This issue of Antonianum begins, appropriately, with an exegetical study of the Book of Genesis. Under the magnifying glass of the exegete, Anto Popović, are verses 3, 4 and 5 of the very first chapter of the entire Bible. Continually read, re-read and analyzed by scholars of Sacred Scriptures, these verses are regarded by both the Jewish and the Christian communities, as they look at them with the eyes of faith, as a particularly concentrated “place,” singularly rich in meaning, of God’s self-revelation. From that “fiat lux,” as the first expression of the Creator, there comes to be time itself, the Creator then naming the day and the night. The link between the creation of the light and the category of time is at the heart of the reflections proposed by this article.

In the following article, Rui Zhang presents historical research into the value of Catholic marriage in a context such as that of seventeenth century China, i.e. in the last phase of the Ming Dynasty (明朝). Concretely, the history is here examined of the high-ranking Mandarin Wang Zheng (王徵), who lived from 1571 to 1644, and who converted to the Catholic faith, which he had come to know through the preaching of the Jesuit missionary Diego de Pantoja.

As conveyed by its title, Il ms. 20 della Biblioteca della Pontificia Università Antonianum in Roma, the third article is about this modest-sized normative code composed for the observant reform of the Poor Clares’ Monastery of San Cosimato, here in Rome. Its history is reconstructed by Monica Benedetta Umiker, osc. Thanks to her, it is possible to supplement and to correct, in part, the card for this manuscript in the database Manus OnLine of the “Istituto Centrale per il Catalogo Unico delle Biblioteche Italiane e per le informazioni bibliografiche” (https://manus.iccu.sbn.it).

Three significant papers are to be found in this issue of our journal under the designation Les essais. One is by Paul Zahner – published here in Italian thanks to Chiara Noemi Bettinelli, osc – on the form of life (and the presence) of the Poor Clares in their monastery in Graz, Austria. The monastery itself closed down in 1782, yet in Graz, the memory of that community of Poor Clares, and of their way of life, is still
alive in various works of art, including musical ones. The second essay, by Pál Ottó Harsányi, puts in reciprocal relationship the care of our “common home” and social ethics, particularly in terms of promoting the institution of the family. The Author is writing in the framework of integral ecology, in continuity with his work on this published in our first issue of this year, the monographic volume marking the fifth anniversary of Pope Francis’s Encyclical Laudato si’, titled: Ecologia Integrale e Ricerca Interdisciplinare - V’anniversario della Laudato si’. The Les essais section then concludes with the contribution of Jean-Claude Mukyaya Kinombe, offering a synthesis of the theological work of Johann Baptist Metz, which famously ranges from transcendental theology to fundamental theology. This Author highlights just how relevant Metz’s thought is to our time.

In a sense, this is meant as a scholarly tribute to Metz upon the passing of a year since his death, on 2 December of last year. For thirty years Professor of Fundamental Theology at the Catholic Faculty of Theology of the University of Münster, Metz directs theological thought towards a political horizon. In this, he does theology on a plane different from that of his teacher Karl Rahner, whose preference was for developing a Fundamental Theology from the starting point of the human being as a concrete existent, in the mould of the Heidegerian “Dasein”. For his part, Metz rather prefers to look to Revelation, fully expressed in the historical event of the Pasch of the Lord, as addressed to the human being as “animal politicus,” to the person in his social-historical dimension. With the Reformed theologian Jürgen Moltmann and the Dominican Edward Schillebeeckx, the Münster theologian is fully entitled to be considered a founding father of “Political Theology”. It is impossible to overlook just how pertinent to the present time is this orientation given by Metz to Fundamental Theology: With its conception of “integral ecology,” the Encyclical Laudato si’ is capable of referring ecological discourse back (“reductio”) to the more general one of theological anthropology, and to Catholic social doctrine, as well as of redirecting theological reflection to its social and political significance. All in all, this does justice fully to the meaning of the Latin concept of “salus” and discloses the profound significance of the healing work of the Lord Jesus Christ.

Even richer than usual is, in this issue, the section dedicated to presenting some of the publications sent to the Editor of Antonianum, the
so-called “opera recepta”. Regarding two of those – which have aroused particular interest in the departments of our University – in place of the customary simple descriptions, a fuller scholarly consideration is offered our readers, by way of “Relationes Bibliographicae.” First among them is the Italian translation of Edmund Husserl’s *Das Kind - Die er-ste Einfühlung*, titled in this Italian translation (with a facing German original): *Il bambino - La genesi del sentire e del conoscere l’altro*. This is the fruit of the labours of Angela Ales Bello, who adds, too, an analysis and commentary. Our gaze is then directed to the specially valuable *Le cinquecentine della Biblioteca del Convento della Verna*. Its editors, Chiara Razzolini and Chiara Cauzzi, introduce us to these treasures of the Shrine of La Verna, hence of the heritage of Franciscan libraries.

All in all, the readers of this third issue of *Antonianum* 2020 will see represented here that multiplicity of planes of discourse, and of areas of research and reflection, on account of which an “universitas” can claim to be worthy of this very name, and to which it is this journal’s task to give proper scholarly expression.

Stéphane Oppes