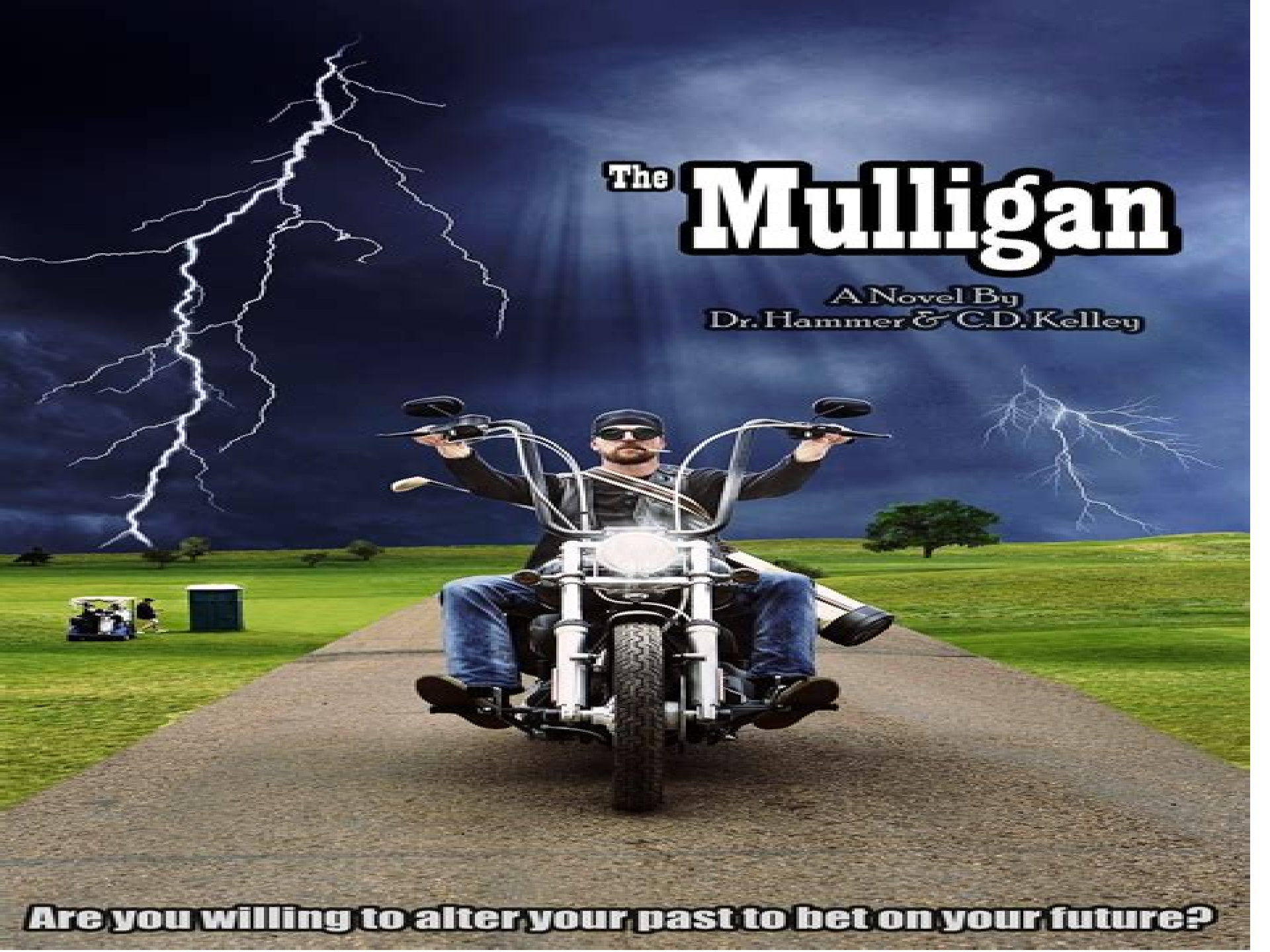


A man with a beard and sunglasses, wearing a black jacket and blue jeans, sits on a chrome motorcycle. He is holding a handgun in each hand, pointing them outwards. The motorcycle is on a paved path that leads into a green field. In the background, there are rolling green hills, a few trees, and a small white building. A large, bright lightning bolt strikes the ground to the left of the path. The sky is dark and stormy, with another smaller lightning bolt visible on the right side. The overall mood is dramatic and intense.

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ABOUT THE AUTHOR John Rziha is associate professor of theology at Benedictine College

PRAISE FOR THE BOOK A competent and indeed masterful study Rziha s book is to be welcomed as not just an important but indeed an overdue contribution to the contemporary recovery of Aquinas s moral theory More importantly this study is of surpassing importance in advancing the correct understanding of the relationship between human freedom and natural law Rziha s lucidly written and well documented study displays all the characteristics of a competent and learned interpretation of the thought of the doctor communis according to the highest standards of current Aquinas scholarship Reinhard Hutter Thomist Rziha explores at length the two modes by which human participate in God s eternal law as moved and governed by it and as having knowledge of it T his book proves to be something of a comprehensive course in Thomistic thought This project is supported by extensive

and meticulous footnote reverences to texts of Aquinas Janine Marie Idziak *Speculum* **Does God Change?** Jennifer A. Herrick, 2003-08 Does God change Does it matter If God is the immutable God as interpreted from Classical Christian Tradition a God who remains unalterable what is the point of prayer Does prayer or any of our actions in the world for that matter have any effect on God Can we move God Is God simply a static Being Is prayer of use if God is absolutely immutable Does God respond to prayer or to our actions in the world Classical Tradition has presented us with a picture of an immutable God a mono polar God who remains unalterable unchanged transcendent to our history in the world Yet scriptural revelation and personal religious experience presents us with a God who whilst transcendent to the world is also immanent the God of Love who creates redeems a God who is affected by who responds to what is happening in the world a God who listens and relates William Norris Clarke's neo Thomistic consideration of the nature of God's immutability rests on the basis of the notion of the Dynamic Being of God and forms the final focus and basis for our seeking a reconciliation of tradition scripture and personal religious experience with respect to the nature of God's immutability Discussion of Norris Clarke's work is supplemented by a consideration of the work of Robert A Connor and in support that of David Schindler Norris Clarke's classical reinterpretation gives credence both to scriptural revelation and personal experience of God's historical relationality and responsiveness to humankind without betraying the Classical Tradition With independent support by Connor and in dialogue with Schindler it becomes the favoured viewpoint **The English Language and Its Early Literature**

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