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Von G.K. Chesterton

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Von G.K. Chesterton : St. Francis of Assisi (Annotated) (English Edition) before purchasing it in order to gage whether or not it would be worth my time, and all praised St. Francis of Assisi (Annotated) (English Edition):

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 Fr 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- Annotated with suggested further readings and inline links to additional web content. Saint Francis of Assisi (born Giovanni Francesco di Bernardone; 1181/1182 October 3, 1226)[2] was an Italian Catholic friar and preacher. He founded the men's Franciscan Order, the women's Order of St. Clare, and the lay Third Order of Saint Francis.[3] St. Francis is one of the most venerated religious figures in history.[3] Francis was the son of a wealthy cloth merchant in Assisi, and he lived the high-spirited life typical of a wealthy young man, even fighting as a soldier for Assisi.[4] While going off to war in 1204, Francis had a vision that directed him back to Assisi, where he lost his taste for his worldly life.[4] On a pilgrimage to Rome, Francis begged with the beggars at St. Peter's.[4] The experience moved him to live in poverty.[4] Francis returned home, began preaching on the streets, and soon amassed a following. His order was endorsed by Pope Innocent III in 1210. He then founded the Order of Poor Clares, which was an enclosed order for women, as well as the Third Order of Brothers and Sisters of Penance. In 1219, he went to Egypt where crusaders were besieging Damietta, hoping to find martyrdom at the hands of the Muslims. By this point, the Franciscan Order had grown to such an extent that its primitive organizational structure was no longer sufficient. He returned to Italy to organize the order. Once his organization was endorsed by the Pope, he withdrew increasingly from external affairs. In 1223, Francis arranged for the first Christmas manger scene.[4] In 1224, he received the stigmata,[4] making him the first person to bear the wounds of Christ's Passion.[5] He died in 1226 while singing Psalm 141. On July 16, 1228, he was pronounced a saint by Pope Gregory IX. He is known as the patron saint of animals, the environment and one of the two patrons of Italy (with Catherine of Siena), and it is customary for Catholic and Anglican churches to hold ceremonies blessing animals on his feast day of 4

October.[6] Kurzbeschreibung- Annotated with suggested further readings and inline links to additional web content. Saint Francis of Assisi (born Giovanni Francesco di Bernardone; 1181/1182 October 3, 1226)[2] was an Italian Catholic friar and preacher. He founded the men's Franciscan Order, the women's Order of St. Clare, and the lay Third Order of Saint Francis.[3] St. Francis is one of the most venerated religious figures in history.[3] Francis was the son of a wealthy cloth merchant in Assisi, and he lived the high-spirited life typical of a wealthy young man, even fighting as a soldier for Assisi.[4] While going off to war in 1204, Francis had a vision that directed him back to Assisi, where he lost his taste for his worldly life.[4] On a pilgrimage to Rome, Francis begged with the beggars at St. Peter's.[4] The experience moved him to live in poverty.[4] Francis returned home, began preaching on the streets, and soon amassed a following. His order was endorsed by Pope Innocent III in 1210. He then founded the Order of Poor Clares, which was an enclosed order for women, as well as the Third Order of Brothers and Sisters of Penance. In 1219, he went to Egypt where crusaders were besieging Damietta, hoping to find martyrdom at the hands of the Muslims. By this point, the Franciscan Order had grown to such an extent that its primitive organizational structure was no longer sufficient. He returned to Italy to organize the order. Once his organization was endorsed by the Pope, he withdrew increasingly from external affairs. In 1223, Francis arranged for the first Christmas manger scene.[4] In 1224, he received the stigmata,[4] making him the first person to bear the wounds of Christ's Passion.[5] He died in 1226 while singing Psalm 141. On July 16, 1228, he was pronounced a saint by Pope Gregory IX. He is known as the patron saint of animals, the environment and one of the two patrons of Italy (with Catherine of Siena), and it is customary for Catholic and Anglican churches to hold ceremonies blessing animals on his feast day of 4

October.[6] ber den Autor und weitere Mitwirkende Gilbert Keith Chesterton (29 May 1874 14 June 1936) better known as G. K. Chesterton, was an English writer, lay theologian, poet, philosopher, dramatist, journalist, orator, literary and art critic, biographer, and Christian apologist. Chesterton is often referred to as the "prince of paradox." Time magazine, in a review of a biography of Chesterton, observed of his writing style: "Whenever possible Chesterton made his points with popular sayings, proverbs, allegories first carefully turning them inside out." Chesterton is well known for his fictional priest-detective Father Brown, and for his reasoned apologetics. Even some of those who disagree with him have recognized the wide appeal of such works as Orthodoxy and The Everlasting Man. Chesterton, as a political thinker, cast aspersions on both Progressivism and Conservatism, saying, "The whole modern world has divided itself into Conservatives and Progressives. The business of Progressives is to go on making mistakes. The business of the Conservatives is to prevent the mistakes from being corrected." Chesterton routinely referred to himself as an "orthodox" Christian, and came to identify this position more and more with Catholicism, eventually converting to Roman Catholicism from High Church Anglicanism. George Bernard Shaw, Chesterton's

"friendly enemy" according to Time, said of him, "He was a man of colossal genius." Biographers have identified him as a successor to such Victorian authors as Matthew Arnold, Thomas Carlyle, Cardinal John Henry Newman, and John Ruskin.