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Review of The World of Bede, by P.H. Blair

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a useful volume, although its price will no doubt restrict that use to research libraries.

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WILLIAM D. CARPE

The Pastor: Readings from the Patristic Period. Edited by PHILIP L. CULBERTSON and ARTHUR BRADFORD SHIPPEE. Minneapolis: Fortress Press, 1990. xv + 237 pp. \$16.95.

The editors use the word "pastor" in the general sense of one who served the Christian community rather than in the more defined sense of an ordained clergyman, Lutheran pastor. They argue persuasively that modern pastoral theology is a combination of psychology and counseling which often ignores the lived, practiced experience of the church. However, they believe that modern Christians can benefit from the lived experience of the Fathers of the church, something with which few readers of the journal would disagree. The authors begin with the Apostolic Fathers and finish with Gregory the Great. Happily, they do not feel obligated to find obscure texts in order to look original; their collection mixes the familiar and unfamiliar, for example, John Chrysostom's *On the Priesthood* and Gregory's *Pastoral Rule* along with selected conciliar canons. The editors range widely; they include more than two dozen authors along with conciliar texts. The selections from the *Verba Seniorum* include sayings of Synclitice, who, the editors explain, is "unfortunately this book's only female author" (p. 68); they deserve credit for attempting to broaden the all-male scope of this book. I would personally be surprised if many "modern" seminary instructors took this book seriously in training their charges, but church historians will be grateful for this handy compendium of patristic readings on the notion and practice of pastoral work.

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JOSEPH F. KELLY

The World of Bede. By PETER HUNTER BLAIR. Reprint. New York: Cambridge University Press, 1991. xii + 342 pp. \$49.50 cloth; \$16.95 paper.

This book was originally published in 1970. It has been out of print for some time, and its republication is a welcome event for scholars of early English Christianity.

In the forward, Michael Lapidge, who supervised the reprinting, says "Hunter Blair's book stands up well to the passage of time: being concerned with Bede himself and not with the industry of Bede scholarship" (p. vii). Anyone (such as this reviewer) who read this book twenty years ago and who has just returned to it will agree. Hunter Blair concentrates on primary

sources, written, archaeological, and artistic. Although the book's title suggests that it deals largely with the background to Bede's work, in fact it emphasizes Bede's role in his world—his contributions and reactions to it, its role in forming him and his role in forming it. Some readers will wish that Hunter Blair had more fully examined Bede's exegesis, but he does devote a full one-third of the book to the intellectual milieu of the Anglo-Saxon church, including a chapter on "The Northumbrian Bible," which deals lucidly with technical questions such as the text and format of the Early Medieval Vulgate. This remains a fine book.

This edition is a photographic reprint. Lapidge saw to the corrigenda and provided a brief (two page), updated bibliography. One aspect has been definitively updated; in 1970 this book cost 10.00 dollars.

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Maître Bruno, Père des Chartreux. Edited by JAMES HOGG. *Analecta Cartusiana* 115. Salzburg, Austria: Institut für Anglistik und Amerikanistik, Universität, 1990. xiv + 213 pp.

This book, one learns from a brief notice opposite the title page, first appeared in Spanish in 1980 under the title *Maestro Bruno, Padre de Monjes* (*Bibliotheca de autores christianios*, Madrid 1980), and was translated into French by Roland Quencez. Its anonymous Carthusian author apparently came from the house of Sainte Marie de la Defension, Jerez de la Frontera. Essentially an act of filial piety, this book offers a loving presentation of the founder of the order in which its author is professed. It reviews at some length the little data known about Bruno, without any critical approach to the difficult and intriguing problems which persist in interpreting his biography. Its author focuses eventually upon the two letters certainly attributable to Bruno, which were critically edited in 1939 by Dom Wilmart. Bruno the Carthusian is a worthy topic; but this book takes us no further along.

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JOHN VAN ENGEN

Giovanni Conversini da Ravenna: Dialogue between Giovanni and a Letter. Edited and translated by HELEN LANNEAU EAKER. *Medieval and Renaissance Texts and Studies* 59. The Renaissance Society of America texts series 12. Binghamton: Medieval and Renaissance Text Studies, State University of New York Press, 1989. vii + 189 pp.

Giovanni Conversini da Ravenna (1343–1408) is a little known or studied humanist of the early Italian Renaissance. He was the author of a number of important treatises and dialogues that have only come to light in the last