

Abelard

c. Abelard propounded a view similar to what is called today the moral influence theory of the atonement. It is the idea that the self-giving of Christ offered a power to help through the attractiveness of love displayed. His death for us...would inspire our giving for others...the result being that as the atonement was honored so all of society would be benefitted and righteousness could be earned through doing the will of God. The moral influence theory continues to have followers but as Abelard was judged an heretic on it in his day, most of those who hold it are in Pelagian or Socinian circles.

Aquinas

d. Aquinas thought deeply about the atonement and concluded that all of Christ's life had a deliverance aspect to it. When his passion was accomplished it did the following things:

(1) His death merited the blessing of salvation which is passed to those who believe in him.

(2) The benefits of that death are communicated to the believer in light of the mystical union he has with Christ.

(3) The salvation is achieved for in Him God has the voluntary and perfect sacrifice in which he is delighted.

(4) His death, in reclaiming the faithful for God, redeems them from the power of the devil who had no rightful hold on them anyway...by creation, etc.

Again you have a rather powerful presentation of the result of the incarnation and later passion.

2. The Means of Grace

The Mediaeval church is still under the grip of the necessity of the hierarchichal church but it is not so bound to it as the Roman church will be by Luther's time. Note these items as being current in the Scholastic period understanding of the means of grace:

a. Grace is needed for salvation but not to the extent described by Augustine. Both preventient and subsequent grace are still in focus and the church becomes the means of dispensing both through its message and sacraments. The means of grace, to put it crudely, is the church. Fallen man needs the church in its implementation of the mediaeval pattern. Hence the idea that the church saves or condemns and the fearful aspects of excommunication.

b. Faith is needed (even if one is under the care of the church) for the reception of grace. There is the faith of assent (which is just agreement with what God has declared) and the faith of love with is

When was the Eastern Church at this time?

Stanley, History of the Eastern Church

Makaakis, History of the Eastern Church

The Means of Grace

....and Necessity thereof.