

with suggested readings (that substitute for a bibliography) for further study and possible classroom discussion. Not mentioned in the book is a supplementary website for both volume 1 and volume 2, <http://hwcmweb.org>. While needing a bit of an update, the easy-to-navigate web pages provide images, audio clips, maps, charts, and writings that are organized by book chapter, by region, and on a timeline—with a helpful glossary to boot. Readers can also anticipate a companion volume similar to John W. Coakley's *Readings in World Christian History*, which Orbis published three years after volume 1.

If you do not have access to this volume (along with the first one) for yourself and those whom you serve, make haste to get your hands on a copy somehow.

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Dust Bound for Heaven: Explorations in the Theology of Thomas Aquinas. By Reinhard Hütter. Grand Rapids, MI: Eerdmans, 2012. ix + 511 pages. \$50.00 (paper).

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A convert from Lutheranism to Roman Catholicism, past president of the Academy of Catholic Theology, and currently professor of Christian theology at Duke Divinity School, Reinhard Hütter, with this collection of essays, confirms his status as a major scholar of Thomistic studies in the United States. For the most part consisting of previously published essays (mainly from *The Thomist* and *Nova et Vetera*), this book is more than another contribution to the recent resurgence in Aquinas scholarship. It boldly advocates the enduring value of Thomas Aquinas as a normative guide to theological wisdom and as a powerful antidote to the fragmentation of contemporary theology.

Focusing on theological anthropology, the book is appropriately bracketed by essays on faith and reason at the beginning, and on Christology at the end. The nine remaining essays are gathered into four sections. The first section comprises the only previously unpublished essays in the collection: a helpful piece on human affectivity that draws on Aquinas's reflection on the passions to chart a middle path between biological reductionism and disembodied spiritualism; and a finely delineated articulation of a "theologically enlightened, genuine liberalism" (10) that recognizes society's need for religious expression.

The second section of the book explores the disputed question of the natural desire for God in two essays. The first, for aficionados, is a searching analysis of the recent debate between Lawrence Feingold and John Milbank, while the second, drawing on Marie-Joseph Le Guillou's 1950 response to Henri de Lubac's *Surnaturel*, is a fair-minded, perceptive, and clarifying contribution to this vexed issue.

The third section, on grace and the theological virtues of faith and hope, examines the fulfillment of that natural desire for God. The essay on grace situates Aquinas's synthesis of divine initiative and human freedom between, on the one hand, Luther's theologically sound but philosophically hamstrung account and, on the other, Erasmus's humanistically understandable but theologically unsound reaction. The remaining two essays extend Thomistically the recent papal invocations by Benedict XVI and John Paul II on the objective nature of faith, which grounds and unifies the theological enterprise, and on the eschatological goal of hope, which orders and perfects ordinary human hopes.

The fourth and final section treats the theme of wisdom in the context of the analogy of being and of the university (as with the first section, this pairing is somewhat forced). The essay on analogy defends Aquinas's position against Wolfhart Pannenberg's and Eberhard Jüngel's diametrically opposed critiques, once again offering helpful insights into the perennial value of Aquinas's metaphysically informed theology. The final essay on the Catholic university nuances Alisdair MacIntyre's recent trenchant reflections with Benedict Ashley's more expansive and hopeful vision.

This book is a must-have for college libraries. Advanced undergraduates who have had some exposure to Aquinas but wish to take their studies further will find it profitable and challenging. Many of these essays could be assigned alongside primary works of Aquinas as models of careful engagement with his thought and, more generally, as powerful examples of the value of metaphysical analysis within theology.

Whether one judges Hütter fully successful in achieving his broader aim of recommending Aquinas as the source of a contemporary renewal of Catholic theology will probably depend on the extent to which one agrees with his recurring critique of "late modernity" and the "inherently patricidal monster of 'modern philosophy'" (384). No doubt Aquinas will play a critical role in that renewal, but it would be helpful for students to be exposed to other Thomistically inspired thinkers who offer a less agonistic approach. The later works of Bernard Lonergan, for example, advance alternative visions of how to respond to theological fragmentation (by carefully attending to method) and maintain objectivity (by authentically appropriating interiority). More broadly, the wholesale criticism of modernity could be tempered

with the insights of contemporary “Catholic Hegelians,” such as Charles Taylor, Michael Buckley, and Nicholas Boyle. By showing the dialectic emergence of modern atheism from the imperfect theological strategies and ecclesial practices of Christians themselves, these thinkers remind us that any renewal of Catholic thought must offer more than lament in its assessment of modernity.

DOMINIC DOYLE

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Miserere Mei: The Penitential Psalms in Late Medieval and Early Modern England. By Clare Costley King’oo. Notre Dame, IN: University of Notre Dame Press, 2012. xix + 283 pages. \$38.00 (paper).

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The Psalms have experienced a recent revival of interest among scholars of the Middle Ages and Renaissance. Clare Costley King’oo’s *Miserere Mei: The Penitential Psalms in Late Medieval and Early Modern England* is an innovative contribution to this revival, for two reasons. First, unlike many studies, which take up either medieval or early modern Psalm translations, this book bridges the gap between two cultural periods. Second, it focuses attention exclusively on the most important subset of the Psalms: those seven devoted to David’s penance for his sins of homicide and adultery, after he was rebuked by the prophet Nathan in the second book of Samuel (2 Kgs 12). This group, isolated first by Cassiodorus (sixth c.), became a template for individual prayer throughout the Middle Ages and Renaissance. Moreover, as Costley King’oo explains, during the early modern period especially, the seven Penitential Psalms figured prominently as well in discussions of ecclesiological and social reform.

Costley King’oo’s approach is interdisciplinary, involving art history, sacramental theology, and political ideology. Her analysis, in chapter 1, of a shift in early modern psalters from illustrations of David in penance to David at sin, gazing on a naked Bathsheba from his window, suggests how previous scholars have overlooked some obvious developments in the material textual record across three centuries. In clarifying these developments, Costley King’oo is occasionally unsubtle. Some of the Renaissance woodcuts of Bathsheba that she examines (e.g., Fig. 1.13, p. 57) are experiments in managing the problem of depicting the female nude according to true perspective rather than cartoonishly, as in medieval drawings, not examples of prurience. Her overarching thesis in chapter 1 can dull the