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version of the “analogy of being” that insists that the natural being of all things participates in and is mediated by the supernatural being of God.

This recovery has led RO to reassert the **sacramentality** of creation and to emphasize the central role that **liturgy**, culture, and politics play in our relation to the world and God. Catherine Pickstock’s *After Writing* (1998) focuses on how the liturgy of the **Eucharist** doxologically (worshipfully) reconfigures the material world as revealing the divine. Graham Ward’s *Cities of God* (2000) engages the global city as a way of asserting the inseparability of religious practice and cultural transformation. More recently, RO has turned to **theopolitical theology**. Forging a political vision on the basis of RO’s ontology of participation, Phillip Blond and Milbank have argued for a version of “new Christendom” politics that emphasizes the connection between **church and state** and the necessity of re-Christianizing the political order.

As an ecumenical movement, RO’s relation to the theology of John Wesley and to global Wesleyanism is still uncertain. While D. Stephen Long has argued that Wesley’s theology shares many affinities with the Augustinian Thomism of RO, there are many “modernist” elements within the intellectual heritage of Wesleyanism that RO would critique. There are also key aspects of emerging global Wesleyanism, particularly in relation to the “two-thirds world,” that challenge the supremacist tendencies of RO’s “Western” vision of liturgy, culture, and politics.

See also Augustine; Modernity; Neoplatonism; Philosophical Theology; Postliberal Theology; Secular/Secularism/Secularization; Thomas Aquinas.

Resources

- Milbank, John, Catherine Pickstock, and Graham Ward, eds. *Radical Orthodoxy: A New Theology*. London: Routledge, 1999.
- Smith, James K. A. *Introducing Radical Orthodoxy: Mapping a Post-Secular Theology*. Grand Rapids: Baker Academic, 2004.

NATHAN R. KERR, PHD

RADICAL REFORMATION

Radical Reformation refers to sixteenth-century reforming movements not aligned with the Magisterial Reformation. Contrasting historical contexts and theologies make it difficult to classify the Radical Reformers. However, three main strands are identifiable: **Anabaptists**, **Spiritualists**, and **Rationalists**.

Anabaptists

1. The Swiss Brethren initially were disciples of Huldrych Zwingli, but broke with him for numerous reasons, the most important being his refusal to renounce infant baptism. The Brethren adopted adult or believer’s baptism. Adults who had been baptized as infants must be rebaptized. The rebaptisms began in Zurich in January 1525. Believer’s baptism became the act of entry into the church, composed only of saved and baptized believers.

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Brethren leaders included Felix Manz, Conrad Grebel, and George Blaurock. They charged Zwingli with being too conservative as a reformer and with permitting civil authority to determine the pace of reform. The Brethren adopted pacifism and rejected Christian participation in civil government. Their views were expressed in the Schleitheim Confession (1527), drafted by Michael Sattler. Modern descendants of the Brethren associate themselves with the Mennonites.

2. Revolutionary Anabaptism, stemming from the Zwickau Prophets and Thomas Müntzer, represents one part of South German Anabaptism. Müntzer differed from other Anabaptists because of his participation in the Peasants' War (1525). He developed a doctrine of inner baptism of the Spirit that would eventually influence the Spiritualists. Müntzer's apocalyptic theology inspired Melchior Hofmann, who believed the in-breaking of the **kingdom of God** would soon occur in the New Jerusalem (Strasbourg). Hofmann died in prison. But some of his followers unsuccessfully attempted by force to establish the New Jerusalem in the town of Münster.

3. South German Anabaptists such as Hans Denk and Hans Hut shared elements of the Spiritualist views of Müntzer while rejecting his violence. Balthasar Hubmaier and Pilgram Marpeck had much in common with the Swiss Brethren.

Following the Münster episode, Menno Simons, a Dutch Anabaptist who rejected the Münster violence, reorganized some of Hofmann's followers in northwest Germany and the Netherlands. The Mennonites closely resembled the Swiss Brethren.

The Hutterites, named for their chief founder Jacob Hutter, established communal settlements in Moravia. They practiced the community of goods as described in Acts 2. Due to centuries of sporadic **persecution**, in the nineteenth century most Hutterite communities immigrated to North America.

Spiritualists

Sebastian Frank and Kaspar Schwenckfeld represent the Spiritualist strand of the Radical Reformation. They rejected external forms and outward observances, stressing instead an "inward feeding on Christ."

Rationalists

The Rationalist strand of Radical Reformers emphasized reason in conjunction with Scripture. This led to anti-Trinitarian views. Michael Servetus (burnt as a heretic in Geneva) and Faustus Socinus adopted the radical view that the **Trinity** is inconsistent with Scripture and reason. They rejected infant baptism. Socinus spread Unitarian views in Transylvania and Poland. The Racovian Catechism (1605) was the first declaration of Socinian beliefs.

The Radical Reformers rejected the Christendom model that enforced a single form of Christianity in a realm (later formalized in the Peace of West-

phalia as "the religion of the prince determines the religion of the realm"). The number of sixteenth-century Anabaptist martyrdoms was immense, numbering into the thousands.

See also Anabaptists; Church and State; Peacemaking; Reformation; State Religion.

Resources

Liechty, Daniel, ed. *Early Anabaptist Spirituality: Selected Writings*. New York: Paulist Press, 1994.

Williams, George Huntston. *The Radical Reformation*. 3rd ed. Kirksville, MO: Sixteenth Century Journal Publishers, 1992.

GEORDAN HAMMOND, PHD

RATIONALISM

See EPISTEMOLOGY.

RECONCILIATION

At the epicenter of biblical faith stands the gracious and irrepressible action of a holy **God** toward an unholy people to replace the hostility and brokenness of their prior relationship with peace (shalom) and love. The theological word for this exchange is "reconciliation." Although the biblical term "reconciliation" (Greek, *katallassō/katallagē*) is found in the NT only in the Pauline letters, its use there echoes the Septuagint (LXX) where it refers to a fractured relationship being restored to health (2 Macc. 1:5; 7:33; 8:29; cf. Jer. 31:39-40). A much broader resonance is located in the ancient church's Greco-Roman setting where reconciliation includes peacemaking and stories of a mediator who acts to bring reconciliation between two warring parties.

In Pauline thought, the idea of a merciful mediator who exchanges peace for hostility and thereby restores friendship to a broken relationship achieves clear focus. Perhaps the most important biblical text for capturing the dynamic of reconciliation is 2 Cor. 5:16-21, where the divine act and the human effect of reconciliation define the message (v. 19) and ministry (v. 18) of God's people. The source is Christ's death and resurrection, which makes it possible for all people to live for Christ rather than for themselves (vv. 14-15). Christ is the Mediator who alone acts faithfully on God's behalf to inaugurate a new dispensation of divine love (cf. Rom. 5:8-10). This now makes it possible for anyone who is in Christ to understand and practice life as "new creation" (2 Cor. 5:16-17). This is life that complies with the Creator's good intentions for human existence as manifested in Christ's life.

The Pauline vision for Christian existence is thoroughly theocentric (God-centered). God reconciles the entire world through Christ, and he does so for his own glory (vv. 18-19). This divine initiative of peacemaking is not only unilateral, *from* and *for* God, but its full measure is achieved by