

HT 501 Church History
Class 8; Lecture 2
Lombard, Aquinas, Wycliffe

AD 1000–1300

Peter Lombard: The Concept of Grace

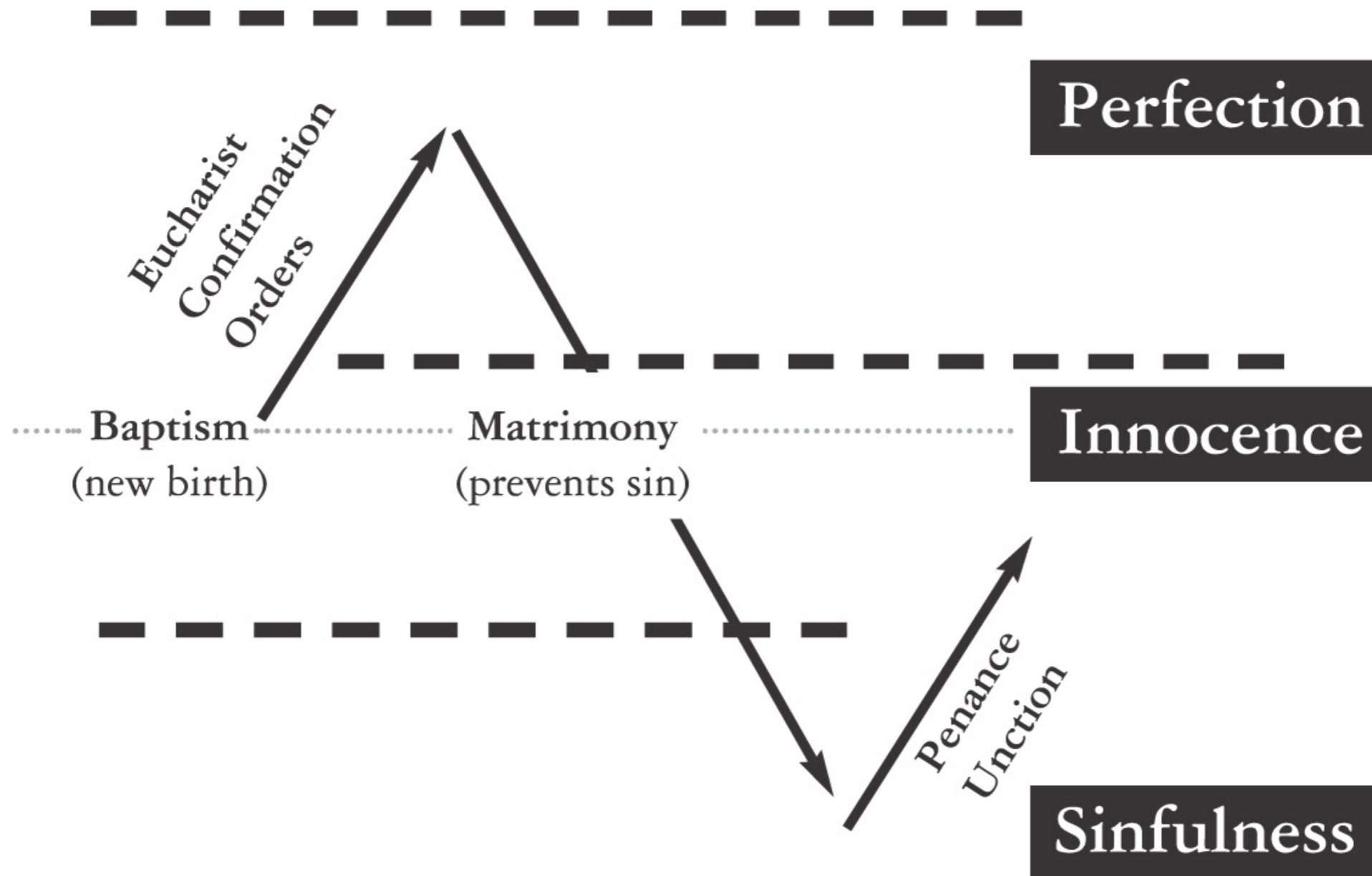


Peter Lombard: The Seven Sacraments as Means of Grace

1. Baptism
2. Confirmation
3. Eucharist
4. Penance
5. Unction
6. Orders
7. Matrimony



Peter Lombard: The Seven Sacraments Explained

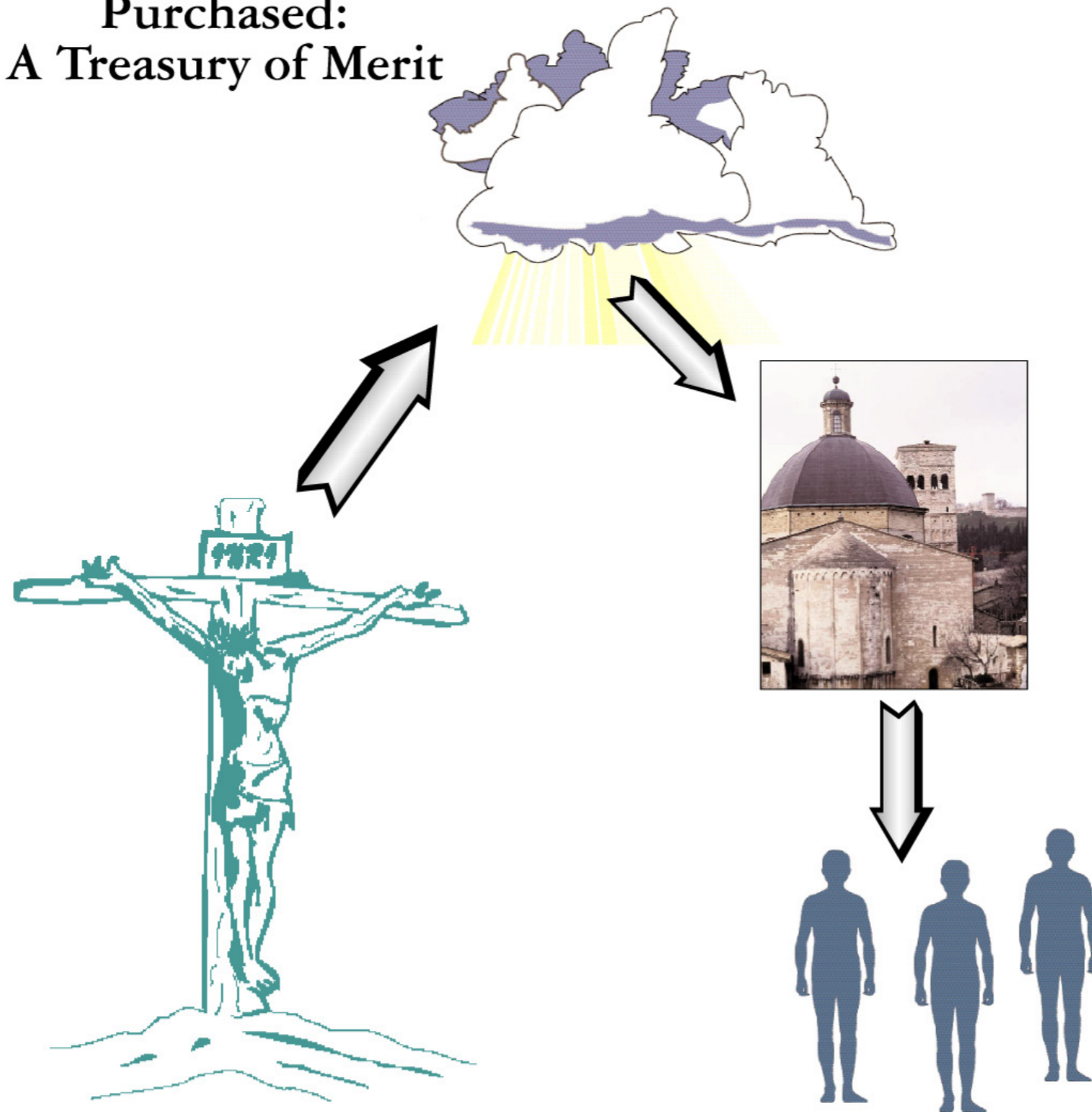




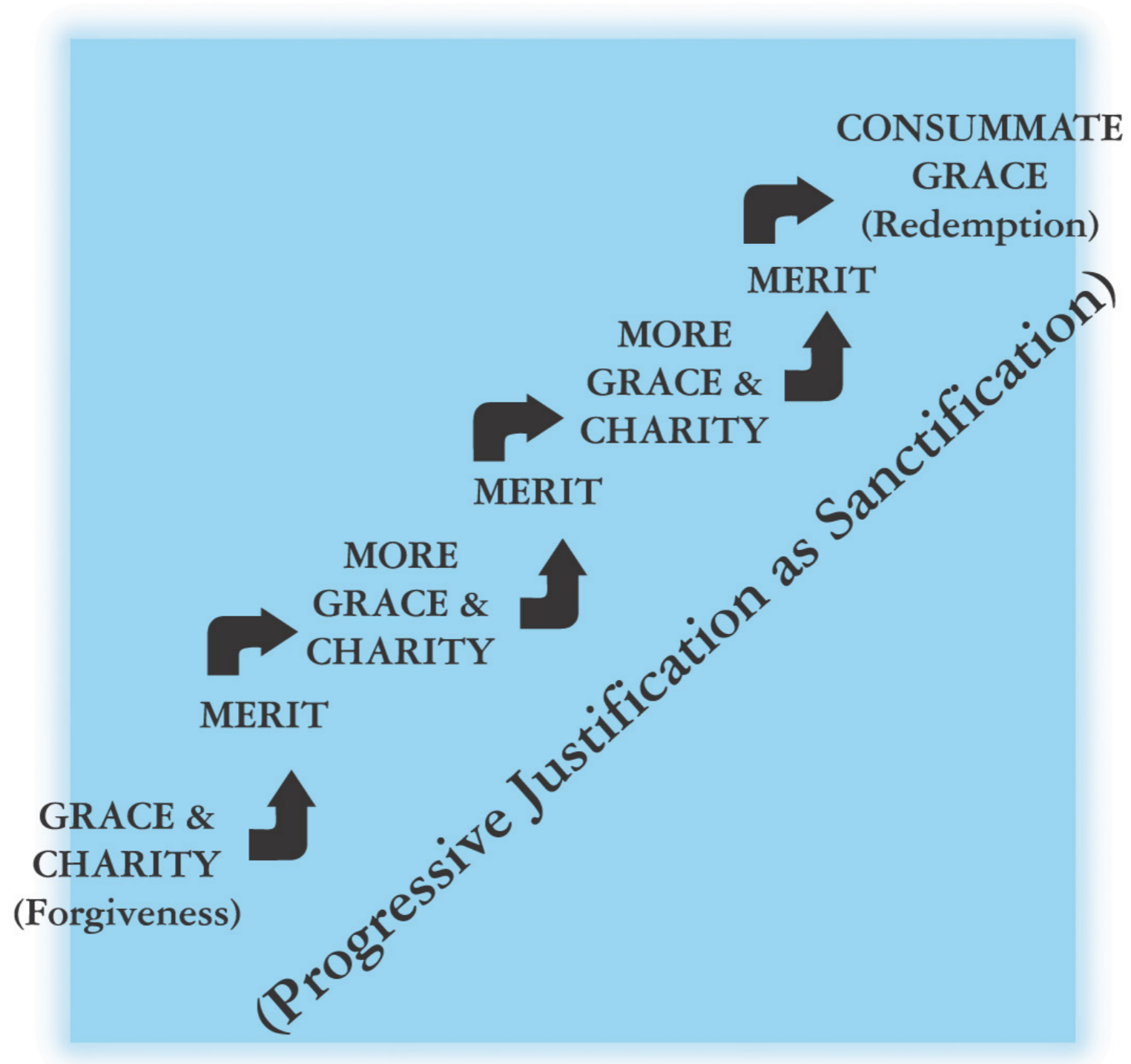


The Accomplishments of Christ: A Treasury of Merit

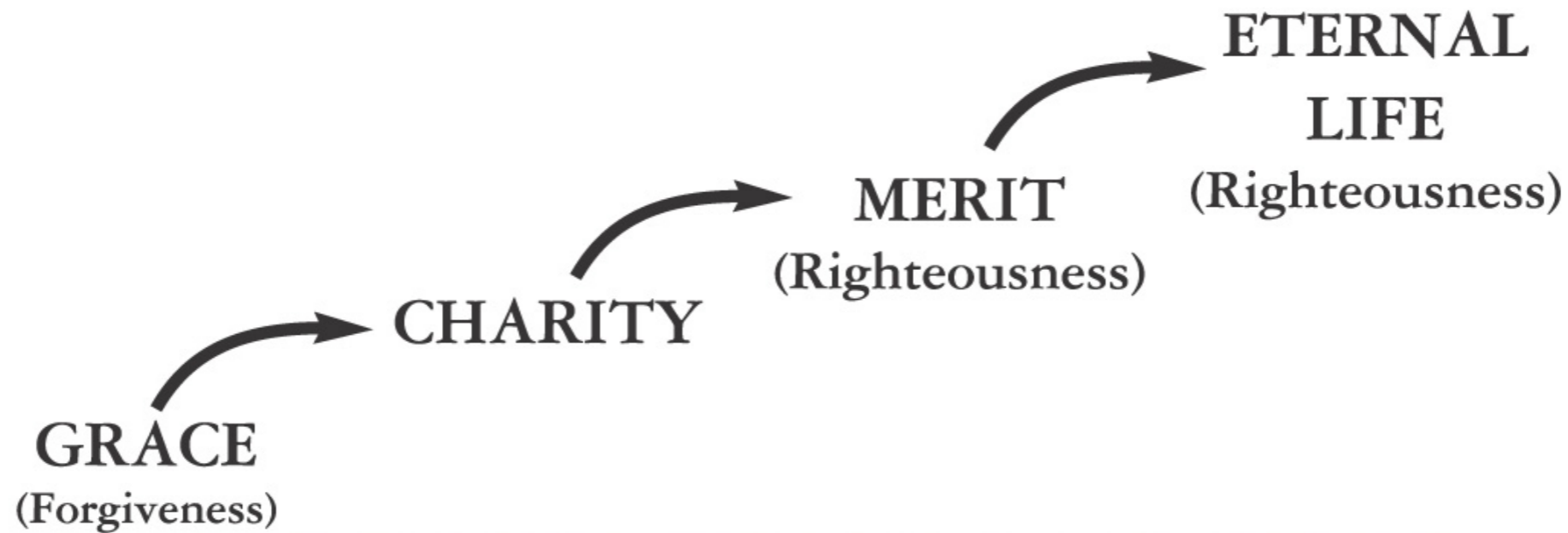
Purchased:
A Treasury of Merit



Thomas Aquinas and Merit through an Increase of Grace



Thomas Aquinas: Divine Redemption and Merit



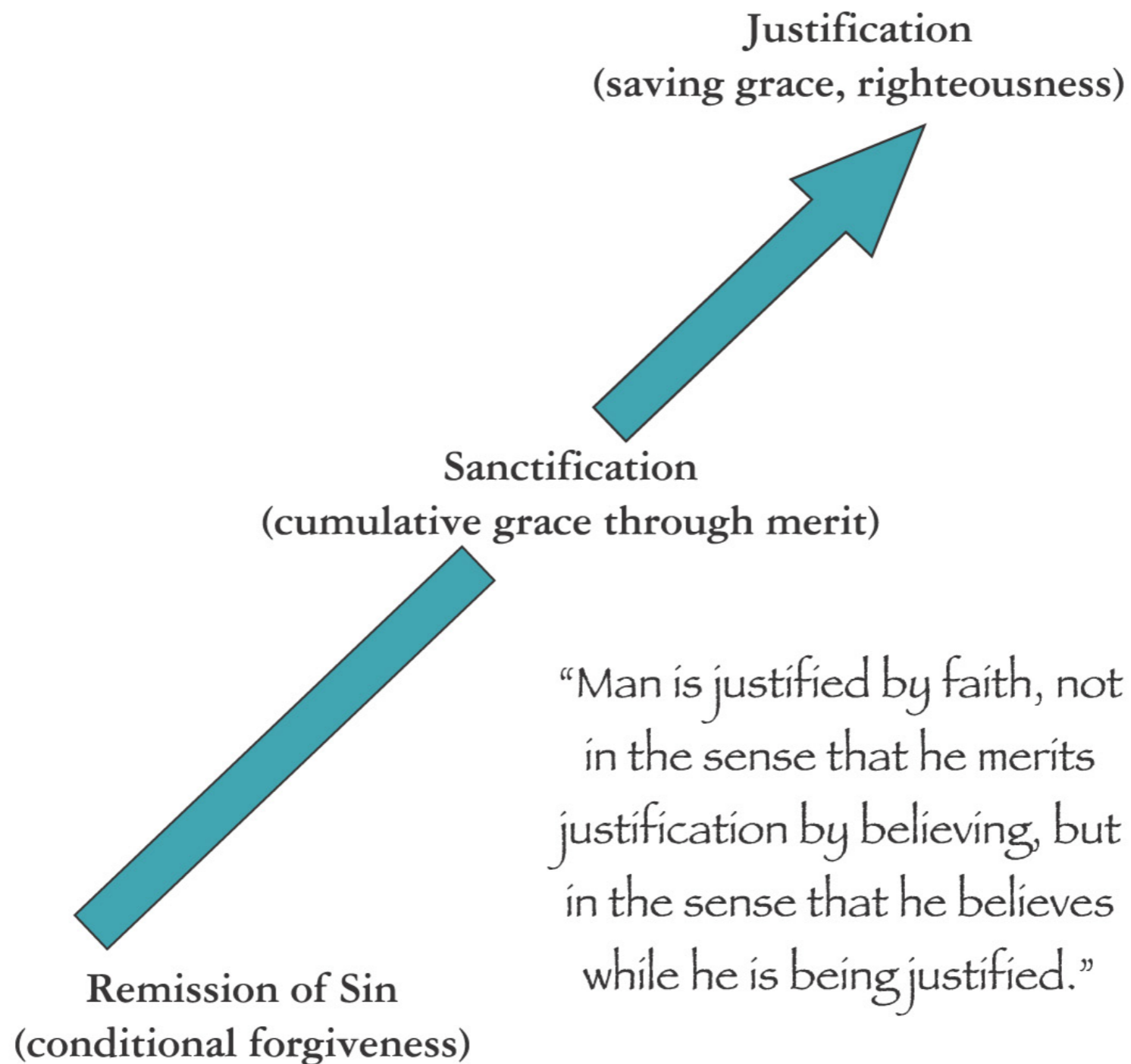
“The meriting of eternal life depends principally on charity.”

“Our merit is the secondary cause.”

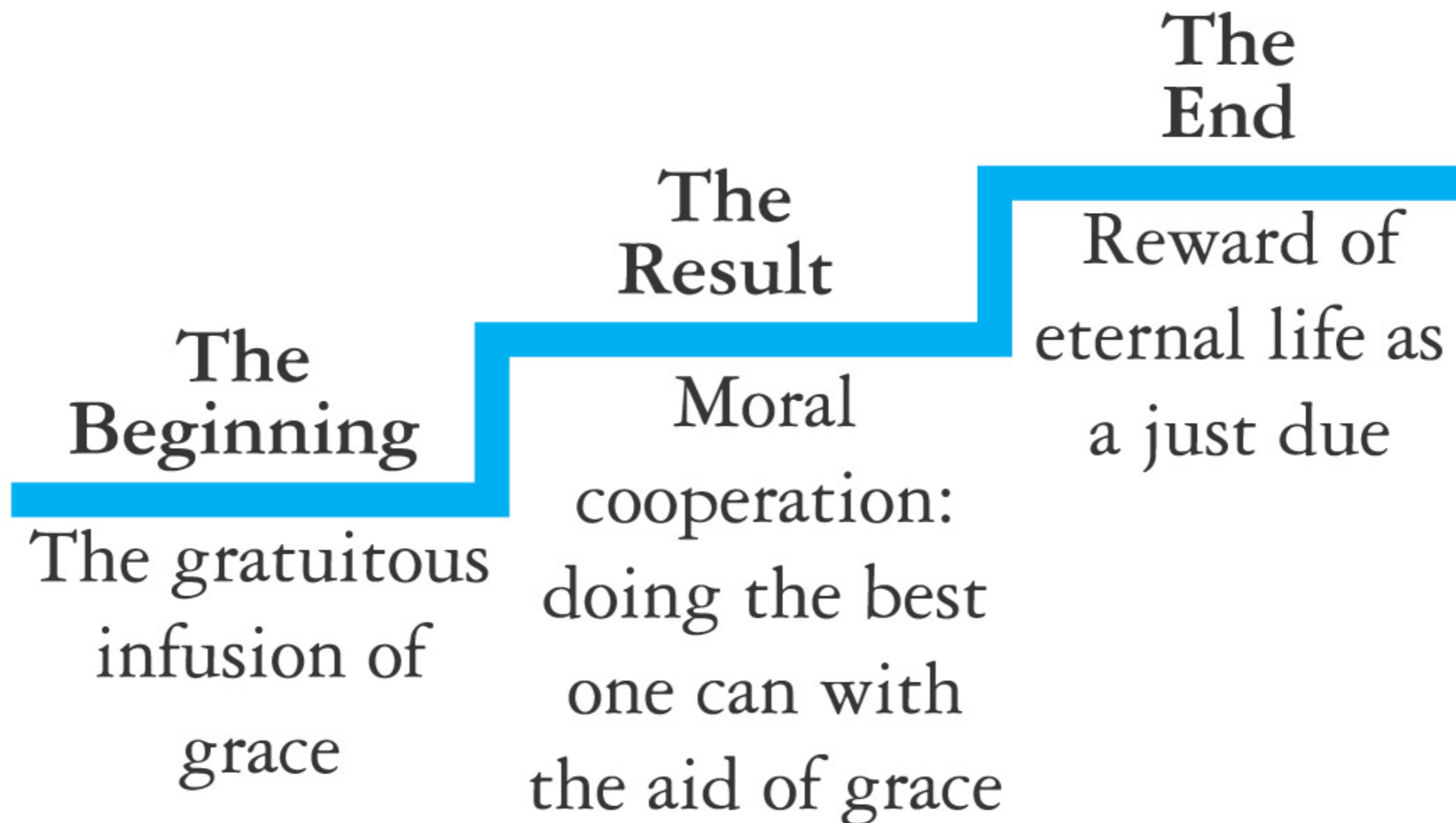
“A man merits an increase of grace by each and every meritorious action.”

“He cannot merit the first grace.”

Thomas Aquinas and Justification: Forgiveness without Righteousness



Thomas Aquinas: The Steps to Salvation

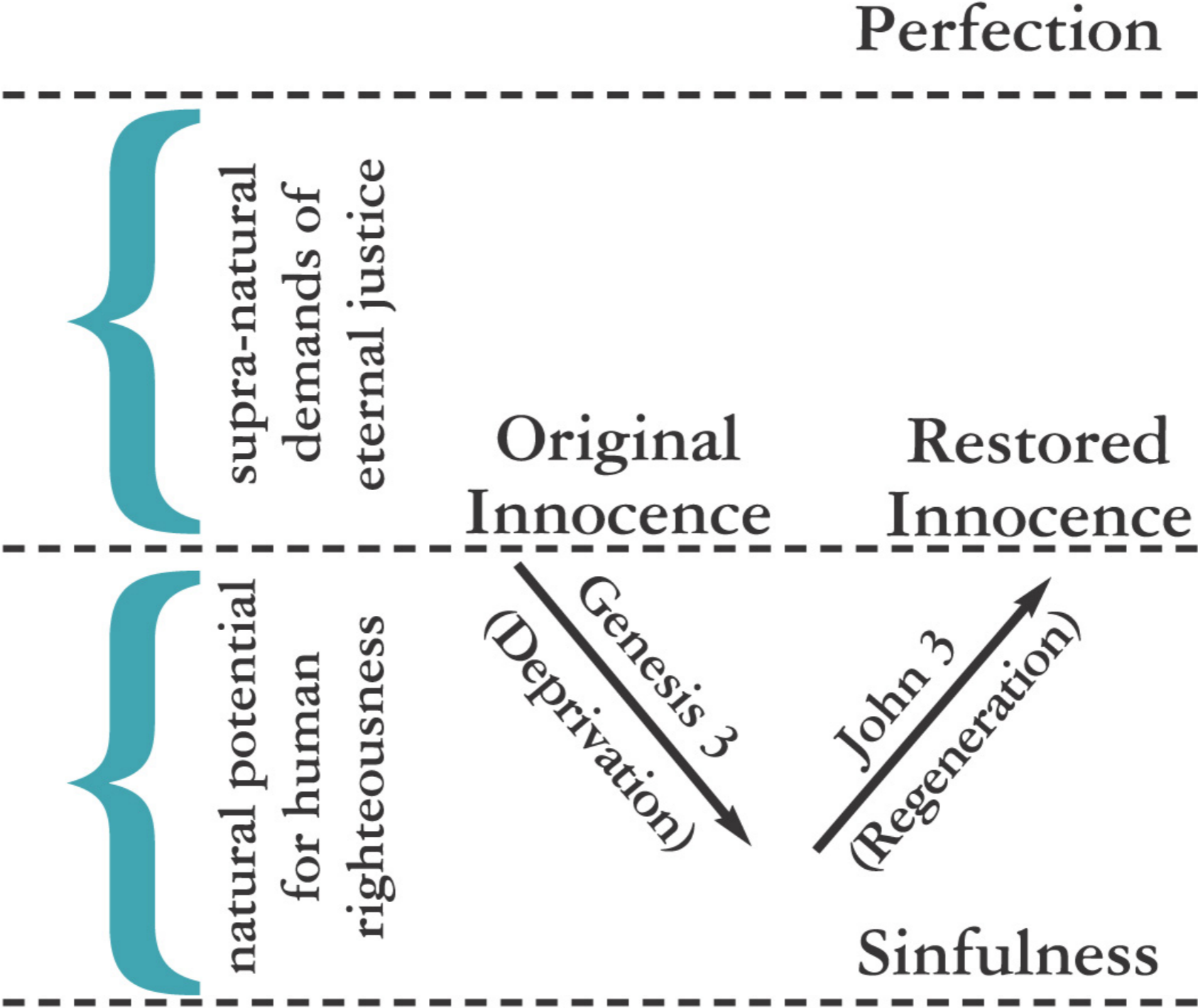


Thomas Aquinas and Transubstantiation

“He is then able to bring about not merely a changing of form . . . but the changing of the whole being of a thing, so that the complete substance of this is changed into the complete substance of that. And this actually happens by divine power in this sacrament. The complete substance of the bread is converted into the complete substance of Christ’s body, and the complete substance of the vine into the complete substance of Christ’s blood. Hence this change is not a formal change, but a substantial one. It does not belong to the natural kinds of change, and it can be called by a name proper to itself—‘transubstantiation.’”

Thomas Aquinas
Summa 3a. 75,74.

Thomas Aquinas: The Role of Baptism



The Importance of Thomas Aquinas in the Roman Catholic Tradition

“St. Thomas Aquinas may be said to have been present at all the Ecumenical Councils of the Church after his time, presiding as it were, by his invisible presence and his living teachings over their deliberations and decrees; but that greatest and most special honor was given to the Angelic Doctor at the Council of Trent, when, during its sessions, together with the Bible and the formal decrees of the Sovereign Pontiffs, the Fathers of the Council had the open *Summa* placed upon the altar so that thence they might draw counsels, arguments, and oracles. This was a singular honor and praise accorded to St. Thomas which was not given to any of the Fathers or other Doctors of the Church.”

Pope Leo XIII

August 4, 1879

Encyclical Aeterni Patris

Thomas Aquinas and the Reformers: Views of Justification Compared

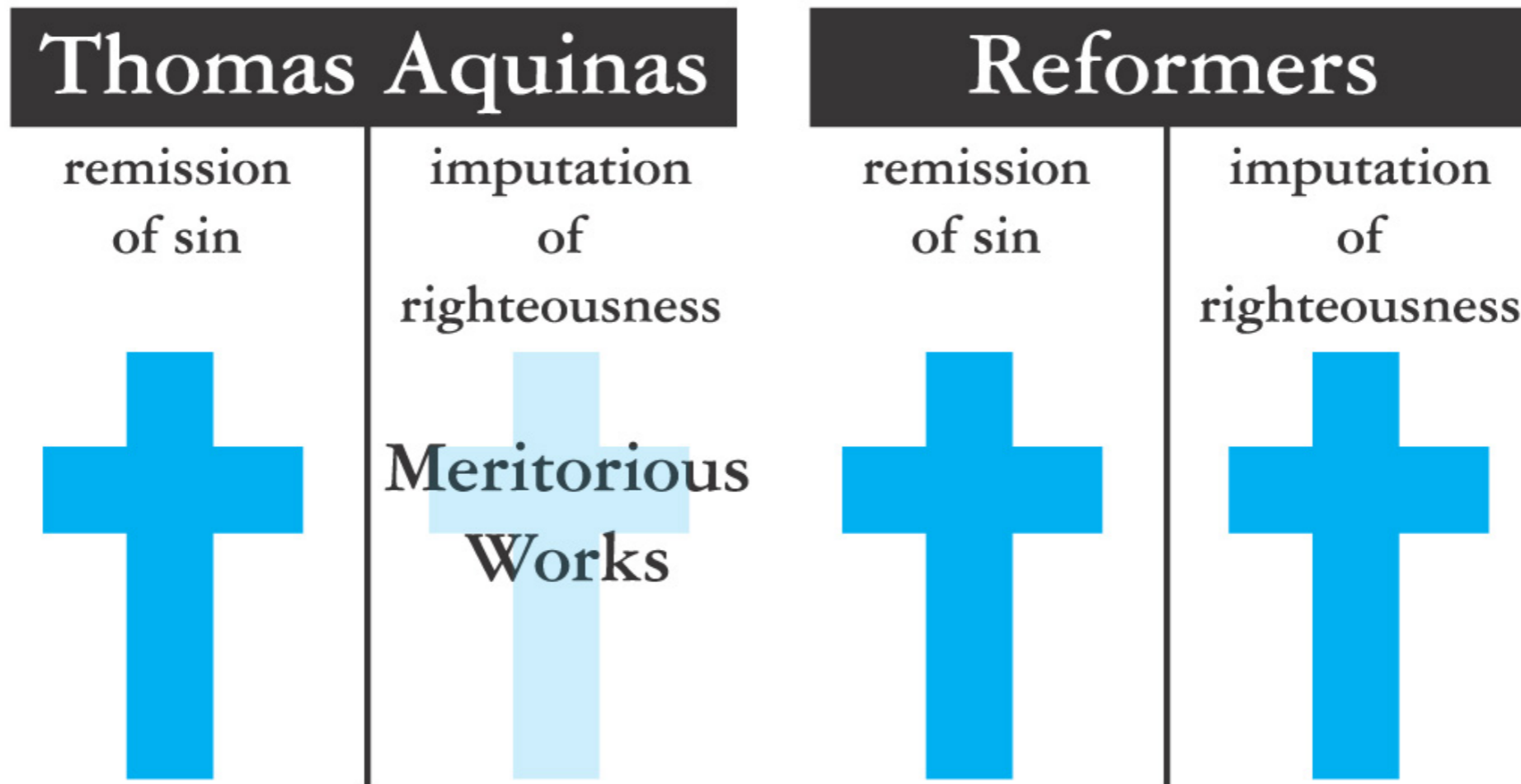
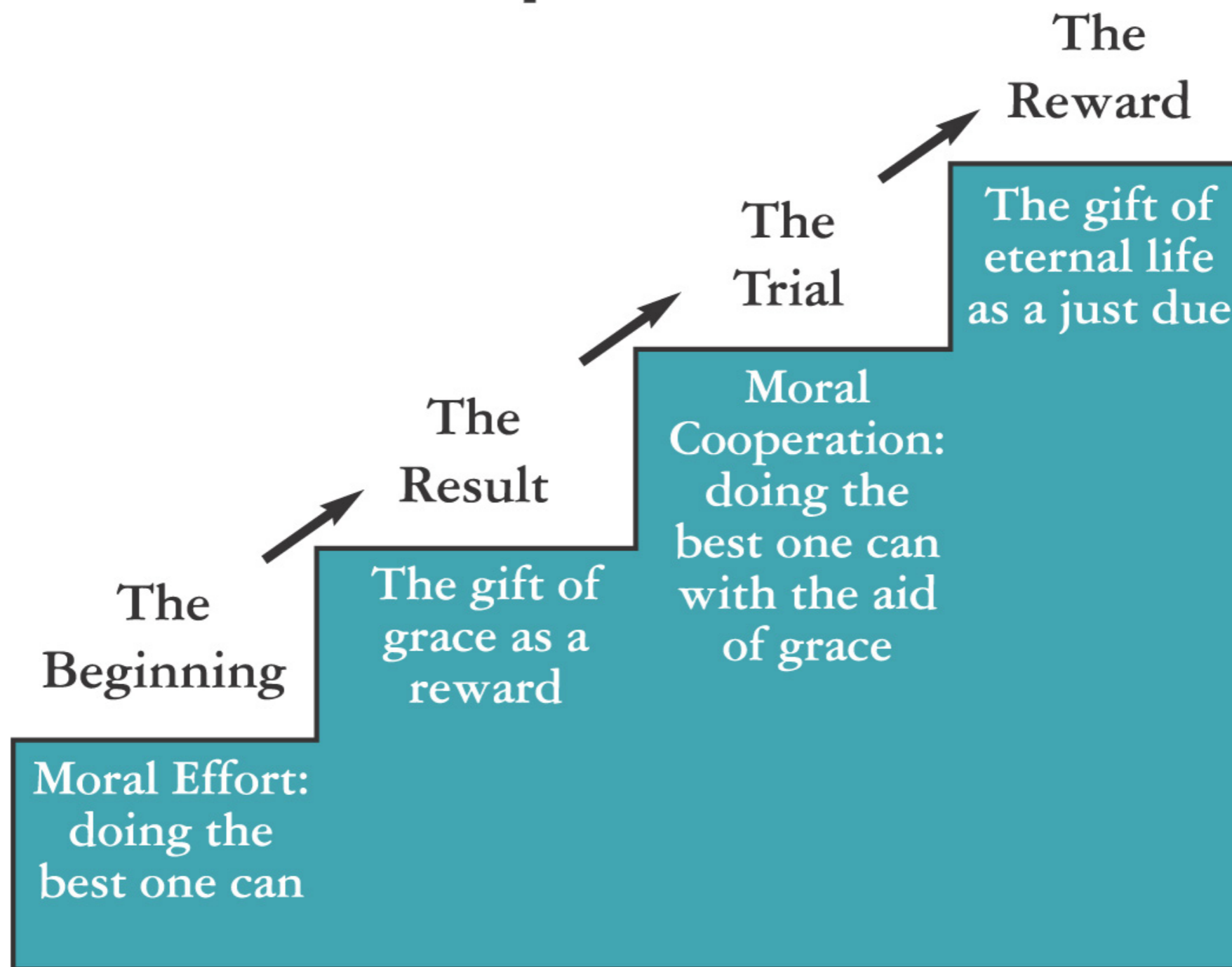


Chart 144

William of Ockham and Gabriel Biel: The Steps to Salvation



The Reformation Traditions: Different Views of the Past

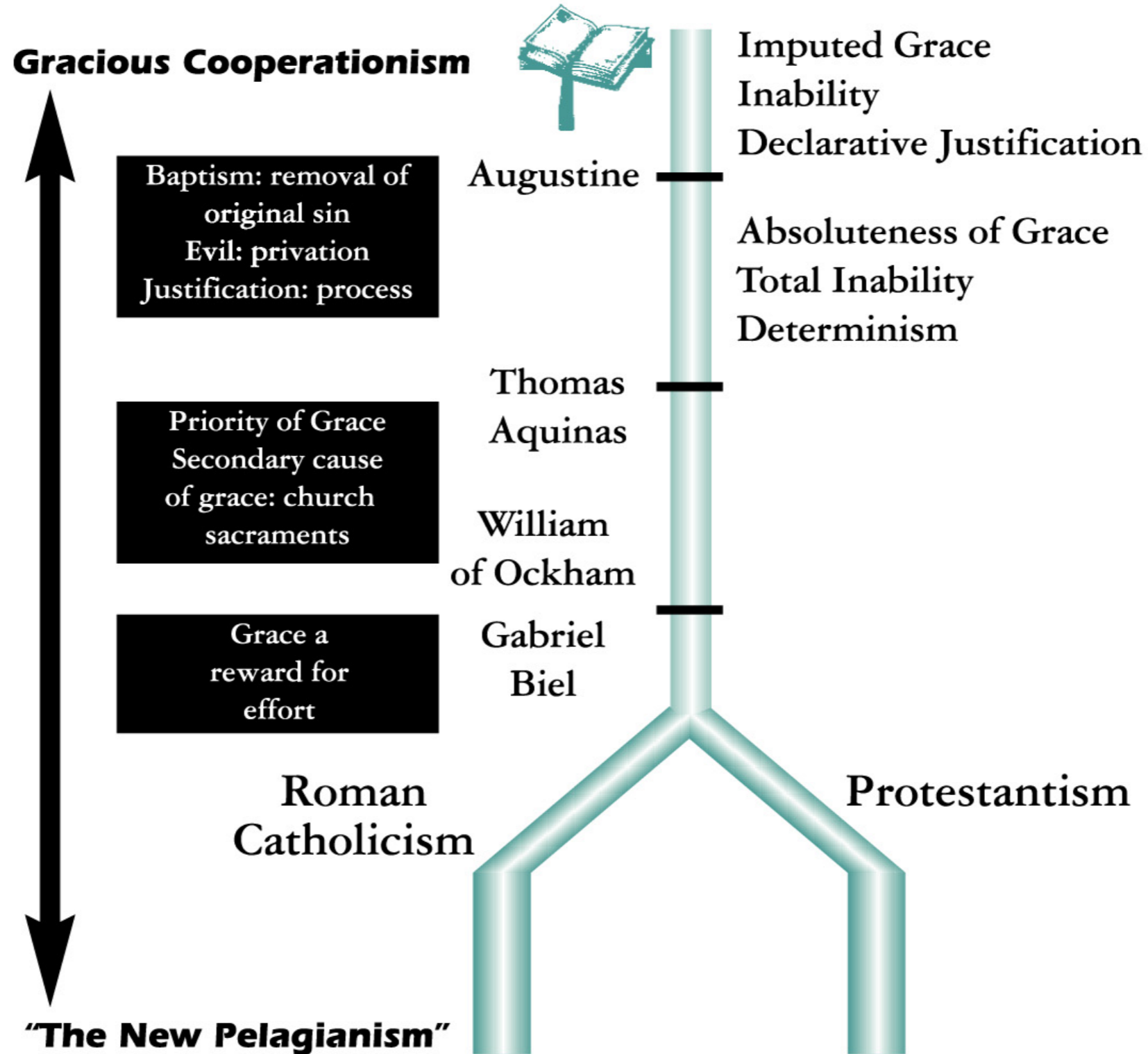


Chart 146



Wycliffe Gives "The Poor Priests" His Translation of the Bible

W. F. Yeame

but for ye lawe seide: you shall not conente / & forom
occasion taken: synce ye mandement hap wroght
in me al conentle / for wyoute ye lawe: syne was
deed / & I lyued wyoute ye lawe sū tyme. But
whane ye commandement was come: syne I mede
azen / but I was deed: & þis commandement yat was
to lyf: was foudē to me to be deed / for syne þo
rom occasion take bi ye commandement: dīcesyne
de me: & bi yat it elozz me / þfor ye lawe is þo
ly: & ye commandement is just & good: is þine þt
þing: it is good: mād deed to me: for þe: but þe
ye yat it seme syne: þozom good þing wroght
deed to me: yat me syne oī manere þozom
ye commandement / and we wroten yat ye lawe
is spūritua / but I am fleishly: seld vndir sy
ne / for I vnderstonde net yat þt I wozche / for
do not ye good þing yat I wold: but I do þilke
enel þing yat I hate: & if I do þat þing: it I wole
not: I consente to ye lawe: yat it is good / but no
w I wozche not it now: but ye syne yat dwellyp
in me / but I I woot: yat in me: þt is in my flē
sh dwellyp in me no good / for will lye to me:
but I finde not to þfourme good þing / for I do
not ye þilke good þing yat I wold: but I do þilke
enel þing yat I wole not: & if I do þat enel þing
yat I wole not: I wozche not it: but ye syne
þt dwellyp in me / þfor I finde ye lawe to me
williſſ to do good þing: for enel þing in

Trouans.

in yo þingis in whiche ze thynnen now: for
ye ceude of hem is deed / but now ze delyned
fro syne & mād sūantis to god: han zoure
fruyt in to holynesse / & ye ende en lastinge
lyf / for ye waga of syne is deed: ye gte of
god: is enē lastinge lyf in crist: wht omē
Briperen wile ze knolbe. **¶** Lord. **¶** vii. **¶**
not: for I speke to men: yat I wole
ye lawe / for ye lawe hap lord stūp in
man: as longe tyme as it līney: for yat wo
man yat is vndir an hūsebonde: is boondē
to ye lawe: while ye hūsebonde līney / but
if here hūsebonde is deed: she is delyned
fro ye lawe of ye hūsebonde. **¶** For she shal be
depid anoutresse: if she be wyf anof man while
ye hūsebonde līney / but if he hūsebonde be deed:
she is delyned fro ye lawe of ye hūsebonde: yat
she be not anoutresse: if she be wyf anof man /
& so my brūden / ze ben mād deed to ye lawe bi ye
bodi of est: yat ze ben of anof: yat rooz azen fo
deed: yat ze bere fruyt to god. **¶** For whane we
woren in fleish: passōis of synes yat wē
bi ye lawe wrochten in oure mēlms to bere fruyt
to deed / but now we bē vnbondē fro ye lawe of
deed: in which we wē wē holden / so þt we ser
uen in newnesse of spūit: & not in eldnesse of
lettre: what þfor schulen we seie: ye lawe is
syne: god for þe: but I līue not syne: but bi
lawe: I wole not yat conentinge: was syne

Troniamus.

in þo pugis in whichē ze sthannen now: for
þe ceude of hem is deep | but now ze delyned
fro synne & made seruantes to god: than zoure
fruyt in to holynesse | & þe ende en lastinge
lyf | for þe wagis of synne is deep | þe gte of
god: is enē lastinge lyf in crist ihu oure

Briperen wye ze knoweþe **Lord** | **viij**
not: for I speke to men | þat knoweþe
þe lawe | for þe lawe her lord sthā in
man: as longe time as it liueþ | for þat wo-
man þat is midw an hussebonde: is bounde
to þe lawe while þe hussebonde liueþ | but
if here hussebonde is deed: she is delyned
fro þe lawe of þe hussebonde. **¶** For she shal be
clepid auoutresse. if she be wyf anof man while
þe hussebonde liueþ | but if he hussebonde be deed:
she is delyned fro þe lawe of þe hussebonde | þat
she be not auoutresse: if she be wyf anof man

his hondis lberen list up. he
blestide hem/ and it was don
ye while he blestide hem: he de
partide fro hem. & was born
to heuene. & yei is orschypid. &
Wenten azen in to ierlm. by
greet ioye: and lberen einmo
re in ye temple. heriyage &
blestynge god//

**Here bigynney ye pro
log. on ye gospel of ioon**

This is ioon euā
gelist oon of ye
discipulis of ye
lord. ye ischid
is a virgyn cho
sun of god. ishom god clep
de fro ye sposeilis. ishamie
he isold be isbeddid. & double
isbituelle of virginate is zoun
to hym in ye gospel: in vis
yat he is leid loued of god bi
fore oye discipulis / & god hon
gynge in ye cros. bitook his
inodur in keping to hym: y
a virgyn schulde kepe a vir
gyn. vis ioon in ye gospel
bigynney aloone ye lberk of
vncorruptible word. & isbit
nellip yat ye kyndeli sone
of god is maad man. & yat
ye lzt was not takn of cerk
uellis. he schelky ye fiste
myraide: ischich god did at
ye isbedhyngis. to schelbe isle
re ye lord is pyed to ye feele.

ye isyn of ye isbedhyngis oib
to faile. yat ishamie elde y
gis ven chaingid: alle uelke
yngis yat ven ordeyned of
crist. appere. ioon wroot vis
gospel in alye: aftir yat he
hadde writū ye apocalypis
in ye ile of pathmos. ueye
les he wroot ye gospel aftir
alle ye gospelens. yat allo
an vncorruptible ende bi a
virgyn in ye apocalyps. to hy:
to ishom an vncorruptible
bigynnyng is zoun in gene
sis in ye bigynnyng of hooli
scripture. for crist in ye apo
calyps. y am ye bigynnyng
& ye ende. & vis ioon is he. y
kuelbe yat ye dai of his de
parting is comū. and he
clepide togide hise discipulis in
effelie: & schelbe crist bi ma
ny puyngis of myrachs. and
zedē doū in to a dohryn place
of his burnyng. and ishamie
he hadde maad pier. is was
put to his sadris. and is was
myche ispy out sorelbe of dey.
hou madp is foundū dee
ne fro corrupaoun of fleisch.
Jerom in his prolog on io
on. sey al vis.

**And nolb bigynney ye
gospel of ioon //**



In ye bigynnyng is was ye
word. & ye word is was at
god. and god is was ye word.
vis is was in ye bigynnyng
yat god. alle yngis lberen
maad bi hym: & is by oute
hym was maad no yng.
yat yng yat is was maad in
hym: is was is. and ye he is was
ye lzt of men & ye lzt schy
ney in derknessis: & derknessis
comphendiden not it. a mā is was
sent fro god: to ishorn ye name
is was ioon. vis man cam in to
isbituellip: yat he schulde
bere isbituellip of ye lzt.
yat alle men schulde bileue
in hym. he is was not ye lzt.
but yat he schulde bere isbit
uellip of ye lzt. ye is was a
by lzt: ischich lztney eche
man yat comey in to vis wo
rld. he is was in ye isword. and
ye isword is was maad bi hy: &
ye isword knelb hym not. he
cam in to his oibne yngis.
and hise resseynede hym not.
but hou many en resseynede
den hym: he zat to hem wol
er to be maad ye sones of
god. to hem yat bileuede in
his name. ye ischich not of
bloodis. nor of willis. nor of
isch uey of ye wille of man.
but ven born of god. and ye
isword is was maad man. and
is belide among us. albe ishan
seyu ye glorie of hym: as ye

glorie of ye oon bigeti sone.
of ye fadir. ful of grace & of
treupe. **I**oon berry isbituel
syng of hym: and a rey & sey.
vis is ishorn y seide. he yat
schal come aftir me. is maad
bifor me: for he is was tofor me.
and of ye plente of hym. isbe
alle han takū. and grace for
grace. for ye lalbe is was zoun
bi moises: but grace & treu
ye is maad bi ihu crist. no mā
saye eue god: but ye oon bige
tū sone yat is in ye bolinn
of ye fadir. he hay teld out. //
and vis is ye isbituellip
of ioon. ishamie ielk is sen
ten fro ierlm. pntis & dekenes
to hym: yat yei schulde aye
hym. who art you. he know
ledide. & denyede not. and he
knowledide: for y am not
crist. & yei arden hym. what
y am. art you ehe. & he
seide. y am not. art you a
profete. & he ansberide. na
yer for yei seiden to hy. isho
art you. yat we zyne an ans
bere to ye se yat seiten us.
what seist you of yi self. & he
seide. y am a vois of a crier
in desert. dresse ze ye lweye
of ye lord. as y saie ye plete
seide. and yei yat lberē sent.
lberen o ye farisees. & yei
arden hym. & seide to hym.
what yā is baptisist you: if
you art of crist. ueyn ehe.