

took to the court of Charlemagne a falsified copy of what the council did. His condemnation is on the same lines as the actual council proceedings save that it speaks sharply against iconism. It appears that his copy of the proceedings made it sound that the Nicea council had approved icon-worship. Someone with a quick pen, no doubt.

By now, I hope you have gleaned the terms iconism...the use of icons in worship as aids to the faltering memory, etc., and iconoclasm, the smashing or removal of idols. You will know what they mean the next time someone calls you an iconoclast. (Hopefully)

2. The Scholastic Age Questions

The scholastics tended to delve into everything in a happy investigative sense. The rank and file of them accepted the Trinity rather easily and did not quarrel with the general pronouncements. However there are three items that need mentioning in our ongoing progress of dogma discussion.

a. The Question of Belief

The Scripture simply affirms the existence of God and while there may be those passages used to reason for that existence it is implied that belief in the deity is an act of faith that we must be ready to make. Anselm of Canterbury (d. 1109) offered a contribution at this point when he advanced what is known as the ontological argument for the existence of God.

Anselm argued for the existence of God on the basis of ontology (being). 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 of belief and with such belief the Trinity is logical and possible as well as all the exact statements about the personality and character of God. According to Anselm, an inability to fully comprehend the Trinity should not result in disbelief in the Trinity or rejection of the idea. Since I am and cannot make my self there must be a self-sustaining being who does these things and in Him we explicitly believe.

All philosophical thrusts are hard on us poor farmers but there is renewed study in ontology today

b. The Progression of the Holy Spirit

The discussion was with regard to how the Spirit of God comes to us. It did not concern itself with the