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Ad lectores

This year marks the eighth centenary of the composition of the *Canticle of Brother Sun* by Francis of Assisi. In the early months of 1225, while living in a small hut of woven reeds near San Damiano, in Assisi—afflicted by an eye disease and suffering from other physical torments, too—Francis received from the Lord this consolation, the assurance of his salvation, in the end (*certificatio*). In composing the *Canticle*, Francis gives thanks to God for His mercy and for the inward consolation he received, and he invites us, the readers of the *Canticle*, along with all creatures, to join in this act of thanksgiving.

Br. William Short, the Director of the Collegium S. Bonaventura, has made available for publication in our journal a first English translation of the text of this "new praise of the Lord by His creatures" (*nova Laus Domini de suis creaturis*) as critically established in 2009 by Br. Carlo Paolazzi, ahead of its expected publication, in final form, in the next edition of *Early Franciscan Sources*.

Canticle of Brother Sun

Most High, almighty, good Lord,
Yours are the praises, the glory, and the honor, and every blessing;
they are for You alone, Most High,
and no human is worthy to speak Your name.

Be praised, my Lord, with all Your creatures,
especially Sir Brother Sun,
He is the daylight and You enlighten us through him.
He is beautiful, beaming with great brilliance;
he bears Your sign, Most High.

Be praised, my Lord, through Sister Moon and stars,
in heaven You formed them bright and sparkling and beautiful.

Be praised, my Lord, through Brother Wind,
and through the air and all weather cloudy and clear;
through them You give nourishment to Your creatures.

Be praised, my Lord, through Sister Water,

she is very useful and humble and sparkling and clear.

Be praised, my Lord, through Brother Fire,
through him You light for us the night
and he is beautiful, delightful, robust and strong.

Be praised, my Lord, through our Sister Mother Earth;
she nourishes and guides us,
producing varied fruits with colored flowers and herbs.

Be praised, my Lord, through those who pardon for Your love,
and bear illness and tribulation.
Blessed are those who will endure them in peace;
by You, Most High they will be crowned.

Be praised, my Lord, through our Sister Bodily Death;
no one living can escape her.
Woe to those who will die in mortal sin.
Blessed are those she will find doing Your holy will,
for the second death will do them no harm.

Praise and bless my Lord and give Him thanks
and serve Him with great humility.

Now we are glad to be able to bring here *ad lectores*, in addition to Short's fine translation, also the text itself, handed down to us in the Italian of Umbria, as published in: Francisci Assisiensis *Scripta*, critice edidit Carolus Paolazzi ofm (Editiones Collegii S. Bonaventurae Ad Claras Aquas, Grottaferrata 2009), p. 121-123.

Altissimu, onnipotente, bon Signore,
Tue so' le laude, la gloria e l'honore et onne benedizione.
Ad Te solo, Altissimo, se konfane,
e nullu homo ène dignu Te mentovare.

Laudato sie, mi' Signore, cum tutte le Tue creature,
spezialmente messor lo frate Sole,
lo qual è iorno et allumini noi per lui.
Et ellu è bellu e radiante cum grande splendore:
de Te, Altissimo, porta significazione.

Laudato si', mi' Signore, per sora Luna e le stelle:
in celu l'ài formate clarite e preziose e belle.

Laudato si', mi' Signore, per frate Vento
e per aere e nubilo e sereno et onne tempo,
per lo quale a le Tue creature dài sustentamento.

Laudato si', mi' Signore, per sor'Acqua,
la quale è multo utile et humile e preziosa e casta.

Laudato si', mi' Signore, per frate Focu,
per lo quale ennallumini la notte:
et ello è bello e iocundo e robustoso e forte.

Laudato si', mi' Signore, per sora nostra matre Terra,
la quale ne sustenta e governa,
e produce diversi frutti con coloriti flori et herba.

Laudato si', mi' Signore, per quelli ke perdonano per lo Tuo amore
e sostengo infirmitate e tribulazione.
Beati quelli ke 'l sosterrano in pace,
ka da Te, Altissimo, sirano incoronati.

Laudato si', mi' Signore, per sora nostra Morte corporale,
da la quale nullu homo vivente po' skampare:
guai a quelli ke morrano ne le peccata mortali;
beati quelli ke trovarà ne le Tue santissime voluntati,
ka la morte secunda no 'l farrà male.

Laudate e benedicite mi' Signore e rengraziate
e serviateli cum grande humilitate.

To celebrate the eighth centenary of the *Canticle*, our colleagues in the Philosophy Faculty dedicated last year's annual research Seminar precisely to this composition of Francis of Assisi, under the title "Philosophy reads the Canticle of the Creatures." Eight colleagues read the eight papers that we are now publishing as *Articuli* in this issue of our journal. Two contributors write here from the perspective of philosophical anthropology, Calogero Caltagirone and Giuseppe Saponaro. The first takes as its point of departure the (personalist) category of "relationship," while the other one, in Kantian fashion, has his point of

reference in the end (in both senses) of the human being. Angela Ales Bello offers a comparison of the *Canticle* with the Encyclical *Laudato si'* of the late Pope Francis; which amounts to an authoritative reading of the *Canticle* in terms of the same Pope's Integral Ecology, whose tenth anniversary is also being commemorated.

Indeed, Integral Ecology is the subject of the contributions by Antonino Clemenza—who proceeds from the ecosophical perspective of Arne Næss's Deep Ecology—and by Maria Bianco, who looks at the possible connections between the concept of "our Sister Mother Earth" and the challenge of the Gaia Hypothesis of Lovelock and Margulis. Starting from the praise of "Sister Water," Carlos Alberto Gutiérrez Velasco traces some metaphors for water in the history of philosophy.

Mario Lupoli and Stéphane Oppes both contribute on the plane of theoretical philosophy, specifically natural theology and metaphysics: the first reads the *Canticle* as a way of finding an opening to the ineffable; the undersigned, for his part, presents an interpretation of it along the lines of the pure philosophy of Teodorico Moretti-Costanzi.

Following the *Articuli*, our Secretary, Bartłomiej Andrzej Kowalczyk offers us, his readers, a tightly packed essay on *Animals in Biblical Narrations*. The last part of this issue, as usual, is dedicated to book reviews, and to *Acta*, i.e. chronicles of our University. In this regard, let us draw attention to Andrea Bizzozero's masterly *Relatio bibliographica*, but also to the affectionately grateful commemoration of our late colleague and friend, Timothy Brian Noone, whose scholarly merits surely contributed to the prestige of the Editorial Advisory Board of our journal.

Stéphane Oppes