

Radical theology and the 'weakening' of bourgeois institutions.

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Radical theology has an ongoing alliance to Critical Theory as a different way to interrogate and critique bourgeois capitalist society and its institutions. What makes it of particular interest is that radical theology is almost always institutional in location and focus, arising from and engaging with the recognition that the traditional religious underpinnings of liberal bourgeois society and its institutions no longer continue to operate nor offer a workable foundational basis. We could say, *contra* Habermas, that there is more than 'the awareness' of what is missing; rather, what is missing is what is *necessarily* missing because 'the what' of God is dead.

The crisis of contemporary institutions is that, founded implicitly or explicitly on bourgeois religion and its God, they now find themselves with an ontological crisis most do not even recognize. Or rather, they recognize there is a crisis of meaning and purpose but are unsure or unwilling or even unable to engage with its foundational causes.

Radical Theology is the attempt to deal with the question of the 'after what' of the death of God, arising from within institutions and society founded on the bourgeois religious foundation of God. Drawing on the weak thought of Gianni Vattimo, this paper considers Radical Theology as weak thought that arises within institutions (Seminaries, Churches, Universities – and Society) as a form of both societal and institutional critique. Radical Theology as weak thought is therefore a way of rethinking institutions from within, against both their foundations and their current expressions, articulating a set of 'weak possibilities' for ways forward.