HISTORY OF CHRISTIAN ESCHATOLOGY

Instructor: Fr. Augustine Thompson, O.P.
Office Hours (DSPT 116 East): Tues./Fri. 11:00-12:00
Phone: 510-883-2055 (at home: 510-596-1800)

COURSE DESCRIPTION:

This course will examine Christian speculation on the End of the World from the first century to the Year 2000 and beyond. Special emphasis will be paid to Biblical and apocryphal sources for such speculation, ancient Christian millenarianism, medieval and Reformation apocalypticism, nineteenth- and twentieth-century dispensationalism, and contemporary images of the End in literature and film. Required readings will be taken from original sources.

Required Reading (and viewing)

Course Packet. Incl. Bible and Apocrypha, Irenaeus, Hippolytus, Augustine, and the Geneva Bible (1560). This will be emailed to you as a PDF.


Hal Lindsey, The Late Great Planet Earth (Grand Rapids: Zondervan, 1981)—978-0310277712 ($10.47)


  DVD: http://www.amazon.com/The-Rapture-Mimi-Rogers/dp/B0002XNT1C ($5.97)
  Watch online: http://putlocker.is/watch-the-rapture-online-free-putlocker.html

Other Requirements of Course:

1. First In-Class Exam on first half of course (30% of grade), which includes
   A Book Report, due on Monday of Week 6.
2. Term Paper (40% of grade), which includes
   Oral Presentation of a Paper Proposal (Prospectus) to the instructor, Friday of Week 6.
3. Second In-Class Exam on second half of course (30% of grade)
4. Active participation in discussions (will influence grade).
CHRISTIAN ESCHATOLOGY
SYLLABUS

WEEK ONE: APOCALYPSE AS A GENRE
READ: O.T. Selections in Packet, pp. 18-62

Sept. 8—Lecture: Introduction to the Genre and the Ancient Background

Apocalyptic Sources

Sept. 11—Lecture: Jewish Eschatology

WEEK TWO: THE FIRST-CENTURY INHERITANCE
N.T. Selections, in Packet, pp. 62–88

Sept. 15—Lecture: Jesus of Nazareth and the End Times
Sept. 18—Discussion: The Sources of Christian Apocalyptic

Early Millenarians and their Critics

WEEK THREE: SECOND-CENTURY ESCHATOLOGY
Read: Irenaeus and Hippolytus in Packet, pp. 88-137.

Sept. 22—Lecture: Orthodox and Heretical Speculation
Sept. 25—Lecture: "Great Church" Millenarianism

WEEK FOUR: CHILIASM AND ITS CRITICS
Read: Lactantius, Institutes 7.13-27 in Apocalyptic Spirituality, pp. 53-79
Read: Augustine, in Packet, pp. 133-179.

Sept. 29—Lecture: Origen and Augustine
Oct. 2—Discussion: Irenaeus, Hippolytus, Lactantius, Augustine

Medieval Antichrist and Eschatology

WEEK FIVE: SYMBOLIST ESCHATOLOGY
Read: Adso and Joachim in Apocalyptic Spirituality

Oct. 6—Lecture: Early Medieval Apocalyptic: East and West
Oct. 9—Lecture: Joachim and Joachimism
WEEK SIX: THE MEDIEVAL ANTICHRIST
Concentrate on Book Report / Prospectus

Oct. 13—Discussion: Adso and Joachim (BOOK REVIEW DUE)
Oct. 16—Meetings with Instructor on Paper Prospectus

WEEK SEVEN: POVERTY AND APOCALYPSE
Read: Franciscan Spirituals in Apocalyptic Spirituality, pp. 159-82

Oct. 20: IN-CLASS EXAM (Ancient Eschatology)
Oct. 23—Lecture: Franciscanism and the Apocalyptic Francis

READING WEEK (Oct. 26-30): No class

WEEK EIGHT: THE PAPAL ANTICHRIST
Read: Geneva Bible Notes in Packet, pp. 179-209.

Nov. 3—Discussion: Franciscan Spirituals
Nov. 6—Lecture: Joachites, Hussites, and Calvinists

WEEK NINE: REFORMATION ESCHATOLOGY
Read: J. W. Nevin "Antichrist"

Nov. 10—Lecture: Protestant Apocalypticism
Nov. 13—Lecture: Anglicans and Radicals and Russians

WEEK TEN: NEW TRAJECTORIES
Read: Hal Lindsey, Late Great Planet Earth

Nov. 17—Discussion: Apocalyptic in the Age of Reformations

American Eschatology

Nov. 20—Lecture: New World Currents and New England Apocalyptic

WEEK ELEVEN: PRE-MILLENNIALISM
Read over Thanksgiving Break: Father Elijah

Nov. 24—Lecture: The Dispensationalists
Nov. 26–27: Thanksgiving Break (no class)
WEEK TWELVE: READING THE SIGNS
WORK ON TERM PAPER!

Dec. 1—Discussion: Nevin and Lindsey
Dec. 4—Lecture: Modern Catholic Apocalypticism

The End Times in Literature, Film, Popular Science

WEEK THIRTEEN:
Watch: The Rapture

Dec. 8—Lecture: Apocalyptic Fiction
Dec. 11—Lecture: Stranger than Fiction . . .

WEEK: FOURTEEN

Dec. 15—Discussion—Fiction: The Rapture and Father Elijah (TERM PAPER DUE TODAY!)
Dec. 18: IN-CLASS EXAM (Medieval and Modern Eschatology)
Purposes, Outcomes, and Grading Rubrics for the Course

Course Goals

This introductory level survey course seeks to impart to students:

1. A sufficient understanding of the sources, theory, major writers, and political and religious contexts of Christian speculation on the End Times from the Bible to the present day so that they can achieve **intellectual integration** of this material.

2. A sense of the ever provisional nature of all historical studies, which should encourage the students to model the **academic humility** and openness to contrasting opinions and methods that inform historical debate. They will do this in part by a careful reading of authors whose theology is often alien to the students so that they come to understand and appreciate these world-views before they judge or dismiss them.

3. By reading difficult and alien writers on their own and achieving the mastery necessary to perform well on the course exams, the students should begin to develop the **self-direction** necessary for their future historical study.

4. Since the essay questions for the exams will be distributed before the exam and the students encouraged to work together preparing their answers, the course will foster a climate of **collaboration** and common ownership proper to research work and teaching.

5. By encountering a thought world that is profoundly different from our own modern one, students will acquire new perspectives that will allow them to **prophetically challenge** the commonplaces and prejudices of modern culture especially as these concern the theology of history and future hope.

Course Outcomes

1. A **broad knowledge** of the history of Christian writing and reflections on the theology of history and expectations about the End Times.

2. Beyond the broad outlines, ability to produce more **focused and critical written reflections** of a particular author or monument (e.g. representational art or film) that has eschatological or apocalyptic form or content.

3. The **ability to communicate** the fruits of their study, especially in class discussions.

4. The ability to bring sound historical conclusions to bear on **contemporary theological and ecclesiastical-political issues**, especially during discussions.

5. An understanding of the historical relations between Christianity and non-Christian religions, in particular ancient Judaism, Paganism, and modern secular ideologies.

Grading Rubrics

“A” signifies a comprehensive and accurate general understanding of the development of Christian Eschatology and a sure and solid control of the ideas of all authors studied.
“A-“ signifies a generally solid familiarity with the development of Christian Eschatology and the ability to sketch out the basic ideas of the major authors and most minor authors studied.

“B+” signified a basic familiarity with the general development of Christian Eschatology, but somewhat sketchy recall of the ideas of individual authors, including the major ones. This is only marginally satisfactory in master’s level work, even in an introductory class.

“B” signifies even less secure understanding of development and serious lacunae for even major authors and trends. As such, although passing, this is probably not sufficient quality for master’s credit.

Below a “B” means that, for all intents and purposes, the performance is so poor that it should not be used to fulfil requirements in a master’s program.

NOTE: If you need special arrangements to meet the course requirements for reasons of some documented disability, please see the instructor after the first meeting of the seminar.
STUDY GUIDE QUESTIONS
Discussion 1: Sources of Christian Apocalyptic

All Biblical passages mentioned are in the Packet.

In the readings from Amos, Joel, Isaiah, and Zachariah:

What is the nature of the "Day of the Lord"?
How is it related to God's Judgment?
What are the characteristics of the Messianic Kingdom?

Compare and Contrast:

Ezekiel 38-29 and Apoc 19:7-10 on Gog and Magog.
Dan 7 and Apoc 12, on the "Fourth Kingdom"
Dan 12 and Apoc 12, on Michael and the Angels

Outline the following texts on "antichrist(s)"

2 Thess 2, 1 John 2, Apoc 13, 2 Peter 2
Can you synthesize them into a single coherent picture?

Draw up "time lines" or order of events for events described in:

Daniel Chapters 10-12
Paul's Writings (1 Cor 15, 1 Thess 4, 2 Thess 2)
The Synoptic Gospels (Mk 13, Mt 24-25; Lk 21)

Try to reduce them to a single coherent narrative.

Attempt to place the events of Apoc 12-14 and Apoc 17-20 into this narrative?

Finally, compare and contrast the tone, message, and language of the Old Testament, Intertestamental, and New Testament texts. Can you trace developments over time? (The order of the texts in the reader is chronological.)
STUDY GUIDE QUESTIONS
Discussion 2: Irenaeus, Hippolytus, Lactantius, Augustine

Be ready to compare Irenaeus, Hippolytus, Lactantius, and Augustine on:

- Dating the End of the World
- The Order of Events in the End Time
- The Person and Rule of Antichrist
- The 1000 Year Millennium
- The Two Resurrections
- The Final unloosing of Satan (Gog and Magog)
- The Last Judgment and the New Creation

What audience does each author address?

What Biblical sources are most important to each?

Can we see any sense of development from Irenaeus (2nd Century) to Hippolytus (3rd Century), to Lactantius (4th Century)?

To what extend do Irenaeus, Hippolytus, and Lactantius represent a "premillennarian" consensus?

How does Augustine (5th Century) defend his rejection of "premillenarianism"?

Why made Augustine's position so attractive it replaced the earlier view completely and for so long (over 1200 years)?
STUDY GUIDE QUESTIONS
Discussion 3: Adso and Joachim


QUESTIONS ON ADSO:

1) Compile his time table for the end times.
2) To what extent can dates for events be predicted?
3) What are his sources (consult both readings and your class notes)? How has he changed them? What is totally new?
4) His text basically replaced all earlier authors in popularity. Why would it be so popular?

QUESTIONS ON JOACHIM:

1) Explain Joachim's idea of a *concordia* (parallelism) between the Old and New Testaments. Give examples from his interpretation of the Bible. How does this allow him to organize world history.
2) Outline his time table of history. Explain how it is organized according to the Trinity. What are the overlaps between the three "ages" or *status's*?
3) What are his teaching on the "Third Age" or Age of the Holy Spirit? Identify his sources in the Bible and earlier writers.
4) Explain the parallel between the teaching that Holy Spirit "proceeds from both the Father and the Son" the Third Age's origins in the two other ages.
5) Collect all Joachim's references to the end times tribulations and Antichrist. What are his teachings?

COMPARATIVE QUESTIONS:

1) How are the two author's outlines of the Last Days, Antichrist, return of Christ, etc. different in content and chronology?
2) How are the two authors' approaches to the Bible different.
3) How are their chronologies for history and the end times different? Explain how this is the result of their different approaches to the Bible.
4) Joachim not only replaced Adso, but become the source of most Christian and much non-Christian speculation into the Modern Period--in spite of his obscurity and complexity. Why would his system be so attractive?
STUDY GUIDE QUESTIONS
Discussion 4: Spiritual Franciscans

The two readings of this week (Apocalyptic Spirituality, pp. 159-81) show Franciscan Spirituals defending their orthodoxy. If you are unclear about the Spiritualist controversy, read "Part IV: The Franciscan Spirituals," on pp. 149-58.

SPECIFICALLY ON ANGELO OF CLARENO, "LETTER OF DEFENSE" (14TH CENT.)

What heresies have the "spirituals" been accused of?
Who is doing the accusing? And what would be the motives?
How does Angelo view persecution?
How would these (esp. p. 160) be linked to apocalypticism?
What is the significance of Poverty for Angelo?
What are its eschatological overtones?
Can it be related to Joachim's vision of history? How?
Angelo suggests that the papacy take certain courses of action. What apocalyptic implications would the pope's possible choices have?

ON PETER JOHN OLIVI, "LETTER TO CHARLES II'S SONS" (13TH CENT.)

How does Olivi use Biblical prophecy?
What does the bible imply about true believers?
How does that relate to signs of the End Times?
Considering his use of prophecy and the historical background of the Poverty Debate, can you "decode" what current events he thinks are implied by the Biblical quotations on pp. 177-78?

MORE GENERALLY

How have the Spirituals reinterpreted Joachim's eschatology?
How has apocalyptic become a potential weapon to criticize the Christian Church itself?
When viewed against apocalyptic speculation in the first 1200 years of Christianity, how revolutionary are the changes signalled by Spiritual Franciscan apocalypticism? (You might start by listing elements of continuity and change before answering this question!)
How dangerous is the Spiritualist vision to the Institutional Church? If you were pope, how would you react?
STUDY GUIDE QUESTIONS
Discussion 5: Puritan Apocalypse in the Age of Reformations

Read the notes to Revelation in the "Geneva Bible" in course packet. English Calvinist exiles produced this Bible in Geneva Switzerland in 1560. Calvin himself never commented on Revelation but his followers had much to say about it. Notice that these notes comment on passages of Revelation (in large print)--see text of Rev. earlier in packet for context. This Bible was the most popular Bible, used by Shakespeare, etc., in England until the 1700s--for more so than the "King James Bible" of 1611. The notes were the source of the popularity! This was also the Bible of the Pilgrim Fathers and Colonial New England.

Start by identifying particular interpretations. What are:


What is the overall interpretative structure?
- Does it apply to history, current events, individual spiritual life?
- Where is the "Millennium" historically speaking?
- What about the Antichrist(s)? Are they personal, mystical, corporate?
- Can one do "calendar calculation" on the end times? Why or why not?

Where do these Puritan ideas come from?
- What kind of arguments are used to prove the interpretations?
- What ideas are drawn from earlier writers?
- Are any groups previously studied especially important?
- Is iy more "Post-Millennial" like Augustine or more "Pre-Millennial" like Irenaeus?
- Or is it unique?
- What is new and different?

Finally some general questions:

- What does it teach about the True Church? The False Church?
- What expectations for the future does it suggest to the reader?
- Why would this system be so popular?
- What purposes does it serve for the reader?
- How does it position the believer in world history?
- What attitudes does it encourage toward non-Puritans?
- How does this system live on in the U.S. today?
Lindsey's *Late Great Planet Earth* was the best selling non-fiction book of the 1970s. In fact, it is a modern version of the Eschatology produced by J. N. Darby back in the 1830s. J. W. Nevin's "Antichrist" remains the classic attack on Dispensationalism.

How has Lindsey applied these "Dispensationalist" themes?
- The Role of Israel.
- Gog and Magog.
- The Revived Roman Empire: The 10 Horns.
- The Antichrist and False Prophet.
- Babylon and the Harlot.
- The Rapture.
- Armageddon.
- Christ's return.

Lindsey made identifications that are now "dated."
- Why are these errors insufficient to disprove his vision?
- How does his system influence the way one looks at the world?

How would your behavior (moral, political, economic, religious) be different if you accepted Dispensationalism as essentially true? (Or, if you are Dispensationalist, if you rejected it?)

Does *Late Great Planet Earth* prove/disprove the criticism that Dispensationalism ...
- is anti-semitic.
- is a tool of the "Israel Lobby."
- breeds apathy toward social and political involvement
- gives people a motive for imposing their ideas in politics.
- encourages rabid anti-communism.
- encourages fatalism about communist world domination.
- makes people unconcerned about war, pollution, and corruption.
- is fixated on war, pollution, and corruption.
- appeals to poor uneducated people
- appeals to middle class Christians with nothing better to do.
- Or do you have some other, better, criticism?

Why does Dispensationalism provoke so much hostility and fear, not only from secular people, but also from "liberal" Christians?

Finally, why would J. W. Nevin consider a theology like Lindsey's the true presence of Antichrist in the world? How effective is this critique of the pre-millennialist vision? We will spend about half the discussion on this, so think carefully about it.
STUDY GUIDE QUESTIONS
Discussion 7: Fiction (The Rapture and Father Elijah)

This discussion will focus on Apocalypticism in fiction generally. The Rapture is loosely based on American Protestant models; Fr. Elijah is overtly Catholic. In preparing these questions, feel free to draw on other “apocalyptic” novels or films with which you are acquainted. You may also draw on secular or non-religious apocalyptic fiction!–for examples see the last page of the bibliography for term papers.

Why write apocalyptic fiction?
What purpose do works like the these serve for believers?
What is the cause of their appeal? Even to non-believers?
Did you enjoy the two works? Why? Why not?
Does having a "eschatological theory" destroy artistic creativity? (Many literary critics think it does)

How is apocalyptic fiction a "cultural critique"?
What forces do the authors identify as "anti-christian"?
How do they relate sin, satan, and contemporary society?
Can you generalize as to their views on politics?
What response do the creators of "apocalyptic" fiction hope for in their viewers and readers?
How effective is it as a "conversion" tool?
What attitudes does it encourage toward society and its problems?

Compare the Catholic and Protestant fictionalized End Times.
What elements of historical Christian eschatology do they use?
Which elements do they ignore?
How do they treat the Bible? Is it used differently?
What do they have in common?
How are the two versions different.
How do the views of sin and conversion different?

As literature/entertainment: of apocalyptic fictionalizations you know ...
which were the most effective?
which were flops?
what makes some better than others?
did any especially offend or inspire you? Why?

Note: if you are having trouble finishing Fr. Elijah in time, you may skim pp. 241-316, but get it finished by discussion.
THE END OF THE WORLD IN CHRISTIAN THOUGHT
TERM PAPER

Forty percent of your grade will be determined by a carefully researched and well-written term paper. The final paper will most likely be about 15 pages long. The topic should be chosen accordingly. The paper will be written in a four-step process.

Step one: During week 1, choose one of the fields of possible research on the attached bibliography. For each there is a bibliography of introductory monographs. Choose one and read it. As you read it take notes on the sources available and other useful monographs; formulate a paper topic.

Step two: Write a 3 to 5 page book report. THIS ESSAY IS THE "TAKE-HOME" PART OF YOUR MID-TERM. Staple to the end of your book report a 1 page "prospectus" for your term paper, which includes: 1 paragraph describing your research project; a list of sources available in English; a bibliography of at least three other scholarly monographs useful to your project.

Step three: During an appointment with the instructor be prepared to discuss your PROSPECTUS. THIS DISCUSSION OF THE TERM PAPER PROPOSAL IS THE "ORAL" PART OF YOUR MID-TERM.

Step four: Using as a foundation the original sources and the topic discovered during steps 1-3, research and write a creative essay. The final draft is due Monday of Week 14. You should email me (athompson@dspt.edu) an outline by week 12. I will comment on drafts and outlines before that date. BUT NOT AFTER THAT WEEK.

KEEP IN MIND:
You may consult books my modern scholars of Christian apocalyptic, but your term paper itself should focus on developing an original thesis founded on Christian apocalyptic writings themselves. The term paper should not be a second book report nor a summary of historians' conclusions.

CITATION IN PAPERS

Use *Chicago Manual of Style* forms, not use "social science" in text citation.

**For a scholarly book:**

First cite:


Subsequent cites:


**For a published source:**

First cite:


NOTE that "6.10" refers to the book and chapter numbers (like chapter and verse in the Bible); these should be supplied if found in the edition used.

Subsequent cites:

Augustine, *City of God* 11.1, Bettenson trans., p. 430.

**For a source document in a collection: NOTE THAT YOU MUST CITE THE SOURCE, NOT JUST THE COLLECTION:**

First cite:


Subsequent cites:

Lactantius, *Institutes* 7.9, McGinn trans., p. 44.

**For a journal article:**

First cite:


Subsequent cites:


**The Bible.** Use standard forms:

Gen. 1.20 Exod. 2:4 1 Thess. 3.5 etc.
If the particular Bible translation used is important give it at the first cite.

When in doubt, consult the Kate L. Turabian, *A Manual for Writers*
   In the Library: LB2369 .T8 1996
   On the Web: http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html
THE END OF THE WORLD IN CHRISTIAN THOUGHT

BIBLIOGRAPHY

Note that each area contains introductory books (for book reports / prospectus) and a sampling of possible sources for papers. Neither list is exhaustive! Your book report should NOT be on a book listed under "sources." If we don't have a book, order it on Inter-Library Loan (explained at end of this bibliography).

BIRTH OF CHRISTIAN APOCALYPTIC

Introductory Books (possible book reports)


ANCIENT CHRISTIAN ESCHATOLOGY (A.D. 100-600)

Introductory Books (possible book reports)


*Early Christian Apocalypticism: Genre and Social Setting*, ed. Adela Yarbro Collins (Decatur GA: Scholars, 1986)


MEDIEVAL AND BYZANTINE SPECULATION (600-1500)

Introductory Books (possible book reports)


Alison Morgan, *Dante and the Medieval Other World* (Cambridge: Cambridge Univ. Press, 1990) -- you must work on apocalyptic elements, not simply tours of hell, etc.

Barbara Newman, *Sister of Wisdom: St. Hildegard's Theology of the Feminine* (Berkeley: Univ. of Calif. Press, 1987) -- this is an intro., you must work on her apocalyptic ideas.


Frederick van der Meer, *Apocalypse: Visions from the Book of Revelation in Western Art* (London: Thames & Hudson, 1978) history is of interest to you.


**REFORMATION EXPECTATIONS** (1500-1600)

Introductory Books (possible book reports)


Walter Klaasen, *Living at the End of the Ages: Apocalyptic Expectation in the Radical
Reformation (Lanham: Univ. Press of America, 1992)

Heiko Oberman, Luther: Man between God and the Devil (New Haven: Yale Univ. Press, 1989)--remember, your term paper must be on an apocalyptic element in Luther's thought

Rodney L. Peterson, Preaching in the Last Days: The Theme of "Two Witnesses" in the Sixteenth and Seventeenth Centuries (New York: Oxford Univ. Press, 1993)

Heinrich Quistorp, Calvin's Doctrine of the Last Things (Richmond: John Knox, 1955)


ENGLISH SECTARIAN AND REFORM MILLENIANISM (1600-1700)

Introductory Books (possible book reports)


Bryan W. Ball, A Great Expectation: Eschatological Thought in English Protestantism to 1660 (Leiden: Brill, 1975)


Paul Christianson, Reformers and Babylon: English Apocalyptic Visions from the Reformation to the Eve of the Civil War (Toronto: Univ. of Toronto Press, 1978)


J. A. De Jong, As the Waters Cover the Sea: Millennial Expectations in the Rise of Anglo-American Missions, 1640-1810 (Kampen: Kok, 1970)


**DISPENSATIONALISM AND ITS ANTECEDENTS (1700-1950)**

*Introductory Books (possible book reports)*


C. Norman Kraus, *Dispensationalism in America: Its Rise and Development*. (Richmond:
John Knox, 1958)


W. H. Oliver, Prophets and Millennialists: The Uses of Prophecy in England from the 1790s to the 1840s (Auckland: Univ. of Auckland and Oxford Univ. Presses, 1978)

J. M. Penton, Apocalypse Delayed: The Story of the Jehovah's Witnesses (Toronto: Univ. of Toronto Press, 1985)

Marjorie Reeves and Warwick Gould, Joachim of Fiore and the Myth of the Eternal Evangel in the Nineteenth Century (Oxford: Clarendon Press, 1987); and you thought he was history?


Dwight Wilson, Armageddon Now! The Premillenarian Response to Russian and Israel Since 1917 (Grand Rapids: Baker, 1977)

Possible Sources for term papers (only a sampling): Works of John Nelson Darby, William Miller, Scofield, Irving (For the Oracles of God), Plymouth Brethren, Adventist, and Russellite writers; Gary North, Rapture Fever (conservative Protestant critique of Dispensationalism), Charles Ryrie, Dispensationalism; Prophetic Times--an American interdenominational millenarian journal published 1863-1888.

ROMAN CATHOLIC END TIMES SPECULATION (1600-Present)

Introductory Books (possible book reports)


J. A. Lyons, The Cosmic Christ in Origen and Teilhard de Chardin: A Comparative Study (Oxford: Oxford Univ. Press, 1982); as a "Modern Catholic eschatology" focus on Teilhard.


CONTEMPORARY ENDINGS: CHRISTIAN AND SECULARIZED (1950-Present)

Introductory Books (possible book reports)


David Chidester, *Salvation and Suicide: An Interpretation of Jim Jones, the Peoples' Temple, and Jonestown* (Bloomington: Indiana Univ. Press, 1988)—you must write on his religious apocalypticism, not simply on political or economic theory.

Alex Heard, *Apocalypse Pretty Soon: Travels in End Time America* (New York: Norton, 1999). From Earth-goddesses to flying saucers: a journalistic tour--bibliographies on the groups (pick one only for a paper) are at the end.

*Millennium, Messiahs, and Mayhem: Contemporary American Apocalyptic Movements*, ed. Thomas Robbins and Susan Palmer (New York: Routledge, 1997)—you will have to pick one (Christian) group to write on.


Damian Thompson, *The End of Time: Faith and Fear in the Shadow of the Millennium*

Susan Zakin, *Coyotes and Town Dogs: Earth First! and the Environmental Movement* (New York: Penguin Books, 1993)--if you choose this, the term paper will be on the apocalyptic rhetoric and visions of radical ecologists, not on ecology itself.

*Possible Sources for term papers (only a sampling):* Hal Lindsey, *The 1980's: Countdown to Armageddon* (1981), and others; John F. Walvoord, *Armageddon, Oil, and the Middle East Crisis* (1990); H. L. Wilmington, *The King is Coming* (1991); Edgar C. Whisenant, *On Borrowed Time* (1988); Mary Stewart Relfe, *When Your Money Fails* (1981). And, yes, the Internet will have plenty of examples . . .

**THE END IN LITERATURE AND FILM**

*Introductory Books (possible book reports)*


elements.


*Pop music, too:* Barry Maguire, "The Eve of Destruction" (1965); David Bowie, "[We've got] Five More Years" (1972); Sex Pistols, "Anarchy in the U.K." (1976); Jean Siberry, "Mimi on the Beach" (1984); Nick Cave, "City of Refuge" (1988); Elvis Costello, "Waiting for the End of the World" (1977), "Hurry Down, Doomsday" (1991); Genesis, "Apocalypse in 9/7," *Foxtrot* (1972); Aphrodite's Child, 666 (1972); DeGarmo and Key, "Six, Six, Six" (1985). etc., etc. In serious music: Carl Orff, *De Temporum Fine Comoedia* (1973); Richard Missiaen, *Quartet for the End of Time* (1940), etc.

**REMEMBER:** YOUR TERM PAPER MUST BE MORE THAN A BOOK REPORT ON A SINGLE NOVEL OR FILM! You must develop a thesis and argue for it using several novels and / or films as examples.

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*Christian History* 18:1 (1999) contains good popular essays; useful review for tests?