The Prayer and Tears of Jacques Derrida takes its point of departure from Derrida's more recent, sometimes autobiographical writings and closely examines the religious motifs that have emerged in his later works. John D. Caputo's provocative interpretation of Derrida's thinking also makes an original contribution to the question of the relevance of deconstruction for religion. Caputo's Derrida is a man of faith who bridges Jewish and Christian traditions. The deep messianic, apocalyptic, and prophetic tones in Derrida's writings, Caputo argues, bespeak his broken covenant with Judaism. Through its startling exploration of Derrida's impossible religion, the book sheds light on the implications of deconstruction for an understanding of religion and faith today--from back cover. "This is a remarkable book: wide-ranging, resonant, and well-written; it is also reflective and personable, warm and engaging." -- Philosophy and Literature "With this book Caputo takes his place firmly as the foremost American, continental post-modernist... " -- International Philosophical Quarterly "One cannot but be impressed by the scope of Radical Hermeneutics." -- Man and World "Caputo's
study is stunning in its scope and scholarship." -- Robert E. Lauder, St. John's University, The Thomist For John D. Caputo, hermeneutics means radical thinking without transcendental justification: attending to the ruptures and irregularities in existence before the metaphysics of presence has a chance to smooth them over. Radical Hermeneutics forges a closer collaboration between hermeneutics and deconstruction than has previously been attempted.

A highly engaging essay that will draw students into a conversation about the vital relationship between philosophy and theology. In this clear, concise, and brilliantly engaging essay, renowned philosopher and theologian John D. Caputo addresses the great and classical philosophical questions as they inextricably intersect with theology--past, present, and future. Recognized as one of the leading philosophers, Caputo is peerless in introducing and initiating students into the vital relationship that philosophy and theology share together. He writes, “If you take a long enough look, beyond the debates that divide philosophy and theology, over the walls that they have built to keep each other out or beyond the wars to subordinate one to the other, you find a common sense
of awe, a common gasp of surprise or astonishment, like looking out at the endless sprawl of stars across the evening sky or upon the waves of a midnight sea.” This book offers a new materialist interpretation of Derrida's later work, including his engagements with religion and politics. It argues that there is a shift from a context or background motor scheme of writing to what Derrida calls the machinic, and Catherine Malabou calls plasticity.

On Religion
Contributions to a Poetics of Obligation with Constant Reference to Deconstruction
In Search of Radical Theology
The Young Heidegger
An Essay on Overcoming Metaphysics
On Not Knowing who We are
Appropriating Heidegger

Radical Hermeneutics forges a closer collaboration between hermeneutics and deconstruction than has previously been attempted. For John D. Caputo, hermeneutics means radical thinking without transcendental justification: attending to the ruptures and irregularities in existence before the metaphysics of presence has a chance to smooth over them.

John D. Caputo stretches his project as a radical theologian to new limits in this groundbreaking book. Mapping out his summative theological position, he identifies
with Martin Luther to take on notions of the hidden god, the theology of the cross, confessional theology, and natural theology. Caputo also confronts the dark side of the cross with its correlation to lynching and racial and sexual discrimination. Caputo is clear that he is not writing as any kind of orthodox Lutheran but is instead engaging with a radical view of theology, cosmology, and poetics of the cross. Readers will recognize Caputo's signature themes—hermeneutics, deconstruction, weakness, and the call—as well as his unique voice as he writes about moral life and our strivings for joy against contemporary society and politics.

"What is the meaning of being?" This is the central question of Martin Heidegger's profoundly important work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, "You cannot read most of the important thinkers of recent times without taking Heidegger's thought into account." This first paperback edition of John Macquarrie and Edward Robinson's definitive translation also features a new foreword by Heidegger scholar Taylor Carman. The purpose of the present study is to
undertake a confrontation of the thought of Martin Heidegger and Thomas Aquinas on the question of Being and the problem of metaphysics. Now, a 'confrontation' which does no more than draw up a catalogue of common traits and points of difference is no more than a curiosity, an idle comparison which bears no fruit.

The Prayers and Tears of John D. Caputo
Levinas and the Philosophy of Religion
Political Theology and New Materialism
Facts and Interpretation in the Age of Information

What Would Jesus Deconstruct?
Deconstruction in a Nutshell
Who's Afraid of Postmodernism? (The Church and Postmodern Culture)

"... a major contribution to Heidegger scholarship..." -- Journal of the History of Behavioral Sciences
"Van Buren's portrayal of these formative years is striking and vital to all future Heidegger scholarship." -- Christian Century
"Van Buren presents a clear and cogent argument for the theory that Martin Heidegger's mature thought, epitomized in Being and Time, actually was a return to his youthful theory and concerns.... Van Buren's ability to present a rounded discussion while using Heidegger's own technical vocabulary is highly commendable." -- Library Journal
"... here at last is a work on the philosopher that is of fundamental philosophical-historical import. Van Buren's book is both interesting and well written..." -- Choice
"... a readable, interesting, and first-rate book." -- John D. Caputo A startling new reading of Martin Heidegger's
early thought leading up to Being and Time (1927) and its subsequent development in his later writings. This volume, now with a substantial new Introduction, represents one of the most lucid, compact and reliable introductions to Derrida and deconstruction available in any language. Responding to questions put to him at a roundtable held at Villanova University in 1994, Jacques Derrida leads the reader through an illuminating discussion of the central themes of deconstruction. Speaking in English and extemporaneously, Derrida takes up with unusual clarity and great eloquence such topics as the task of philosophy, the Greeks, justice, responsibility, the gift, community, and the messianic. Derrida refutes the charges of relativism that are often leveled at deconstruction by its critics and sets forth the profoundly affirmative and ethico-political thrust of his work. The roundtable is marked by an unusual clarity that continues into the second part of the book, in which one of Derrida’s most influential readers, John D. Caputo, elaborates upon Derrida’s comments and supplies material for further discussion. This edition also includes a substantial new Introduction by Caputo that discusses the original context of the book and traces the development of deconstruction since Derrida’s death in 2004, from the rise of new materialisms to return to religion. Long one of the most lucid and reliable introductions to Derrida and deconstruction available in any language, and an ideal volume for students, Deconstruction in a Nutshell will also prove illuminating for those already familiar with Derrida’s work. This provocative addition to The Church and
Postmodern Culture series offers a lively rereading of Charles Sheldon's In His Steps as a constructive way forward. John D. Caputo introduces the notion of why the church needs deconstruction, positively defines deconstruction's role in renewal, deconstructs idols of the church, and imagines the future of the church in addressing the practical implications of this for the church's life through liturgy, worship, preaching, and teaching. Students of philosophy, theology, religion, and ministry, as well as others interested in engaging postmodernism and the emerging church phenomenon, will welcome this provocative, non-technical work.

Assesses Heidegger's achievement as a thinker while locating the source of his alleged ethical insensitivity and political blindness.--Jkt.

Žižek against Christian Innocence
Derrida's Theology
Reading the Work of John D. Caputo through Biographies and Events
A Theology of the Event
Truth
Hermeneutics
Deconstruction and Philosophy

John D. Caputo has a long career as one of the preeminent postmodern philosophers in America. The author of such books as Radical Hermeneutics, The Prayers and Tears of Jacques Derrida, and The Weakness of God, Caputo now reflects on his spiritual journey from a Catholic altar boy in 1950s Philadelphia to a philosopher after the death of God. Part spiritual autobiography, part homily on what he calls the “nihilism of grace,” Hoping Against Hope calls believers and nonbelievers alike to participate in the “praxis of the kingdom of God,” which Caputo says we must pursue “without why.” Caputo’s conversation partners in this
volume include Lyotard, Derrida, and Hegel, but also earlier versions of himself: Jackie, a young altar boy, and Brother Paul, a novice in a religious order. Caputo traces his own journey from faith through skepticism to hope, after the “death of God.” In the end, Caputo doesn’t want to do away with religion; he wants to redeem religion and to reinvent religion for a postmodern time.

In the first in a new series of easily digestible, commute-length books of original philosophy, renowned thinker John D. Caputo explores the many notions of 'truth', and what it really means Riding to work in the morning has has become commonplace. We ride everywhere. Physicians and public health officials plead with us to get out and walk, to get some exercise. People used to live within walking distance to the fields in which they worked, or they worked in shops attached to their homes. Now we ride to work, and nearly everywhere else. Which may seem an innocent enough point, and certainly not one on which we require instruction from the philosophers. But, truth be told, it has in fact precipitated a crisis in our understanding of truth. Arguing that our transportation technologies are not merely transient phenomena but the vehicle for an important metaphor about postmodernism, or even constitutive of postmodernism, John D. Caputo explores the problems posited by the way in which science, ethics, politics, art and religion all claim to offer us (the) "truth", defending throughout a "postmodern", or "hermeneutic" theory of truth, and posits his own surprising theory of the many notions of truth. John D. Caputo is a specialist in contemporary hermeneutics and deconstruction with a special interest in religion in the postmodern condition. The Thomas J. Watson Professor of Religion Emeritus at Syracuse University and the David R. Cook Professor of Philosophy Emeritus at Villanova University, he has spearheaded an idea he calls weak theology.

This volume collects papers and discussion from the third Villanova conference on religion and postmodernism. While studies on and about Augustine as a philosopher abound, few
approach his work from a deconstructionist point of view.
A benchmark volume at the intersection of philosophy and religion
Philosophy and Theology
Derrida and Theology
More Radical Hermeneutics
Confessions and Circumfession
After the Death of God
A Theology of the Unconditional
A Theology of Perhaps

In these spirited essays, John D. Caputo continues the project he launched with Radical Hermeneutics of making hermeneutics and deconstruction work together. Caputo claims that we are not born into this world hard-wired to know Being, Truth, or the Good, and we are not vessels of a Divine or other omnipotent supernatural force. Focusing on how various contemporary philosophers develop aspects of this fragmented view of the life world in areas such as madness, friendship, democracy, gender, science, the "end of ethics," religion, and mysticism, this animated study by one of America's leading continental philosophers shakes the foundations of religion and philosophy, even as it gives them new life.

Impossible God introduces Derrida's theology for a new generation interested in Derrida's writings and in the future of theology, and clarifies Derrida's theology for those already familiar with his writings. Derrida's theological concerns are now widely recognised but Impossible God shows how Derrida's theology takes its shape from his earliest writings on Edmund Husserl and from explorations into Husserl's unpublished manuscripts
on time and theology. Rayment-Pickard argues that Derrida goes beyond both the nihilism of the 'death of God' and the denials of negative theology to affirm a theology of God's 'impossibility'. Derrida's 'impossible God' is not another God of the philosophers but a powerful deity capable of wakening us into faith, ethical responsibility and love. Showing how central theology has been to Derrida's philosophy since the beginning of his career, Impossible God presents an accessible study of a neglected area of Derrida's writing which students of philosophy and theology will find invaluable.

This volume collects seventeen new essays by well-established and junior scholars on the philosophical relevance of metaxological philosophy and its main proponent, William Desmond. The volume mines metaxological thought for its salience in contemporary discussions in Continental philosophy, specifically in the fields of metaphysics, philosophy of religion, ethics, and aesthetics. Among others, topics under discussion include the goodness of being, the existence and nature of God, and the aesthetic dimensions of human becoming. Interest in metaxological philosophy has been on the rise in recent years, and this volume provides both a practical introduction and thorough engagements with it by experts in the field. The volume concludes with a series of responses by William Desmond on the issues raised by the contributors.

Acknowledgments -- Note on Translations -- Introduction -- Deconstruction and the Inscription of Philosophy --
Infrastructures and Systematicity / Rodolphe Gasche --
Philosophy Has Its Reasons . . . / Hugh J. Silverman --
Destinerrance: The Apotropocalyptics of Translation / John P. Leavey, Jr. -- Deconstruction and the History of
Metaphysics -- In Stalling Metaphysics: At the Threshold / Ruben Berezdivin -- Doubling the Space of Existence:
Exemplarity in Derrida - the Case of Rousseau / Irene E. Harvey -- Regulations: Kant and Derrida at the End of
Metaphysics / Stephen Watson -- A Point of Almost
Absolute Proximity to Hegel / John Llewelyn --
Deconstruction and Phenomenology -- The Economy of
Signs in Husserl and Derrida: From Uselessness to Full
Employment / John D. Caputo -- The Perfect Future: A
Note on Heidegger and Derrida / David Farrell Krell --
Deconstruction and the Possibility of Ethics / Robert
Bernasconi -- Deconstruction--in Withdrawal? --
Following Derrida / David Wood -- Geschlecht II:
Heidegger's Hand / Jacques Derrida -- Notes on
Contributors -- Index.
Hoping Against Hope
A Postmodern Inquiry
Radical Hermeneutics
Expositions, Explorations, Exhortations
Impossible God
A Theology of Failure
50 Concepts for a Critical Phenomenology

A challenge to theology and ontology that exposes God as weak and unstable
Written in response to John Caputo's The Prayers and
Tears of Jacques Derrida, this work gathers together cutting-edge theologians and philosophers to examine the relationship between Derridan deconstruction and religion. Containing a lengthy counter-response by Caputo, as well as an interview, Religion With/Out Religion will be required reading for all those involved in contemporary theological debate.

“A tour de force . . . provocative ideas expressed in Heideggerian, Derridean, and Deleuzian rhetoric . . . for a new wave of Christian theologians” (Bibliographia).

The Insistence of God presents the provocative idea that God does not exist—God insists. God’s existence is a human responsibility, which may or may not happen. For John D. Caputo, God’s existence is haunted by “perhaps,” which does not signify indecisiveness but an openness to risk, to the unforeseeable. Perhaps constitutes a theology of what is to come and what we cannot see coming. Responding to current critics of continental philosophy, Caputo explores the materiality of perhaps and the promise of the world. He shows how perhaps can become a new theology of the gaps God opens. “John D. Caputo is at the top of his game, and he is not content to reiterate what he has already expressed, but continues to develop his own ideas further by way of a thorough engagement with the fields of theology, Continental philosophy, and religious thought.” —Clayton Crockett, University of Central Arkansas

“For those allergic to theological certainty?whether of God’s existence or of God’s death?Caputo delivers storm-fresh relief: the theopoetics of God’s insistence.” —Catherine Keller, Drew University
“In my life I have read no more stimulating book of theology. Buckle your seatbelt!” —Dialog “An excellent text that opens the way into new forms of theological thinking. He puts forward an argument that must be wrestled with and brings to light new avenues for both religious and theological thought. Caputo is not for the faint of heart.” —Reviews in Religion and Theology

Everyone agrees that theology has failed; but the question of how to understand and respond to this failure is complex and contested. Against both the radical orthodox attempt to return to a time before the theology’s failure and the deconstructive theological attempt to open theology up to the hope of a future beyond failure, Rose proposes an account of Christian identity as constituted by, not despite, failure. Understanding failure as central to theology opens up new possibilities for confronting Christianity’s violent and kyriarchal history and abandoning the attempt to discover a pure Christ outside of the grotesque materiality of the church. The Christian mystical tradition begins with Dionysius the Areopagite’s uncomfortable but productive conjunction of Christian theology and Neoplatonism. The tensions generated by this are central to Dionysius’s legacy, visible not only in subsequent theological thought but also in much twentieth century continental philosophy as it seeks to disentangle itself from its Christian ancestry. A Theology of Failure shows how the work of Slavoj Žižek represents an attempt to repeat the original move of Christian mystical theology, bringing together the themes of language, desire, and transcendence not with
Neoplatonism but with a materialist account of the world. Tracing these themes through the work of Dionysius and Derrida and through contemporary debates about the gift, violence, and revolution, this book offers a critical theological engagement with Žižek's account of social and political transformation, showing how Žižek's work makes possible a materialist reading of apophatic theology and Christian identity.

It has long been assumed that the more modern we become, the less religious we will be. Yet a recent resurrection in faith has challenged the certainty of this belief. In these original essays and interviews, leading hermeneutical philosophers and postmodern theorists John D. Caputo and Gianni Vattimo engage with each other's past and present work on the subject and reflect on our transition from secularism to postsecularism. As two of the figures who have contributed the most to the theoretical reflections on the contemporary philosophical turn to
religion, Caputo and Vattimo explore the changes, distortions, and reforms that are a part of our postmodern faith and the forces shaping the religious imagination today. Incisively and imaginatively connecting their argument to issues ranging from terrorism to fanaticism and from politics to media and culture, these thinkers continue to reinvent the field of hermeneutic philosophy with wit, grace, and passion. This volume is unique in bringing together representatives of many different approaches to Heidegger's philosophy.

This thought-provoking book explores the very roots of religious thinking. Draws on contemporary images of religion as well as providing fascinating insights into religious fundamentalism. The author of What Would Jesus Deconstruct? makes “a bold attempt to reconfigure the terms of debate around the topic of divine omnipotence” (Choice). Applying an ever more radical hermeneutics—including Husserlian and Heideggerian phenomenology, Derridian deconstruction, and feminism—John D. Caputo breaks down the name of God in
this irrepressible book. Instead of looking at God as merely a name, Caputo views it as an event, or what the name conjures or promises in the future. For Caputo, the event exposes God as weak, unstable, and barely functional. While this view of God flies in the face of most religions and philosophies, it also puts up a serious challenge to fundamental tenets of theology and ontology. Along the way, Caputo’s readings of the New Testament, especially of Paul’s view of the Kingdom of God, help to support the “weak force” theory. This penetrating work cuts to the core of issues and questions—What is the nature of God? What is the nature of being? What is the relationship between God and being? What is the meaning of forgiveness, faith, piety, or transcendence?—that define the terrain of contemporary philosophy of religion. “Caputo comes out of the closet as a theologian in this work.” —Catherine Keller, Drew University “Caputo has a gift for explaining Continental philosophy’s jargon succinctly and accurately, and despite technical and foreign terms, this book will engage upper-level
undergraduates. Includes scriptural and general indexes . . . Highly recommended.” —Choice
Religion With/Out Religion
Derrida After the End of Writing
Thinking Metaxologically
The Good News of Postmodernism for the Church
William Desmond’s Philosophy between Metaphysics, Religion, Ethics, and Aesthetics
A Conversation with Jacques Derrida, With a New Introduction
What Would Jesus Deconstruct? (The Church and Postmodern Culture)

Caputo addresses the religious significance of Heidegger’s thought.
various historical and confessional theologies, upon which these theologies draw even while it disturbs them from within. They are well served by this disturbance because it keeps them on their toes. When we read about professional theologians losing their jobs in confessional institutions, the chances are that, by earnestly digging into what is going on in their tradition, they have hit upon radical theological rock. Unlike modernist dismissals of religion, radical theology does not debunk but re-invents the theological tradition. Radical theology, Caputo says, is a double deconstruction of supernatural theology on the one hand and of transcendental reason on the other, and therefore of the settled distinctions between the religious and the secular. Caputo also addresses the challenge for radical theology to earn a spot in the curriculum, given that the radical makes it suspect among the confessional seminaries while the theology renders it suspect among university seminars. Journeying from the academy to contemporary American culture, In Search of Radical Theology includes a captivating presentation of radical political theology for the time of Trump. This utterly unique volume not only brings readers on an enlightening tour of Caputo’s thought but also invites us to accompany the author as he travels into intriguing new territories.

“Against Ethics is beautifully written, clever, learned, thought-provoking, and even inspiring.” —
Jacques Derrida: a name to strike fear into the hearts of theologians. His ideas have been hugely influential in shaping postmodern philosophy, and its impact has been felt across the humanities from literary studies to architecture. However, he has also been associated with the specters of relativism.
and nihilism. Some have suggested he undermines any notion of objective truth and stable meaning. Derrida is now increasingly seen as a major contributor to thinking about the complexity of truth, responsibility and witnessing. Theologians and biblical scholars are engaging as never before with Derrida's own deep-rooted reflections on religious themes. From the nature of faith to the name of God, from Messianism to mysticism, from forgiveness to the impossible, he has broken new ground in thinking about religion in our time. His ideas and writing style remain highly complex, however, and can be a forbidding prospect for the uninitiated. This book examines his philosophical approach, his specific work on religious themes, and the ways in which theologians have interpreted, adopted, and disputed them. Uses the postmodern theme of deconstruction to suggest a constructive and provocative way forward for the church.

Levinas and the Philosophy of Religion
Jeffrey L. Kosky Reveals the interplay of phenomenology and religion in Levinas's thought. "Kosky examines Levinas's thought from the perspective of the philosophy of religion and he does so in a way that is attentive to the philosophical nuances of Levinas's argument.... an insightful, well written, and carefully documented study... that uniquely illuminates Levinas's work." -- John D. Caputo For readers who suspect there is no place for religion and morality in
postmodern philosophy, Jeffrey L. Kosky suggests otherwise in this skillful interpretation of the ethical and religious dimensions of Emmanuel Levinas's thought. Placing Levinas in relation to Hegel and Nietzsche, Husserl and Heidegger, Derrida and Marion, Kosky develops religious themes found in Levinas's work and offers a way to think and speak about ethics and morality within the horizons of contemporary philosophy of religion. Kosky embraces the entire scope of Levinas's writings, from Totality and Infinity to Otherwise than Being, contrasting Levinas's early religious and moral thought with that of his later works while exploring the nature of phenomenological reduction, the relation of religion and philosophy, the question of whether Levinas can be considered a Jewish thinker, and the religious and theological import of Levinas's phenomenology. Kosky stresses that Levinas is first and foremost a phenomenologist and that the relationship between religion and philosophy in his ethics should cast doubt on the assumption that a natural or inevitable link exists between deconstruction and atheism. Jeffrey L. Kosky is translator of On Descartes' Metaphysical Prism: The Constitution and the Limits of Onto-theology in Cartesian Thought by Jean-Luc Marion. He has taught at Williams College. Indiana Series in the Philosophy of Religion -- Merold Westphal, general editor May 2001 272 pages, 6 1/8 x 9 1/4, bibl., index, append.
Is anything ever not an interpretation? Does interpretation go all the way down? Is there such a thing as a pure fact that is interpretation-free? If not, how are we supposed to know what to think and do? These tantalizing questions are tackled by renowned American thinker John D Caputo in this wide-reaching exploration of what the traditional term 'hermeneutics' can mean in a postmodern, twenty-first century world. As a contemporary of Derrida's and longstanding champion of rethinking the disciplines of theology and philosophy, for decades Caputo has been forming alliances across disciplines and drawing in readers with his compelling approach to what he calls "radical hermeneutics." In this new introduction, drawing upon a range of thinkers from Heidegger to the Parisian "1968ers" and beyond, he raises a series of probing questions about the challenges of life in the postmodern and maybe soon to be 'post-human' world.

The Weakness of God
The Adventure of Weak Theology
Lonergan and Contemporary Continental Thought

Confessions of a Postmodern Pilgrim
Rumor of the Hidden King
Taking Derrida, Lyotard, and Foucault to Church

The philosophies of French thinkers Derrida, Lyotard, and Foucault form the basis for postmodern thought and
are seemingly at odds with the Christian faith. However, James K. A. Smith claims that their ideas have been misinterpreted and actually have a deep affinity with central Christian claims. Each chapter opens with an illustration from a recent movie and concludes with a case study considering recent developments in the church that have attempted to respond to the postmodern condition, such as the "emerging church" movement. These case studies provide a concrete picture of how postmodern ideas can influence the way Christians think and worship. This significant book, winner of a Christianity Today 2007 Book Award, avoids philosophical jargon and offers fuller explanation where needed. It is the first book in the Church and Postmodern Culture series, which provides practical applications for Christians engaged in ministry in a postmodern world. Phenomenology, the philosophical method that seeks to uncover the taken-for-granted presuppositions, habits, and norms that structure everyday experience, is increasingly framed by ethical and political concerns. Critical phenomenology foregrounds experiences of marginalization, oppression, and power in order to identify and transform common experiences of injustice that render “the familiar” a site of oppression for many. In Fifty Concepts for a Critical Phenomenology, leading scholars present fresh readings of classic phenomenological topics and introduce newer concepts developed by feminist theorists, critical race theorists, disability theorists, and queer and trans theorists that capture aspects of lived experience that have traditionally been neglected. By centering historically marginalized perspectives, the chapters in this book breathe new life into the phenomenological tradition and reveal its ethical, social, and political promise. This
volume will be an invaluable resource for teaching and research in continental philosophy; feminist, gender, and sexuality studies; critical race theory; disability studies; cultural studies; and critical theory more generally. Štofaník provides a unique, personal reading of weak theology and tries to inhabit the gap between it and its “founder,” John D. Caputo. In this distinctive exploration of John D. Caputo’s work, Štefan Štofaník traces Caputo’s journey of philosophical discovery from his earlier, more conventional academic writings to his later, almost confessional works of weak theology and his deep engagement with Derrida. Štofaník draws upon Caputo’s life story to help explain sudden shifts in Caputo’s thinking, offers intricate readings of philosophical passages that have all too often been taken for granted, and joins in Caputo’s effort to find a theology that can be trusted and that does not rely upon dogmatic and hierarchical authority. At the same time, Štofaník subtly disagrees with aspects of Caputo’s view and turns to the work of Antoine de Saint-Exupéry as a way to suggest that one cannot take leave of the tradition of theology as easily as Caputo thinks. At times, The Adventure of Weak Theology reads like a letter to Caputo, and Štofaník’s own passion for theology, his deep understanding of Caputo’s work, and his gift for writing makes this an immensely appealing book for both admirers and critics of Caputo. “[Štefan] has read my work with extraordinary care and he has done so with a very acute ear for my authorial voice, this person whom I impersonate when I write, this persona I inhabit in my books. I am not sure if this fellow who appears in print is the real me or a put-on, the one who I really am or the one I want to be. Either way, he only emerges, or emerges best of all, when I write, and Štefan had a pitch-
perfect ear for that voice. He didn’t miss anything. He caught it every time it was important.” — from the Afterword by John D. Caputo

Explores the work of Bernard Lonergan in light of contemporary continental thought.

Transcendence and Beyond

Religion Without Religion