

virtue rationally considered, infused virtue renders the weak and the repentant sinner capable of virtuous living, a possibility, then, for all and not just for a special few.

This valuable work contributes to the positive trends of recent moral theological renewal not least by indicating how a Christ-centred morality can be developed and how authentic values of personalism can be promoted in a virtue-based moral theology. The decidedly theological approach to virtue counters the still heavily rationalist focus of much moral theology, the preoccupation with norms and with disjointed acts. Cessario gives more weight than many to specificity in Christian ethics and to the place of moral Magisterium. As a self-proclaimed realist moral theologian, he holds for specific moral absolutes on the grounds that some acts are objectively incompatible with virtue and may never be justly realised.

The book covers a great deal in a short compass, but some points might have been developed further: the inter-connection between moral Magisterium and virtue, advice on conflicts and dilemmas. Perhaps, he is too dismissive of Fundamental Option, understood more precisely in the light of *Persona Humana*, 10, and *Reconciliatio et Paenitentia*, 17; surely, free, persevering determination through vocational choices and through decisions of daily life, together with the real danger of weakening or reversal even though individual acts, provide points of contact with a theological ethic of virtue. The book does not entirely avoid the danger that the detailed classification of virtues and their parts can obscure inter-relationships. Thus, faith appears as *fides quae* relating the believer to God as *Prima Veritas*, the *fides qua* dimension of total self-giving adhesion to God as he reveals himself in Christ (*Dei Verbum*, 5) being reserved for hope. This original, careful and lucid analysis of a neglected theme in moral theology is very welcome. Its value is heightened by the appeal it will have for personal spiritual development. It successfully combines a scientific presentation of moral theology with encouraging guidance for all who seek to follow Christ.

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Apology

Passages from Dr Peter Hodgson's article: 'The Energy Crisis and Nuclear Power' on pages 123–24 and page 130 of our February issue were inadvertently repeated in the course of the text. We apologise to Dr Hodgson and to our readers for this error.
