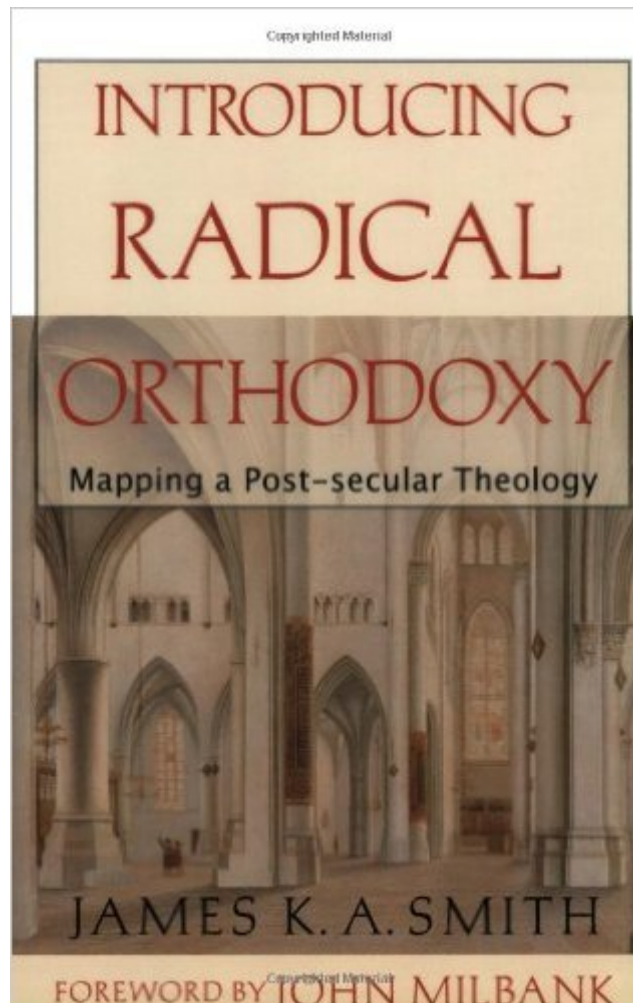


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# Introducing Radical Orthodoxy: Mapping A Post-secular Theology



## Synopsis

Although God is making a comeback in our society, popular culture still takes its orders from the Enlightenment, a movement that denied faith a prominent role in society. Today, many are questioning this elevation of reason over faith. How should Christians respond to a secular world that continues to push faith to the margins? While there is still no consensus concerning what a postmodern society should look like, James K. A. Smith suggests that the answer is a reaffirmation of the belief that Jesus is Lord over all. Smith traces the trends and directions of Radical Orthodoxy, proposing that it can provide an old-but-new theology for a new generation of Christians. This book will challenge and encourage pastors and thoughtful laypeople interested in learning more about currents in contemporary theology.

## Book Information

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It is always interesting to find "coincidences" in theological movements. That is, when group A arrives at a theological position/conclusion that looks eerily similar to what group B believes. It is even stranger to find that they never borrowed from the same sources or even interacted. Such it is with the rise of Radical Orthodoxy (hereafter RO) and its critique of modernity. Introduction RO is a group of theologians who saw the bankruptcy of modernity, and the inability of post modernity to answer the tough questions, thus positing a critique that seeks to avoid both secularism and pre-modernity. It is similar to a Parisian Augustine. RO is sensitive to post-modernity's critiques of secularism. The book offers a multi-angled critique of secularism: epistemological, ontological, and

ecclesiological. Once Upon a Time there was Plato. RO's epistemological critique of secularism is a retelling of the story of Western philosophy. According to RO, philosophy took a fatal turn with Duns Scotus. Scotus posited a univocity of being stating there is only one kind of being in everything real, though infinite in the case of God and finite in the case of creatures. According to RO, this flattened ontology, removing the transcendent and giving us a metaphysics of immanence. Smith writes, "The created, immanent order no longer participates in the divine and thus is no longer characterized by the depth of that which is stretched toward the transcendent (93)." In other words, man is now able to interpret reality apart from God or any notion of the transcendent. This opened the door to secularism. The antidote to Scotus, then, is Plato. If Scotus unhooked ontology, Plato (or his Christian disciples) can reconnect it.

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