

[HPAH6001] re: Oral Presentations

Brenda Llewellyn Ihssen (via Moodle Home) <noreply_moodle@uwtsd.ac.uk>

Thu 11/30/2017 9:09 PM

To: Brenda Llewellyn Ihssen <b.llewellyn.ihssen@uwtsd.ac.uk>;

Dear students,

I hope this email finds you well. I have composed a preliminary schedule for the oral presentations. I have decided to reduce them from fifteen minutes to ten, which means that you can plan for about a 5-7 minute presentation. In that time you make sure that you identify your claim, your evidence and your analysis for us. Below is an outline of the times. Please email me back within the next 24 hours if (a) you do not see your name or (b) the time I have indicated does not work for you.

Thanks,
Dr. Llewellyn

Session 1: Religion and Public Health.

How does religion and/or religious belief inform responses to disease or the fear of disease? What can we learn from historic, religious responses to disease to better prepare us to respond to disease, the spread of disease, or *fear* of the spread of disease? Primary sources to consider: Cyprian of Carthage, *Treatise 7, Mortality*; Gregory Nazianzus, *On Love for the Poor*; Procopius, *History of the Wars*; any number of primary sources from *The Black Death* or a primary source of your own choosing.

12:00-12:10	Matthew Barham MB
12:10-12:20	Callum Wilson
12:20-12:30	Lewis Turner LT
12:30-12:40	Katie Patalong KP
12:40-12:50	Elizabeth Hoskins
12:50-1:00	Megan Haylock MH
1:00-1:10	Penny Brownlow
1:10-1:20	Katie Goldstone-Carroll KGC
1:20-1:30	Deanna Radcliff

Ten Minute Break

1:40-1:50	Tilly Hall	TH
1:50-2:00	Lauren Bird-Hall	LBH

Session 2: The Noon-Day Demon.

The World Health Organization claims “an estimated 350 million” people suffer from depression. Evidence of depression can be found in ancient and medieval texts. What insight can religious approaches to mental health offer either to those who care for the mentally ill or some of those 350 million? Primary sources to consider: selections from John Cassian’s *The Institutes*, from *The Life of Christina the Astonishing*; Thomas Aquinas’ Q. 35, *Second Part of the Summa Theologica*, selections from Martin Luther’s *Letters of Spiritual Counsel* or a primary source of your own choosing.

2:00-2:10	Megan Mullins	MM
2:10-2:20	Jessica Mosqueda	JM
2:20-2:30	Tomas Sharpe	TS
2:30-2:40	Ashleigh Harrison	AH
2:40-2:50	Chris Lawrence	

Ten Minute Break

Session 3: Consecrated Virginity and Slut Shaming.

The movement of consecrated virginity within Christianity created space for women to claim ownership over their marital status, sexual activity and gynaecological health...but it is complicated. This topic asks you to consider texts that argue for women’s sexual autonomy, to reflect on where authority is located in these theologies, and to ask how these texts assist in thinking about the way we think and speak publically about women’s sexual and gynaecological health. Primary sources to consider: the *Acts of Paul and Thecla*; Jerome’s *Letter 22 to Eustochium*; Sophronios’ *Life of Mary of Egypt*; *Canons of Elvira*; the *Life of Pelagia* or a primary source of your own choosing.

3:00-3:10	Breanne Malo BM
3:10-3:20	Molly Gough MG
3:20-3:30	Alex Grant
3:30-3:40	Betsy Woodhouse
3:40-3:50	Hannah Pickering HEP
3:50-4:00	Libby Webster

Ten Minute Break

Session 4: Self-Harm and Ascetic Discipline.

A naïve or uninformed approach to monastic asceticism could lead one to conclude that ascetics are self-harming; how can knowledge of ascetic theologies (body mortification, deprivation or the sick role) assist us in better understanding an individual's decision to engage self-harm such as cutting, burning, healing prevention or trichotillomania? Primary sources to consider include: *The Lives of Simeon the Stylite*, *The Life of the Holy Radegund* or a source of your own choosing.

4:10-4:20	Hannah Kozdoj NK
4:20-4:40	Frederick R.H. Blakey-Lodge

Session 5: Anorexia: nervosa and mirabilis.

What distinctions exist between anorexia nervosa and anorexia mirabilis, and how can an understanding of—and appreciation for—religious ascetic practices related to food intake assist in addressing the challenges of eating disorders and/or body dysmorphic disorders? Primary source: selection from *The Life of St. Catherine of Siena* or a primary source of your choosing.

4:40-4:50	Lucy Vickers LV
4:50-5:00	Shannon Howe SH