

that sponsors it provide a startling display of contradictions. What is the relationship between the prosperity gospel and Christian Zionism, for example? What does it mean to march in Jerusalem as both a sign of support for the State of Israel and as a sign of the “end of days”? This paper will explore the roots of this religious movement, theoretical problems to be addressed for scholars seeking understanding, and implications for further study.

Amy Frykholm is Associate Editor at The Christian Century and holds a Ph.D. from Duke University. She is the author of four books in religion and culture including *Rapture Culture: Left Behind in Evangelical America* (Oxford) and *Christian Understandings of the Future: The Historical Trajectory* (Fortress).

Lorenzo DiTommaso

The Common Mediaeval Apocalyptic Tradition

Our understanding of apocalyptic speculation in the mediaeval millennium (ca. fifth to fifteenth centuries) is currently being transformed on every front. One fascinating finding, first outlined in a 2018 article, is the correspondence among the great diversity of apocalyptic writings in eastern Christianity, western Christianity, Judaism, and Islam. The correspondence is so great in terms of its degree and extent that we can speak of a “common mediaeval apocalyptic tradition.” This talk discusses the extent and limits of this common tradition in light of the evidence and in view of its use as a heuristic tool.

Dorothea Olkowski

The Transubstantiation (Metousiosis) of the Transhuman (Metouanthrópinos): A Change of Substance (Ousia)?

Enthusiastic supporters of the transhuman movement understand it as something, which transcends the limitation of the human mind or body. When these pronouncements are placed in the context of the history of religious doctrines and beliefs, they have a striking resemblance to millennialism, the idea that the transubstantiation of Jesus will bring humanity to experience a paradise on Earth, followed by judgment and eternity. This paper will examine the immediate and current effects of transhuman transubstantiation in the light of this history.

Dorothea Olkowski is Professor and former Chair of Philosophy at the University of Colorado, Colorado Springs, Director of Humanities, Director of the Cognitive Studies Program, and former Director of Women’s Studies. She is the author/editor of ten books and over 100 articles including, *Postmodern Philosophy and the Scientific Turn* (Indiana University Press, 2012) and *The Universal (In the realm of the sensible)* (Columbia and Edinburgh University Presses, 2007), and the forthcoming *Deleuze, Bergson, and Merleau-Ponty, The Logics and Pragmatics of Affect, Perception, and Creation*.

Ian Boxall

Apocalyptic Sensibility in Renaissance Europe

This paper will examine the interpretation of apocalyptic texts in the transitional period from the fourteenth to seventeenth centuries, with particular focus on the Book of Revelation. The impact of the Renaissance return *ad fontes* will be explored, as exemplified by humanist scholars such as Erasmus, as well as its influence on the Reformers and Catholic reactions (e.g. Council of Trent; Ribera; Alcázar). It will also consider popular apocalyptic anxiety and optimism (the latter connected to discoveries in the New World), and its reflection in European art (e.g. Donatello and Botticelli in Italy; Bosch, van Eyck and Dürer in the Northern Renaissance).

Ian Boxall is Associate Professor of New Testament at the Catholic University of America. His recent publications include *The Revelation of Saint John* (Black’s New Testament Commentaries; Continuum/Hendrickson, 2006), *Patmos in the Reception History of the Apocalypse* (OUP, 2013), and *The Book of Revelation and Its Interpreters* (co-edited with Richard Tresley; Rowman and Littlefield, 2016).



15-19 March 2019

Heller Center for Arts & Humanities / Ent Center for the Arts





The study of humankind's fascination with the apocalyptic is a vast field, and has increased in interest over the last three decades with the approach and passing of the start of a new millennium. It is a subject that spans cultures, religions, time and space, and one that resists easy categorical definition. In *Through a Glass Darkly*, scholars and artists gather each year to deliver presentations and engage in dialogue at the Heller Center for Arts & Humanities on the campus of the University of Colorado, Colorado Springs. The 2019 presenters include Christopher Adler (University of San Diego), Ian Boxall (Catholic University of America), Joanna Demers (University of Southern California), Lorenzo DiTommaso (Concordia University Montreal), Amy Frykholm, Katherine Guinness (UCCS), Colin McAllister (UCCS), Dorothea Olkowski (UCCS), Brett Whalen (University of North Carolina, Chapel Hill), and musicians Pablo Gómez and the Veronika String Quartet.

Through a Glass Darkly was founded in 2015 and is directed by Colin McAllister from the Department of Visual and Performing Arts. In 2018, Lorenzo DiTommaso of Concordia University Montreal joined as Co-Director. *Through a Glass Darkly* is generously underwritten by the UCCS Humanities Program, the Heller Center for Arts & Humanities, the UCCS Department of Visual and Performing Arts, the UCCS Department of History and the UCCS Center for Religious Diversity and Public Life.

All events take place at the Heller Center for the Arts & Humanities unless noted.

About the Directors of *Through a Glass Darkly*

Colin McAllister is an Assistant Professor in the Department of Visual and Performing Arts at the University of Colorado, Colorado Springs. He engages deeply with cross-disciplinary ideas in the humanities, particularly the intersection between music and history, classics and theology. Forthcoming publications include the *Cambridge Companion to Apocalyptic Literature* as well as a translation of the *Cambridge Glossa in Apocalypsin* (Brepols).

Lorenzo DiTommaso is Professor of Religions & Cultures at Concordia University Montreal. He studies apocalypticism from the biblical apocalypses to contemporary apocalyptic manga and anime. Among his current projects is the mediaeval Antichrist, for which he has received a five-year grant from the Social Sciences and Humanities Research Council of Canada. His new book, *The Architecture of Apocalypticism*, the first volume of a trilogy, is forthcoming for Oxford University Press.

Presenters & Abstracts

Joanna Demers

Apocalypses, In and Beyond Music

Apocalypse has proved to be a useful concept for approaching phenomena and institutions that we might otherwise take for granted, or assume are permanent. My presentation discusses two manifestations of apocalyptic thinking: my book, *Drone and Apocalypse: An Exhibit Catalog for the End of the World*, and Edward Gibbon's examination of apocalyptic thinking among early Christians.

Joanna Demers is Professor and Chair of Musicology at the USC Thornton School of Music. She researches and teaches classes on contemporary music, philosophy, and intellectual property.

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Christopher Adler

Aeneas in the Underworld: an apocalyptic narrative in music

Aeneas in the Underworld in the chamber oratorio for a solo guitarist and orator, accompanied by additional instruments, electronics and video projection. Developed as a collaboration by composer Christopher Adler and performer Colin McAllister, the oratorio enacts in music the sixth book of Virgil's *Aeneid*, recounting the hero's descent into the underworld. The presentation will survey the trans-historical musical references, from contemporary performance techniques and invented musical notations, to quotations of historical music, and evocations of ancient musical practices, that bring the narrative to life.

Christopher Adler is a composer and performer in San Diego, California. His diverse composition portfolio is informed by research into the traditional musics of Southeast Asia, mathematics, Russian futurism, and improvisation. He is a leading performer of traditional and new music for the khaen, a free-reed mouth organ from Laos and Northeast Thailand and a pianist for the nief-norf Project, NOISE, and San Diego New Music.

Katherine Guinness

"Do You Really Want to Live Forever?": Collectivity, Chronology, Catastrophe

This talk will examine "apocalyptic" claims about time and humanity when cultural celebrations of "the end" are less speculative than preventative, while at same time advances in technology promise to bring us closer to immortality. Examining two works of video art to think through the "immortality" of recorded data and digital images, along with the use of "animism" as a framework to describe objects in recent cultural theory, I highlight how framings of death and digital images are not uniform and are often articulated to other cultural beliefs that imagine different possibilities of "apocalypse."

Katherine Guinness is a theorist and historian of contemporary art. She is Assistant Professor and Director of Art History in the Department of Visual and Performing Arts at the University of Colorado, Colorado Springs. Her first book *Schizogenesis: The Art of Rosemarie Trockel* is forthcoming in Fall 2019 from the University of Minnesota Press.

Brett Edward Whalen

Joachim of Fiore and the Apocalyptic Revival of the Twelfth Century

Writing during the era of ecclesiastical reform, religious revitalization, the crusades, and the battles of church and empire, Joachim of Fiore stands as one of the most important apocalyptic thinkers of the Middle Ages. By opening up new vistas on the meaning of history, from creation to the end of time, Joachim redefined the Christian apocalyptic imagination, creating new and compelling—if controversial—ways for Europeans to define history and their place in it.

Brett Edward Whalen teaches medieval European history at the University of North Carolina, Chapel Hill. His research explores topics in the political, intellectual, and cultural history of the Christian religious tradition. His previous publications include *Dominion of God: Christendom and Apocalypse in the Middle Ages* (2009) and *The Medieval Papacy* (2014).

Amy Frykholm

A "Dress Rehearsal" for the Apocalypse: Christian Zionism and the Prosperity Gospel in Global Christianity

In September of 2018, representatives from approximately 100 countries marched in Jerusalem as a part of the Feast of the Tabernacles celebration sponsored by a Christian evangelical organization called the International Christian Embassy. This was the 28th year of the celebration that displays a combination of Christian Zionism, the prosperity gospel, and Christian eschatological belief. For a scholar of Christian eschatology, the spectacle and the worldview