

sciences. For the first two, lack of objectivity is almost built into the subjects: since it is the total man that is engaged in the mystery of God, objectivity and subjectivity are inseparable; also we only know God by virtue of the transformations he effects in us. Social sciences are a study of man reflecting on himself, and so there is evidently something in common. For the physical sciences, 'objectivity' as a concept came in for some revision after Heisenberg's Uncertainty Principle, but this reviewer is very suspicious of attempts to draw parallels with theology and social sciences. The Uncertainty Principle, despite its name, has a very precise application, and is not a statement about the futility of clarity of thought. Nevertheless, the idea, though not new, is stimulating.

The papers dealing with concepts in science and theology are probably on less familiar ground. There are two excellent and long papers by Henri Bouillard, S.J., and Professor

Jean Ladrière. Henri Bouillard discusses theological language, the elaboration of theological discourse, and the way in which signs, symbols and figures depend on one's theological stance. The presentation is beautifully lucid and there are many examples to illustrate the abstract points. Jean Ladrière treats formal, empirico-formal and hermeneutic sciences separately and analyses the role of signs and concepts in each one. This is rather difficult material, but greatly repays the effort of reading. In both parts of the book, biological sciences are also treated. Here we are on rather less demanding ground; questions which occur are, for instance, to what extent is the doctrine of original sin independent of the origin of species?

To any serious students of science and theology this book is greatly to be recommended.

LEWIS RYDER

COUNCILS AND ASSEMBLIES. (Studies in Church History, vol. 7.) Edited by G. J. Cuming and L. G. D. Baker. Cambridge University Press, 1971. £5.

Since *Studies in Church History* have adopted the practice of devoting each annual volume to a specific theme of Church History, these collections of papers have come to rank among the most important contributions to their field. The present volume continues this practice, and contains an appetising collection of papers on the theme of its title. In the nature of the case, the papers do not provide a general assessment of the role of councils and synods in the life of the Church, but indicate, rather, the interests of scholars active in this field. Nevertheless, the theme as a whole cannot fail to be of interest in the post-Conciliar age in the Roman communion, and some of the papers touch directly on questions which Vatican II has brought to life under our eyes. A number of studies are clustered around the Conciliar period. Dr A. J. Black's short study of 'The Council of Basle and the Second Vatican Council' will be of particular interest to Roman Catholic readers. Its keynote—that the renewal of the Church draws together threads which have been pulled apart in the past—might well stand as the motto of the whole collection (indeed, perhaps, of the study of Church history as a whole?). His more specific concern here

is to draw attention to the collegiate model of the Church and the use made of that model in the two councils. His quotation from the proceedings of the Council of Basle nicely pinpoints two models found in conflict both at that time, and generally in the Church's history:

The bishop of Ardjisch had happened to say that the Roman pontiff was the servant of the Church, which Panormitanus could not tolerate; and that day so far forgot his learning, which is very great, as not to shrink from claiming that the pope was ruler of the Church. John of Segovia replied, 'Watch what you are saying, Panormitanus, it is a very honourable title of the Roman pontiff when he calls himself "servant of the servants of God".'

In a fascinating essay on 'The Byzantine reaction to the Second Council of Lyons, 1274', D. M. Nicol shows what is apt to happen when a scheme of reunion is forced through a council against the grain of the *sensus fidelium* (in this case of the Greek Orthodox faithful). These are only two examples, picked almost at random, from a rich, varied and distinguished collection.

R. A. MARKUS