

name is the thing. If carried to an absurd point this becomes a virtual dissolution of knowledge. It is the opposite of realism and allows for the naming to be the reality of the concept.

Now the importance of this to a ministerial student may not be immediately apparent. But it is explanatory of the system of values that men create, which system is very often far from the Divine models in Scripture. We will need to treat the concepts in the lives of people that make them myopic, selfish, etc., and to see how they are thinking in these areas is a big step in that direction. ' Many of the great spiritual battles of our time are simply matters of perception and while one might not be able to identify the technical term of his view, he will have it!

We will not immediately classify all the Schoolmen but will do so as we work through the various categories in which we find them. You will remember that our study is not total and some day you will read of one and wonder why he was not discussed in this course. Alas..we shed a tear for the things and people not discussed!

The Dialectic Theologians

The Schoolmen fall into various identifications and I have put them together along lines of their theological leanings. The term "dialectic" describes the approach to a discussion of a problem. The matter of thinking and reasoning is that of setting one position against another and working for a resolution. It is a matter of talking "between two points", raising a question and answering it, etc., as opposed to dogmatic assertion, syllogism, and the like.

Anselm of Canterbury

This important man (1033-1109) was, in some ways, the father of the scholastic movement and one of its brightest stars. He is famous for the declaration..."I believe that I may understand.." He is the chief proponent of realism, and the expounder of ontology as a philosophical science. From his thinking grows the ontological argument for the existence of God and many similar schemes. To some degree a follower of