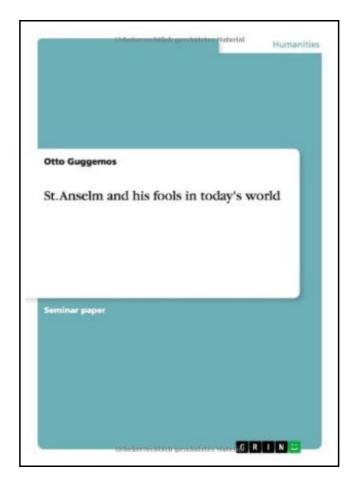
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GRIN Verlag. Paperback. Book Condition: New. Paperback. 36 pages. Dimensions: 8.5in. x 5.5in. x 0.1in.Seminar paper from the year 1998 in the subject Theology - Systematic Theology, grade: A, Regent College, Vancouver, B. C., Kanada, course: The Gospel in the World of Thought: Christian Perspectives on the History of Philosophy, language: English, comment:, abstract: Not long ago, I met with some friends, Christians and non-Christians, for a philosophy discussion. We discussed Anselm of Canterburys ontological argument for the existence of God. None of us was convinced that Anselms proof was valid. In the beginning of the evening, we agreed with Schopenhauer who called Anselms argument a charming joke, but we went on talking and found ourselves challenged by Anselms argument. It triggered a discussion that clarified various issues of our thoughts. This paper will be an investigation of the implications of Anselms argument in the context of the contemporary western world -- an investigation of the multiple tangents from Anselms philosophy to the streams of the popular mindsets of our time. Anselm (10334-1109), archbishop of Canterbury, lived in a time when many people felt that philosophical method possessed an intellectual respectability which theology lacked. Some theologians called Dialectics, like Anselm, started to apply philosophical dialectic and logic to theological issues. The question of the time was how the independence of philosophy could be reconciled with the Catholic position. In 1072, Peter Damian defined philosophy as ancilla dominae (maid of the Lord). Among the Dialectics, Anselm belonged to the group of the Realists. About 1070 he started his writing career. His most important works are Proslogium, Monologium, and Cur Deus homo. Although calling Anselm the father of Scholasticism might be an exaggeration, he set the trend in theology and philosophy for the following centuries by explaining the Christian faith...

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