
Week 8 October 21	Mid Semester Sentipensar and Learning Community Survey	
October 23-24: Fall Break (No Classes)		
<i>Women in the Christian Tradition...lead reform and resistance</i>		
Week 9 October 28	Women in Protestant and Catholic Reformations Means of Grace: Christian Conferencing	Read <u>Moore</u> , Ch. 5, and complete the reading organizer.
October 30	Eras Group Presentation #2: Teresa of Avila and Carmelites	Read <u>Oden</u> , Ch. 23 and complete the reading organizer.
Week 10 November 4	Wesleyan Women and the English Reformation	Read <u>Moore</u> , Ch. 6, and complete the reading organizer.
November 6	Eras Group Presentation #3: Susana Wesley & Wesleyans	Read <u>Oden</u> , Ch. 27 and complete the reading organizer.
Week 11 November 11	Holiness Movement and Social Reform	Read <u>Moore</u> , Ch. 7, and complete the reading organizer.

November 13	Eras Group Presentation #4: Georgia Harkness and Ida B Wells	Read <u>Oden</u> , Ch. 21 and complete the reading organizer.
<i>Women in the Christian Tradition...rise through global and prophetic voices</i>		
Week 12 November 18	Social Activism in the 20th Century	Moore Ch. 7 and complete the reading organizer.
November 20	Eras Group Presentation #5: Dorothy Day and Catholic Worker Movement	
Week 13 November 25	Final Project Work Day	Read <u>Latina Evangelicas</u> , Ch. 1-3 and submit reflection on canvas.
November 26-28: Thanksgiving Break (No Classes)		
Week 14 December 2	Theology from the Margins	Read <u>Latina Evangelicas</u> , Ch. 4-6 and complete the reading organizer.
December 4	Trinity and Spirit Theology Means of Grace: Christian Conferencing & Fasting	Read <u>Latina Evangelicas</u> , Ch. 7-8 and complete the reading organizer.
Week 15 December 9	Global & Borderland Voices Indigenous Asian/ Asian American: Arab	Pick one of the scholars highlighted and come ready to introduce them to class. Read "Global Voices: Indigenous, Asian/Asian American, Arab"
December 11	Global & Borderland Voices Australian & New Zealander African/African American Final Class Evaluation	Pick one of the scholars highlighted and come ready to introduce them to class. Read "Global Voices: Australian & New Zealander, African/African American"
FINAL: Dec. 17	Final Sentipensar and Pilgrimage Projects Due	

Assignment Descriptions

Reading Reports

Reading reports are designed to help you actively engage with course materials, critically reflect on theological and practical concepts, and articulate your insights effectively. These assignments encourage deeper comprehension and help connect readings to the broader themes and contexts of Women in the Christian Tradition.

- Reports have two parts; in the first part, you will identify two key takeaways from the reading with a quote that best exemplifies that point. In the second part, you will draft one meaningful question based on what you interacted with.
- Questions can be about something you want to know more about, something you are curious about, an integration question, a clarifying question, a reflective question, or an application question.

Reflections

- **Inclusion and exclusion:** After reading Rebecca Laird's chapter, "*Inclusion or Exclusion?: Facing the Challenges of Women's Voices in the Christian Community*," respond to the following two questions in a single post (minimum 250 words total). You do not need to reply to classmates for this discussion.
 1. Laird shares how she was affirmed in academic and professional spaces but often silenced in church settings. How did her experience challenge or affirm your understanding of gender, leadership, and voice in the Christian tradition? Have you witnessed or experienced similar dynamics in your own community?
 2. Laird emphasizes the importance of uncovering "hidden histories" of women in ministry. Why do these stories matter? How might learning them shape your understanding of faith, vocation, or your role in the church? Be sure to reference ideas from the reading and draw on personal reflection when appropriate.
 - **Gospel of Mary:** After reading the *Gospel of Mary*, reflect on its portrayal of Mary Magdalene and the tensions it reveals within the early Christian community. Respond to the two questions below in a single post (minimum 250 words total). No replies to classmates are required.
 1. The *Gospel of Mary* presents Mary Magdalene as a visionary and teacher who offers spiritual insight to the other disciples. How does this portrayal compare to how Mary is represented in the canonical Gospels or in your own church tradition? What might this alternative image suggest about women's spiritual authority in early Christianity?
 2. Peter questions whether Jesus would have spoken privately to a woman, challenging Mary's authority. What does this interaction reveal about gender and power dynamics in the early Christian community?
Do you see similar dynamics in churches or Christian institutions today?
- Submission Guidelines: Engage thoughtfully with the text and include personal or theological reflection when appropriate.

- **Macrina and Paula:** After reading Gregory of Nyssa's *On the Soul and the Resurrection* (featuring Macrina) and Jerome's *Letter 108 to Eustochium* (about Paula), reflect on how these texts present women as theological figures in the early church. Respond to the following questions in a single post (minimum 300 words total). No peer replies are required.
 1. In *On the Soul and the Resurrection*, Macrina speaks with theological authority and philosophical clarity. How does her role in the dialogue challenge typical assumptions about who could be a theologian in the early church? What aspects of her teaching or reasoning stood out to you?
 2. In Jerome's *Letter to Eustochium*, Paula is remembered as a model of Christian discipline and holiness. What does Jerome emphasize in his portrayal of Paula, and how does it reflect early Christian views on gender, asceticism, and leadership? What are the strengths and limitations of learning about a female saint through the voice of a male writer?

Submission Guidelines: Be thoughtful in your engagement with the texts and course themes. Include any personal or theological insights that connect with your own experiences or questions.

- **Latina Evangelicas:** After reading Chapters 1–3 of *Latina Evangélicas: A Theological Survey from the Margins*, reflect on how the authors describe theology as something rooted in everyday life, bodily experience, and survival at the margins. Respond to all three questions below in a single post (minimum 300 words total). No peer replies are required.
 1. In Chapter 1, the authors describe *lo cotidiano* (the everyday) as a source of theology. How does this idea challenge traditional sources of theology (such as doctrine, Scripture, or formal theology)? What might it mean to treat your own daily life as a space for theological reflection?
 2. In Chapter 2, Latina theologians speak of faith as embodied—lived through the physical, emotional, and social experience of women. What stood out to you about how spirituality and the body are connected in this chapter? How might this shape how we understand women's roles in theology and the church?
 3. Chapter 3 explores survival, creativity, and resistance as key aspects of life for Latinas on the margins. What theological insights or wisdom arise from these experiences? How do these perspectives expand or deepen your understanding of women's contributions to the Christian tradition?

Submission Guidelines: Include specific ideas or phrases from the reading and offer personal or theological reflection.

Sentipensar Journal

To honor and recognize our whole selves, intentional reflection is imperative. Throughout this semester, you will track the different emotions, thoughts, and questions you have encountered as you have interacted with the content of the particular section.

During the last 5 minutes of every class period:

1. Track emotions and big takeaways from each week's content.
2. At the midway point of the semester, students will reflect on the top four emotions they have encountered and when those emotions came up.

3. After the section, students will reflect on the emerging themes in their weekly reflections. For the final reflection, students will

1. Reflect on the semester overall by reviewing past sentipensar journal entries and submissions.
2. Students will submit a summative 4-page single-space reflection or a 15-minute verbal reflection to Canvas reflecting on the following questions:
 - a. What was it like to be mindful of your emotions as a part of your learning?
 - b. What did you learn about yourself through this?
 - c. How did God meet you in this practice?
 - d. Why is this practice critical in the ways we engage the global dimensions of Christianity?

Eras of Women in the Christian Tradition Group Presentation

Each group will deliver a high-quality, 30-minute in-class presentation on a particular woman or era of women in the Christian tradition. This presentation is your opportunity to lead the class in learning about a significant figure or movement, highlight contributions often overlooked in dominant church histories, and engage the class in creative and theological reflection.

Your presentation must include the following components:

1. Historical and Theological Context (8–10 minutes)
 - a. Provide relevant background: Who is the woman (or women)?
 - b. Describe the historical, cultural, and ecclesial context they lived in.
 - c. What theological themes shaped their life, work, or movement?
2. Key Contributions and Impact (10–12 minutes)
 - a. What did she/they teach, create, resist, or reform?
 - b. How did race, class, gender, geography, or religious identity shape their experiences?
 - c. Why does their story matter in the broader Christian tradition?
3. Interactive and Embodied Engagement (5–7 minutes)
 - a. Lead the class in a means of grace (spiritual practice or reflection) inspired by your topic.

Examples include:

 - i. A contemplative practice or breathing prayer (e.g., Teresa of Avila's interior castle)
 - ii. A short moment of silence and blessing inspired by Dorothy Day or the Catholic Worker
 - iii. A hymn, chant, or communal reading from the Wesleyan tradition
 - iv. A reflective question tied to the prophetic witness of your figure or era

This should be thoughtfully connected to your presentation and the spiritual/theological contributions of your subject.

4. Closing Reflection (2–3 minutes)

- a. What can we learn from this woman or era/movement today?
- b. How does her story expand or challenge our understanding of the Christian tradition?

Your presentation should reflect intentional preparation, clear organization, and theological depth. It must be:

- Visually engaging (use slides, handouts, images, or timelines as appropriate)
- Collaborative (each group member should have a clear speaking role)
- Well-rehearsed (practice timing and transitions in advance)
- Cited appropriately (include sources on your final slide or handout)
- Presentations will take place during class time on assigned dates.
- Groups should submit their slides or handout to Canvas the day of the presentation.

Pilgrimage final project and presentation:

Choose a woman rooted in the Christian tradition and research her life, struggles, and faith. Your project should highlight how her story contributes to the broader understanding of women's roles in the Christian tradition—whether through leadership, theology, resistance, service, or survival.

Your research should begin with academic sources, when available, and/or oral history interviews. Then, you will “go on the move” to deepen your research. This movement may be:

- Geographical: Travel to a relevant location (e.g., to Tijuana or Baja to explore the legacy of the Virgin of Guadalupe; or to Santa Clara, St. Helena, or Santa Barbara to research the women whose names and lives are memorialized throughout California).
- Local and Relational: Cross the threshold of your church, community, or neighborhood to conduct an oral history with a woman whose life you want to learn from (e.g., the only woman on the church board or pastoral staff, a lay leader, a community elder, or a faith-based activist).

You will submit a 4–5 double spaced page paper that includes:

- A brief biography of the woman you selected
- Key theological, cultural, or historical insights from your research
- Reflections on what you learned through “going on the move”
- Why her story matters for understanding women in the Christian tradition
- Citations from at least 4 academic sources and/or a transcript/summary of your oral history interview (if applicable)

You will give a 5-minute presentation to the class during our assigned final exam time. Your presentation should:

- Introduce the woman you studied
- Share one compelling insight or story
- Reflect on what surprised, challenged, or inspired you in the process

Paper and presentation due at final exam time.