The notion of Apocalypse is charged with manifold meaning, and has gained currency over the last two decades with the approach and passing of Y2K. It is a genre that spans cultures, time and space, and one that resists easy categorical definition. In Through A Glass, Darkly five speakers will deliver presentations at the Heller Center for Arts & Humanities at UCCS. Bernard McGinn (University of Chicago), Dylan Burns (Leipzig University), Francis Gumerlock (Providence Theological Seminary), Brian Ducvik (UCCS) and Colin McAllister (UCCS). Each of these scholars will present dynamic aspects on the notion of Apocalypse, as well as join HUM 3990: Visions of Darkness: Apocalypse and Dystopia in Literature Art & Film.

Through A Glass, Darkly is generously underwritten by the UCCS Humanities Program, the Heller Center for Arts & Humanities, and the UCCS Departments of History and Visual and Performing Arts.

PRESENTERS
Colin McAllister The Cambridge gloss on the Apocalypse of John: Sources-Transmission-Influence
The Cambridge gloss on the Apocalypse (c. 750-900) is the most recently-discovered text in the rich tradition of Latin medieval commentaries on the Apocalypse. An essential pillar in Roger Gryson’s recent reconstruction of the commentary of Tyconius, the Cambridge gloss introduces novelties in the early-Medieval commentary tradition and may tell us much about how sources have been faithfully transmitted or altered. Due to its close resemblance with the Miqvah and the Irish Reference Bible, scholars have posited the existence of a lost Hiberno-Latin commentary that underlies all three texts. This presentation will survey the early medieval commentary tradition, explore various aspects of the Cambridge text, and speculate on a possible reconstruction of this lost commentary.

Colin McAllister enjoys a rich career as a soloist, chamber musician, conductor and historian. Since 2012 he has served as Lecturer in Music and Humanities at the University of Colorado, Colorado Springs, where he is also working on his M.A. in History. A former student of Los Romeros and Stuart Fox, he earned his Doctor of Musical Arts from the University of California, San Diego, and has concertized and taught widely throughout North America and Europe. His current research interests focus on early Medieval Latin commentaries on the Apocalypse. He is delighted to be presenting his work this year at the Notions of the Apocalyptic in the Humanities Conference in Danville, Illinois as well as at Through A Glass Darkly: First Annual UCCS Symposium on Apocalyptic.

Brian Ducvik Saving Universal Restoration: Apokatastasis in Proclus’ Republic
Apokatastasis calms the apocalyptic storm: it restores things to their origins, perfects them, and introduces a new beginning. For Christians, the end, like the beginning and all history in between, is Christocentric. Apokatastasis is in fact a homoeocenic, the final reconciliation, salvation. And one of the most persistent questions in Christian eschatology is whether this salvation is universal or reserved for a select few. Yet, as Augustine points out, there is no Christ in Neoplatonism. For Proclus apokatastasis is indeed universal: it regulates the periods of the Same and the Other, restores souls to their proper cosmic level, governs the cycles of history, and even ensures that the Platonic dialogue reflects the structure and aim of the cosmos itself. While it also reconciles things with their first principle, Proclus apokatastasis is not strictly speaking soteriological. That is, it does not initiate or constitute eternal salvation following a final judgment, resurrection of the dead, and/or universal confutation, although Proclus does indeed avail himself of these motifs and often speaks of apokatastasis as salvation. In fact, the Proclan system is eternal and cyclical, and apokatastasis is a regular and continuous occurrence throughout. In this paper I explore some political, cultural, and pedagogical implications of Proclus’ blend of salvation theology in his Commentary on Plato’s Republic.

Francis X. Gumerlock Escape from Antichrist
Many Christians throughout history believed that in the last days a super-evil political or religious figure, called Antichrist, will arise on the world stage, deceive the nations, and fiercely persecute God’s people. But Christians have also found hope in Scripture that believers will be delivered or protected from Antichrist’s wrath. While the “rapture” as the divine means of escape from last days tribulation is very popular now, throughout Christian history ideas about the mode of such deliverance varied greatly. This paper explores five ways that believers throughout the centuries envisioned escape from Antichrist: through a shortening of time, through a special “sealing” through death, through flight, and through a miraculous transport to paradise.

Frank Gumerlock earned his Ph.D. in Historical Theology, with a graduate certification in medieval studies, from Saint Louis University. He teaches Latin to high school students in the Denver area and historical theology courses through Providence Theological Seminary. In the summers he also works as a visiting assistant professor of Latin at Colorado College. He is a member of the American Classical League, Colorado Classics Association, and the North American Patristic Society. Frank is the author of a number of journal articles and five books on the history of eschatology or last things. They are: The Day and the Hour: Christianity’s Perspectives on the End of the World (2000); The Early Church and the End of the World (2006); The Seven Seals of the Apocalypse: Medieval Texts in Translation (2009); Christ Will Come Again (2011); and Revelation and the First Century (2012). He is currently in the initial stages of work on a translation of Tyconius of Carthage’s Exposition of the Apocalypse from the fourth century.

Dylan Burns The Gnostic Apocalypses and Jewish Mysticism
The ancient Christian body of thought known today as “Gnosticism” is of primary importance not just for our understanding of the earliest development of Christianity, but of ancient Jewish mysticism. Gershon Scholem, the great pioneer of the study of Kabbalah, believed Gnostic sources to have been central to the development of traditions found in Rabbinic and early medieval literature dealing with religious ideas of cosmic apocalyptic, and related “reversal” of the cosmos ("Heh-Kbaleh"), vision of God’s throne ("Merkavor"), (at least) three times) transformation into a divine being. Yet Scholem’s treatment of Gnostic texts has not survived the scrutiny of modern research on Gnosticism—particularly following the discovery and translation of Gnostic texts at Nag Hammadi (Upper Egypt) in 1945—and so the question of Gnosticism’s relationship to Jewish mysticism fell by the wayside in scholarship of the later 20th century. Meanwhile, work on ancient Jewish and Christian non-canonical literature—particularly the Dead Sea Scrolls—has experienced a late renaissance, producing a vastly improved understanding of ancient apocalyptic literature, a body of texts relatively poorly-understood in Scholem’s day, but which are now transforming the history of early Jewish mysticism. Gnostic studies is only beginning to digest these developments in the study of the apocalypses, allowing us to address, in fresh and new terms, the relationship of Gnosticism, particularly, the Gnostic apocalypses—to Jewish mystical tradition and practice.

Dylan M. Burns (Ph.D. Yale University, 2011) is a research associate at Leipzig University’s Institute of Egyptology. His research investigates Early Christianity, Gnosticism, later Greek philosophy, apocalypses and millenarianism. Graeco-Coptic Linguistics, and Manichaeism. His first book, Apocalypse of the Alien God: Platonism and the Exile of Sethian Gnosticism (Philadelphia, 2014) was a comprehensive re-evaluation of the relationship between ancient Gnosticism, Neoplatonism, and Jewish mysticism. He is also contributing editor to Gnosticism, Platonism, and the Late Ancient World: Essays in Honour of John D. Turner (Leiden, 2013), serves (with April DeConick) as, co-chair of the Society of Biblical Literature’s program unit "Nag Hammadi and Gnosticism," and is founder and co-director (with Sarah Vause) of the Network for the Study of Ancient Esotericism (ancientesotericism.org).

Bernard McGinn Joachim of Fiore: Prophet of the Third Age
Joachim of Fiore (ca. 1135-1202) was one of the most important figures in the history of Western apocalyptic expectations, especially for his speculations regarding an imminent third age of history (Latin: tertius status mundi), a time after the defeat of Antichrist when believers will be delivered or protected from Antichrist’s wrath. While the “rapture” as the divine means of escape from last days tribulation is very popular now, throughout Christian history ideas about the mode of such deliverance varied greatly. This paper explores five ways that believers throughout the centuries envisioned escape from Antichrist: through a shortening of time, through a special “sealing” through death, through flight, and through a miraculous transport to paradise.

Bernard McGinn is the Naomi Shenstone Donnelly Professor emeritus at the Divinity School of the University of Chicago, where he taught for thirty-four years before his retirement in 2003. He has taught and written extensively on the history of apocalyptic traditions, especially in the Middle Ages, as well as on Christian spirituality and mysticism. His major recent project is a seven-volume history of Christian mysticism under the general title of "The Presence of God" (five volumes published between 1991 and 2012). McGinn is a former President of the Medieval Academy of America, and a Fellow of both the Medieval Academy and the American Academy of Arts and Sciences.
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Through a Glass, Darkly is generously underwritten by the UCCS Humanities Program, the Heller Center for Arts & Humanities, the UCCS Department of History and the UCCS Department of Visual and Performing Arts.

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