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EDITH STEIN AND THE ANSELMIAN TRADITION

EDYTA STEIN I TRADYCJA ANZELMIAŃSKA

ABSTRACT

Edith Stein is not usually associated with the thought of Anselm of Canterbury. However, when we read her “*Endliches und Ewiges Sein*”, we realize that she understood Anselm’s *ratio* of the *Proslogion* far better than Thomas Aquinas and effectively defended it against Aquinas’ criticism. Apart from their feeling for metaphysics, Anselm and Stein have another common feature: they both offer their testimony to the *quaerere Deum* aspect of religious life. The “*intra in cubiculum mentis tuae*” idea is an essential *leitmotiv* for them: they sought the solitude of the monastic cell in order to seek their Master without hindrance from the outside world and to contemplate the divinely instituted order of reality. In the present-day civilization of the West which does not “have God in its heart”, the example of St. Anselm “father of Scholasticism” and of St. Teresa Benedicta of the Cross – one of the patron saints of Europe, may serve to inspire those who seek a solution to the great spiritual void of Western society as well as save philosophy from disintegration.

Edyta Stein nie bywa kojarzona z myślą Anzelmia z Canterbury. A jednak gdy czytamy „*Endliches und Ewiges Sein*”, pojmujemy, że rozumiała ona Anzelmową *ratio* z *Proslogionu* o wiele lepiej niż Tomasz z Akwinu i broniła jej przed krytycyzmem Akwinaty. Poza wspólnym wycuciem metafizyki, Anzelm i Stein wspólnie składają świadectwo wobec *quaerere Deum* jako aspektu życia religijnego. Idea „*intra in cubiculum mentis tuae*” stanowi istotny lejtmytyw ich obojga: dążyli oni do samotności monastycznej celi z zamiarem szukania ich Mistrza bez utrudnień przychodzących ze świata zewnętrznego, by kontemplować stworzony przez Boga porządek rzeczywistości. W dzisiejszej cywilizacji Zachodu, która „nie ma Boga w sercu”, przykład św. Anzelmia, „ojca scholastyki” i św. Teresy Benedykty od Krzyża, jednej z patronów Europy, może służyć zainspirowaniu tych, którzy szukają rozwiązania dla wielkiej duchowej pustki zachodniego społeczeństwa i starają się o zachowanie filozofii przed dezintegracją.

Dom Franciscus Salesius Schmitt belonged to those Anselmian scholars who discerned the *animal metaphysicum* in Anselm and did not fall prey to the anti-metaphysical paradigm prevailing in humanistic studies in the latter part of the 20th cent. Dom Schmitt boldly characterized Anselm’s work as a “monumental metaphysical construction” (ein monumentales metaphysisches Gebäude)¹. This is one

¹ F.S. Schmitt, *Anselm und der (Neu-) Platonismus*, “*Analecta Anselmiana*” I (1969), 39-71.

of the important features of the Anselmian tradition, which cannot be overlooked, if we hope to retain a proper understanding of it.

That Anselm has a *modus intelligendi*, which may be perceived as forming an essentially metaphysical tradition, was already recognized by Thomas Aquinas. Lanfranc may have also realized it earlier, but he was not able to come to terms with the newness of this mode of thought. In our own times, although Anselm's originality is noted, very few scholars, however, speak of a tradition of his thought. Although they are ready to accept that Anselm is a systematic thinker, one with a definite intellectual heritage, which is both outstanding and original, they refrain from calling this a tradition. Oddly enough, those who do, are not primarily Anselmian scholars. David E. Luscombe, an Abelardian authority, seems to be the first to coin the term "Anselmianism" in 1983². Joanna Judycka, a Llull scholar, speaks of Llull as one who referred to the "Anselmian philosophical tradition"³.

Edith Stein (St. Teresa Benedicta of the Cross), one of the patron saints of Europe, was a contemporary of Dom. Schmitt. She was born three years before him into a Jewish family in Breslau/Wrocław and began her studies at Breslau university where Dom Schmitt was sent to study by his abbot in 1925. Ninety years ago, she was received into the Catholic Church (1st of January 1922). Dom Schmitt was ordained priest that same year (6th of August). On her way to Auschwitz where she was killed seventy years ago, Stein caught a last glimpse of Breslau and exclaimed, "this is my beloved hometown".

She was no mean philosopher: a student and later assistant of Edmund Husserl, known for her translations of the *Quaestiones de Veritate* of Thomas Aquinas and of works by John Henry Newman, but is not usually associated with the Anselmian tradition. Being the serious scholar that she was, Stein would have surely noticed how often Aquinas quoted St. Anselm in the work she translated. Her understanding of Anselm's *ratio* shows that she must have read Anselm's *Proslogion*.

Her master work, *Endliches und Ewiges Sein*, was finished in 1936. It was submitted to Alexandre Koyré and Alois Dempf (both well acquainted with St. Anselm's thought) for them to give their opinion of it. They strongly recommended its publication, but this was quite impossible in Nazi Germany and did not occur until 1951. In this work Stein mentions Anselm's famous argument of the *Proslogion* and defends it against Aquinas' criticism. In her criticism one may clearly see that she possessed a more accurate understanding of Anselm's thought than Aquinas. It is obvious that she had a keen sensitivity for and understanding of metaphysical problems and was able to grasp the full meaning of Anselm's ideas as regards their metaphysical foundation. Had she lived long enough to read what Schmitt wrote about Anselm's metaphysical talent, she would surely have endorsed it as her own.

² D. E. Luscombe, *St. Anselm and Abelard*, "Anselm Studies" I (1983), 207-229.

³ J. Judycka, *Wiara i rozum w filozofii Rajmunda Lulla (Faith and Reason in the Philosophy of Ramon Llull)*, Lublin 2005, 83.

Although there is not enough matter in Stein's master work in order to speak of Stein's reception of Anselm, there are, however, a few instances which, in my opinion, indicate their affinity of mind and spirit. It will be my aim to consider these and to present briefly two aspects showing this community of Anselm's and Stein's thought, which are: the metaphysical aspect and that of the quest for God, the *quaerere Deum*. In my opinion, these two traits constitute the foundations of the Anselmian tradition.

A) The metaphysical aspect⁴

In *Appearance and Reality*, F.H. Bradley makes a keen statement regarding Anselm's renowned argument of the *Proslogion*,

(...) the ontological argument, it will be rightly said, makes no pretence of being applicable to every finite matter. It is used of the Absolute, and, if confined to that, will be surely legitimate⁵.

This feeling for the legitimacy of Anselm's *ratio* of the *Proslogion* is expressed by Stein when she uses the same argument as Bradley to defend Anselm's *ratio* against Aquinas' criticism of it.

(...) the usual refutation of the ontological argument (...) is not convincing. (...) while it is true that such a passage [vom Wesen zum Sein] is inadmissible in the case of all finite natures, the conclusion that it is equally inadmissible in the case of the infinite nature is unwarranted⁶.

Here we are deep in metaphysics and we may note that Aquinas does not seem to discern the distinction Bradley and Stein make when he criticizes Anselm's argument for not abiding by the rule *de posse ad esse non valet illatio*. Of course, this rule is acceptable in the case of finite natures, but may not be legitimately applied in the case of the "being above which there can be no greater". God cannot be enclosed, defined or judged by any principle, as Pierre Scherer reminds us, "God, being without principle, cannot be affirmed by virtue of a principle distinct from himself"⁷. This is a different category. Stein, as one presenting the subject of finite and eternal beings in her philosophical *opus magnum*, is especially careful to distinguish between such beings and the problem of their existence. She immediately senses the "sloppiness" (to use Richard Campbell's term) of Aquinas'

⁴ I have presented a brief outline of Anselm's metaphysical sensitivity as appreciated by modern writers in a paper given at the Internationales Forschungskolloquium *Von Anselm bis Abälard* held in the Katholische Akademie Stuttgart-Hohenheim in 2004 and published in 2007: T. Grzesik, *Anselm of Canterbury - the First Accomplished Theologian of the Middle Ages (The Metaphysical Foundation of Anselm's "theologizare")* "Acta Mediaevalia" XX (2007), 113-137.

⁵ F.H. Bradley, *Appearance and Reality. A Metaphysical Essay*, London 1916, 396-397.

⁶ E. Stein, *Finite and Eternal Being*, translated by K.F. Reinhardt, Washington 2002, 566, note 94.

⁷ D. Shine, SJ, *An interior Metaphysic: The philosophical synthesis of Pierre Scheuer SJ*, Weston, 1966, 198.

thinking⁸ and rightly declares that his conclusion is unwarranted in the case of the infinite nature. She also senses the true purpose of Anselm's *Proslogion*, something which Aquinas, Kant and others who had not read it attentively or at all, failed to grasp. Stein stood a better chance of doing so, not only because she had read Anselm properly, but also due to her personal experience as a convert to Catholicism from atheism and to the situation of being one who also for some time echoed the words of the fool of Ps. 14, "non est Deus". Although her conversion brought her closer to the mind of Aquinas, she nonetheless spoke up against the Angelic Doctor whenever she felt that this was necessary. Stein knew that in order to believe in the existence of God, the grace of faith is essential and would certainly have endorsed the words of Cardinal Henri de Lubac SJ, "No proof gave me my God, and no critique can take him from me"⁹. Aquinas would, no doubt, agree in this respect, but lacking the experience of conversion and the particular dimension of faith known to those who convert, he could not have perceived the problem with the intelligence that was Stein's.

Regarding Aquinas' criticism of Anselm's argument, we may agree with F.C. Copleston when he writes, "It is not infrequently said that Aquinas did not do justice to Anselm's argument and, in particular, that he did not consider the argument in the context and light in which its author regarded it"¹⁰. Stein, however, did, and her awareness of Aquinas' failing makes her stand up for Anselm and retort against Aquinas' approach to the matter and pertinently ask, "How many unbelievers, after all, have become believers on the strength of the Thomistic proofs of the existence of God?"¹¹. She was well aware that the problem of the "insipiens" of Ps. 14 was a metaphysical one: if the fool was a fool, it was because he had no feeling for metaphysics. As one who had lost her faith in God and regained it, Stein saw clearly the absurdity of anyone declaring that there is no God, "To believers who in their faith are certain of their God it seems so impossible to think of God as non-existent that they confidently undertake to convince even the *insipiens*"¹².

This shows how rightly she understood Anselm's intention in the *Proslogion*, as well as appreciating the difficulty of the problem,

Anyone who has penetrated to the idea of divine being – the first, eternal infinite, the *pure act* – cannot remain unaware of the necessity of being which is comprised in this idea. But if that person seeks to seize it in the manner in which one seizes something in the process of cognition, it recedes and no longer appears as a sufficiently strong foundation upon which to erect the edifice of a proof¹³.

⁸ Cf. R. Campbell, *Anselm's Theological Method*, "Scottish Journal of Theology", vol. 32 (1979), 541-562.

⁹ H. de Lubac, *The Discovery of God [Sur les chemins de Dieu]* transl. by Alexander Dru, London 1960, 180.

¹⁰ F.C. Copleston, *Aquinas* (Penguin Books) 1955, 113.

¹¹ E. Stein, *Finite...*, 110.

¹² *Ibid.*

¹³ *Ibid.*

Stein's mode of thinking is Anselmian when she suggests a metaphysical solution rather than one which is "physical" and of an *a posteriori* nature, as Aquinas had offered in his "five ways". As is evident, her mind has more of the *finesse* of Anselm's metaphysics,

However, if it is true that being is the nature of the first existent, then it is impossible even to conceive of the first existent without being. If being were thought absent, nothing would remain – no *quid* that could be conceived as a non-existent [das Nicht-Seiende]. (...) If this could be understood with all possible lucidity, such an understanding could provide a valid foundation for an "ontological proof for the existence of God", a foundation which would be more substantial and more luminous than the idea of the *ens quo nihil maius cogitari possit* (...) which is the starting point of St. Anselm's argument. Strictly speaking, our own argument cannot be called a *proof*¹⁴.

This suggestion of providing a more substantial foundation for Anselm's *ratio* calls for comment. Whilst agreeing with Stein, one should notice that this foundation was already noticed in Anselm by Aquinas himself – something which seems to have escaped Stein's attention – when he declares, "Taken in itself, God's existence is self-evident, because his essence is his existence (*esse*) (this is Anselm's way of speaking), but it is not evident to us who do not see his essence"¹⁵.

This instance of Anselmian metaphysics seems definitely to have inspired Aquinas and gives support to the claim that Anselm and not Aquinas is the innovator in respect of the metaphysical understanding of the divine *esse*, so often attributed to the latter. To trace the origin of this text, in which Thomas points out "Anselm's way of speaking", one has to turn to the *Proslogion*. We do not find here the exact wording, which Thomas gives; rather it is Thomas' wording applied to Anselmian conclusions. Anselm's limited philosophical vocabulary does not enable him to express matters in a way Aquinas does. However, the substance of the thought is there and Aquinas takes interest in it.

The genius of Anselm appeals to Stein as one revealing the impossibility of giving a proof of the existence of the One who has to be looked for and whose existence is not subject to any proof. The whole of Christian Revelation is not built on proof; Anselm was well aware of this, however he put every effort into understanding, as far as possible, the Truth, which comes from God. This was to help realize that the mysteries of faith require considerably more by way of arriving at their understanding than the simple application of logical principles. Christ, the Word made Flesh, did not reveal God by giving a proof in writing, however, He taught a sensitivity enabling one to discern how God reveals Himself – something

¹⁴ Ibid., 109.

¹⁵ Thomas Aquinas, *Faith, Reason and Theology*. Questions I-IV on the *De Trinitate* of Boethius translated with Introduction and notes by Armand Maurer, Toronto 1987, 29 (Quod 'Deum esse' quantum est in se, est per se notum, quia sua essentia est suum esse – et hoc modo loquitur Anselmus – , non autem nobis, qui eius essentiam non videmus). [My own underlining].

which is deeply metaphysical by nature – and invited everyone to learn from His example of One wholly committed to the Truth.

We may conclude that Dom Schmitt was right in proclaiming Anselm to be a great metaphysician, something which many a logic-orientated Anselmian scholar fails to grasp.

B) *Quaerere Deum*

The other important foundation of the Anselmian tradition is the *quaerere Deum*.

Whether God is in our heart or not, is our own affair: we may choose to believe or not to believe. I contend that the problem is not one of arguments or proofs for the existence of God, it is rather one of “seeking His face”, as Anselm remarks, quoting Scripture in chapter one of the *Proslogion*, “I seek Your countenance, O Lord, Your countenance, I seek’ [Ps. 26:8]”¹⁶. This quest, as some may falsely imagine, is not embarked upon by the one who does not believe in God, it is rather the believer who engages in such a quest, whose faith and love urge him to look for the One whom he has not yet fully come to know.

In *Finite and Eternal Being*, Stein remarks that

The way of faith (...) is not the way of philosophical knowledge. It is rather the answer of another world to a question which philosophy poses. But philosophy has also its own specific way: it is the way of discursive reasoning, the way or ways in which the existence of God is rationally demonstrated (...) A Christian philosophy – she concludes – will regard it as its noblest task to prepare the way for supernatural faith¹⁷.

The process of supernatural faith touching the human being is a mystery: the mystery of God’s grace working where it can. However, the *praeambula fidei* is less mysterious and readily explained by those who experience the act of belief. To such as these belong Anselm, Newman, Stein and they all would seem to give testimony that those who believe, enjoy the grace, which may be called: the intelligence given by faith. Anselm is specific on this point when he says, “This is surely the very thing that I am saying: those who have not believed will not find by experience, and those who have not found by experience will not know”¹⁸.

It is with this in mind that Anselm refers Gaunilo to his faith and conscience.

Speaking at an Anselmian conference held in Lublin in 1996, Helen S. Lang expressed an opinion, which is worth considering as regards the *quaerere Deum*,

The quest for God, which constitutes the central truth of the *Proslogion*, is nothing other than re-establishing, insofar as is possible, the direct relation to

¹⁶ *Anselm of Canterbury. The Major Works*. Edited with an Introduction by Brian Davies & G.R. Evans, OUP, 1998, 84, [*Proslogion* 1].

¹⁷ E. Stein, *Finite...*, 59, 28.

¹⁸ Anselm, *The Major Works...*, 236 [*On the Incarnation of the Word (Epistola de Incarnatione Verbi)*, 1].

God, lost in the fall. (...) It must be conducted by leaving aside everything but God and what can help in the search for Him (...) The content of the argument is at the outset restricted to what is divine, or related to the divine. And through the soul we are able to establish the most direct, immediate relation to God. Indeed, when Anselm urges that we enter the soul and exclude everything except God, he implies that God is already present within the soul¹⁹.

In the first chapter of the *Proslogion*, Anselm's suggestion that we enter into the "inner chamber of our soul"²⁰ hints at something, which for all professing the Christian faith should have a deeper meaning: Christian revelation teaches that we are made in the image and likeness of God. It is therefore not without reason that we may think that there is a divine element within us: a presence of God within the human soul. The *quaerere Deum* is active in Anselm and evident to all who have read the first chapter of the *Proslogion*.

Teresa Benedicta gives us her own testimony when she speaks of the personal experience of God,

this certainty [that it is God who is speaking] can rest on the 'feeling' that God is present; one feels touched in his innermost being by him, by the One present. We call this the *experience* [*Erfahrung*] of God in the most proper sense. It is the core of all mystical living experience [*Erlebnis*]: the person-to-person encounter with God²¹.

Having once experienced God in such a way, only makes us wish to re-live this experience and this brings us into the climate of the first chapter of the *Proslogion*, which is full of pathos and passion, showing how deeply Anselm is attached to his Lord and how much he craves for the One he loves, how he seeks His countenance. The "intra in cubiculum mentis tuae" idea is an essential *leitmotiv* for both Anselm's and Stein's thought: they both sought the solitude of the monastic cell in order to seek their Master without hindrance from the outside world. For both of them the *quaerere Deum* became the purpose of their life.

When Teresa Benedicta was imprisoned, she was deprived of participating in the Eucharist. The presence of God within her soul sustained her and was as strong as His presence in the Eucharist. In a letter, she writes,

If we were only able to build within ourselves a well secluded cell and to retreat there as often as possible, then we would lack nothing, regardless of where we would be. In such a manner priests and nuns are able to help themselves when imprisoned. For the one who understands this well, such a time will be one of great grace²².

¹⁹ H. S. Lang, *Language as participation in Anselm's Proslogion*, [in:] *St. Anselm, Bishop and Thinker*. Edited by Roman Majeran and Edward Iwo Zieliński, Lublin 1999, 209-223; 212.

²⁰ Anselm, *The Major Works...*, 84 [*Proslogion*]: (intra in cubiculum mentis tuae).

²¹ E. Stein, *Knowledge and Faith*, transl. by Walter Redmond, Washington 2000, 104.

²² E. Stein, *Selbstbildnis In Briefen. Zweiter Teil (1933-1942)*, nr 569, Freiburg in Breisgau 2000, 327 [my own translation].

In the *Science of the Cross*, one of her last works, Teresa Benedicta of the Cross tells us, “The human being is called upon to live in his inmost region and to have himself as much in hand as it is possible only from that centrepoint”²³.

Similar lines of thought were distinguished in Anselm by Lang. Although she does not actually say this, we could be led to think that the Anselmian *leitmotiv* – “fides quaerens intellectum”, might well be modified and expressed as a “fides quaerens Deum” with Anselm given as the perfect example of one who believes in God and seeks Him in earnest. Stein is just as good an example and her writing on the subject of *quaerere Deum* reveals that her insight is congenial with Anselm’s,

In all genuine knowledge of God it is God Himself who draws near the knower, although his presence may not always be felt as it is in experiential knowledge (...) God wishes to let Himself be found by those who seek Him. Hence He wishes first to be sought²⁴.

Quaerere Deum is an undertaking which inspires those who believe in God: they have realized His greatness and know that He is “semper maior” and, as such, always constituting a challenge to the human mind. This is the ambiance of *Proslogion* chapter 1, which sets the climate for the whole of the work. This is also to be found and appreciated in Stein,

Faith is a gift that must be accepted. In faith divine and human freedom meet. But it is a gift that bids us ask for more. As dark and lacking the evidence of insight [uneinsichtig], faith awakens a yearning for unveiled clarity; as mediated encounter it awakens a longing for an immediate encounter with God. Indeed the very content of faith awakens desire by promising the beatific vision. On the other hand we can see why God withdraws from those who fail to do his bidding to seek Him²⁵.

The problem, therefore, of the *Proslogion* is not whether we may prove God’s existence, but whether we are actually looking for God as Anselm does, whether we are holistically committed to a *fides quaerens Deum* and not just to a *fides quaerens intellectum* based on logic.

The *quaerere Deum* seems to be overlooked by many an academic studying Anselm’s *ratio*, and Anselm’s argument has become for such something of a playground or entertaining puzzle, which has little in common with *quaerere Deum* or indeed with their *modus vivendi*. This approach has been denounced by Newman as something that completely misses the point,

Knowledge of premisses, and inferences upon them, – this is not to *live*. It is very well as a matter of liberal curiosity and of philosophy to analyze our modes of thought; but let this come second, and when there is leisure for it, and then our examinations will in many ways even be subservient to action. But if we commence with scientific knowledge and argumentative proof, or lay any

²³ E. Stein, *Essential Writings*, selected with an introduction by John Sullivan OCD, Maryknoll New York, 2002, 147.

²⁴ E. Stein, *Knowledge...*, 113.

²⁵ *Ibid.*, 114.

great stress upon it as the basis of personal Christianity, or attempt to make man moral and religious by Libraries and Museums, let us in consistency take chemists for our cooks, and mineralogists for our masons²⁶.

That is why I am more inclined to be convinced by what a Benedictine scholar, such as Franciscus Salesius Schmitt, Robert Pouchet or David Knowles say about Anselm than by any brilliant atheist professor of philosophy who lacks the experience and commitment lived out in *quaerere Deum* and quite often misses the point. Of course, I cannot deny the latter knowledge of Anselm, but he does not have the intelligence of faith and that of a life lived accordingly. Just as faith and brilliance do not always go together, so too in the case with atheism: an added handicap is the defect of unbelief, which lacks the perspective given to those who are perched on the shoulders of a giant.

Conclusion

The late prof. Barbara Skarga a Polish philosopher ,who spent a considerable part of her life imprisoned in the Soviet Union, expressed the following opinion during a discussion on the subject of “European Culture heading for change or disintegration”,

From Biblical times, from the times of Parmenides there is something in European culture, which may be called a tendency to infinity. This tendency took many forms over the ages, but always at heart the European was a metaphysician. This alone would suffice to create certain values, certain imponderables (imponderabilia), which are dear to the European, despite any criticism, even that of contemporary post-modernism²⁷.

Edith Stein thought much on the same lines when she, in turn, wrote,

A rational understanding of the world, that is, a metaphysics – in the end, surely, the intention, tacit or overt, of all philosophy – can be gained only by natural and supernatural reason working together. (The loss of appreciation for this fact accounts for the abstruse character of all modern metaphysics and at the same time, quite consistently, for the mistrust of metaphysics felt by so many modern thinkers)²⁸.

In order not to lose what is essential to European culture, we need to take into account the Anselmian tradition of the philosopher who stands on the ground of faith and has from the outset the absolute certainty that he needs to build a sound edifice, free of the tyranny of liberal relativism. This edifice, which is a “*metaphysisches Gebäude*”, is sustained and nourished by *quaerere Deum*, something, which Anselm stresses and puts down as a *conditio sine qua non* of the “solidity

²⁶ J.H. Newman, *Discussions and Arguments on Various Subjects*, London 1891, 295-296.

²⁷ “European Culture heading for change or disintegration”- a discussion between, prof. Barbara Skarga, Paweł Hertz and Krzysztof Zanussi, “Więź” [The Link], Nov. 1995, 11(445), 19 [My own translation].

²⁸ E. Stein, *Knowledge...*, 19.

of faith”, without which there is no understanding or certainty of truth. Anselm presents this idea in his well-known preliminary remarks made in the *Epistola de Incarnatione Verbi*.

Indeed, no Christian ought to argue how things that the Catholic Church sincerely believes and verbally professes are not so, but by always adhering to the same faith without hesitation, by loving it, and by humbly living according to it, a Christian ought to argue how they are, inasmuch as one can look for reasons. If one can understand, one should thank God; if one cannot, one should bow one’s head in veneration rather than sound off trumpets²⁹.

“Adhering to the same faith without hesitation, by loving it, and by humbly living according to it”, is not possible without the commitment lived out by a *quaerere Deum*. European culture, whose true backbone Christianity is, is at stake, philosophy may also be heading for disintegration, if academics forget the meaning of the motto of Oxford University, “*Dominus illuminatio mea*” and do not take heed of the example of such as Edith Stein and Anselm of Canterbury.

I shall conclude by letting our great Patron of Europe have the last word, as one who puts everything into a truly *rectus ordo*, which is also fundamental to the Anselmian tradition,

God’s word becomes a dead letter for the person who does not accept it as *God’s* word. It no longer points beyond itself in a living way to the realm wherefrom it issues: the kingdom of the Divine Spirit. In many of its images, pagans may find confirmation of their idolatrous belief; dialecticians spot contradictions in different passages; moralists and educators disapprove of much it contains, since the hidden meaning is lost in them³⁰

– just as God is lost in the heart of the fool of psalm 14...

Słowa kluczowe: Anselm z Canterbury, Edyta Stein, intellectus fidei, fides quaerens intellectum

Keywords: Anselm of Canterbury, Edith Stein, intellectus fidei, fides quaerens intellectum

²⁹ Anselm, *The Major Works...*, 235 [*On the Incarnation of the Word (Epistola de Incarnatione Verbi)*, 1].

³⁰ Stein, *Knowledge...*, 114.