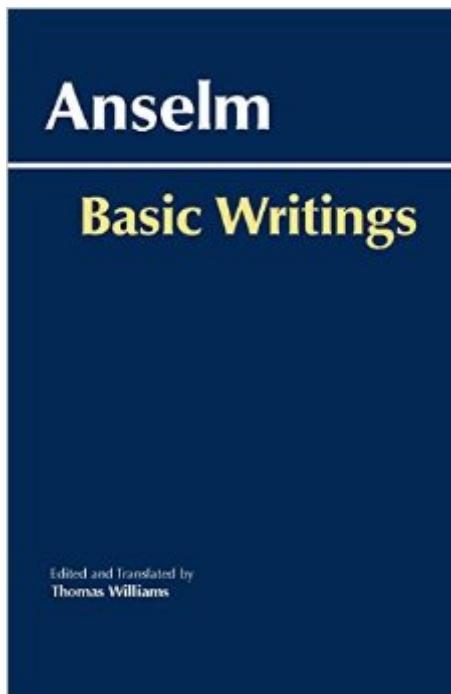


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Anselm: Basic Writings (Hackett Classics)



Synopsis

Ranging from his early treatises, the *Monologion* (a work written to show his monks how to meditate on the divine essence) and the *Proslogion* (best known for its advancement of the so-called ontological argument for the existence of God), to his three philosophical dialogues on metaphysical topics such as the relationship between freedom and sin, and late treatises on the Incarnation and salvation, this collection of Anselm's essential writings will be a boon to students of the history of philosophy and theology as well as to anyone interested in examining what Anselm calls "the reason of faith."

Book Information

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Customer Reviews

In this translation of Anselm's works, Hackett publishing produce a beautiful, clear and well-presented set of some of Anselm's key doctrinal and meditative theological writings. Included in this set of writings are Anselm's famous 'Monologion' and 'Proslogion', his famous work on the doctrine of salvation 'Cur Deus Homo' (why God became man), as well as some of his minor doctrinal works and philosophical fragments. A review is too short a space to describe Anselm's beautiful and complex theological system that dominated Western Christian thought for over a thousand years and still resonates powerfully in much of Christian belief and liturgy. Anyone familiar with the prayers in the Roman liturgy, or the collects in the Anglican books of prayer, will see the spirit of St Anselm resonating very strongly. St Anselm was even recently praised to a very high degree by Pope Benedict, who clearly felt himself at home in Anselm's contemplative way of doing

theology. Anselm, like other classical theists, has come under some attack in recent times. These critiques range across a broad front, from those who criticise his famous ontological argument for God's existence to his defence of what might be called 'classical theism', a conception of God as the Supreme Being, and a Being that is uncaring, unchanging, 'male', immutable and completely unresponsive to human suffering. Other attacks include a criticism of his account of human salvation as requiring a reparation to God in the form of Christ's sacrifice to atone for human sin, restore the affront to God's honour caused by sin, and to restore human beings to fellowship with God. Such a theory seems to require a kind of 'penal substitution' to an angry God, or reduces salvation to a commercial transaction.

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