

**THE DEVOTIONS
OF SAINT ANSELM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649112067

The devotions of Saint Anselm by Clement C. J. Webb

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

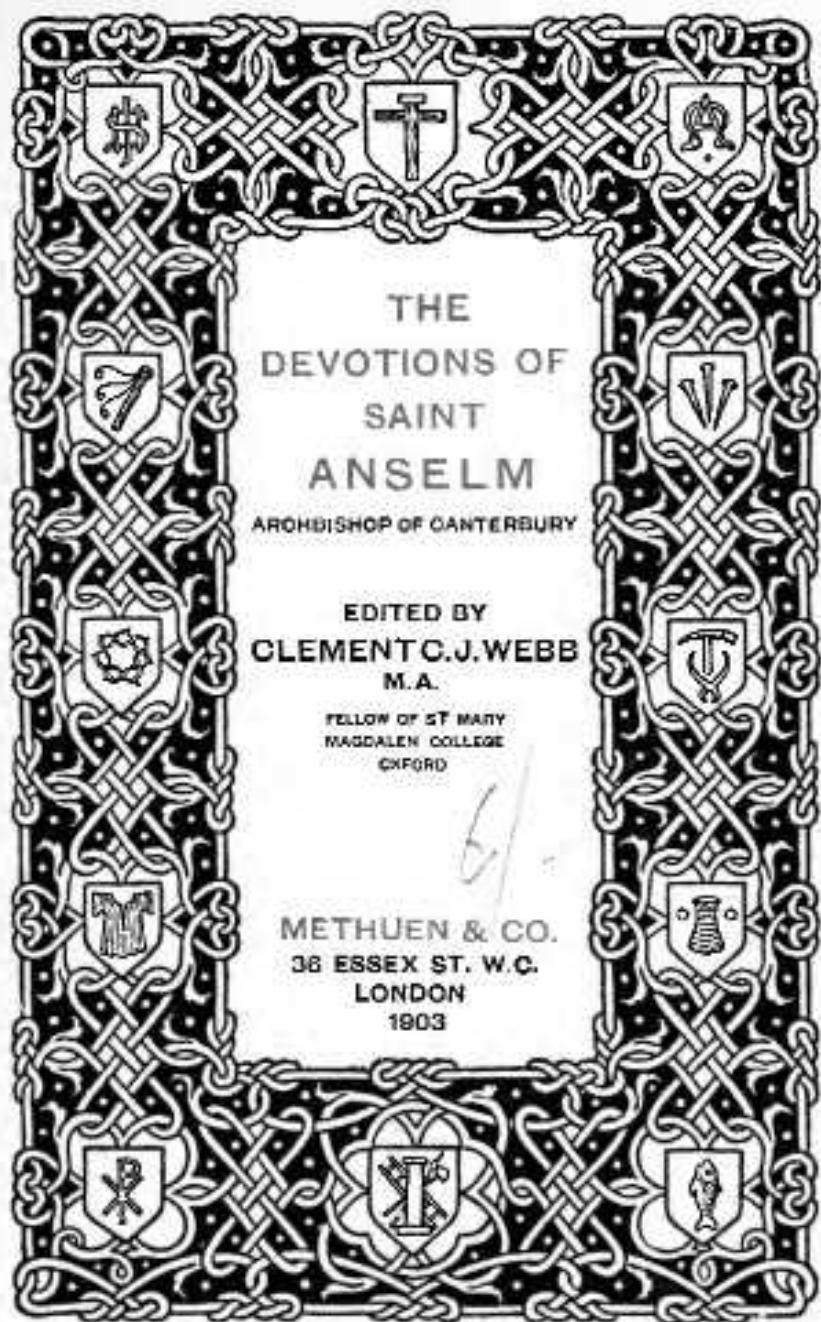
Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CLEMENT C. J. WEBB

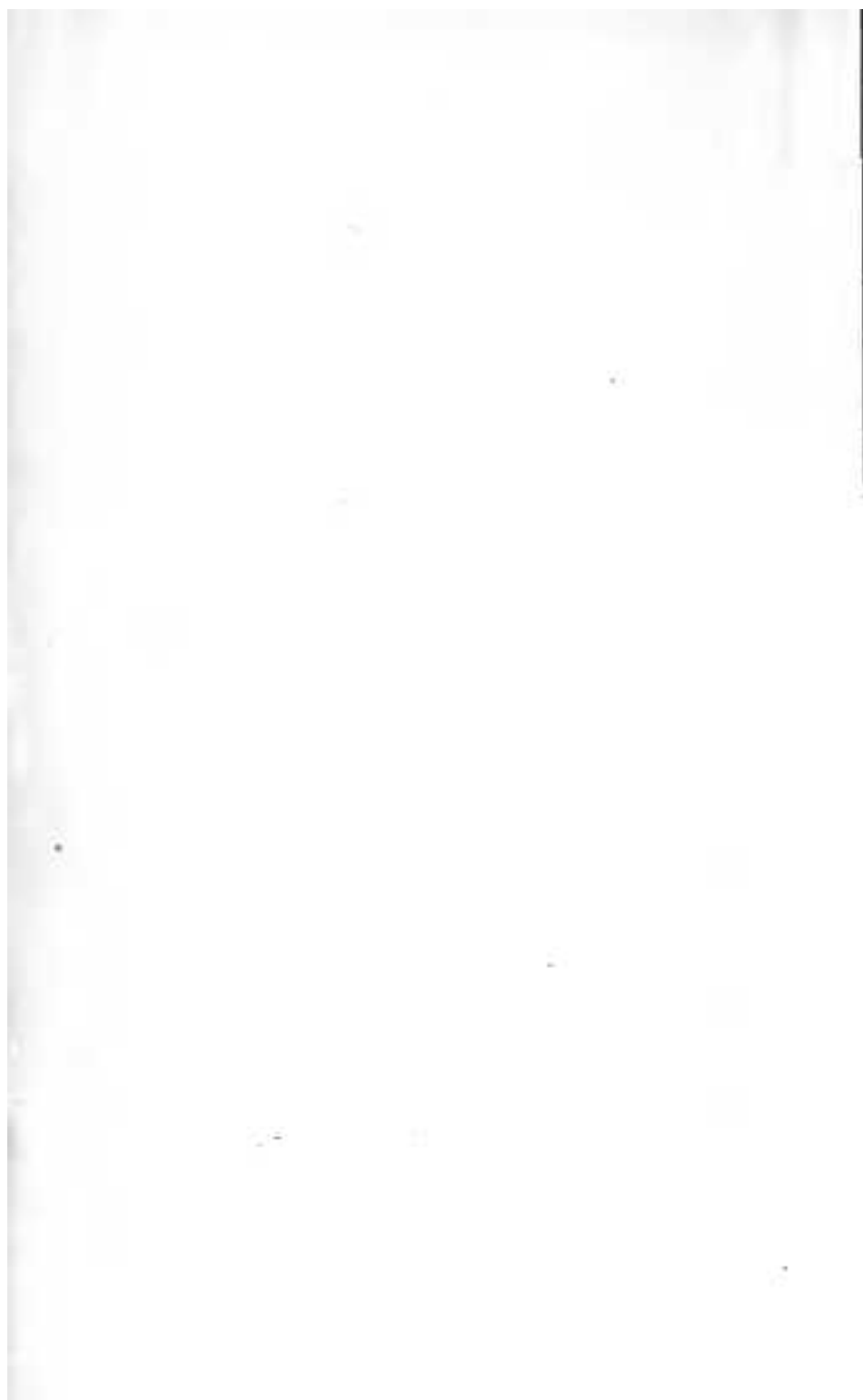
**THE DEVOTIONS
OF SAINT ANSELM**



B
76
A
D

61

89957



CONTENTS

	PAGE
Introduction	vii
—	
PROLOGION, or Address to God concerning His Existence	3
<i>Note on the Argument of the Prologion</i>	46
PREFACE TO THE MEDITATIONS AND PRAYERS	54
MEDITATION I. Concerning the Dignity and the Misery of Human Nature	55
MEDITATION II. Concerning the Terrors of the Day of Judgment. An Incentive to Tears	89
MEDITATION III. To encourage the Spirit not to fall into despair, since, if we truly repent, we shall without doubt find mercy for all our sins	96
MEDITATION IV. Concerning the Redemption of Mankind	105
PRAYERS OF ST ANSELM—	
I. A Prayer of Praise and Thanksgiving to God	120
II. A Prayer to the Holy Spirit	124
III. A Prayer to Christ for my Friends	126
IV. A Prayer to Christ for my Enemies	130

	PAGE
LETTERS OF SPIRITUAL COUNSEL—	
<i>Introductory Note</i>	135
I. To Ralph	136
II. To Herlwin, Gondulf, and Maurice, Monks of Bec sojourning in Christ Church, Canterbury	139
III. To Burgundius and His Wife Richera, on Burgundius' departure as a Pilgrim to Jerusalem	143
IV. To Alexander, King of Scots	145
V. To Robert and the Devout Women under his Care	147

INTRODUCTION

THE life of Saint Anselm is well known. It belongs to the history of England. By nature a recluse and a thinker, he was called upon to play an active part in political life under circumstances of great difficulty. In the midst of these he bore himself with a conscientious uprightness, a quiet dignity and a persistency in the refusal to sacrifice principle to expediency which justified those who called him against his will to the throne of Canterbury: but his heart was elsewhere, in that passionate search for the innermost meaning of his religious belief, of which the history of the Church affords no more striking example than his. The quarrels about investitures, about the relations of Church and State, of Pope and King, which distracted his outward life in his later years, have left no trace in his writings.¹ In a selection from these, intended to form part of a Library of Devotion, we need not dwell long upon them.

The only one of the works here translated,

¹ His letters, of course, excepted.

the date of whose composition is known to us, was written before Anselm was archbishop, while he was still living in the seclusion of his abbey at Bec in Normandy. Even of this earlier part of his life information is so ready to hand that I do not propose to give here more than a very brief account of it. The following outline will be sufficient to inform the reader what manner of man the author was, whose devotions are put before him.

Anselm was born in 1033 at Aosta in Piedmont, a Burgundian city of Roman origin, governed by its own prince-bishops, and lying at the Italian end of the road over the pass of the Great St Bernard. Both his parents were of noble rank, and his mother, Ermenburga, was a kinswoman of the counts of Maurienne, from whom the house of Savoy, who now sit on the throne of Italy, are descended. A pious and studious boyhood, during which he twice begged for admission to the monastic life from an abbot of his acquaintance, who twice refused him for fear of offending his father, was succeeded by a time in which indulgence in the pleasures of youth diverted him from more serious courses and called down upon him, after the restraining influence of his mother had been withdrawn by her death, the indiscriminating indignation of

his father. Finding that nothing he could do availed to win back his father's favour, he at last turned his back upon home and kindred and, with one attendant, set out across the Mont Cenis, to seek a new career beyond the Alps; and so came at last to Bec, drawn by the fame of his countryman, the Lombard scholar Lanfranc of Pavia, then a monk at Bec, afterwards Archbishop of Canterbury and chief counsellor of William the Conqueror. He was himself professed in the same monastery, being now twenty-seven years of age; and soon, in 1063, succeeded Lanfranc, who was then promoted to be Abbot of Duke William's newly founded Abbey of St Stephen at Caen, in the office of Prior; in which capacity he was, owing to the great age of the founder-abbot Herlwin, the principal governor of the society.

In 1078 Herlwin died, and Anselm was elected his successor. The conquest of England by the Norman Duke William in 1066 had brought with it an accession to the abbey of property in that country, which it became the duty of Anselm occasionally to visit. On one of these visits it was that he persuaded his old master Lanfranc, who in 1070 had been raised to the Archbishopric of Canterbury, of the propriety, concerning which Lanfranc had doubted, of