

she gives us two *Biblical Background* boxes on the *Suffering Servant in Isaiah* and then *Crucifixion as the Ultimate Punishment*. But then she turns to Dietrich Bonhoeffer for a quote from *The Cost of Discipleship*. On the whole, though, references to tradition are very Catholic. She includes for instance an interesting comment on Jesus' rejection of the demand for signs taken from Pope Benedict's own exegesis on Jesus. But some may feel her enthusiasm carries her away when, having given a clear presentation of Jesus' response to the Pharisees' question about divorce, she recommends another Pope. 'This passage' she writes 'calls to mind Pope John Paul the Great and his profound reflections on human love in the divine plan, known as the theology of the body'. On the whole Professor Healy does not use her own personal experiences in applying the texts.

Professor George Montague is far more personal. He has written more than twenty books on biblical topics and has a wide pastoral experience so it seems perfectly legitimate, in a series like this, for him to use this experience in writing a commentary on the Pastorals. But he begins with a judicious assessment of the authorship of these letters and finds the case for authenticity more probable. As with Healy, he starts each section with careful exegesis of the text and then turns to contemporary applications. With such controversial topics as women's ministry, homosexuality, false teaching, and slavery it is interesting to see how the Catholic tradition is invoked. He gives us a whole page on *Women Deacons in the Living Tradition* tracing the topic from the early church and ending with a comment written by the International Theological Commission in 2003.

I Timothy 5:19 says 'Do not accept an accusation against a presbyter unless it is supported by two or three witnesses'. Montague refers to his Dominican mentor and exegete Ceslaus Spicq who cited here a Greek inscription concerning Alexandria where 'the city had become almost uninhabitable because of the number of accusers and each household being prey to the menace'. Frivolous accusations are still made today. Montague in his *Application* writes, 'One may wonder about the discipline that requires the immediate removal of a minister on the basis of a single unsupported accusation'.

This is a commentary made lively by the many stories and personal experiences which the author recounts to make the text speak for today. But in his teaching he always keeps within the orthodoxy expected in this series. At the end of the Commentary, where he offers further reading, he gives a very strong recommendation to the writings of Luke Timothy Johnson on the Pastorals but feels it necessary to add in a footnote, 'Although in some of his writings Johnson rejects various aspects of the Church's teaching on sexuality he does not express these problematic views in his works on the Pastorals'.

In both these commentaries there is a good mixture of scriptural scholarship, background information, church teaching and practical application. I think they will help especially the teacher and the preacher for they try to do what the Pontifical Biblical Commission asked of Catholic exegetes: not just to offer mere exposition but 'to explain the meaning of the biblical texts for today'. If the rest of the series is as good as these two commentaries they will be worth buying.

DAVID SANDERS OP

THE UNCHANGING GOD OF LOVE: THOMAS AQUINAS AND CONTEMPORARY THEOLOGY ON DIVINE IMMUTABILITY by Michael J. Dodds OP, (*Catholic University of America Press, Washington DC, 2008, 2nd edition*) Pp. xi + 275, £31.50 pbk

Michael Dodds' study, originally published at Fribourg in 1986 under the same title but with the sub-title 'A Study of the Teaching of St Thomas Aquinas on

Divine Immutability in View of Certain Contemporary Criticism [sic] of this Doctrine', has established itself as something of a classic – or at any rate an obvious place to look, along with Thomas Weinandy's diptych *Does God Change?* and *Does God Suffer?*, for anyone seeking a defence of the patristic and Thomist doctrine of the unchangeableness of God. The opportunity of a new edition, as distinct from a re-printing with a more accessible publishing house, has been well taken. Apart from the far more pleasing appearance of the text, and an updated bibliography, much of the prose has been recast with the evident intention of employing a more elegant or at least less stiff English, compared with the 'doctorese' of a thesis, especially one produced in a Francophone setting. Endnotes have become user-friendly footnotes. The names and provenance of the critics of the doctrine, previously relegated to the end-notes, as was thought suitable, no doubt, for the intellectually criminous – if not only they – in an orthodox environment, have been brought into the main body of the text: a change which enables one to see at a glance where (literally) they are coming from. And at points the argument itself has been subtly shifted.

The overall structure of the book, however, remains the same. It keeps its four parts, which investigate in turn the sense in which *creatures* of various kinds (or their ontological principles) might be called in certain respects 'immutable'; the sense in which God is so (this chapter gives an excellent overview of divine metaphysics at large); the 'motion of the motionless God' – a phrase suggestive of the subtlety of Michael Dodds' approach (though it comes, in fact, from Thomas's commentary on Denys's *The Divine Names*), and lastly the application of this accumulated discussion of stasis and mobility to love, both human and divine. In the last three chapters, the author engages with a variety of representative twentieth century critics of divine immutability/impassibility. Prominent among them is the chief rival to classical divinity in Anglo-American Protestant theology of a robustly metaphysical kind: Process thought.

Incontrovertibly, the twenty years or so that have elapsed since this book was written have deprived it of none of its pertinence. The pressures, both extra- and intra-theological, that push Christian thinkers towards a theology of divine mutability and (especially) passibility are much the same now as then. Extra-theologically, there are what might be considered the fresh challenges for theodicy brought by the (arguably) incomparably horrific public atrocities of the twentieth century – the usual suspects: Auschwitz, Hiroshima, the killing-fields. And there is also the increasing intolerance of Western moral sensibility vis-à-vis chronic suffering of any kind – hence the recent campaign for legislation to permit euthanasia, or the withdrawal of basic medical care: abolishing the suffering by eliminating the sufferer. Intra-theologically, there is the long-standing request of 'biblical theology' for a less speculative treatment of the reciprocal relations between God and Israel/human beings evidenced in Scripture; the decline (in certain quarters) of Chalcedonian orthodoxy in Christology (clearly, if the One who suffered on the Cross was only the human *symbol* of God there is not much of a case for divine compassion at Calvary); and the desire – which need not be heterodox – for a theology of the Holy Trinity more pervasively informed by the Paschal mystery, or in the title of a German monograph on Balthasar, the '*Passio Caritatis*'.

Many readers will want this book in order to save themselves the trouble of researching, via the *Index Thomisticus*, the best part of four thousand individual references to movement and its contrary in the corpus of Aquinas. Others will be more concerned with the overall message, which is assisted by the detailed investigation of a great mediaeval theologian but can also stand independently of it. What brings together unchangeability and love in Dodds's title is also a key truth-claim: namely, that love is the strongest and most perfect of the affections precisely because from its immovably principal character all other

affections derive (compare the references to Thomas's corpus given on p. 206, n. 14). Of course, when applied to God this affirmation has to pass through the refining fire of analogical transposition. What emerges? The truth that 'the immutability Aquinas is predicating of God is the unchangeability of ultimate perfection' (p. 76). The 'transient' ('transitive' might be a better term) motion God undertakes in creation and the redemptive missions of Son and Spirit do not compromise his immutability precisely because they entail no intensification (much less diminishment) of an incomparable plenitude. An excellent presentation of Thomas's account of the relations, 'real' and otherwise, between the world and God (pp. 165–170) bears this out.

The shift in thought in the book (unless I have missed something in its predecessor) comes on pp. 226–228 where Dodds argues that compassion can be described as a mode of the divine love not only in the sense that God's love acts to overcome the evils that cause suffering (the exclusive emphasis of the first edition) but, further, in that love leads God to make a unitive self-identification with those who suffer (compare St Matthew's parable of the Great Assize and the words spoken in the Resurrection appearance to Paul on the Damascus Road in Acts 22). In this new section Dodds might, conceivably, have found a place for some discussion of Balthasar's notion of a supra-suffering in God, albeit one subordinate to the divine joy and bliss. Gerard O'Hanlon's 1990 study of Balthasar's nuanced approach to the divine immutability, mentioned in a footnote, goes into this.

English Dominican readers will be pleased to see the reference to Gerald Vann on God's 'illimitable will-to-share' in suffering (from *The Son's Course*) on p. 236. They may remember there are fuller thoughts on this subject in Vann's *The Pain of Christ and the Sorrow of God*.

AIDAN NICHOLS OP

THE ENGLISH CATHOLIC COMMUNITY 1688–1745: POLITICS, CULTURE AND IDEOLOGY by Gabriel Glickman (*The Boydell Press, Woodbridge, 2009*) Pp. ix + 306, £60.00 hbk

Rousseau was playing cards with Earl Marischal, so Boswell reports, when news arrived that the younger of the Stuart princes had become a Cardinal: the Earl "threw down his cards. He said, 'Now all our hopes are lost. Oh, to think that I have sacrificed myself for that beastly family! The father is not worth six sous, which is two thousand times as much as the elder son is worth; and now the one in whom we had a little confidence turns priest!'" Such disillusionment on the part of a veteran Jacobite, two years after the debacle of the '45, suggests that the romance of the cause was fast expiring in circles all too well acquainted with the main protagonists.

Gabriel Glickman's erudite study would be an effective antidote to any lingering infection of romantic Jacobitism. Here is no detailed account of plots and counterplots, insurrections and invasions – the stuff of what Glickman calls "the caricature of reckless vainglory presented by Scott's Hugh Redgauntlet". Instead, we are presented with a carefully nuanced, painstakingly detailed account of the complexities of Jacobite adjustment to the intractable problem confronting those seeking a restoration of that luckless dynasty – how they were to recommend a Catholic monarchy to a Protestant nation where opponents could easily raise the alarm over aggressive Jacobite strategies in both the military and ideological fields; how they were to make the *Gracious Declaration* of 1693 convincing to a nation many of whom, like Dr Johnson's Whig friend, Taylor, felt "an abhorrence against the Stuart family".