

Steven Matthews
FRANCIS BACON'S SCIENTIFIC APOCALYPSE

Very little has been said about Bacon's apocalypticism, or his religious disposition in general, but given Bacon's influence on later generations of thinkers, and particularly on the development of early modern science, this aspect of Bacon's writings bears real consideration. The development of scientific method was, for Bacon, a fulfillment of Old Testament Prophecy which would reestablish the conditions of earthly paradise. Prior to the events of 1620 leading to his impeachment, Francis Bacon regarded Britain as the land of promise, and his generation as the first in a glorious scientific age when pain and suffering would be overcome. This was to be the "instauration," or restoration of man's Edenic mastery over nature. However, Bacon's fall from worldly grace led to significant modifications in his philosophical and scientific writings. After the impeachment Bacon could no longer rely upon the patronage of King James for his program of Instauration. Neither was Britain necessarily the land of the fulfillment of apocalyptic promise, at least in his lifetime. The timetable for the restoration of man's mastery over nature was lengthened considerably. God now played a much stronger role in bringing the Instauration to be (new obstacles had to be removed that would require divine intervention), but the degree to which prelapsarian perfection could be recovered in this world remained as great as it was before Bacon's own political demise. Bacon's faith in the inevitability of scientific progress remained unshaken. This essay concludes with the suggestion that the pattern of thinking established by Bacon's archetypal mutation from an imminent apocalyptic fulfillment to an eventual utopia has left a strong mark on popular images and expectations of science down to our present day.

María Leppäkari
THE END IS NEVER JUST AN END. THE ATTRACTIVENESS OF THE APOCALYPTIC MYTH IN CONTEMPORARY RELIGIOSITY

This article attempts to capture the dynamics of symbolism when it comes to the city of Jerusalem. The focus here is on the use of the term *apocalyptic representations* to refer on one hand on individual perceptions, on the other hand to socially shared conceptions. As a symbol of war and peace Jerusalem has drawn strong attention, even further it motivates religious individuals and groups to perform actions according to an envisioned end. An analysis of the tension that apocalyptic representations create in religious individuals and groups hopes to contribute to the understanding of how apocalyptic-millennarian themes work within a religious mind setting and how such representations can become motives for performed action.

Andrew Gow
JEWS AND JUDAISM IN CHRISTIAN END-TIME SCENARIOS: HARD-WIRED HATRED OR IRENIC ITINERARIES?

The "Left Behind" series of books, pamphlets, and 'ministries', both by the spoken word and on the internet, is reaching millions of Americans—and it is both formulating and reflecting some very disturbing ideas. The "Left Behind" series has sold over 50 million copies, mainly in the United States, and the title *Desecration* was the number one best-selling hardcover fiction title for 2001. Scholars who study popular religion have been slow to recognise the growing influence and spread of fundamentalist publicity and ideas, partly because academics rarely share the cut-and-dried world-views and unequivocal belief in the Divine Authorship of Scripture that characterise this spectrum of the Christian right. 'Pre-millennial dispensationalism', as this theological direction is known, also has real-world corollaries: support for Israel from this group of evangelicals, including a recent subsidy of \$2 million to help resettle American Jews in Israel as part of a 'Christian Zionist' project, is designed to 'accelerate' the End Times by making it possible for a central feature of this theology's timetable for salvation to be fulfilled, namely the rebuilding of the Temple at Jerusalem so that it can be desecrated, as in the new Left Behind best-seller, *Desecration*: namely, so that the Antichrist can, as they believe the Bible prophecies, enter and desecrate it in his role as adversary of Jesus in the final End Time battle for the souls of humankind. The anti-Judaic eschatology of the „Left Behind" series and the pre-millennial spectrum of evangelical Christianity in America are not 'merely' religious phenomena, especially since they are religious views about a group that defines itself in both religious and ethnic terms, without separating neatly as most westerners do. If the discourse about Jews in the Left Behind series were couched in secular or social terms, it would be actionable; and if it should ever spill any farther over the rather tenuous and arbitrary boundaries we have set for 'the theological' and enter 'the secular'—say in the event of a major eschatological disappointment—there might well be real trouble between conservative Christian supporters of Israel and the Jews who make common cause with them.

Paweł Barabas
APOKALYPTISCHE LANDSCHAFTEN. REFLECTIONS ON THE END OF THE WORLD IN FOLK CULTURE

The author points out that a relatively low presence of eschatological myths in the preserved ethnographic cultures tradition is compensated by a great number of diffused fragments containing ideas about the end of the World. This kind of reflection does not appear marginally in folk culture; rather it infiltrates this culture as an etiologic narrative shadow. Drawing on folk tradition, the author brings out texts of apocryphal apocalypses and epigraphic predictions from the famous „Sybille prophecy" to highly popular apocryphal versions of the revelation in Fatima. Their interpretation leads him to a conclusion that fear of the end of the World undoubtedly has a beneficial social effect: it makes people aware of borders that when crossed bring punishment.

Mariusz Czaja
"IF THERE IS IMPROVEMENT, THERE WILL BE EXTENSION". APOCALYPTIC DISCOURSE IN CONTEMPORARY CULTURE – THE CASE OF THE SUWAŁKI REGION.

The article is an attempt at extending Stephen O'Leary's theory of apocalyptic discourse by means of the interpretative approach proposed by Clifford Geertz. For this purpose, the author draws on the results of his fieldwork in the Suwałki region in North East Poland. Using as his starting point the standard formula of the local apocalyptic discourse: "If there is improvement, there will be extension", he reconstructs structures of signification in this discourse concerning mainly time and evil and their tragic and comic dimensions. Particular attention is given to concepts of the deterioration of time, God's punishment, portents of the end, and the end as a new beginning. Analyzing them, the author also discusses Mircea Eliade's theory of archaic ideas of time and evil and shows its inadequacy in the contemporary apocalyptic discourse.

Paulina Niechciał
APOCALYPTIC VISIONS OF THE INHABITANTS OF THE SUWAŁKI LANDSCAPE RESERVE – THE WHYS AND WHEREFORES.

The article was written based on the ethnological field work dealing with the apocalyptic notions of present-day inhabitants of the Suwałki region in North East Poland. It reveals factors that shaped apocalyptic ideas of the locals such as stories recounted by elders and sibylline prophecies. It presents catastrophes, meteorological phenomena, changes in human behavior, and contemporary lifestyle that are regarded as portents of the impending end of the world.

Rafał Nahirny
THE EXPERIENCE OF SURVIVAL. AN ATTEMPT AT ANALYSIS.

Katarzyna Czuban
THE JEW AS A SYMBOL OF STRANGENESS. POLES' ATTITUDE TOWARD THE EXTERMINATION OF JEWS

Małgorzata Budrewicz
MEMORIES THROUGH BODY. THE EXPERIENCE OF WOMEN PRISONERS OF A CONCENTRATION CAMP

Ewa Jupowiecka
ABOUT THE FATE THAT YOU CAN'T COME TO TERMS WITH. (IMRE KERTESZ)

Joanna Sobolewska
SURVIVORS BLEED HISTORY. HOW TO LIVE AFTER THE HOLOCAUST EXPERIENCE.

Katarzyna Podolec
CHILDREN OF THE HOLOCAUST. LOSS OF IDENTITY AND ATTEMPTS AT BEING ONESELF AGAIN.

The foregoing texts were written during a seminar conducted at the Chair of Cultural Studies at Wrocław University between March and April 2003 by a visiting professor Dorota Glowacka from University of King's College, Halifax, Canada. The seminar focused on issues broadly related to the Holocaust and subjects such as memory and forgetting (including intergenerational memory), traumatic experience (also one inherited by second generations), forgiveness, the survivor syndrome, and anti-Semitism on the basis of various accounts and memoirs of Holocaust survivors (including children), philosophical and journalistic texts, and works of art. The seminar papers presented below are the result of reading, conversations, heated discussions and moments of reflection that not only took place in a class but also extended beyond university walls. The subject matter left no-one indifferent, and the seminar was a truly memorable intellectual and emotional experience.