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Ad lectores

This issue opens with an article dedicated to Pavel Aleksandrovič Florenskij's reflections on the name of God. Its author is Domenico Burzo who, less than a year ago, published his essay on Florenskij's religious experience: *La conversione di un uomo moderno; Pavel Florenskij e il sentiero dell'esperienza religiosa* (Sesto San Giovanni 2020, 688 pp.). In the title of the article there is an invitation to thinking through the assertion that "the Name God is God!" This affirmation, taken from the Russian Orthodox spiritual tradition, is introduced by Florenskij into the *milieu* that renders it fully comprehensible: a philosophy of the word and of language quite different from the analytical kind, to which we are used. In the light of this, the Author of the article here published explains Florenskij's exegesis of that assertion, showing how, all at the same time: «The name of God is God, namely God Himself. But God is not His name nor is it His Name Itself». Burzo's point of reference here is: P. A. Florenskij, *La venerazione del nome come presupposto filosofico* (*Imeslavie kak filosofskaja predposylka*, ed. Moskva 1990), yet he writes not without availing himself of the distinction between the divine "essence" and "energies" as expounded by Gregory Palamas.

In the second article, Paweł Sambor writes of the consequences, on the practical plane of sacramental celebration, of the Apostolic Penitentiary's *Note on the Sacrament of Reconciliation in the Present Emergency of the Coronavirus,* signed by the Major Penitentiary on 19 March 2020. This *Note* is being read here, as regards some of its concrete and ritual consequences, in the light of the 25 November 1989 *Note* of the Congregation for the Doctrine of the Faith, and, most of all, in the light of the 1974 *Ordo Paenitentiae*.

Maria Anna Misuriello then publishes in this issue her critical edition of the Sermon on St. Clare of Assisi, *Alia est claritas solis* (1Cor 15, 41), authored by the fourteenth century Franciscan Scotist, Friar Francis of Meyronnes. This edition of the Sermon, in its present *status*, is based on five manuscript codes and two sixteenth century printed

collections. Having thus meticulously put it together, this scholar studies it here also in conjunction with the text that the same Friar Francis of Meyronnes had dedicated to St. Louis of Toulouse: *Luce splendida fulgebis* (Tb 13, 13).

There follow two *essais*. Pál Ottó Harsányi offers his reflections on the role of the celebration of the Eucharist in the conception of integral ecology. Ana Cristina Alvarado García, for her part, puts before our readers a page of "microhistory" – linked to our University's Chair of Latin American Thought - in her essay on the Association of "Las Damas de la Corte," active since 1906 at Mexico's "Santuario de la Vírgen del Pueblito," in the Diocese of Querétaro.

The *Acta* offer a record of discourses and scholarly reports delivered during the annual academic celebration of the Blessed John Duns Scotus, on 9 November 2020, the day following the date of his liturgical commemoration. In his annual report, the President of the Scotist Commission, Josip Percan, fruitfully deploys the concept of "open source" as an aid to understanding the ultimate meaning of the difficulties encountered in studying Scotus's thought. Born in the context of computer science, this concept originally described the kind of software that any professional could - by way of "peer review" - see, revise, and distribute further, hence "open source software" (OSS). Such software, with its inbuilt openness to individual contributions, was there at the genesis of the Internet, expressing in itself all the complexity of the meeting up of the different kinds of knowledge, and of the riches of interdisciplinarity. The scholastic method in itself, with its use of *auctoritates* and, above all, by way of the *disputatio*, is in a certain sense an openness to the contributions of others. Through it, even the most systematic thinkers, and those who tend to systematize everything (one would speak here of a "closed source") are freed – by their colleagues, disciples, or adversaries – from their conceptual hardening and made to join anew in the discussion, to be improved upon or translated or else betrayed. In Duns Scotus, this exigency of method is expressed fully. This is so, not only because, in him, it coexisted with his own spiritual and existential values, his wish to be a brother among brothers and not a "father" set over them, to be part of a community / a brotherhood of thinking persons, as was the university in his time, and to be that in an attitude of "minority," namely as a listener and a learner, before being

a teacher. Indeed, in the *Doctor Subtilis* there is also, and above all, the awareness that, as humankind makes progress, knowledge of the truth always continues to grow (*in processu generationis humanae semper crevit notitia veritatis*: Ioannes Duns Scotus, *Ordinatio* IV, d. 1, q. 3, n. 8). Thus the complexity of Scotus's *oeuvre*, consonant with the thought of our time, only reflects the complexity of the real as such.

Prominent in the *Acta* is the Inaugural Lecture by Giorgio Pini, felicitously titled: *Che differenza fa Dio in filosofia? Duns Scoto, Aristotele e i "miracoli nascosti"* (What Difference Does God Make in Philosophy? Duns Scotus, Aristotle, and the "Hidden Miracles"). Pini explains that he is looking at this wide-ranging discussion from a very "special" angle: the teaching on the Eucharist, and more particularly still, the relationship between the doctrine of transubstantiation and some aspects of Aristotle's metaphysics.

This issue of our journal is further enriched by the *Relatio Bibliographica* on Alvaro Cacciotti's book: *La teologia mistica di Iacopone da Todi*; and by an abundance of *Recensiones*. Its *Chronica* section recounts the annual Feast Day of the University and its Chancellor, celebrated on 18 January 2020, observing the prudential norms due to the pandemic; likewise, the two-day event, on 29-30 April this year, organised by our Pontifical University Antonianum and by the Faculty of Philosophy of the Pontifical University of the Holy Cross, dedicated to "William of Ware. Teaching Philosophy and Theology in the Thirteenth Century: Between Thomas Aquinas and Duns Scotus."

Rich and varied fare indeed is here set before our readers, in accordance with the traditions and mission of our University's interdisciplinary scholarly journal, *Antonianum*.

Stéphane Oppes