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DOCTORAL SCHOOL OF THEOLOGY

Sacred Scripture - the foundation of church laws

Summary

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Sacred Scripture - the foundation of church laws

Summary

Sacred Scripture is the foundation of church laws. The main theme of church law is found in Scripture as follows: "If your brother mistakes you, go, rebuke him between you and him alone. And if he listens to you, you've won your brother. And if he does not listen to you, take another one or two with you, as the word of two or three witnesses can settle. And he will not listen to them, tell the Church; and if he will not obey the Church, he will be yours as a heathen and tax collector. Verily I say unto you, Whatever we shall bind upon the earth, they shall also be bound in heaven, and as many as thou shalt loose on the earth, they shall be loosed in heaven "(Mt 18: 15-18).

The Savior Christ, the Son of God incarnate, gave the Holy Apostles and their descendants the command to preach the word to the ends of the world, and implicitly the command to organize His church. This organization was accomplished through the formulation of clear laws that grounded the teachings taught by Christ Himself.

This law-making work begins with the Apostolic Synod in the 50th anniversary of Jerusalem, the synod in which the Holy Apostles decide on the problems faced by the Church at that time.

According to the same pattern of brotherly unity in Christ, the Church's parents later gathered in ecumenical or local synods to resolve the problems and generally the heresies under the guidance of the Holy Spirit. Thus, each synod consisted of a series of canons or church laws that had as their primary purpose the defense of church life by the invasions of all kinds of heresies.

All these canons, both the synods and the ones given by the Holy Fathers, are inspired by Holy Scripture. Moreover, between canons and some laws of the Roman Empire and beyond, there is a working relationship, a relationship that aims to harmonize together the work between the Church and the State. In other words, certain church laws are strengthened by the power of the State and become laws with binding force throughout the empire.

The present paper, structured in four large chapters, contains numerous subchapters in which the general data of canon law is first presented, followed by its relationship with Divine Revelation, and continuing with the relationship between divine law expressed in Scripture and Tradition, and church law. The last part of this work is aimed at highlighting verses in Holy Scripture in which church laws and even some civil laws find the basis for their applicability.

Thus, the first part of the thesis highlights precise notions of canon law in the desire to show that the origin of canon law is in Scripture. Also in this part are presented the similarities between the canon law and the general law system, and then the canonical right from the scientific perspective is revealed.

Also in this section is the problem of sources of canon law, springs that are divided into several sections as follows: general springs, whole, auxiliary and special springs. All these sources have the canonical right in all its aspects, proving that it is inspired by the theology of Holy Scripture on the one hand and Holy Tradition on the other.

The second part of the work presents the relationship between the canons of the Church and their relationship with divine revelation. Here is the significance of the law that proves that the Church of God is not an institution constituted by the laws of the state, or by the determination of some people who have come to terms with each other in order to establish it, to develop into men the notion of God. Also for its survival over the ages, divine involvement is imperative, for only human desire can not guarantee this

existence at all. Moreover, the relationship of unity among believers as living members and the assets of the Church is concentrated around the only center called Christ.

Religious moral nature is the specificity of the Christian Law, a law expressing the teandrical nature of the Church, defining in its expression its institutional character. Christ, the true God and full man, is present in the Church, being, from a religious point of view, even her life. The law is the form through which the incarnate divine Logos intervenes and works directly in His Church. Actually the law is the method of action in the Church.

The relationship of canonical reporting with the Gospel and Tradition shows from the post-apostolic period that many of the elements of the teachings left by the Apostles become religious-moral norms that contained, besides the actual teaching and certain legal prescriptions. Once these legal prescriptions based on apostolic theology have been fixed in writing, they have been named canons. From here we can see the close relationship between the Holy Gospel and the canons always made through the intercession of Holy Tradition.

The New Testament theology existent and transmitted through its canonical books offers the possibility of verifying the content of the laws of the canons as fully in accordance with it. Although this verification is easy to realize because the text of the canons never contradicts the writings of the New Testament, it must be borne in mind that canons must be understood in the light of Holy Tradition.

In other news, the canons can be considered as an interpretation of the theology of Holy Scripture, so that its proper understanding produces in human nature the mood to be made and to live according to it. Virtually all of Scripture and especially the Holy Gospels in order to be correctly understood, it is necessary to explain them, an explanation by the Holy Fathers of the Church, saints who also composed canons from the precepts of the Gospels, canons that have proved imperative.

Chapter Three presents the relationship between the church law with all its elements and the divine law. Divine revelation is the key to penetrating the deep mystery of the Church, a mystery that, without the full knowledge of those revealed by God, remains a mystery of incorruptibility for the human mind. The acceptance of God from love for man to reveal Himself and His will is the way the believer is protected from the danger of falling from the truth. Thus, through Revelation, man knows and understands the Sacred Scripture that presents the Church as a community of all believers who have received baptism in the name of the Holy Trinity (Acts 2, 38), who profess faith in Jesus Christ and share the Body and The blood of Christ offered to all for salvation. Thus, on the one hand, the divine law (*Jus divinum*), a law that encompasses all the commandments and teachings revealed, and on the other hand, the *ecclesiasticum* law, which encompasses the transposition of laws and the divine commandments in church laws that have the owl to lead the Church of God in historical conditions.

The law of the Church of Christ is conditioned by its social character and not its essence. Divine laws have their source in God and were given through Jesus Christ for the Church to follow them. These divine laws are therefore unchangeable, because they are the expression of God's will. For example, the commandment of the Savior of Christ to His Apostles to bind and untie the sins of men "Whatever you will bind on the earth will also be bound in heaven, and as many as you unleash on the earth, they will be loosed in heaven" (Matthew 18, 18), a command on which one of the seven Holy Mysteries is founded and which is governed by numerous canons. Basically, if we look at church law in a broader sense, it can be seen that all "criminal" church law is based on this divine commandment.

Starting from the commandment of the Incarnate Son of God, "by going on to teach all nations by baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to keep all that I have commanded you" (Matthew 28:19), the Apostles, as His direct descendants, were aware of the mission the Master had entrusted

to them. So, on the basis of the divine commandments, the Holy Apostles not only fulfilled them but also passed on their descendants in both written and oral form.

The obedience of norms received from the Holy Apostles, either in writing or orally, has been preserved by the Church as if the commandment had been received personally from Christ, which is why their observance is obligatory. In addition to these divine commands, there are still a series of commandments or laws that have been thought and adopted by the Church in a certain historical context. These commandments, although not divine in nature, are binding in that they have been applied by the Church, which has raised them to the law.

The last section of the work presents Holy Scripture as the basis of the rule of law. All the teachings of the Sacred Scripture is the norms that the Church of Christ guides its members for the purpose of their salvation. So, on the basis of these laws of Scripture, canon law is inspired and organized in laws or canons conceived by the Ecumenical, Local Councils and, last but not least, by the Holy Fathers who, according to the needs of the times and the needs of the Church, make clear canons with the purpose of regulating church life.

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