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spirit by environmentalists; the attempt to capture his charisma on film; and his conversion into “ creation-centered spirituality ” by post-Christian skeptics and New Age adherents typify recent trends.

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Appelbaum suggests an increased influence of the Franciscan tradition, as mediated by Pope Francis, within the contemporary Catholic Church at large. St. Francis of America: How a Thirteenth-Century Friar Became America ’ s Most Popular Saint is representative of the best of modern historical scholarship. It incorporates important concepts and concerns from the sister academic fields of religious studies and the social sciences.

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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 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 ...

Francis of Assisi - Wikipedia

The pope, when elected in 2013, chose St. Francis of Assisi as his namesake saint. Earlier this month, the pontiff journeyed to that hill town in Umbria to sign an encyclical, or important church ...

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Around the nation today, St. Francis of Assisi is embraced as the patron saint of 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 name him as one of their favorite spiritual figures. Appelbaum traces popular depictions and interpretations of St. Francis from the time when non-Catholic Americans "discovered" him in the nineteenth century to the present.

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

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crumpled, sending 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, 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 after the disaster, 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 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.

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 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. --from publisher description

How did a thirteenth-century Italian friar become one of the best-loved saints in America? Around the nation today, St. Francis of Assisi is embraced as the patron saint of 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 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

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Meaningful to so many Americans. Appelbaum traces popular depictions 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 himself. Exploring how each vision of St. Francis has been shaped by its own era, Appelbaum reveals how St. Francis has played a sometimes countercultural but always aspirational role in American culture. St. Francis's American story also displays the zest with which Americans borrow, lend, and share elements of their religious lives in everyday practice.

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

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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 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 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. The result is a complex yet sympathetic portrait of the man and the saint. 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 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 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 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 divided into two 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 iconic figure. "As I have worked on this biography,"

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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 say to them today."

Recovering lost voices and exploring issues intimate and institutional, this sweeping examination of Spanish California illuminates Indian struggles against a confining colonial order and amidst harrowing depopulation. To capture the enormous challenges Indians confronted, Steven W. Hackel integrates textual and quantitative sources and weaves together analyses of disease and depopulation, marriage and sexuality, crime and punishment, and religious, economic, and political change. As colonization reduced their numbers and remade California, Indians congregated in missions, where they forged communities under Franciscan oversight. Yet missions proved disastrously unhealthy and coercive, as Franciscans sought control over Indians' beliefs and instituted unfamiliar systems of labor and punishment. Even so, remnants of Indian groups still survived when Mexican officials ended Franciscan rule in the 1830s. Many regained land and found strength in ancestral cultures that predated the Spaniards' arrival. At this study's heart are the dynamic interactions in and around Mission San Carlos Borromeo between Monterey region Indians (the Children of Coyote) and Spanish missionaries, soldiers, and settlers. Hackel places these local developments in the context of the California mission system and draws comparisons between California and other areas of the Spanish Borderlands and colonial America. Concentrating on the experiences of the Costanoan and Esselen peoples during the colonial period, Children of Coyote concludes with an epilogue that carries the story of their survival to the present day.

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