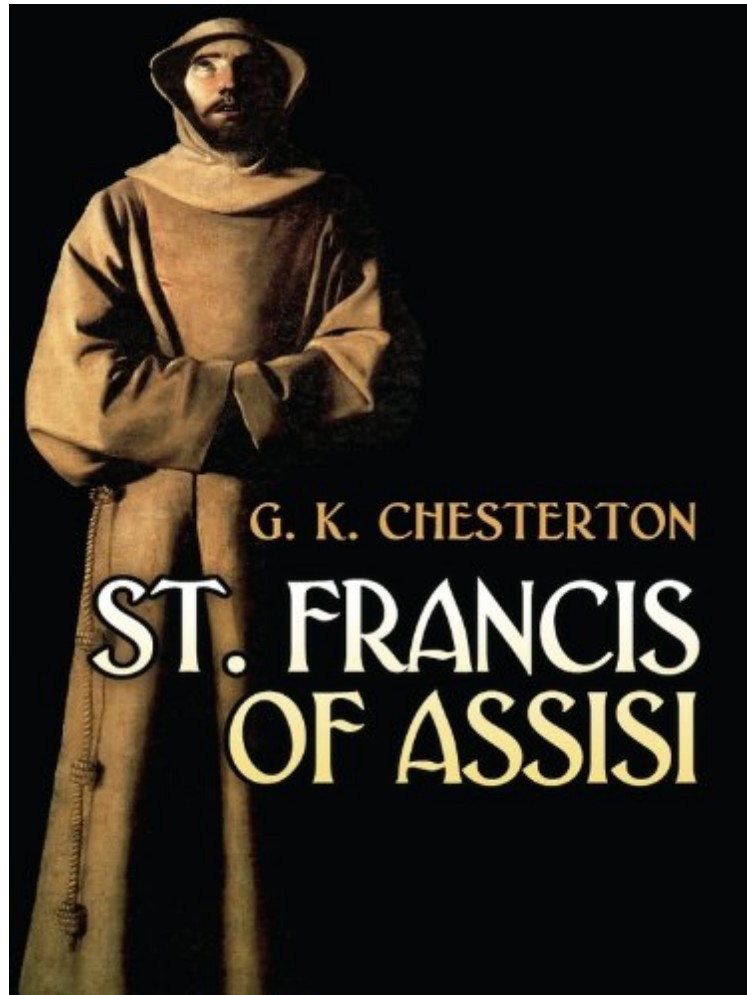


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St. Francis of Assisi (Dover Books on Western Philosophy)

Von G. K. Chesterton

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Von G. K. Chesterton : St. Francis of Assisi (Dover Books on Western Philosophy) before purchasing it in order to gage whether or not it would be worth my time, and all praised St. Francis of Assisi (Dover Books on Western Philosophy):

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich.
SimplicityVon Ein KundeWithout exaggeration, this book changed my life completely.St. Francis is by far one of the most important and influential men inthe history of the world, aside from St. Paul and Jesus Christ, himself. Francis' life--like the lives of all the Saints and great Christians--is a testament to the message of Christ. He lived "in the world, but not of the world." He made "the world a means and heaven the end." Francis denied the power of the material world over God's gift of spirituality, for who can hurt a man who rejoices in the pain--which he uses as his vehicle to reach eternal life--caused by the world? Who can starve a man who is constantly fasting? What can anyone take away

from a man who's way of life is poverty? Without possessions and employment, no one could hold anything over him to persuade him to change his life. Francis had one master, and that was the Lord, Christ Jesus. Though Saint Francis would not let the world rule over him, he was not blind to the beauty in it. He saw everything as a great and divine painting, with God as the master painter. The world is simply the canvas, and all of God's creations make up the picture. In a way, time is the paintbrush... But, enough about that! Back to Francis! Francis refused to overlook Jesus' commands to seek God with all one's heart and life, and to leave the material world behind and deny the self to seek that goal. However, Francis was no mastermind who read every book and asked everyone for their opinions before he could give himself fully to God--that is not Francis, and he would never have become the Saint he is, had he been so stubborn. Like C.S. Lewis, he prayed, not because he made a conscious choice to pray, but because he could not help himself. God tends to work that way in our lives. My name is Michael Shirk, and I am a 17 year old high school student in Washington State. I owe much to G.K. Chesterton for his book. It taught me not only the ideals of a great man in our human history, but a deeper way to look at the message of our Lord, Jesus Christ.

0 von 0 Kunden fanden die folgende Rezension hilfreich. Doesn't ramble enough. Von David Marshall

The first time I read this book, I felt almost as impatient with Chesterton's "verbosity" and "hot air" as some of the reviewers below. In regard to the bare facts of Francis' life, one comes to feel a bit as Chesterton said of the Troubadours' lovers: "The reader realises that the lady is the most beautiful being that can possibly exist, only he has occasional doubts as to whether she does exist." Moments came when I found myself thirsting for dry facts. But I think the problem is that Chesterton assumes his readers, as educated persons of his period, know the story already, and only need to be enlightened as to its meaning. One can get facts anywhere. Few can take us inside the thinking of a man like Francis. And absolutely no one I know writes with such entertaining flair, of a healing kind so different from modern books and movies that wound our souls with their pleasures. On second reading, I find I enjoyed this episode about as much as the biography of Dickens -- which was very much. Chesterton looks at Francis, in varying cadences, from the inside, to help us think and feel as he did, then from the outside, as children of the Enlightenment, a two-perspective approach that gives us a rounded figure. Those of us who have no other knowledge of Francis may sometimes wonder how much of that figure is Francis and how much Chesterton, (who was, after all, probably the more rounded of the two). But the insights are always brilliant. And many still cut like daggers. (Or rather scalpels, to heal.) "We read that Admiral Bangs has been shot, which is the first intimation we have that he has ever been born." "The moment sex ceases to be a servant it becomes a tyrant." "All goods look better when they look like gifts." "There is only one intelligent reason why a man does not believe in miracles and that is that he does believe in materialism." Anyone who finds such digressions merely "hot air," would be best advised to keep to dry-as-dust historical commentaries, or skeptical comic books, as the case may be. This book is not so much a biography of a single man, as an episode in Chesterton's ongoing spiritual biography of mankind. It is one in a series of what Solzhenitsyn called "knots" and Thomas Cahill calls "hinges" of history. The series continues with Chesterton's equally subjective but enlightening biographies of Chaucer, Dickens, Joan of Arc, and modern "Heretics." He gives the outline of the project in the *Everlasting Man*, which is one of the most brilliant and wisest books of the century. As a non-Catholic Christian ("Protestant" would place the emphasis in the wrong place), I don't agree with Chesterton's take on the Albigensian Wars, and am more ambivalent about the Crusades than he. But he does not exactly justify the Inquisition, as the reader below implies; he admits that in later stages it was a "horrible thing that might be haunted by demons." How many modern leftists admitted that much about, say, the Russian Revolution? But I agree he may try to "understand" the sins committed by his side a little too hard.

author, *Jesus and the Religions of Man* (July 2000) d.marshall@sun.ac.jp

0 von 0 Kunden fanden die folgende Rezension hilfreich. A small miracle

Von Kurt Messick

G.K. Chesterton is one of the best Christian writers of the twentieth century. Prolific and artistic, he had the knack for combining a classic British commentary sense to any historical Christian subject, making it both the object of cultural interest and often historic reverence. As St. Francis of Assisi was one of the primary influences on Chesterton's decision to convert to Roman Catholicism (Chesterton once described his conversion as being largely due to wanting to belong to the same institution that had produced St. Francis), it makes sense that Chesterton would devote considerable energies toward this biography. Chesterton said that there are essentially three ways to approach a biography of a figure such as St. Francis - one can be dispassionately objective (or at least as much as can pass for such a stance), looking at things from a 'purely' historical standpoint; one can go to the opposite extreme and treat the figure as an object of devotion and worship; or one can take a third path (and you've guessed correctly if you assumed this was Chesterton's route) of looking at the character as an interested outsider, someone in the modern world but still one involved in the same kinds of structures and virtues as the one being studied. Chesterton's prose is snappy and lively, witty and bit sardonic at times. Chesterton is not afraid to digress to make his own points, and like the intellectual critic who cannot contain the myriad of responses to particular points, Chesterton treats us to a generous collection of tangential observations. One discovers, for instance, Chesterton's opinion of modern British history (that it reads more like journalism than like a developed narrative) - he makes the observation that journalists rarely think to publish a 'life' until the death of the subject; this of course cannot be helped in the case of Francis of Assisi, but the method of the media serves to highlight the difference in world-view between then and now. This is a spiritual biography - it does not simply go from event to event in Francis' life, but

rather looks as the development of his spirituality, his calling, his order and his influence in later church (and more general) history. In his discussion, he looks at miracles and poetic production, political realities and logical fallacies, ancient sentiments and present-day practices. Francis is seen in many ways as the Mirror of Christ (not quite the same thing as the WWJD fad of the current day, but approximating the sense in some regards), but this sets up an interesting logical situation - if Francis is like Christ, then Christ is in some ways like Francis. Chesterton points out the importance of the difference, likening it to the difference between creator and creature, but there is still the interesting development in history where some tried to make Francis a second Christ (something Francis himself would have opposed bitterly). Fun, fascinating, spiritual without succumbing to kitsch, intellectual without being overblown, this book is a classic on Francis, and a classic by Chesterton, a small miracle of Francis (in the many sense of the term).

Kurzbeschreibung The patron saint of animals, birds, and the environment, Francis of Assisi led the rediscovery of nature in the Christian West. This magnificent spiritual biography by the phenomenally popular G. K. Chesterton a convert to Catholicism chronicles the beloved saint's calling, his extraordinary life, and his influence in the Church. Its charm and wit will appeal to even the most secular-minded readers. How fitting that Francesco Bernardone was born just after the Dark Ages when the world was awakening. He started out as a colorful troubadour with a fondness for French poetry, extravagant with money . . . until the sight of a beggar seeking alms opened his eyes to a world beyond himself. The scene so moved him, he vowed to God that he would devote his life to the poor and embrace a life of simplicity. This sense of humility and generosity continues to call to each of us today. With great affection, Chesterton explores the life and times of St. Francis his joyous devotion, his sense of compassion and love for all creation, his visions and miracles, his stigmata, and his band of followers that became the Franciscan Order. Praising this great and original man who became one of the most popular figures in Christendom, the author calls him "a poet whose whole life was a poem." Here is a stimulating read for Chesterton fans, Christian readers, and anyone looking for a burst of pure inspiration.