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Ad lectores

We are honoured to bring to you once more a monographic issue, the second in 2016; following the biblical thematic in the earlier one, we now concentrate on the great Franciscan mediaeval teacher, John Duns Scotus. The contributions here gathered are the fruit of the symposium on the study of John Duns Scotus in Italy, which was held at our University on 2 December last, thanks to the enterprising initiative of the renowned Professor Onorato Grassi, who teaches at the "Libera Università degli Studi Maria SS. Assunta" (LUMSA) and at the Catholic University of Milan, and of our own colleague Professor Ernesto Dezza; our appreciation and gratitude are due to both. This initiative was backed by the Philosophy Faculty of the Pontifical University Antonianum, in cooperation with the the Italian Society for the Study of Mediaeval Thought (SISPM) and the Human Sciences Department of LUMSA; it arose out of awareness of the steadily growing number, in Italy, of scholars who are engaged upon the study of the Subtle Doctor, albeit from a variety of different perspectives and areas of interest. The choice of holding the symposium at the Antonianum is, in turn, an expression of the wish to show the esteem and recognition due to the *Commissio Scotistica Internationalis*, which, for over sixty years now, has been engaged upon making the thought of Scotus accessible to scholars, and which is now happy to make available to the scholarly community the complete text of the critical edition of the *Ordinatio* and *Lectura*, an indispensable presence in the landscape of philosophical and theological studies. Among those who spoke at the symposium were: Professor Stefano Recchia, himself a member of the Scotist Commission, who presented the work already accomplished by the Commission together with its future plans; Professor Guido Alliney, who teaches at the University of Macerata and leads a group of researchers into Scotist thought, who offered an "historiographical balance-sheet" of the Italian studies in this field, starting with the 1927 founding of the Scotist Commission; Professor Alessandro Ghisalberti, of the Catholic University of the Sacred Heart, who brought to light instances of "emerging speculation" in the ontology of Duns Scotus. An afternoon session, chaired by Professor Ernesto Dezza, was entirely dedicated to presenting some ongoing research into the thought of Duns Scotus, in different fields of knowl-

edge: from metaphysics (Müller) to *haecceitas* (Nannini); from Mariology (Cecchin) to the relation between God and creatures (Fedeli); from the theory of freedom (Serafini, Fedriga) to logic (Parisoli), and then to various aspects of theology (Sánchez, Riserbato) and of philosophy (D'Angelo, Scozia). In his conclusions, Professor Grassi has chosen to move from a query, whether an "Italian Scotists Society" be possible, to a statement that is a wish and a programme of action: "We need each other, to carry this work forward." For our part, we wholeheartedly make this wish our own, too. Finally, we take this occasion to extend our very best wishes to colleagues now involved in getting underway the new academic year 2016-2017, to all and each.

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