Ad lectores

Pope Francis has called upon the Church to consider the recently concluded Year of Mercy as the launch of a new direction in her history, with mercy as the essential key to Christian discourse and action. Heeding this call, we have the honour to bring to you the article contributed by Professor David Volgger, as being wholly consonant with the Papal exhortation. In this study, *Die zweite Schöpfungserzählung Gen 2,4b-3,24 und der göttliche Fluch*, Volgger, Old Testament Professor at our Theology Faculty, offers a precise analysis of the second creation narrative (Gen 2,4b-3,24), with special attention to the divine prohibition (2,16) and to the exhortations addressed to the serpent, to the Woman and to Adam (3, 14-19). The Author's interpretation takes into consideration the narrative context in its entirety. In particular, he observes that the divine exhortations in 2, 16 and 3, 14-19, are to be held to be included in the sections dedicated to the creation, given that Yhwh Elohim arrives at the completion of his work of creation only with the creation of the clothes that he bestows on the human beings, as is seen in 3, 21f. The Author intends to underline thereby that God's creative work continues even after the human being disobeys the divine command. Since God does not renounce his creative love on account of the human being's transgression, the creative act itself takes in the acting of the human being, and in some sense accepts this "interaction", notwithstanding the transgressive nature of the action on the human side. Such interaction between God and the human being at the creation serves also as preparation for the cooperation between the same subjects along the history of salvation.

Not only does the divine response to human transgression fully belong within discourse on mercy, so does discourse on the Trinity, which is discourse on God as Love. Indeed, Professor Damiano Migliorini, of the Higher Institute of Religious Studies in Padua, in his article, *Fondamenti di un teismo trinitario*, reflects on the foundations of a Trinitarian theism, identifiable in the Johannine expression "God is Love", to which some contemporary thinkers point as the key to resolving some aporias intrinsic to classic theism. From an analysis of Trinitarian ontology and relational ontology the Author goes on to a close examination of epistemological questions concerning the rational-linguistic potential for expressing the Trinitarian theological reality using philosophical categories.

While the foregoing studies explore the theme of mercy, which was at the centre of the recent Jubilee, the following study introduces the subject of the Lutheran Reformation, of which this year marks the fifth centenary. The article *Nuevas referencias lulianas desconocidas en obras del siglo XVI*, by Professor Rafael Ramis-Barceló, of the "Universitat de les Illes Balears, Facultat de Dret - Instituto de Estudios Hispánicos en la Modernidad", complements an earlier article by the same Author published in the third issue of Antonianum for 2015; it analyses an allusion, previously unknown to scholars, to Ramon Llull's thought in a sixteenth century text. This contribution opens interesting new perspectives on the history of Llulism, specially in reference to Humanism, to the history of the Reformation and to the presence of Llull in Catholic writings.

Finally, we are pleased to publish here Dr. Eva Spinazzè's article, *Le parti della notte. La conoscenza degli astri e il computus nel Medioevo*. Reminding us how attentively the daytime and the nighttime sky used to be observed, above all in order to compile agricultural calendars and, in monastic environments, to mark the passage of time, the Author examines the *Liber de computo*, attributed to Rabanus Maurus, preserved in Padua's "Biblioteca Antoniana" (ms I-27). In it, the sky described by the master corresponds to that of the night of 9 July in the year 820 A.D., which may be taken to be the year when this work was first produced.

We take this opportunity to wish you all a blessed Easter, celebration of the Resurrection.

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