

! "#\$%&'()\*+ , - .%/0 , 1' . \* 2'3 . - 4\$3 "

A

A

- &'()\*3-- (\*1-\*%\*( ')56-\$5--7\* ("%0-48\*15"\* &%>(\*'9" (1\*15%1\*'3\*15"\*  
" (7\* -#\* 15"\* : -\$/7\* 5%3\* 1\$4/0\* 6" . - &"%(\*'&&%(" (1\* , \$"3" ( . "\*" (\* -4\$\*  
modern lives. As calamities go, we have been promised quite the show,  
%(7\*15'3\*' (\*3, '1"\* -#\*15"\*#%.1\*15%1\*'13% , , \$-.5\*3\*6"')\*5"\$%/7"7\*60\*3- &"\*  
in a fastidiously mundane fashion—very much unlike the biblical prophet  
; "\$&'%5\* <#\$- &\* : 5- &\* 15"\*1"\$&\* ="\$ " &'%7\* 7"\$9\*3\* '13\* (%&"3%>"?8\* : 5-  
9"5" &" (1/0\* : %\$( "7\*5'3#"/- : \*.'1@" (3\*15%1\*15"\$\*3' (3\* : -4/7\*(9->"15"\* : %15\*  
-#\* A-7\*%(7\*%334\$ "7/0\* /"%7\*1- \*15"\$\*7"31\$4.1' - (B\* C-1\*1- \*6"\* . - (#43"7\* : '15\*  
'&&'(" (18\*'&&%(" ( . "\$#" \$3\*1- \*3- &"15'() \*15%1\* , "\$&%(" (1/0\*7 : "/3\* : '15'(\*  
us, remaining there, while being utterly and without qualification knowable  
1- \* 43\*%3\* 54&%(\* 6"') 3B\* D " \* 6/'15"/0\*\$") %/" " % . 5\* - 15\*\$\* : '15\* (%\$\$%1'9"3\*  
-#\* -4\$\* - : (\* . -//% , 3"\*%(7\* "E1' ( . 1' - (\*1- \*34.5\*%\*7")\$ " \*15%1\* &%(0\* -#\*15"3"\*  
tales have become ossified into inflexible fatalistic beliefs. Though usually  
\$"3"\$9"7\*#-\$\* & -\$\*\*15"31'. \*9" (4"38\*15"\*' &&%(" ( . -#\*15"\*% , - . %/0 , 3"\*5%3\*  
#-4(7\* (" : \* , 4\$.5%3"\*' (\*15"\*5"%\$13\*(7\* &' (73\* -#\*15"\* &%33" 3B\* F5'3\*4 , 1' .>\*  
'(\*%\* & -\$\*\*3" .4/%\$\*#%3.' (%1' - (\* : '15\* -4\$\* , "\$5% , 3\*4(1' & "/0\* " (7\* . - &"3\*%3\*  
no great surprise to some. In fact, "Today, about 41 percent of Americans  
believe that Jesus will either 'definitely' or 'probably' return by 2050, and  
. - & , %\$%6/"\*(4&6"\$3\* -#\*G43/' &3\*"E , " .1\*15"\* : -\$/7\*1- \*" (7\*( '15" '\$\*/# '1' & "3B1\*  
D5/'\*15"3"\* (4&6"\$3\*%\$ "314( ('()8\* , \$- , 5" .0\*3\* (- /- ( ) "\$\*\$"/" )%1"7\*1- \*15"\*  
, 4\$"/0\*15" - /- )' . %/B\*+\* . %3"\*' (\* , -' (18\*15"\$\*%\$\* " J'(4/%)\$1%\$(3\*1' (\* J' /- ( \*  
Valley who believe a quasi-utopian state will occur by or before the year  
KLMN8\*15"\$"60\*%77'() \*15"\*\$9-'. "3\*1- \*15"\*)\$- : '()\* . 5-\$43\* : 5- \* : %\$( '15%1\*15"\*

6"#-\$"\* : "\*.%(\*.- (1" (7\* : '15\* : 5%1"9"\$\* , -1" (1%/^%7& - ('1' - (3\* - 4\$\*#"%"\$3- & "\*

conflagration. The causes of these things are complex. Apocalyptic rhetoric

&%>"3\*15" &\*"%3' "\$\*1 - \*4 (7 "\$31% (7BH<sup>M</sup>\*P-\$\*G%.5'9% //8\*15"\*43"\*-#%, - .%/0, 1'. \*  
\$5"1-\$'. \* : %3\*%\*\$%7'. %/\*7", %\$14\$"\*#-\$ &\*% (\*-#1" (\* & "%34\$\*7\*% (7\*\$4/"3U6%3"7\*  
%(%/01'. %/\*310/"\*-#\*9" (138% (78<sup>xi</sup> (\*G. ] 4" " (\_3\*31' &%1' - (85"\*- (/0\$\*3-\$1"7\*1-  
'1\*74"\*1-% (\*%, , %\$ (1\*#0/14\$"\*1-\$" (7"\$\*15"\* : -4\$3"\*-#\*15-3"\*9" (13<sup>xi</sup> (1"//)'6/"\*  
4 (7"\$\*%&-\$"\* . - (9" (1' - (%/\*#\$%&" : -\$>B

D5/'"\* G. ] 4" " (\* .5--3"3\* 1-\$". -) ('@"\* 15"\* .-\$\$/%1' - (\* 6"1: "" (\*  
14\$64/" (1\* 5'31-\$'. %/\*" 9" (13\*% (7\* 15"\* , 4\$34% (1\* , \$-/#"\$%1' - (\*-#\*%, - .%/0, 1'. \*  
\$5"1-\$'. 8\* 35"\* 4/1' &%1"/0\* .5%\$%.1"\$'@3\* '1\* %3\* %\* 7% ( ) "\$-43\* 1--/8\* - (/0\*  
6")\$47)' ( )/0\*43"7\*1' (\*-\$7"\$\*1-\*5"/, \* , " - , /"\* : 5-%\$"\*3" ">' ( ) \*1-\*4 (7"\$31% (7\*  
15"3"\*15\$"%13B\* O- : "9"\$8\* , \$-#"33-\$\* -#\* \ ( )/35\*% (7\* J-415\*+#\$'. % (\* J147'3\*  
G'.5%"/\* F'1/"31%7\* "/4. '7%1"3\* - (\*%\* 3')51/0\* &-\$"\*' ) (-6/"\* & -1'9%1' - (B\* \ (\*  
"The Logic of Apocalypse: A Clerical Rejoinder," he concludes that "The

being conducted in multiple scientific disciplines to back up this statement. X ( " - # \* 15 " \* : - \$ > 3 \* a 45 % 3 \* 43 " 3 \* 3 \* 60 \* [ ( ' 9 " \$ 3 ' 10 \* - # \* G ' ( ( " 3 - 1 % \* ( " 4 \$ - 3 . ' " ( 1 ' 3 1 \* Shmuel Lissek's work on the human fear system. Lissek links our "moth to the flame" type behavior—in response to doomsday proclamations—to an

"E, "\$" ( . "#-\$-4\$3"/9"38\*3\*15%1\*15\*\*3%/)" ( . "-#%(\*'334"\*3\* -#1" (\*7\$" .1/0  
,\$- , -\$1' - (%/\*1 - \*13\*7")\$ " "-#\* , %/ , %6/'10\*1 - \*15"\*54&% (\*3" (3"3B1! " )\$ "11%6/08"  
we have to ask the question if there could ever be a more poignant irony  
than the calm and indifferent way we maintain the status quo in the face  
of certain death? Johnson and Levin are certainly not surprised. They  
34\$&'3"\*15%18\*7"3, '1"\*15"\* -41 : %\$7\*% , , "%\$\$( . "-#\*%& "\$.4\$%/(\* (%14\$"8\* : "  
%\$ "8\* ( (%.14%/108\*5%\$7 : "\$"71-\$"3, - (7\*- (/0\*1 - \* & & "7'01"\*15\$ "%13\*15%1\* : " . % ( "  
see, smell, hear, or touch—and therefore understand.

D5/'"\* " (5% (. "7\* 4(7"\$31%(7')8\* " (=0&" (18\* % (7\* , 30.5-/-)' . %/  
wellbeing do seem to share a positive correlation to the prodigate use of  
% , - . %/0 , 1' . \*\$5"1-\$'.8\*%(7\* : 5/'"\*15'3\*&%0\*3" " & \* , 4@@/' ( ) \*1- \* & -318\*% . . -\$7' ( ) \*  
1- \* , \$-# "33-\$\* -#\* "\$'/) - ( \* b-\$" (@- \* 2'F- & %&3-8\* 15'3\* '3\* % .14%/0\* % \* 9"\$0\*  
commonplace contradiction that occurs when people internalize conflicting  
6"/" #3B1K\* 2'F- & %&3-8\* : 5- \* 5%3\* 6" " ( \* "\$3"%\$.5' ( ) \* )\$-4, 3\* -#\* 7- - & 37%0\*  
6"/" 9"\$3\* #--\$\* 5'3\* 6- ->8\* !0- + 4\*60'-6'2\*-+ ) + 4 : "6\$3% : '56/78\* %33"\$13\*15%1\*  
“problems have become so big, with no solutions in sight, that we no  
/- ( ) "\$3" " -4\$3"/9"3\*%6/"\*\*%3\*54&% (\*6" ( ) 3\*1-3- /9"\*15"3"\* , \$-6/" & 3B1^\*  
2'F%& %&3- \* . - (1" (73\*15%1\*1\*3\* , \$ . '3"/0\*15'3\*4 ( &% ( ) ) %6/" . - & , /"E'10\*(7\*  
' (3.\$41%6'/10\* -#\*15"\* : -\$/7.3\* , \$-6/" & 3\*15"\*4 ( '1' ( ) \*#% .1-\$\*% & - ( ) \*15"\*\$%7' . %//0\*  
7'3, %\$%1" ) \$-4, 3\* 15%1\* 5"\* 3147' "3B\* 17" (1#0' ( ) \* 15"3" \* , \$% .1' . %//0\* 4 ( '9"\$3%/^\*  
and difficult-to-reconcile beliefs, DiTommaso states, “the first [belief] is that  
15"\$"\*'3\*3- & "15' ( ) \*7\$"%7#4//0\* : \$- ( ) : '15\*15"\* : -\$/7\* -#\* 54&% ( "E'31" ( . "  
1-7%08\* X ( \*15"\* -15"\$\*5%(78\*15"\$\*\*'3\*%\*3" (3"\*15%1\*15"\$\*\*'3\*%\*5')5"\$\* ) - -7\*  
-\$\*3- & " , 4\$, -3"\*#-\$"E'31" ( . "8\*%\*5- , " # - \$\*%\*6"11"\$\*#414\$"BH1M\*b' > " a45%38\*  
2'F%& %&3- \* 6"/" 9"3\*15%1\*%\* . "\$1% ( \* 7" ) \$ " " -#\* , "\$3- ( %/ \* . - & # - \$1\* . % ( \* 6"\*  
achieved when anticipating a cosmic correction of biblical proportions—  
"33" (1%/0\* =431 : ' , ' ( ) \*15"\*3/01" . /" % ( B\*F5'3\*10 , " -#\*% , - . %/0 , 1' . \*7'3 . -4\$3"\*  
identified by professor of communication Michael Salvador as a “food myth.”  
He estimates that this “largely undermines contemporary environmental  
7'3 . -4\$3"\*15%1\*%11" & , 13\*1- \* ) ( "\$%1" \* , 46/' . % . 1'9'3\*& (" %77\$ "33' ( ) " . - / - )' . %/  
problems, by replacing an emphasis on human efficacy with symbolic

, \$-3, ".1\* - #\*1 & &' (" (1\*7"31\$4.1' - (BH<sup>IR</sup>F5'3\* . - & & - (\*15\$ "%78\* - \$\* : 5%1\* +415-\$\* Phil Torres calls the "clash of eschatologies," sinuously wends its way 15\$-4)5-41\* -4\$\* (" (1\$"\* , %31\*5"\*6"/"9"3\*15%1\*15"3"\*7'3%)\$ " & " (13\*%6-41\* -4\$\* . -// " .1'9" #%/1"\*5%3"33" (1'%/0\*3"\$9"7\*%3\*15"\*)\*\$31#-\$\*15"\*7'0/" .1' .%/ \* &'// which has nourished every major conflict to date.<sup>10</sup> V(\*-15"\$\* : -\$738\* : "\*" (% (\* %//%)\$ "%15%1\*54&%(3\* : '//\*3- &"7%0\*3- - (\* . "%3"\*1-\*" E'318\*6418\*4 (#-\$14(%1"/08\* : "#-\$"31%//\*%(0\*/%&" (1%1' - (\*-#\*15%1\*#% .1\*' (\*#%9-\$-#\*3, '1'1"7\*7"6%1"\*%6-41\* -431\*5- : \*1\* : '//\* - . .4\$

d" ("\*4 (%6/"\*1-\*)\$ " " - (\* : 5%1\*35-4/7\*6"\*15"\* . -\$\$. .1\*" (7'())\*1-\* -4\$\* 31-\$0\*3\* (-1\*15"\* - (/0\* . - & , / . %1' - (\*34\$\$-4(7'())\*15"\*43"\*-#\*/%( )4%) " \* & 64"7\* : '15\* . %1%31\$- , 5'3&B\*F'1/"31%7\*%\$)4"3\*15%1\*2-- &3%0'())\*5%3\*1\$%(3. " (7"7\* 15"\* /"1"\$%/313\*7-&%'( \* %(7\* '3\* (- : \* % (\* ' & & (" (1\* , "\$3" ( . "B\* D5%1\* 15'3\* &"%(3\* '3\* 15%1\*' (31"%7\* -#\*6"') \* % (\* "9" (14%/10\* 15%1\* '3\* &"\$"/0\* ./-3"\*%1\* 5% (78% , - .%/0, 3"\*5%3\* /'1"\$%/0\*6" . - & "%%\* , %\$1\* -#\* : 5-\* : "%%\$"\*% (7\*5- : \* : " make decisions. Titlestad claims that "we use these ends to make sense -#\*15"\* , "\$3" (1B\* D"\* , \$-=" .1' . %1%31\$- , 5' . \* . - (/43' - (38\* -\$\*\$"%7\*%(0\*3') (3\* -#\* , \$-3, " .1'9"\* . -//% , 3"\*%3\* &"1- (0&3\*' (\*-\$7"\$\*1-\$\*)4/%1"\*-\$\*') (-\$"\*15"\* quotidian (with its complexities of agency, complicity of victims, inscrutable



paradoxically, when parties have an extensive knowledge of logical laws,



expert management and administration.” Further, “in its insistence that the

So, what else lies on the horizon besides our imminent doom? In the words of Keller, “There is no getting out of it. Apocalypse is part of the cultural atmosphere we breathe—thus climate and text heat up together.” What we

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Fundamentalists, for our s

