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countercultural but  
always aspirational  
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American story also

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displays the zest with which Americans borrow, lend, and share elements of their religious lives in everyday practice.

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Appelbaum suggests an increased influence of the

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Popular Saint is

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important concepts

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Francis of Assisi is

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animals, beneficently

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services on October  
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share elements of  
their religious lives in  
everyday practice.

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Friar ...

The Society of St  
Francis is an

international religious  
community, within the  
Anglican communion,  
with members in  
many parts of the  
world. We seek to  
follow Christ in the  
way of St Francis of  
Assisi and St Clare of  
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Francis of Assisi (born  
Giovanni di Pietro di  
Bernardone; Italian:  
Francesco d'Assisi;  
Latin: Franciscus  
Assisiensis; 1181 or  
1182 – 3 October  
1226), venerated as  
Saint Francis of  
Assisi, also known in  
his ministry as  
Francesco, was an

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Italian Catholic friar,  
deacon, mystic, and  
preacher. He founded  
the men's Order of  
Friars Minor, the  
women's Order of  
Saint Clare, the Third  
Order of Saint ...

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The pope, when  
elected in 2013,  
chose St. Francis of

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Assisi as his  
namesake saint.  
Earlier this month, the  
pontiff journeyed to  
that hill town in  
Umbria to sign an  
encyclical, or  
important church ...

Pope Francis  
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America? Around the  
nation today, St.  
Francis of Assisi is  
embraced as the  
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animals, beneficently  
presiding over  
hundreds of Blessing  
of the Animals  
services on October  
4, St. Francis's  
Catholic feast day.  
Not only Catholics,  
however, but  
Protestants and other  
Christians, Hindus,  
Buddhists, Jews, and  
nonreligious  
Americans commonly

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name him as one of

their favorite spiritual  
figures. Drawing on a

dazzling array of art,

music, drama, film,

hymns, and prayers,

Patricia Appelbaum

explains what

happened to make St.

Francis so familiar

and meaningful to so

many Americans.

Appelbaum traces

popular depictions

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and interpretations of St. Francis from the time when non-Catholic Americans "discovered" him in the nineteenth century to the present. From poet to activist, 1960s hippie to twenty-first-century messenger to Islam, St. Francis has been envisioned in ways that might have surprised the saint

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himself. Exploring

how each vision of St.

Francis has been

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share elements of  
their religious lives in  
everyday practice.

Americas Most

Popular Saint  
Minutes before  
midnight on the  
evening of March 12,  
1928, the St. Francis  
Dam collapsed. The  
dam's 200-foot  
concrete wall  
crumpled, sending

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billions of gallons of raging flood waters down San Francisquito Canyon, sweeping 54 miles down the Santa Clara River to the sea, and claiming over 450 lives in the disaster. Captured here in over 200 images is a photographic record of the devastation caused by the flood,

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and the heroic efforts of residents and rescue workers. Built by the City of Los Angeles' Bureau of Water Works and Supply, the failure of the St. Francis Dam on its first filling was the greatest American civil engineering failure of the 20th century. Beginning at dawn on the morning

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after the disaster, How

stunned local  
residents picked up  
their cameras to

record the path of  
destruction, and

professional  
photographers moved

in to take images of  
the washed-out

bridges, destroyed  
homes and buildings,

Red Cross workers  
giving aid, and the



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massive clean-up that followed. The event was one of the worst disasters in

California's history, second only to the San Francisco Earthquake and Fire.

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part of keeping this  
knowledge alive and

relevant.

English-born Francis  
Asbury was one of the  
most important  
religious leaders in

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Asbury single-  
handedly guided the  
creation of the  
American Methodist  
church, which  
became the largest  
Protestant  
denomination in  
nineteenth-century  
America, and laid the  
foundation of the  
Holiness and  
Pentecostal

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Of America How  
movements that  
flourish today. John  
Wigger has written  
the definitive  
biography of Asbury  
and, by extension, a  
revealing  
interpretation of the  
early years of the  
Methodist movement  
in America. Asbury  
emerges here as not  
merely an influential  
religious leader, but a

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fascinating character, who lived an extraordinary life. His cultural sensitivity was matched only by his ability to organize. His life of prayer and voluntary poverty were legendary, as was his generosity to the poor. He had a remarkable ability to connect with ordinary people, and he met



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with thousands of

them as he

crisscrossed the

nation, riding more

than one hundred and

thirty thousand miles

between his arrival in

America in 1771 and

his death in 1816.

Indeed Wigger notes

that Asbury was more

recognized face-to-

face than any other

American of his day,

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including Thomas  
Jefferson and George  
Washington.

An old and hungry  
wolf terrorizes the  
townspeople of  
Gubbio until Saint  
Francis shows the  
villagers how to live  
peacefully with the  
wolf.

American religious

*Page 50/69*

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Of America is usually

explained in terms of

its practitioners'

ethical and

philosophical

commitments. Patricia

Appelbaum argues

that Protestant

pacifism, which

constituted the

religious center of the

large-scale peace

movement in the

United States after

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World War I, is best understood as a culture that developed dynamically in the broader context of American religious, historical, and social currents. Exploring piety, practice, and material religion, Appelbaum describes a surprisingly complex culture of Protestant pacifism expressed

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through social How  
networks,  
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iconography,  
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vernacular theology,  
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individual spiritual  
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practice, storytelling,  
Popular Saint  
identity rituals, and  
cooperative living.  
Between World War I  
and the Vietnam War,  
she contends, a  
paradigm shift took  
place in the  
Protestant pacifist

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Of America. Pacifism  
moved from a  
mainstream position  
to a sectarian and  
marginal one, from an  
embrace of modernity  
to skepticism about it,  
and from a Christian  
center to a purely  
pacifist one, with an  
informal, flexible  
theology. The book  
begins and ends with  
biographical profiles

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of two very different

pacifists, Harold Gray  
and Marjorie Swann.

Their stories distill the  
changing religious

culture of American  
pacifism revealed in

Kingdom to  
Commune.

This book examines  
one aspect of the life

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and thought of How  
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A Thirteenth  
founder of the  
Century Friar  
Franciscan monastic  
order. Contemporary  
interest in Francis has  
focused on his  
Americas' Most  
attitude toward  
Popular Saint  
nature. Sorrell argues  
persuasively that  
Francis' ideas can  
only be properly  
understood in their  
thirteenth-century



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context. Through  
close analysis of  
Francis' writings,  
Sorrell shows that  
many of Francis'  
beliefs concerning the  
proper relation of man  
to the natural world  
have their  
antecedents in  
scripture and in the  
medieval monastic  
tradition. Other  
Franciscan ideas and

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practices, however, appear entirely original; his nature mysticism, his concept of familial relationships with created things, his extension of Christian almsgiving to creatures. Sorrell insists, however, that only by seeing Francis in terms of the Western traditions in

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which he arose can  
we appreciate the true  
originality of this  
extraordinary figure,  
and the relevance of  
his thought to modern  
environmental  
concerns.

Tells the story of the  
man who became one  
of the most famous  
saints in the world,  
from his fun-loving

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Popular Saint

youth through his  
career as a soldier to  
the years he spent  
serving God.

Among the most  
beloved saints in the  
Catholic tradition,  
Francis of Assisi (c.  
1181-1226) is  
popularly  
remembered for his  
dedication to poverty,  
his love of animals

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and nature, and his desire to follow perfectly the teachings and example of Christ.

During his lifetime and after his death, followers collected, for their own purposes, numerous stories, anecdotes, and reports about Francis. As a result, the man himself and his own

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Concerns became lost in legend. In this authoritative and engaging new biography, Augustine Thompson, O.P., sifts through the surviving evidence for the life of Francis using modern historical methods.

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Francis emerges from this account as very much a typical thirteenth-century Italian layman, but one who, when faced with unexpected crises in his personal life, made decisions so radical that they challenge his own society-and ours. Unlike the saint of legend, this Francis

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never had a unique  
divine inspiration to  
provide him with rules  
for following the  
teachings of Jesus.

Rather, he spent his  
life reacting to  
unexpected  
challenges, before  
which he often found  
himself unprepared  
and uncertain. The  
Francis who emerges  
here is both more



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Complex and more

conflicted than that of

older biographies. His

famed devotion to

poverty is found to be

more nuanced than

expected, perhaps not

even his principal

spiritual concern.

Thompson revisits

events small and

large in Francis's life,

including his troubled

relations with his

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father, his contacts with Clare of Assisi, his encounter with the Muslim sultan, and his receiving the Stigmata, to uncover the man behind the legends and popular images. A tour de force of historical research and biographical writing, *Francis of Assisi: A New Biography* is

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divided into two How

complementary parts-

a stand alone

biographical narrative

and a close,

annotated

examination of the

historical sources

about Francis. Taken

together, the narrative

and the survey of the

sources provide a

much-needed fresh

perspective on this

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Of America. "As I  
have worked on this  
biography,"  
Thompson writes, "my  
respect for Francis  
and his vision has  
increased, and I hope  
that this book will  
speak to modern  
people, believers and  
unbelievers alike, and  
that the Francis I have  
come to know will  
have something to

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