

that exist, and it is this "something" to which we give the name God.

(2) Everything which exists has being, either through something or through nothing. But from nothing, nothing comes. Everything, therefore, is through something. It would be absurd to hold that things owe their existence to one another, for that would mean that the same things are both the causes and effects of one another. There is, therefore, a single thing to which all other things owe their being. This thing alone is not dependent upon something else for its being. All things exist through this self-subsisting being. It is, therefore, supremely good and supremely great. Such a being is God.

(3) There are inequalities in the levels of being of the various kinds of reality. A horse has a higher being than wood, and a man higher being than a horse. There is some reality which is superior to all other beings. There is, therefore, a single being which is greatest and best of all existing things. This supreme being must be living, wise, powerful, true, just, blessed, and eternal. This being is God.

The Proslogion is a brief statement of what Anselm considered to be a lucid and irrefutable single argument for the existence of God as the supreme good. The alternate title to the book, Fides Quaerens Intellectum (Faith Seeking Understanding), shows Anselm's conviction that although reason is not the source of faith, yet faith seeks to go beyond belief to understanding. (This shows the emphasis which Anselm places upon Augustine's maxim, *Credo ut intelligam* [I believe so that I may understand], an emphasis not upon the necessity of believing before attempting to understand [Augustine], but upon the desirability of going beyond belief to understanding.)

The second chapter of the Proslogion, a single paragraph, contains Anselm's famous "ontological argument." Anselm affirms that God "is a being than which none greater can be thought." If one reflects on this definition, he will understand that such a being cannot exist merely as an idea, because a being having all the same attributes but actually existing would be even greater. One cannot understand what the term "God" means and think of God as not being. Since God cannot be thought not to be, He necessarily is.

NOTE: Between Anselm and Aquinas a few apologetics works against Jews and Muslims appeared.

16. Summa Contra Gentiles by Thomas Aquinas (1258-60)

Thomas Aquinas (1225-1274) was born the son of a count in a small town about halfway between Rome and Naples. At age 18 he entered the Dominican order against the wishes of his parents. He studied at Cologne under Albertus Magnus, then went to Paris for his bachelor of divinity degree. Returning to Cologne, he