

## OVERVIEW

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 Duvick (UCCS) and Colin McAllister (UCCS). Each of these scholars will present dynamic aspects on the notion of Apocalyptic, 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 certain novelties into 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 Misc Bible 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 Duvick**

#### **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 homecoming, 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 reflect 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 conflagration, although Proclus does indeed avail himself of these motifs and often speaks of *apokatastasis* as salvation. In fact, the Proclus 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 teleology in his Commentary on Plato's Republic.

## SCHEDULE

### **Monday, 30 March 2015**

5:00-6:30 pm Opening Reception - Heller Center

### **Tuesday, 31 March 2015**

10:00-10:30 am Coffee and Pastries, Meet and Greet

10:30-11:15 am Dr. Colin McAllister

The Cambridge gloss on the Apocalypse of John:  
Sources-Transmission-Influence

11:15am-12:00 pm Dr. Brian Duvick

Saving Universal Restoration : Apokatastasis in  
Proclus' Republic

12:00-12:45 pm Dr. Dylan Burns

The Gnostic Apocalypses and Jewish Mysticism

12:45-2:00 pm lunch

2:00-2:45 pm Dr. Francis X. Gumerlock

Escape from Antichrist

2:45-3:30 pm Dr. Bernard McGinn

Joachim of Fiore: Prophet of the Third Age

4:45-7:20 pm HUM 3990 Class Session, roundtable discussion  
with all five presenters - at Centennial Hall 188

### **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 Perennial Fascination with Predicting 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 final 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. Gershom 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 describing the seer's ascent to heaven, navigation of the celestial palaces ("Hekhaloth"), vision of God's throne ("Merkavah"), and (at 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 of late a 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) offers 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 Veale) of the Network for the Study of Ancient Esotericism ([www.ancientesotericism.org](http://www.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 "the church of the contemplatives" would flourish. This lecture will introduce Joachim and his world and illustrate his main apocalyptic themes through a look at some of the complex diagrams (*figurae*) that he used as teaching devices to spread his ideas.

Bernard McGinn is the Naomi Shenstone Donnelley 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.

For more information:

<https://www.facebook.com/events/1571499186425848>

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1250 North Campus Heights, Colorado Springs, Co. 80918

(across from Trader Joe's)

# THROUGH A GLASS DARKLY: FIRST ANNUAL UCCS SYMPOSIUM ON APOCALYPTIC

Opening Reception:

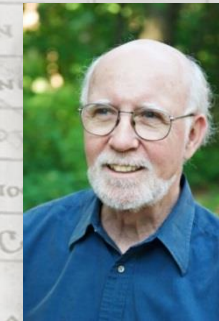
Monday, 30 March 2015, 5:00-6:30 pm

Heller Center for Arts & Humanities

Symposium:

Tuesday, 31 March 2015, 10:30am-3:00pm

Bernard McGinn  
University of Chicago  
Divinity School



Francis X. Gumerlock  
Providence Theological  
Seminar



Dylan M. Burns  
Leipzig University Institute  
of Egyptology



Colin McAllister  
University of Colorado,  
Colorado Springs



Brian Duwick  
University of Colorado,  
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