

Loved to the End - The Path to Holiness in Married Life

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ABSTRACT

The purpose of this study is to ensure that all are bonded together" in the Church with a love that endures, enabling them to fulfill God's lovely dream of families: "the will to build a family is the courage to participate in God's dream, to dare to dream with Him, to dare to build with him, to dare to play with him in this history, to build a world in which no one feels alone." May each of our Christian families, with the guidance of the Holy Spirit, realize and embrace their extraordinarily noble calling to holiness and to becoming the Triune Family of God with unwavering love, so that they will be able to honor the Name of God in their family: The name we have always believed in. It's "Love".

Keywords: Love, Family of God, Holy Spirit

The preface - the confidant of the disciple

Since learning about The Most Holy Jesus, the disciple has always exercised in his heart a question: *why did He save humanity by the path of Love?* From this main concern, the disciple constantly sits at His feet: *to look at his cross, to reread his Gospel by his 'beloved disciple' over and over again.* The disciple spends days and days of contemplating, hours and hours of listening... Then, when he is imbued with grace, the disciple realizes that the phrase "*loved to the end*" was the final answer which touches the heart: *it inspires a deep spiritual intuition as if it has just touched the mystery of the Spirit, as if returning to the root of the "primitive love", as is directed to the superconsciousness of a "life in the pleroma".* Yes, that feeling is as if: *all the mysteries of creation, salvation, and sanctification are converging on the Word and waiting for the moment to spread to all.* This feeling is in turn, spread through the following 3 links:

Love to the end

Jesus Christ, who has existed from the very beginning and has now come and been with man; When he is with man, he has fallen in love with those who are his own: *a deep love full of "passion", that passion that drives the Lover to the extreme of "emptiness", and when there is nothing left in him, it is when he is "filled".*

The path to holiness

The love to the end is a love geared towards the infinity of life, so this love is truly a journey that begins from passion *to emptiness and then to being filled*. All this journey has opened a path towards "**resurrection**", that is, a path to holiness for all orders of life. In particular, as a favor, this path has its own characteristics for married life.

In family married life

He begins his "*hour*" of love by bringing "*full intoxication to **the couple***"¹, then he ends his hour of love by creating "*a new **family***"²: *where those who he has loved to the end are now belonging to each other to take care of each other to the end, with **fidelity**, with **communion** and with **perfection to the end***.

In his sincere interest in the married life of the family, the writer is dedicated to writing about the sanctity of this order of life. And after writing, it's weird... *Since both orders of life are rooted in God himself and through each person that pours out to others to the end, it is the journey that goes out there that is the way to "return" to the origin of God: Who is always present in the deepest love in each person! That is also when the writer clearly sees and affirms the sacred path in his own life.*

It is the intention of passionate love in the Master that is the "*source of inspiration*" for the dedicated disciple to carry out this little article. Let's take a closer look at this ultimate love spirituality in the analysis below.

First, the essential question that resonates in the writer's mind is: Is loving to the end simply loving to death?

If we read for a moment, we can only recognize loving to the end as loving until *the "end of time"* of human life. But there is more to that. The following valid explanation of St. Augustin in John's Gospel homily will show us the content of the problem: "*What does it mean "to the end"? I see these gospel words... It can also be understood in a human sense: Christ loved himself to death... So is Christ the one who loves us only to death? In fact, this meaning is true: The loved one should die of love, but this meaning has only stopped on the existential level, not to say the spiritual meaning, **because love to the end is not merely how much, but we are loved by the One who loves us forever and endlessly...***"³ A very deep awareness! We can capture this perception through the following three highlights:

Love to the hour of death like a flower of fidelity blooming in a stone

Married life often includes in the "*stones*" that are the toughness of the heart. From that thorny darkness, we can still recognize the power of love to the end, which is blossoming. Love is

¹ s. Jn 2,1-12.

² s. Jn 19, 26-27.

³ J. C.ELOWSKY, Edited, T. C.ODEN, General Editor, *Ancient Christian Commentary On Scripture, New Testament Ivb, John 11-21*; Ivp: Inter Varsity Press, Downers Grove, Illinois, p. 88.

exuberant by the inner power of love to "make the sun and the stars move"⁴ by "gliding over everything..."⁵ the poor cowardice of human destiny to live for each other and to die for each other, to be one of them and to be one in God together. By that same end, marriage is sacred in faithful bonding, so marriage becomes an environment where life is developed to the end. Thus, even in this painful world, if we have a desire that resonates with the effort to love to the end, it will help the life of each of us to become flowers blooming in the stones even if it is difficult, even if there is a great deal of labor.

Fresh love in the living world is the unending communion

When love comes to an end, "the death of Jesus is truly the time when he returns to me with an act of self-giving love."⁶ Thus, his consecrated love has opened a path of great communion in this world. In it communion with God is the same goal of family communion, of "the first conjugal couple".⁷ It shows that death is not the same end but a means of proving love: "by death filled with love, he has conquered death... The Pastor has led the sheep through the path of death in a passing world to the verdant meadows of full life"⁸.

Love and life will overcome the dead through the communion of grace

Death with a love at the end in Jesus has left us with the "strength" to go on the path of overcoming. We overcome the dead not with our own strength but with the grace that pours from that ultimate love. In married life, too, it is the grace in the death of Jesus' love that the couple should be perfected to the end "in the journey of strengthening the inseparable unity that The Lord sanctifies the married"⁹. Is this the **basic solution** to all break-ups?

Let's analyze the text of the Gospel of Ga 13.1 to clarify the problem

The aforementioned problem will be explained in each of the items below. With an approach to **interpretation in a characteristic and direct** way, and **a progressive** expression, it is hoped that the issues will be cleared up in turn; So that the **intertwined** roads on the path will become easier to walk. To begin the explanation, let's reread the sentence where the phrase love comes together. First of all, the text in the text **BGT**¹⁰: "Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἤλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ εἰς κ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς

⁴ DANTE: "L'amor chemove il sole e l'atre stelle."

⁵ "Omnia vincit amor." (x. Hr 11,34)

⁶ D. J. HARRINGTON, SJ., Editor, *Sacra Pagina*, F. J. MOLONEY, SDB., *Sacra Pagina Series, Volume 4, The Gospel of John*, A Miclael Glazie Book, The Liturgical Press, Collegeville, Minnesota, p. 375.

⁷ Ec 25,1.

⁸ J. C.ELOWSKY, Edited, T. C.ODEN, General Editor, *Ancient Christian Commentary On Scripture, New Testament Ivb, John 11-21*; Ivp: InterVasity Press, Downers Grove, Illinois, p. 324.

⁹ H. DENZINGER, *Enchiridon symbolorum, definitiorum et de rebus fidei et morum*, ed. 18-20, Friburgi Brisgoviae, 1932, p. 339.

¹⁰ BIBLEWORKS, *Version 10*, p. 198.

τέλος ἠγάπησεν αὐτούς” (Jn 13,1). Then there's the English translation in the version IVB¹¹: "Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he **loved them to the end**" (Jn 13,1).

After reading and rereading the text carefully, let's go into the sense of association and the self-meaning of the phrase "love to the end": this section is only intended to clarify the meaning, semantics and correlation of the phrase "love to the end".

Three aspects of the meaning of the phrase "love to the end."

According to R. Brown, Ga 13.1 is the "hinge" that closes the door of the "Book of Strange Marks" (Ga 1-12) and opens the door of the "Book of Glory Hours" (Ga 13-21)¹². The following three dimensions connect this particular hinge:

The level of time: love to the end is faithful love to the end of death. Through the two highlights in the "Book of Strange Marks" (Ga 1-12) and the first highlight in the "Book of Glorious Hours" (Ga 13-21):

Love to the end is clearly expressed for the first time in the Cana Wedding Party (Ga 2,1-12): since the passage Of Ga 13.1 refers to "ῥα-hour" so it is obviously closely related to "ῥα-hour" in the Cana Wedding Party. That is, the intention to "love to the end" was clearly initiated in chapter 2: when Jesus was revealed as "the rich man who gives happiness to the newlyweds"¹³.

Love to the end must be understood in the heart of the Good Shepherd (Ga 10,1-21): since passage Ga 13.1 refers to "ἀγαπήσας-love" so thoroughly the passage is related to "ἀγαπήσας- sacrificing life" in chapter 10. That is, the desire to "love to the end" is motivated by the love of "The good pastor who gives his life to the flock"¹⁴.

Love to the end is expressed specifically through the act of Washing feet (Ga 13,2-20): because immediately after the "introduction to the Book of Glory" (Station 13,1), the account of Foot Washing is emphasized. That is, "we will not be able to understand this last intention without being attached to washing our feet"¹⁵.

On the level of qualities: love to the end is the love of communion to the end of life.

After using the "duplex" method, which uses the passages before and after it to brighten its meaning, we can now look deeply into this very basic sentence to recognize the deep points that

¹¹ J. C.ELOWSKY, Edited, T. C.ODEN, General Editor, *Ancient Christian Commentary On Scripture, New Testament Ivb, John 11-21; Ivp: InterVasity Press, Downers Grove, Illinois*, p. 81.

¹² H. M. TUAN, Reads the Gospel according to John, *Volume V Confiding in the Departed*, P.H. Tôn Giáo, 2004, p. 19.

¹³ Ibid., p. 22.

¹⁴ Ibid.

¹⁵ K. SMYTH, Translated, *The Gospel according to St. John, Vol. 3 (...)*, Crossroad New York, p. 16.

light up in itself:

Love to the end is followed by the opening sentence "The hour he passes from the world and returns to the Father" (ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, Jn 13,1a): This opening paragraph reveals the purpose of the will to love to the end: "The narrator opens with Jesus' consciousness of his departure to the Father and emphasizes his love to the end"¹⁶.

Love to the end is the subject of Jesus himself when "The Beloved comes to the end" (εἰς τέλος ἠγάπησεν, Jn 13.1c): This central passage shows the direction of the returning destination. St. Cyril of Alexandria, when annotating this central sentence, exclaims: *this is "the absolute perfection of love!"*¹⁷

Love to the end is concretized where "those who belong to themselves are still in the world" (ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, Jn 13.1b): This connection shows the concrete action of the way of love to the end. When discussing this sentence, Patriarch Chrysostom said that *those who belong mean "personal attachment"*¹⁸. This attachment is at the cana wedding party when the "love" for those who belong to them is that the couple itself has grown and is *stronger than the predetermined "hour"* – at which point all the "programs" become empty for the happiness of the couple to be filled; and it is also this love that belongs to the point that this emptiness has created a new family, a new family to be filled (x. Ga 19.26-27).

Spiritual aspect: love to the end is complete love to great grace.

Following the method of projection, we will see the reality of love to the end more radiant than ever before. This brilliance is identified by the three highlights in the "Book of Glorious Hours" (Jn 13-21):

Love to the end is completed through the cry of I Thirst (Jn 19.28): In addition, if Station 13.1 "opens" the paragraph of the direction of "love" – "τελος" ("to the end-complete") then Station 19.28 has "point-point"¹⁹ main "this knowing of will" when saying "everything has" – "τετέλεσται" ("complete-to-end")²⁰. That is, this last cry will be a wonderful expression of the desire to love to the end.

Love to the end is completed through the image of The Spirit (Jn 19.30): if Jn 19.28 has "point-point", Then Jn 19.30 will "end"²¹ this segment also has the verb "τετέλεσται". This is

¹⁶ H. M. TUAN, Reads the Gospel according to John, *Volume V Confiding in the Departed*, P.H. Tôn Giáo, 2004, p. 37.

¹⁷ J. C. ELOWSKY, Edited, T. C. ODEN, General Editor, *Ancient Christian Commentary On Scripture, New Testament Ivb, John 11-21*; Ivp: InterVarsity Press, Downers Grove, Illinois, p. 86.

¹⁸ *Ibid.*, p. 87.

¹⁹ D. J. HARRINGTON, SJ., Editor, *Sacra Pagina*, F. J. MOLONEY, SDB., *Sacra Pagina Series, Volume 4, The Gospel of John*, A Michael Glazie Book, The Liturgical Press, Collegeville, Minnesota, p. 504.

²⁰ Greek has only one word that expresses both meanings, depending on the context, which sense is used accordingly.

²¹ A. MARCHADOUR, *L'Évangile De Jean*, Commentaire pastoral, Centurion, 1992: *Tin Mừng Thánh Gioan, Chú Giải Mục Vụ*, Bản dịch Tiếng Việt, 2012, tr. 449. / A. MARCHADOUR, *L'Évangile De Jean*, Commentaire pastoral, Centurion,

precisely the "reciprocal" of Jewish literature to "open up and close" the difficulty of the "Book of Glory"²².

Love to the end is completed through the physical body of Blood and Water flowing out (Jn 19.34): Finally, when we use the "fairy" method, we will also realize that the image of "blood and water flowing out" is a beautiful connection of love to the end. Here, too, we recognize the sanctified love as the Father pours the Holy Spirit through the Son to each of us: "Jesus himself nods to Mary and his beloved disciples, which is the sign that he gives them, as representatives of the faithful, Holy Spirit, to complete Station 13.1"²³.

The three semantic dimensions of the phrase "love to the end."

As analyzed above, the three dimensions of meaning are always attached to the context to illuminate the full meaning of the phrase. However, in the above section, we have only focused on 9 points divided by each level. That means we haven't shown the full context of it yet. Therefore, in this section, we will rely on the analysis of experts on words to partially recognize the whole picture of the phrase. It is possible that the article will not develop all these semantics but it will certainly illuminate many aspects that the article has mentioned, even will illuminate the aspects that the article has not mentioned for its limit.

The autotelic meaning refers to the dimension of love to the end of the action. This we will see clearly in the meaning of the verb "ἀγαπήσας", ἀγαπήσας is the noun²⁴, in the aorist tense²⁵, the active mastery of the singular male breed comes from ἀγαπάω meaning: **Love based on judgment and choice from the will to action.** According to the TDNT Dictionary, when this verb connects to the noun τέλος into a phrase, such as ἀγαπήσας εἰς τέλος, it means:

"To the end", "full", "last", "complete", "complete," and "continuous" (x. Jn 13.1; 19,28.30)²⁶. When this verb is associated with the verb τελέω-meaning "to complete", "to carry out instructions" and "to bring an end"²⁷, it will mean:

"The end of the eschatologia": is a continuation in the continuous opposite of the beginning (ἀρχή), which is further explained by The Apostle Patriarch Ignatius Epheso.

1992: St. John's Gospel, Pastoral Annotation, Vietnamese Translation, 2012, p. 449.

²² H. D. ANH, *The Gospel of Jesus Christ According to St. John (Lead and annotate)*, Mai Khoi, 2004, p. 200: *Corresponding to this method in Vietnamese literature called "soaking greatness"*.

²³ K. SMYTH, Translated, *The Gospel according to St. John, Vol. 3 (Commentary On Chapters 13-21)*, Crossroad New York, p. 286.

²⁴ also known as the fractional verb-participle, which describes two actions that occur at the same time, to refer to the only thing of God's Love: *in God there is only one love that is LOVE TO THE END.*

²⁵ Describe an action that ceases as soon as it occurs, referring to the absolute power and unity of action: *Love to the end is LOVE COMPLETELY.* Or describe an act that ceases as soon as it is proclaimed: *love to the end is ipso facto as in St. 1,3: "God says: "Let's have light" "There is light" with the parallel passage of Station 19.34: "Immediately, blood and water flow out".*

²⁶ KITTEL, *Theological Dictionary of The New Testament, Theological Dictionary in the New Testament-TDNT*, p. 1162.

²⁷ Ibid., p. 1163.

The connection meaning reveals the dimension of the act of love to the end of the intention. This we will clearly see in the meaning of the noun "τέλος", τέλος is a singular opposite noun with two meanings:

The first meaning is "the furthest point" in time: Jesus loves them with fidelity, to death..

The second meaning is "the deepest point" by quality: It is a love that is so great, so great²⁸ that it is *a love that transcends all the best, noblest love one can imagine*²⁹. The specific meaning will depend on the context as "to the end" as in Jn 13.1 or "complete" to the maximum as in Jn 19, 28.30. The semantics listed above show that the term τέλος has an extremely rich meaning, depending on the context in which it has a limited meaning but is still in association with other meanings.

The Three Ultimate Love Correlations of the Phrase "Love to the End"

These two semantic dimensions when linked will form a "third semantic dimension". **The intimate harmony is between the desire to love and the act of love to the end.** This we will see clearly in the meaning of the phrase "ἀγαπήσας τέλος"-"Love to the end": **That is, to the end,** in time and in quality as well as in space to the end, **of the act of love,** from intention to action as well as from existential to spiritual, "The phrase eis telos has two meanings: 'complete, complete' and 'to the end of life'³⁰". As a separate contribution, the article will try to clarify and exploit the meaning of this dimension that the writer calls the "third semantic dimension". These three semantic dimensions also indicate three Love correlations!

The ultimate love between the Son and the Father: The first and most important meaning of love to the end is Jesus' love for his Father: "By returning to the Father, he has brought the maximum expression of love to an end to express the infinity of love in the Father. His obedience to me is a way of self-giving to humanity"³¹.

The ultimate love between the Father, through the Son, and man: But at the same time, the Father's love for humanity through the Son (x. Ga 3.16) in a surprisingly concrete way: "My hour is also my hour: the time when the Father's appearance and actions are fully manifested. In this hour the whole process of human history will be condensed and completed. Through your love to the end, I have created a new relationship between man and me"³².

Love ends by communion with the Son - between man and God and between man. In communion with the Son, people will have a "personal relationship" with God and each

²⁸ BIBLEWORKS, Version 10, p. 198.

²⁹ H. M. TUAN, Reads the Gospel according to John, *Volume V Confiding in the Departed*, P.H. Tôn Giáo, 2004, p. 48.

³⁰ R. E. BROWN, *The Gospel According to John, XIII-XXI, vol. II, AB 29A, 1970*, New York, Doubleday, p. 549.

³¹ A. J. KELLY CSsR, and F. J. MOLONEY SDB, *Experiencing God In The Gospel Of John*, Paulist Press New York/Mahwah, New York, 1980, p. 274.

³² Ibid., p. 273.

other with care, respect and love. So this communion will lead to "the end of every couple's love"³³.

Thus, when the meanings and relations of this Ultimate Love dawn on us, we would realize that it is slowly shining.

One love will light up other loves. To know how this "light" shines, we come together to a conclusion.

Summarizing as a reflection

The writer is aware of his limited reflection and should only wish to be like a bee to diligently prune a few drops of honey in this "love to the end" spirituality to brighten up the conclusion of the alley to refresh the signs on the path to happiness perfection. This summary is encapsulated in the following three ideas:

Love to the end - the way of complete love- a human and divine Love.

The Catholic philosopher Jean Guiton reminds us, "*Only at the end of one's life can one say whether one is in love or not?*" This reminder is so logical that it is also a challenge at the same time. A Challenge because man is a being who often loves according to his nature (*agere sequitur esse*). A nature that is somewhat inclined towards superficiality rather than moving toward a cherished faithful communion. Fortunately, we already have an example of elevating our weak love: *the love of Jesus who loves in God's way because when he has loved, he loves to the end.*

Therefore, he is the light of God shining a light on the loving existence of man, he is truly the "way of love" for each of us to move toward. This way is constantly burning deep inside those who are desperately finding a way to holiness to "*enjoy eternal life*"³⁴. Particularly, in marriage, each person ***needs to carry out in himself a conversion of mind*** in order to clarify the full meaning of Christian marriage.

Christian marriage is a sacred sacrament of the New Covenant. This covenant was signed "*by blood*" by Christ himself with the Church, and the Sacrament of Marriage will unite the husband and wife into a strong and permanent "*covenant of marriage*". By participating in the faithful love between Christ and the Church, husbands and wives also know faithful love to be united with each other throughout their lives. However, in the common life, the couple are not immune to discord due to differences in mindset, and lifestyle... The responsibilities burden married life with great difficulties. In the face of these challenges, the couple are called to ***look at the cross of Jesus***, to learn to love to the end like God to overcome difficulties with Him.

Love to the end - the gradual path to sainthood in married life.

Human life is a journey, and happiness is precise when walking on that journey. Even though

³³ BIBLEWORKS, Version 10, p. 2.

³⁴ H. M. TUAN, Reads the Gospel according to John, *Volume V Confiding in the Departed*, P.H. Tôn Giáo, 2004, p. 27.

there are so many thorns with trails of blood of our own on the journey, we can still feel happy because that's what God wants us to go through to grow. Therefore, life needs a lot of sympathy, and when we empathize with life, we will realize that life is a mystery, a sacred mystery! In this sense, the consciousness to live the love to the end will reveal human dignity, particularly the dignity of marriage. This dignity is so precious that the whole Church is joining hands to give the couple meaning and how to express love most completely and joyfully.

The story of passion opens up the path full of passion

From intuition to feeling, loving to the end is a life story with passionate love³⁵: "*From here, the writer of the Gospel passes through the story of passion*"³⁶. This very earnest story invites each of us to walk the path beyond ourselves to tell the world "*that love to the end is truly the way to die and open a new life*"³⁷. In fact, the love in Jesus will give each person so much vibration and inspiration for each person to firmly walk on the journey of love in himself because "*He has broken the eternal door of the darkness of death and made a return to a path of life...*"³⁸ for every love of our humanity.

The path of passion is the way of overcoming

The secret of love is to love to the end to give to the person you love and honor God's love. To love to the end is not to see what you have given, but only to direct the passionate gaze to what the person you love, who belongs to you, receives. Thanks to the gaze of belonging, the path of love to the end is not only a pure ideal but indeed vital value for the journey of each vocation, especially the vocation of family life. And just like a natural human truth, each member of the family also has the ability to "*love to the end*" in life when he is constantly conscious and fully live "*his death every day*". Because the light of "*love of Christ*" reveals to us these human meanings: *life arises from death, happiness arises from arduous sacrifices...* In our beliefs, that strange reality is the profound meaning of overcoming in our passionate journey of love.

The path of passion and overcoming is the path of progress by discernment

The journey of love in married life is equipped with many things, including moral baggage. In this baggage, the Apostolic Exhortation *Familiaris Consortio* proposed the "*progressive law*"

³⁵ x. D. J. HARRINGTON, SJ., Editor, *Sacra Pagina*, F. J. MOLONEY, SDB., *Sacra Pagina Series, Volume 4, The Gospel of John*, A Miclael Glazie Book, The Liturgical Press, Collegeville, Minnesota, p. 503: *the passion story*.

³⁶ J. C.ELOWSKY, Edited, T. C.ODEN, General Editor, *Ancient Christian Commentary On Scripture, New Testament Ivb, John 11-21*; Ivp: InterVarsity Press, Downers Grove, Illinois, p. 82: *Theodore Of Mopsuestia: "From here the Evangelist passes to the story of the passion."*

³⁷ A. J. KELLY CSsR, and F. J. MOLONEY SDB, *Experiencing God In The Gospel Of John*, Paulist Press New York/Mahwah, New York, 1980, p. 272.

³⁸ J. C.ELOWSKY, Edited, T. C.ODEN, General Editor, *Ancient Christian Commentary On Scripture, New Testament Ivb, John 11-21*; Ivp: InterVarsity Press, Downers Grove, Illinois, p. 329: Eusebius of Caesarea-Homily Jesus Not Waiting for Death-Proof gospel, 4.12.3: "*Jesus Does Not Wait for Death: He burst the eternal gates of death's dark realms and made a road of return hack again to life for the dead bound there with the bonds of death.*"

as a signage for couples. In addition to this proposal, *Amoris Laetitia* tells us that it is necessary to distinguish clearly between the law of moral progress and the graduality of the moral law³⁹. First, the moral law (la loi de gradualité)⁴⁰ is a process of fully perceiving the limits of the ability to judge and choose the easy-to-wrong action in human nature. In order to well implement the moral law well, each spouse needs to initiate a vivid process in discernment to be aware of the options in each situation. This discernment is so important that it is not only the spouses' responsibility but also the whole Church. Pope Francis specifically reminded priests to "*have the task of accompanying those involved on the delimitation path*"⁴¹ because authentic discernment will help "*recognize the presence of the Spirit of God in ... Wars deep in our hearts*". This means that thanks to the wisdom of the Holy Spirit, pastors and spouses **have a duty to discern situations well**⁴².

Love to the end - helps to unify the segments of life.

Even if you are busy with the responsibilities that surround you, you should not forget that the main responsibility is to look up at the cross in an effort to be holy. Family striving to be holy does not mean being "*perfectionist*" in everything but in love in warm joy - serenity - lightness and in deep - deep - deep sympathy - in order for that love to unify many counterweights in terms of thought, way of life and responsibilities that sometimes oppose each other, husband and wife need to live in the Spirit of belong to God to belong to one another. Because living in the Spirit of this belonging will help the family life to be completely trusted, so it will unite even the big differences, more and more!

The family that lives together is the complete family.

Because at the foot of the cross, a "*new family*" was established by God with the paramount role of "*a woman*", so the role of the "*wife-mother*" in families is also very important. Indeed, "*the wife and mother are like the sun of the family*"⁴³ because thanks to her sacrificial noble soul and caring devotion, the woman will bring joy to her husband and children. "*the bitterness, she also*

³⁹ s. FRANCIS, *Amoris Laetitia*, Trans., P.H. Tôn Giáo, 2016, s. 295.

⁴⁰ In response to Father Alain Thomasset SJ, professor of moral theology at centre Sèvres in Paris, president of the Society of Theological Practitioners of Ethics (ATEM), published in la Croix newspaper: "**The law of progress" is the law that concerns the limits of man: we are human beings who live in history, Weak and affected by sin! That means that we cannot ask Christians to apply all moral laws, completely and immediately, but on the contrary, to help them move forward on the path of growth, in time... It is about believing in a collaboration between human efforts and God's grace. The moral life is always a journey, a path forward.**

⁴¹ s. FRANCIS, *Amoris Laetitia*, Trans., P.H. Tôn Giáo, 2016, s. 295.

⁴² s. ARCHDIOCESE of SAIGON, *Family Ministry According to Amoris Laetitia Apostolic Exhortation*, 2017 PriestLy Teaching, p. 7: *Francis speaks to the audience during an audience with civiltà Cattolica, June 14, 2013, cf. Familiaris Consortio 84 and Sacramentum Caritatis 29.*

⁴³ PIUS XII, *The wife is the sun of the family*, excerpted in *The Hour Readings*, Vol. 1, NCGKPV Trans., P.H. Religion, 2008, Annual Season, Saturday, Readings 2, p. 377.

took only playfully in response"⁴⁴. Thanks to that quality, the husband's soul is moved to know how to live more lovingly, so that the Father - the head of the family knows how to do his best to feed and promote his family more and more. And thanks to the couple who know how to live for each other and know how to live for their children, they are happy in the abundant love of their parents. At that time, family members will know how to care for each other with love, support each other with tolerance for forgiveness, and harmonize with each other with grateful esteem.

Grateful because spouses have given each other bodies, have given their whole souls, have given their whole lives with time - health, joy - sadness to each other. This gratitude is most clearly manifested in the place where the sons are filial. Filial children who know their consciousness is "*crystallized by love*"⁴⁵ parents should know how to live a good life to be a joy for their mother and Father. Moreover, when growing up, children will make parents feel secure when they know how to divide the burden of life and work together with their parents to overcome difficulties and hardships. Especially the siblings in the family know how to love each other, know how to be considerate and attentive to take care of when their mother and Father are old. Thus, the fact that husband and wife and children know how to devote their entire lives to living for each other is the most meaningful thing in the eyes of God's Love.

Spouses welcome personnel for childhood life and participate in serving others.

The ordination of children to marriage has a full meaning because thanks to *the "fruit of marriage,"*⁴⁶ the love of husband and wife is constantly strongly linked. However, what about married life without the presence of children because of infertility? It must be recognized that it is an extremely painful lack of mercy, but even in this lame situation, married life can still flourish because there are still many other good values in marriage. For example, the infertile couple can allow their hearts to be sparked by the divine father-mother-mother that receives abandoned young children into their loving families, which is not merely a matter of adoption but deeply a matter of "*charity*"⁴⁷ so that these young children are nourished with all the love that the parent has possible for offspring. And it is from this charity that the life of the patriarch becomes more generous by "*participating in the work of serving others*"⁴⁸ to share love with other sufferers. Thanks to that, my family is still filled with loving laughter, full of breath of life and rejoicing in holy blessings!

The Holy Spirit - who connects all situations of life and promotes love to the end to give rise to the mystery of life.

⁴⁴ Ibit.

⁴⁵ TGPSG-BAN MVGD WEBSITE, Family Ministry Year 2017: ... Lent And Family, Thanh Thanh, https://drive.google.com/file/d/0B_iR1Yxv3-didGQ4UjlnbnJEcmc/view?usp=sharing.html, 3/3/2016.

⁴⁶ T. A. HIEP, The Sacrament of Canonical Marriage, St. Joseph Saigon Seminary 2008, p. 11.

⁴⁷ GLHTCG, n. 1654.

⁴⁸ Ibit., n. 2379.

Thanks to the Sacrament of Marriage, the holiness that the Holy Spirit gives to the couple does not just come by their gaining the ability to love (hieros) but also from their transformation of being (hagios). It is part of his full life. Thanks to this perfect twofold influence, the Holy Spirit is always present in the soul, in love and in the couple's life to help the couple unify all life situations. In other words, the Holy Spirit is the Creator of conjugal love by the mystery of divine life from the scenes of human life, to promote the love to the end from within the soul of each spouse. The Love to the end is a love filled with divine grace because "*the vocation so the holy demand that life according to the Spirit be expressed in a special way in the act of integration... on earthly realities*"⁴⁹. These realities "*serve as an opportunity to unite with God and carry out His will*"⁵⁰.

Indeed, in Christ, the Father wants families to carry out that will of integration. The faithful do it, and then He will give the Spirit to strengthen, purify and enhance the work we do in communion with Him. This divine communion enriches the human communion between husband and wife and family members in all aspects of life. Human families will have this ***unified communion knowing how to feel and breathe the sacred breath***⁵¹ by "*staying*"⁵² in the sacred atmosphere that the Holy Spirit has always given to humanity through His Church.

In conclusion, with a love to the end in the Church, the Holy Spirit will "*ensure that all are bonded together*"⁵³ in order for them to realize God's beautiful dream of families: "*the will to build a family is the courage to participate in God's dream, to dare to dream with Him, dare to build with him, dare to play with him in this history, to build a world in which no one feels alone.*"⁵⁴ O Holy Spirit, may each of our Christian families recognize and commit ourselves to our greatly noble vocation, the vocation to be holy - the vocation to become the image of the Triune Family of God with a love to the end so that our family knows how to glorify the Name of God: *The name we have always believed in. It's "Love"*⁵⁵.

⁴⁹ C. VATICAN II, *The Color of the Lay Apostles*, p. 4.

⁵⁰ JOHN PAUL II, *Apostolic Exhortation of the Lay People*, p. 17.

⁵¹ s. JOHN PHAOLÔ II, *Message of the Holy Spirit who Gives Life and Love*, Nguyen Duc Tuyen Trans., Saigon Joseph Seminary, 2005, p. 98.

⁵² x. B. V. READ and V. D. MINH, *Holy Spirit Who Gives Life*, Ecumenical Bookcase, 1997, p. 7. / YOUCAT, Lm. Antônio Nguyen Manh Dong Trans., Religious Publishing House, 2011, p. 61.

⁵³ YOUCAT, Lm. Antônio Nguyen Manh Dong Trans., Religious Publishing House, 2011, p. 61.

⁵⁴ FRANCIS, *Amoris Laetitia Amoris Laetitia Exhortation of The Joy of Love*, Trans. C., P.H. Tôn Giáo, 2016, n. 321.

⁵⁵ s. M. NEUSCH, *Aujourd'hui Dieu*, p. 111.

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