

## **Freedom and Responsibility in Love. Love and Legalism in the Holy Canons**

**His Eminence Prof. PhD IRINEU POPA,  
University of Craiova,  
cabinetmol@yahoo.com**

### **Abstract**

Love is sometimes misunderstood when it comes to order and respect for Holy Sacraments. Coming in order of the Church is to become a believer who is free from sin and confession to receive Holy Communion. Man was created out of love and for love. Love does not replace justice, our neighbor being dependent not only on earthly goods but also on the gift of our love. That is why love, which far exceeds the legal level, is the form of justice appropriate to the person of our neighbor. Regarding Evangelical love versus philosophical love, we consider Boethius to be the most suitable representative of this kind of love. This character was a philosopher and theologian, an important figure in the development of Christian philosophy. Another example from our debate about spiritual love vis-à-vis philosophical love is provided by St. Gregory Palamas. The difference between spiritual and profane wisdom is shown by St. Gregory Palamas to be different from that which came from the Holy Spirit. Christian love excludes those forms of behavior that are contrary to life. These include the killing of human life manifested by genocide and murder, as well as the killing of unborn human life and the help given to suicide. Therefore, love is always necessary, even in the most just society. There is no right order of the state that will frustrate the ministry of love. The Church teaches us that salvation consists in our union in love with Christ the Savior and with all our brothers and sisters in the world. The incarnation, the life, the death, and the resurrection of the Lord have united us in love with the Father and with each other for eternity.