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John D. Caputo is the Thomas J. Watson Professor of Religion Emeritus at Syracuse University and the David R. Cook Professor of Philosophy Emeritus at Villanova University. His work has been performed exuberantly at the crossroads of philosophy and theology. Having reservations about fixed disciplinary and institutional boundaries, he manages to combine hermeneutics with deconstruction, post-modernism with post-secularism, the critique of onto-theology with radical ethical-political motifs. He is the inventor of “radical hermeneutics,” “poetics of obligation,” “religion without religion,” “the weakness of God,” or “a theology of the event.”

In the past, he was mainly preoccupied with the landmark idea of “radical hermeneutics” (*Radical Hermeneutics*, 1987; *More Radical Hermeneutics*, 2000). Caputo encouraged us to treat hermeneutics as a radical anti-metaphysical work that goes all the way down and restores the original difficulty of life. As such, it has significant ethical (*Against Ethics*, 1993), political (*Demythologizing Heidegger*, 1993), and theological (*The Prayers and Tears of Jacques Derrida*, 1997) implications. A crucial role in bringing out these radical elements plays Jacques Derrida’s deconstruction. Caputo discusses it in the acclaimed book under the brilliantly aporetic title *Deconstruction in a Nutshell* (1997).

More recently, he has been increasingly interested in post-modern or post-secular theology. His groundbreaking concept of “the weakness of God” turns against the God of authority and sovereign omnipotence. It originates from St. Paul but develops in conversation with Derrida, Gianni Vattimo, Walter Benjamin, and Slavoj Žižek. God’s weakness means that we do not know the proper name of God. We do not know who or what we love when we love our God. Rather than an ultimate being, God is an event: something emergent, im/possible, undecidable, sacred anarchy if you wish. Being an unconditional call or provocation for radical hospitality, it calls for “a theology of the event,” “a theology of perhaps,” “a theology of unconditional,” or “a theology of difficult glory” (*The Weakness of God*, 2006; *The Insistence of God*, 2013; *The Folly of God*, 2015; *Cross and Cosmos*, 2019). This approach derives from radical hermeneutics and contaminates it with some radical ethical-political thoughts against the sovereign power, on the one hand, and in favor of the weak (refugees, stateless people, et cetera), on the other. Such is the way of life we are ex-posed to by The New Testament (*In Search of Radical Theology*, 2020).

Loosening philosophy’s tongue and pushing the limits of academia looms large in Caputo’s work. This approach has yielded brilliantly written, popular books such as *On Religion* (2001), *How to Read Kierkegaard?* (2007), *What Would Jesus Deconstruct?* (2007), *Truth* (2014), or *Hermeneutics: Facts and Interpretation in the Age of Information* (2018). The latter is a must-read for two reasons. First, it deals with the history of modern and post-modern hermeneutics in a comprehensible way. Second, it tells us how to practice hermeneutics in the contemporary

(more and more “post-human”) world. Another example of Caputo’s indifferent attitude to disciplinary differences is his quasi-autobiographical *Hoping against Hope* (2015).