The oldest history of the Franciscans in the British Isles, the celebrated *De Adventu Fratrum Minorum in Angliam*, compiled by Friar Thomas of Eccleston, reports on the birth of a fruitful relationship: that of the newborn English Franciscan brotherhood and the *magister* Robert Grosseteste. This Master, *Robertus Grosseteste*, is remembered therein for his holiness of life, and on account of his kindness in accepting the Minister Provincial’s request to give lessons to the Friars Minor in Oxford. This request took the form of supplication, praying for a favour, as the Minister, *Frater Agnellus... impetravit a sanctae memoriae magistro Roberto Groseteste ut legeret ibi fratribus* (col. XI, “On the Formation of Lectors”). This same account of the coming of the Franciscans to England delights in moving on at once to speak of the excellent results of Grosseteste’s teaching, noting that «under this guidance, the brethren made conspicuous progress, within a short period of time, as well in the theological disciplines as in the moral ones that are needed by a preacher».

Praised (by Matthew Paris, in his Chronica) as “a very great expert in the Latin and Greek languages”, *vir in Latino et Graeco peritissimus*, Master Robert had direct access to the texts of both the ancient philosophers and the Fathers, wherefore his thought and his *ratio studiorum* constituted an alternative to the Parisian ways of conceiving of philosophy, theology, and science. It is clear that English empiricism – like all who have been influenced by it – owes a debt to Grosseteste; within its own rather more circumscribed ambit, Franciscan scholasticism, too, is indebted to Master Robert: It is thanks to his alternative way of arranging a hierarchy of the sources of sapientia – his preferred name for theology – that the Friars Minor, most of all in the two *scholae* of Paris and of Oxford, were able to come up with alternative systems within a single axiological-spiritual perspective, while not “canonising” any synthesis of one only of their thinkers.

To the exceptional intellectual and ecclesial stature of Grosseteste is dedicated the substantial opening article of this issue of *Antonianum*: It is by Michael Robson, of St Edmund’s College of the University of
Cambridge. The article itself is a reworking of a series of lectures given by Robson at Oxford University’s Pembroke College.

Antonio Pirolozzi writes here on the Christology of Schleiermacher – referred to as a “philosophical Christology.” The article focuses on the thought expressed in the two editions of Schleiermacher’s *Glaubenslehre* (of 1822 and 1831, respectively) and in the essay: *Über den Gegensatz zwischen der Sabellianischen und der Athanasianischen Vorstellung von der Trinität* (1822). Fortunato Iozzelli studies the *Memoriale* of the Franciscan Tertiary nuns of the St. Agnes monastery in Perugia: a singularly valuable source for writing the history of this monastery in the modern era, yet one that the historian must necessarily study together with further documentary sources if he is to illustrate the different aspects of the life of those nuns. Finally, tracing a wholly particular landscape, Ivan Macut writes of the Croatian philosophers and their works in the five-year period 1941-1945.

Among the *Acta* – in addition to the Rector’s Report on the past academic year – this issue of *Antonianum* brings to you a Presentation of the film *El sendero de la anaconda* by the Ambassador of the Republic of Colombia to the Holy See, H.E. Mr. Jorge Mario Eastman Robledo. Likewise published here is the record of the annual academic act in honour of Blessed John Duns Scotus. Two contributions stand out in this context: first, the Report of the President of the *Commissio Scotista*, Josip Percan, on the status of the Analytic Index regarding the *Ordinatio* and the *Lectura*, which are now available in editio critica. Then, there is the academic year’s Inaugural Lecture by Marcella Serafini; her reflections, well founded on the texts of Duns Scotus, set out to explore Scotus’s metaphysics of freedom in terms of its theoretical-existential repercussions for anthropology.

In the *Chronica* section of this issue, let me call attention to the reporting by Giuseppe Buffon, the Director of our University’s Research Centre, of the intensive three-day meeting held here, in January, within the context of the “Global Pact on Education” initiative of the Congregation for Catholic Education. The culminating event itself, on the Global Compact on Education, organised by the Holy See, has been delayed, because of the Covid-19 pandemic, and is now scheduled for 15
October. No fewer than twenty two participants offered their respective contributions to the three-day meet at the Antonianum, which focused on “Nature and the Environment in the Compact on Education.” These speakers came from all over the world and from a wide range of institutions, some from prestigious universities, others from “laboratories,” in which a new praxis is being worked out, one that is shaped by integral ecology.

Stéphane OPPES