

Scripture

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THE FOUNDER-EDITOR OF "SCRIPTURE"

The retirement of Fr Reginald Fuller, D.D., L.S.S. from the editorship of *Scripture* is an occurrence which cannot be passed over in silence. For Fr Fuller has not only been at the centre of all C.B.A. activity from its foundation, as its Hon. Secretary, but has edited our organ practically single-handed.

It was in 1942, in the dark days of the war, that Fr Fuller, then professor of S. Scripture at St Edmund's College, first began to issue quarterly stencilled bulletins of biblical interest, and in July 1944 printed the first issue of *Scripture*. Although it was an immediate success and several further issues appeared at irregular intervals in 1944-5, it was not possible to issue it as a periodical until the war-time ban on new periodicals was lifted in November 1945. In January 1946 Fr Fuller launched Vol. I, no. 1 of *Scripture*, as the quarterly organ of the C.B.A., the first publication of its kind in this country. Its success was immediate and about 800 copies were sold. Nevertheless the way was still hard and the circulation was largely dependent on the size of the membership roll of the C.B.A., which had its ups and downs in the course of the next seven years.

No-one will ever know the exact amount of hard work that Fr Fuller devoted to keeping the quarterly going and to maintaining its high standard of articles, reviews and notes on matters of current interest. In those early days he found the greatest difficulty in getting suitable articles and often had to write large sections himself. In addition he also managed to organise, with some help from the divines, its distribution and business side. Nor should it be forgotten that *Scripture* represented only one side-interest in his busy life as the one and only Scripture professor at the College, where he also took a great interest in the life of the students, found time to run a small country mission at week-ends, and read the mass of typescripts sent him by the contributors to *A Catholic Commentary on Holy Scripture* in his capacity as its official diocesan censor.

When he came to London in 1949 the pressure on his time increased, as he had also to carry out the duties of organising secretary of the C.B.A. Relief came only with the publication of the *Catholic Commentary*, and the agreement with T. Nelson & Sons Ltd to take

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over the whole of the business and distributing side of *Scripture* from the July 1953 number. This proved a benefit in every way and its sales and quality have steadily advanced. Now at last, after more than ten years, Fr Fuller is in a position to entrust *Scripture* to a younger man, in the sure knowledge that the pioneer work has been done and the foundations truly laid.

The Catholic body in this country stands therefore in very great debt to Fr Fuller for his apostolic, laborious and efficacious work in helping to bring the knowledge of the Scriptures to this generation, and in implanting a love and desire thereof. Fortunately he still remains the Hon. Secretary of the C.B.A., and with his hands now freer than for a long time past we may confidently hope that his abundant energies will continue to be directed, so far as the duties of his great parish will permit, into still vaster schemes for bringing the Bible message to our co-religionists and fellow-countrymen.

BERNARD ORCHARD, O.S.B.

IS SCRIPTURE TO REMAIN THE CINDERELLA OF CATHOLIC THEOLOGY ?

I doubt whether any Catholic scripture scholar has ever thought of himself as a Cinderella. Why should he? The work of the last fifty years has brought a great change and has been rewarded by the approval and wholehearted encouragement of the present Holy Father in the encyclical *Divino Afflante*. If we read, for instance, Aubert's survey of Catholic theology in the present century,¹ we find that this change in biblical studies is given a large share of the promising picture he paints. We might have thought that the Cinderella of Theology had been turned into the Fairy Princess. But few dogmatic theologians have fallen under the spell; and they are not the only ones to frown upon this transformation. Perhaps one of the reasons is that the transformation is not yet completed, and consequently that they have been given a wrong impression. The scripture scholar should first examine himself before he blames others, for perhaps he has been too easily satisfied with his work.

He was given a timely warning recently against any dangerous complacency. In his review of Aubert's book, Trethowan wrote: "If I may be allowed to mount a hobby-horse for a moment, I would remark that Catholic exegetes might take a rest from slapping one another on the back to consider the effects of their achievements on

¹ *La Théologie Catholique au milieu du XXe siècle* (Paris 1954).