

much more strongly that when we spell out the concepts of personhood and having a mind, it seems that what is essential to having a mind in any sense adequate to his theory involves being an independent centre of consciousness and volition. But that is what it is to be a person. Thus although there could perhaps be two minds in one body, this would mean that there were two persons in one body, not that there were two minds in one person.

GRACE M. JANTZEN (*King's College, London*)

*The Glory of the Lord: A Theological Aesthetics. Vol. I: Seeing the Form.* By HANS URS VON BALTHASAR. (Translated by Erasmo Leiva-Merikakis, edited by Joseph Fessio, SJ and John Riches). Edinburgh, T. & T. Clark, 1982. Pp. 691. £19.95. Vol. II: *Studies in Theological Styles: Clerical Styles.* (Translated by Andrew Louth, Francis McDonagh and Brian McNeil, CRV, edited by John Riches.) Edinburgh, T. & T. Clark, 1984. Pp. 366. £19.95. Vol. III: *Studies in Theological Styles: Lay Styles.* (Translated by Andrew Louth, John Seward, Martin Simon and Rowan Williams, edited by John Riches.) Edinburgh, T. & T. Clark, 1986. Pp. 524. £19.95.

It has been said of Hans Urs von Balthasar, who died recently, that he was 'probably the most cultured man in Europe'. He was a lay theologian of the Roman Church and he ranks with Karl Rahner and Schillebeeckx as a creative republisher of the Catholic tradition. In these islands he has had great and acknowledged influence on Professor Donald MacKinnon. The volumes before us are instalments of a *magnum opus* which eventually will comprise seven volumes translated into English by a distinguished team.

Balthasar's thesis is that there is a most neglected value both in theology and life, which is yet essential if we are to attain to communion with God or any knowledge of him. This is Beauty. She is part of the eternal triad of Beauty, Truth and Goodness and will not allow herself to be separated from the other two; if she is banned, 'she takes them along with her in an act of mysterious vengeance' (I.19). 'We can be sure that whoever sneers at her name as if she were the ornament of a bourgeois past — whether he admits it or not — can no longer pray and soon will no longer be able to love' (I.18). A religion of Incarnation demands Beauty, it 'perfects the whole ontology and aesthetics of created Being' (I.29). Beauty is inextricably linked with Grace, Charis, which also means attractive charm.

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