Ad lectores

This issue concludes the 95th year of Antonianum. The very first issue, which came out in January 1926, carried this designation: «periodicum philosophico-theologicum trimestre, editum cura Professorum Collegii S. Antonii de Urbe». The double-barrelled designation “philosophical-theological” reflects the core disciplines, from which there branched out, as it were, all the areas of scholarly pursuit that join together with them to form the whole body of study and research at the Antonian College. Indeed, that same designation brings up, from across the centuries, that Bonaventurian christiana sapientia that «must start from the stability of the faith and, going on through clarification by reason, may reach the sweetness of contemplation» (Christus unus omnium Magister, 15). The distinction between the sciences in accordance with their epistemological statuts, transforms that contemplative ideal of Bonaventure, as also that of the Scholastic Summae and that of the encyclopaedic Enlightenment, into a commitment to reaching for a horizon of culture and of values arising from toiling in the fields proper to the different disciplines. Already St. Paul VI, at the time of the Second Vatican Ecumenical Council, underlined the need for sapientia in order to avert the danger to our world (Populorum progressio, 40). Now Pope Francis, treating of the mission of the Universities, tells us clearly that «today’s recovery of an interdisciplinary approach is certainly positive and promising» (Veritatis gaudium, 4c).

The aspiration to work for a “guiding synthesis” is there to see in the very first issue of this quarterly journal, not only in its self-presentation, but also in its opening three pages, which set forth the Nostrum programma – a predecessor, in a sense, of the present-day “Ad lectores” – which was to preside over the decades of publication of Antonianum. Significantly that Nostrum programma is signed quite simply, as if anonymously, by the Directio Periodici. Thus authorship of the programma is not attributed to the individual Professors involved in editing the journal but to a collegial “we,” denoting thereby that this is a common intellectual enterprise carried out by a plurality of minds in representation of diverse disciplines and different fields of expertise. This was indeed
the style and the *modus* of the centres of scholarship of the Friars Minor. Thus, too, for decades the preface of every new volume of the imposing edition *Opera omnia* of the Blessed John Duns Scotus was signed by the “Commissio Scotistica Internationalis”; likewise, the editions of the *Opera omnia* of St. Bonaventure, and the other valuable editions of the Franciscan Masters coming out of Quaracchi/Grattaferrata, were simply presented as the work of the “PP. Collegii S. Bonaventurae” or the “Patres Editores”. In addition, though, the brotherhood of the scholars coming together to put together our journal has also the mark of being interdisciplinary.

We are reminded of that first issue of *Antonianum* by the first article in this issue, an historical study of a co-founder of this journal, titled: *Teofil Josip Harapin (1883-1944), uno dei primi professori della Pontificia Università Antonianum e Cofondatore della rivista Antonianum*. Professor Harapin was indeed a member of the first editorial team, that “Direzione del periodico,” which authored collegially those programmatic opening pages of our quarterly. In that first issue his own name appears only as the author of a short book review. The article published here is the fruit of thorough-going research carried out by its author, Daniel Patafia, in the archives of his Franciscan Province. It offers a fairly detailed description of Harapin’s scholarly work and of his publications, in both the Roman and the Croatian contexts.

Calogero Caltagirone is the author of the study we publish here of the thought of Mario Bunge: *L’emergentismo razionale* secondo Mario Bunge, una proposta di lettura; while the enquiry into *Demografia e proletariatoemozionale in Italia* we bring you here is by Rodrigues Alfredo. In the *essais* section the reader will find Michele Sardella’s reflections: Per una lettura teo-giuridica del diritto canonico alla luce dei primi pensatori francescani.

The *Acta* section, constituting a record of the principal celebrations of scholarship at our University, focuses on the event held in our “Aula S. Antonio” on 28 May last year in honour of Professor Leonhard Lehmann, on whom the title of Emeritus Professor was conferred as his didactic activity at our Franciscan Institute of Spirituality came to a close. The key contribution here is Lehmann’s own illuminating study on: *Il significato della preposizione inter negli Scritti di Francesco d’Assisi*. Modestly described by Lehmann, in the manuscript sent us, as «a lesson
on the occasion of my departure », it is yet truly a “Lectio magistralis,”
which dives into the Scripta of Francis, identifies the 25 times the pre-
position “inter” appears in them, and, supported by lexicographical re-
search, recovers and highlights values specific to the spirituality of the
Saint of Assisi.

Two further contributions to the occasion are biographical and cel-
ebratory in nature: There is the greeting by the Rector Magnificus at
the time, Professor Mary Melone; and then reminiscences by Professor
Lehmann’s confrère and colleague Paolo Martinelli, Auxiliary Bishop in
Milan. The Rector briefly recounts Lehmann’s life of scholarship, mak-
ing use of Patrizia Morelli’s recently published Bibliografia di Leonhard
Lehmann (anni 1982-2018), now attached to her own text so as to make
it part of the record of the event. Bernardo Molina, Lehmann’s succe-
sor in the Chair of the Writings of Francis and Clare of Assisi, presents
the collected articles he himself edited: Leonhard LEHMANN, Caritas
et Sapientia, Raccolta di studi francescani (Edizioni Dehoniane, Bologna
2019, 800 pp.).

Other studies and monographs, too, received by Antonianum are
introduced in the final part of this issue In the category “Relatio bib-
liographica,” we publish here a study dedicated to the knowability of
non-being (non-ens) according to the thought of Matthew of Aquas-
parta, whereby Orlando Todisco offers the reader some considerations
on the meaning of nothingness. Taking as his point of departure Plato’s
distinction between relative and absolute non-being, the philosopher
Todisco, pointing to the fertile potential of the problem of absolute
non-being, noted by modern philosophy and emphasised by contempo-
rary philosophy, suggests a way to develop the subject theoretically on
the plane of the metaphysics of freedom; “is absolute non-being a sign
of freedom?” – this Author leads us to enquire. From that theoretical
passage there emerges with great clarity the path of Franciscan philoso-
phy, along which this highly respected professor at the Pontifical Faculty
Seraphicum proceeds as its exponent for our time.

Stéphane Oppes