

# Anselm Ministries Mission Statement

Anselm Ministries is a community-based Biblical counseling and teaching ministry of Covenant Community PCA that seeks to support the pastoral ministry of the local church by enabling individuals to get at the "root" of their personal issues and encouraging them to bear "good fruit" in their relationships with others. It seeks to declare the Jesus Christ whom others believe they know and worship, but in reality do not truly experience in their everyday lives. The personal change resulting from its counseling and teaching aims at progressive sanctification evidenced by the growth of spiritual fruit and the decay of the works of the flesh. The ultimate ministry goal is for people to pass on what they have received - to be instruments of change in the lives of others.

## *Like Paul at Athens,*

Anselm Ministries seeks to declare the Jesus Christ whom others believe they worship, but in reality do not truly know.

The above quote, "Grant that I may taste by love what I apprehend by knowledge, that I may feel in my heart what I touch through the Spirit," from *Meditations on Humans Redemption*, captures the heart of what Anselm strove for in his personal relationship with God and in his ministry to others. It is also the foundation upon which Anselm Ministries is based as it seeks to be self-consciously biblical in its approach to counseling and teaching.

## **Contact Information**

**5157 Wexford Run Rd.  
Wexford, PA 15090-7547  
Att: Charles Sigler, D.Phil.**

**Voice Mail: 724-934-1254  
Web site: [anselm-ministries.us](http://anselm-ministries.us)**

# Anselm Ministries



## *Faith Seeking Understanding*

*Grant that I may taste by love what I apprehend by knowledge, that I may feel in my heart what I touch through the Spirit.*

## Why *Anselm Ministries*?

Anselm (1033–1109) was an eleventh century monk and theologian who had a profound impact on Christianity. Despite almost a millennia since his life and death, his thinking remains fresh, speaking to many of the spiritual issues of our day. His was a teaching and, in the context of the time, a “biblical counseling” ministry of discipleship where he strove to promote the spiritual and intellectual growth of those who believed as he did in God as “something-than-which-nothing-greater-can-be-thought.” What follows is a brief biography of his life taken largely from the Introduction of the Oxford World’s Classics edition of, *Anselm of Canterbury: The Major Works*.

Anselm was born in northern Italy in 1033, and came to the monastery of Bec in 1059 to study under Lefranc as an ‘external’ student. He soon decided to become an ‘internal’ student and joined the brotherhood of monks at Bec. After becoming the principle teacher at the monastery of Bec in 1063, Anselm did not encourage the custom of taking on ‘external’ students, as he once had been. Rather, Anselm was interested in training the minds of the monks at Bec “in ways that would foster their spiritual as well as their intellectual development.” His first major work, a meditation of the divine essence, reflects that concern

directly. The first sentence of the *Monologion*, reads: “Of all things that exist, there is one that is supreme.”

His second book built upon the thoughts expressed in the *Monologion*. In the *Proslogion*, Anselm put forth a single argument or proof that God, “is the supreme good, needing no other; and is He whom all things have need of for their being and well-being.” This proof was his famous ontological argument for the existence of God: “something-than-which-nothing-greater-can-be-thought.” The logic of his proof as it unfolds in the *Proslogion* is so impeccable, that philosophers have repeatedly tried (unsuccessfully) since that time to refute it.

## Why *Anselm Ministries* is Needed

We live in a time where more and more people fashion their own sense of God as a Higher Power or a state of higher consciousness. Anselm’s ontological argument for the existence of God: “something-than-which-nothing-greater-can-be-thought,” speaks directly to this growing spiritual, but not religious culture.

George Barna, who has done extensive research into American religious beliefs and culture, found that while 67% of all adult Americans claim to have made a personal commitment to Jesus Christ that is still important in

their life today (are born again), only 45% strongly agree that the Christian faith is relevant to their lives. Even less (41%) say they are absolutely committed to Christianity. And a mere 9% of born again Americans have a biblical worldview.

A biblical worldview deeply influences people’s views on morally acceptable behavior. When comparing those who have a biblical worldview with those who do not, Barna found that someone with a biblical worldview was:

- 31 times less likely to accept cohabitation (2% versus 62%, respectively);
- 18 times less likely to endorse drunkenness (2% versus 36%);
- 15 times less likely to condone gay sex (2% versus 31%);
- 12 times less likely to accept profanity (3% versus 37%); and
- 11 times less likely to say adultery was morally acceptable (4% versus 44%).

In addition, less than one-half of one percent of those with a biblical worldview said voluntary exposure to pornography was morally okay (compared to 39% of other adults), and a similarly small proportion endorsed abortion (compared to 46% of adults who lack a biblical worldview).