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Theology of Development

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Essay Final

Necessity of Canon Law

Canonization started as the process with which a dead person was able to become a saint. It unofficially started as people who behaved in saintly ways as acclaimed by Christians in the early time after Christianity took root. The early idea of saints was a way of comparing people to real life Jesus', a certain claim that could not be carried out a as normal person, since Jesus was both human and God. These first saints acted as bridge people between the new religion that was Christianity and the members of the church who had felt a disconnect. By joining the Christina faith, people were able to become part of something that was greater than oneself and was thus able to find security in a religion and thus group that valued its members and took care of the least of them.

This started as a result of the coming of Jesus Christ. His figure represented the incarnation of the Son of God, is the fulfillment of the Law and perfect  example of the act of worship.  In his full and unwavering love, Christ’s self-sacrifice​—his  crucifixion and resurrection—reveals the way for the salvation of humankind and the restoration  of its communion with God through faith in Christ. Jesus draws man back into communion with the Father, for the “the Son…[takes] all human disobedience upon himself in his obedience even unto death,” and “[conquers] it.”[[1]](#footnote-2) He comes to dwell with us, offering a perfect sacrifice. Christ’s death is freely given, for he willingly enters “into our wretchedness…our sinful flesh” in the “form of a servant” who is “subject to death and to the law,” and “shed[s] his blood” as a “ransom” for human “sin.”[[2]](#footnote-3) In this way, people were able to join God, but there was a disconnect between the religion and the people in the church. As a part of further developing the religion, saints acted as a way for people to see the real action of people in every day life.

Early saints were used to Combat Jesus Generally speaking, a personal encounter with God begins theology, and it is furthered by witnesses who give historical accounts of God. The words “personal encounter” mean that God lovingly invites everyone into communion. Another way to put this is that "[b]eing Christian is [. . .] the encounter with an event, a person, which gives life a new horizon and a decisive direction.”[[3]](#footnote-4) However, it cannot be treated with alone, as it is inextricably bound up with the tradition and liturgy of the Church: “Scripture… does not, on the basis of its own nature, exist as a book alone. Its human author, the People of God, is alive and through all the ages has its own consistent identity. …Without this surviving and living agent, the Church, Scripture would not be contemporary with us.”[[4]](#footnote-5)

Moved to confessors of faith such as Saint Hilarion in the 3rd century. Then it focused in on faith and motives behind action, but then there began to be stricter guidelines as imposed by Augustine of Hippo.

After medieval times, the Catholic church sought to form a new method for analyzing and bringing in members of the church into the saint good. As an effect, the Holy See was formed in the Vatican City in Rome to be the new seat of the Catholic Church and be the group in charge of selecting people to be saints by verifying their merit. The first saint to go through this course of action was Saint Stephen who was a Hungarian martyr in the 17th century. Man filled with grace and power (Acts). Act by the original 12 disciples t help represent common people who act extraordinarily in society. Stephen died falsely accused due to his fervor and determination to spread the word of God. He was thus chosen as a common person to be someone to give back to the people and serve as a sort of bridge person. In his actions, Stephen was able to encapsulate what it meant to be a true catholic and share his deep connection with Jesus with the people. Saint Stephen acted as a bridge between the Greek people and the Catholic teachings. Even today, Saint Stephen is called the saint of Bricklayers, Deacons, and Hungary. Proving that most saints are truly people who connect members of society with the benefits of religion and of religious belief. Saints reach out to outsiders of society and are able to pull them in to be active members and participants in society. In the case of those who were not originally participating in a religion such as Catholicism, outside people can be brought into the world of Religion and help in the development and execution of that religion.

*The glorious story of Saint Stephen the first martyr amazed me on how a man so strong a believer proved it so well and was stoned for what he believed. St. Stephen was a strong man indeed. He did not die in vain either, he died for his beliefs and for trying to steer the Jewish religion and others towards Jesus Christ and his beliefs. It also amazed me how he felt no pain when being stoned but beheld the glory of God.[[5]](#footnote-6)*

canonization of [Saint Udalric, Bishop of Augsburg](https://en.wikipedia.org/wiki/Saint_Udalric,_Bishop_of_Augsburg) – first pope

code of cannon law

congregation for the causes of saints – different levels: servant, venerable, blessed, saint

Martyrs

-dead saints

Canonization

-beginning process

Vatican 2

-remake

Lumen gentium

Pope Paul VI. “Lumen Gentium”. 1964.

“so our companionship with the saints joins us to Christ, from Whom as from its Fountain and Head issues every grace and the very life of the people of God.”

Mother Theresa

-current saints

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***Orthodox Saints****, vol 4, by Fr George Poulos, Holy Cross Orthodox Press*

1. Benedict XVI, Last Supper, 132. [↑](#footnote-ref-2)
2. François-Xavier Durrwell, In the Redeeming Christ: The Principles of Christian Life (Notre Dame: Ave Maria, 1963), 5. [↑](#footnote-ref-3)
3. Benedict XVI, Deus Caritas Est (Washington, D.C.: United States Conference of Catholic Bishops, 2005), §1 [↑](#footnote-ref-4)
4. Joseph Ratzinger, “What in Fact is Theology?,” in Pilgrim Fellowship of Faith: The Church as 3 Communion (San Francisco: Ignatius Press, 2005), 34. [↑](#footnote-ref-5)
5. ***Orthodox Saints****, vol 4, by Fr George Poulos, Holy Cross Orthodox Press* [↑](#footnote-ref-6)