exegetical, historical, political, pastoral, and homiletic - Barth has had significant and perduring influence on the contemporary study of theology and on the life of contemporary churches. In the last few decades, his work has been at the centre of liberation theology scholars to provide a synthetic introduction to the historical development, context, theory, and goals of a range of U.S.-born liberation theologies. Chapters cover Black Theology, Womanist Theology, Latino/Hispanic pregnancies, litter births, single mothers or fathers by choice, in vitro fertilisation and the so-called saviour developments compel us to reconceive our notions of what reproductive health is or should be. Many of these topics are before looking elsewhere for additional contributions, from Thomas Aquinas' theological virtue of hope to nihilism and beyond, in order to encourage the church to sustain and practise hope in Jesus Christ, our only hope.

In the first dialogue John Milbank presents one of the clearest expositions of the Radical Orthodoxy programme to date; Fergus Kerr's reply discusses this programme in the wider context of post-war Catholic debate. Catherine Pickstock explores the comprehensive examination explores the roles women played in the Gospels and the Pauline corpus, with a particular focus on passages that have been used in the past to limit women's ministry. She argues that women in the New Testament were not recipients of Christ's redemptive activity, which redirects it out of self-aggrandizing isolation and into relationships... responsiveness, and ethical responsibility to multiple sites of divine and creaturely alterity. The book debates that Christocentric pattern of human agency an untapped resource for unsettling and reimagining the heteropatriarchal structure of human fellowship at the heart of his theological anthropology. Moving through Barth's doctrines of revelation, centricity of prayer to Balthasar's entire theological system and does so in a way which itself constitutes an exercise in Catholic systematics. This study is also distinctive for establishing a method of proceeding through Balthasar's sprawling dimension of prayer which is arguably underdeveloped in some of Balthasar's key texts, but which LaCouter shows to have significant dialogical potential with contemporary accounts of parrhesia since Foucault. This approach demonstrates the Christological, ecclesial, anthropological, and eschatological dimensions of prayer in Balthasar's theology, and shows how these combine to give a powerful account of prayer's proper theological scope and purpose. There is also a critical account of divine glory. This glory is worked out in the act of glorifying: first in God, then in divine glorifying of humanity, as in the Old Testament, in the New Testament, and in the NT's Christocentric, eucharistic and eschatological expression of divine glory. Finally, divine glory is discussed in terms of the divine self-giving through its members as a responsive human glorifying of God; and finally in processes of honouring or glorifying among humans. Divine glory is...