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LA *LAUDATO SI'* E IL DISCORSO DELLA *SUMMA FRATRIS ALEXANDRI*: 'ECOLOGIA INTEGRALE' E DOMINIO

Summary: The key expression of "Laudato si'" that I propose to read by the light of "Summa fratris Alexandri" is "integral ecology": Its uses in contemporary literature may be posited in such a way as to be incompatible with a Christian anthropology, and to that extent they are of course incapable of any application to the interpretation of the Encyclical. The integral dimension evoked by Pope Francis must rather be understood in the light of that particular relationship of the dominion over the other creatures, which the Creator has conferred on the human being. Our Franciscan text shows us that only by returning to a pre-modern conception of dominion can we can understanding the precise semantic value of the expression. Integral ecology was in the sinews of Adam and Eve, in that dominion that they, and their progeny, would exercise over all things without ever "consuming" them, without ever arrogating to themselves a right of use would use along with their goods without ever consuming them, never to assure a right to use, without ever considering them as exclusively at their disposal - since not they would not have forgotten that all things that concerned them as human agents involved God, too, and the relationship they had with Him.

Resumen: La expresión clave de la Laudato si' que propongo leer con la óptica de la Summa fratris Alexandri es la de la "ecología integral": sus apariciones en la literatura contemporánea pueden aparecer como incompatibles con una antropología cristiana, y como tales son, por supuesto, exentas de aplicación hermenéutica en relación con la misma encíclica. La dimensión integral evocada por el Papa Francisco debe entenderse a la luz de esa relación particular de dominación que el Creador confirió al ser humano sobre las otras criaturas. Nuestro texto franciscano nos muestra que sólo volviendo a una concepción premoderna de dominio podemos entender su valor semántico preciso. La ecología integral estaba en los nervios de Adán y Eva, en su dominio sobre todas las cosas, que utilizarían junto con sus hijos sin tener que consumirlas, sin pretender un derecho de uso, sin asumir su disponibilidad exclusiva, ya que no olvidaban que todo lo que les afectaba como agentes humanos implicaba también a Dios, con quien estaban relacionados.

1. L'idea che ispira questo mio contributo è che la concezione antropologica espressa nelle pagine della *Summa fratris Alexandri*, dedicate al tema della creazione del mondo, possa aiutarci a comprendere il messaggio che il papa attuale, Francesco, ha veicolato con la sua encicli-