

Trinitarian camp the following "heretical" views were soon seen:

(1) Heretical views of the Scholastic age:

(a) Roscellinus (d 1125), one of the "fathers" of nominalism propounded that the trinity consisted of "three essentially different persons" who had, however, one power and one will. This is popularly known as "tri-theism" and really presents three separate gods of equal force. Roscellinus was forced to recant of this view on at least two occasions in life but he constantly returned to it.

Heretical
Views on
the
Trinity

(b) Abelard (d. 1142) actually opposed Roscellinus in a classroom setting on the matter of the Trinity. But, with a revived modalism concept, he saw the godhead as one essentially represented in power, wisdom, and goodness. These attributes represented the personalities or vice versa. As Abelard was very interested in reconciling faith and reason, it seems his trinitarian view was an attempt to put the godhead into the perspective of human experience. He was judged heretical under a number of trying circumstances and has left us one of the "sad lives" in the mediaeval church.

(c) In the realism center of Poitiers a group of Tetratheists flourished briefly. They thought of each member of the godhead as being a separate person and then the three forming a fourth person. Strange!

(2) Orthodox notations on the doctrine are of course, mostly reaffirmations. But there is an exceptional thrust given through the teaching of Anselm (d. 1109). His was perhaps the keenest mind of his age and he followed the realism concept. He was strictly a Romanist and influential in the development of much sacramental dogma. He argued for the existence of God on the basis of ontology and is the "father" of that argument. His famous credo was *I do not seek to understand that I may believe, but I believe that I may understand: for this also I believe, that unless I believe I will not understand.* In his thinking belief was primary and whatever one had of understanding it was first dependent on belief. Belief was expressed objectively and understanding might come subjectively. Credulity forms the basis for belief and with such belief the Trinity is logical and possible as well as the exact being of God. The difficulties in comprehending the Trinity should not negate belief in the Trinity..that in effect is the verdict of Anselm.

Anselm's
emphasis on
belief.