The Princess and The Pitchfork

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Kaya, a willful princess, is discovered by men and a dragon at the same time. While mesmerized by the flight in the dragon’s clutches, escaping the dragon might be more than she is up to. A childhood friend could become more to her than just a friend.

Enjoy the small things in life and the big things will take care of themselves.

The God Beyond God: Gnosticism and Negative Theology

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In 1881 when Friedrich Nietzsche proclaimed the death of God he was accurately assessing the theological bankruptcy of the modern age. Nietzsche's nihilism was adopted and developed in ontological terms by Martin Heidegger and other 20th century philosophers who sought to reconcile the cultural pronouncement of Nietzsche with existentialist philosophy. As realized by Heidegger and his pupil Hans Jonas, 20th century philosophical perspectives on negative theology find their origins in the Gnostic concept of alienation, which was similarly expressed in neo-platonism and medieval Christian mysticism. Beginning with Dionysius the Areopagite, Christian mystics began to move away from the via negativa, or classical apophatic mode of describing of God, toward a complete negation of Being, which even language is inadequate to express. Being, in this context, refers to the ground of all particular existence, and Apophaxis is defined as the attempt to describe God in purely negative terms—i.e., what God is not.

The philosophical tradition of negative theology which originated with the Gnostics and Neo-platonists of early Christianity has resurfaced in modern times under the banner of nihilism. The work of Hans Jonas provides a useful framework for tracing the development of ancient negative theology to the more recent God is Dead theology. There are close ties between the Gnostic system of belief and the existential thought of Heidegger. Jonas's work establishes an important connection between ancient esoteric religion and modern existential thought. Further, Jonas provides a nexus between the apophatic tradition and the modern negative theology of thinkers like Althusser and Derrida. Derrida's search for a transcendental signifier reflects the attempt in classical negative theology to arrive at a correct expression of the ultimate real through negation and absence. This final point underscores the importance of negative theology in the aesthetic, social, and political scope of post-modern studies.