

PÁZMÁNY PÉTER CATHOLIC UNIVERSITY  
FACULTY OF THEOLOGY

THE TWO SHALL BECOME ONE FLESH

THE PRESENCE OF THE TEACHINGS OF THE SECOND VATICAN COUNCIL AND  
THE POST-SYNOD POPES ON MARRIAGE  
IN THE RENEWED LITURGY OF MARRIAGE



THESIS OF THE DOCTORAL DISSERTATION

**Short Version of the Dissertation**

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## THE PROPOSED RESEARCH TASK

In my dissertation I researched the theological background of the new catholic liturgy of marriage, the Order of Celebrating Matrimony.

As the title of the thesis (The two shall become one flesh, The presence of the teachings of the Second Vatican Council and the post-synod popes on marriage in the renewed liturgy of marriage) suggests, we search for the sentiment “the two shall be one flesh” in the rite of marriage, in the teachings of the Second Vatican Council and subsequent popes, Pope Paul VI and Pope John Paul II. Based on the “lex orandi lex credendi” principle, we assume that the teachings of the Church are present in the liturgy.

## SUMMARY OF SCIENTIFIC RESULTS

At the request of the Second Vatican Council, the Catholic Church renewed the ceremony of marriage. I examined the Hungarian version of the 1991 edition “Editio typica Altera”, but I also referred to the Latin and Italian editions several times.<sup>1</sup> Matrimony is normally celebrated within the Holy Mass.<sup>2</sup> But it is also possible to get married outside a Mass.<sup>3</sup> The spouses are the real ministers of the matrimony as they mutually confer upon each other the sacrament of marriage.

A valid wedding cannot be held without the permission of the parish priest.<sup>4</sup> In Hungary lay people are not allowed to conduct the ceremony,<sup>5</sup> but the texts in the ceremonial book have also been approved for this.<sup>6</sup> Ecumenical weddings have several unique features in the Hungarian

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<sup>1</sup> *A házasságkötés szertartásának rendje, A második hivatalos vatikáni kiadás alapján készült magyar fordítás (The Order of Celebrating Matrimony, Hungarian translation based on the second official Vatican edition Abbreviated: OCM, H: Hungarian version)*, Szent István Társulat, Budapest 2006; *Ordo Celebrandi Matrimonium, Editio Typica Altera*, Libreria Editrice Vaticana, Città del Vaticano 1991; CONFERENZA EPISCOPALE ITALIANA, *Rito del Matrimonio*, Libreria Editrice Vaticana, Roma 2004.

<sup>2</sup> *Sacrosanctum Concilium* 78.

<sup>3</sup> OCM 79.

<sup>4</sup> DS 1813-1816.

<sup>5</sup> OCM 6. o. (H).

<sup>6</sup> OCM 118-151. (H 73-90. p.).

version of the ceremony. The Penitential Act is cancelled in the wedding mass,<sup>7</sup> because the participants come to the wedding with repentance. God is the source of the fidelity oath of the parties. The love of the spouses comes from the community love of the Holy Trinity.<sup>8</sup> This is the covenant of the people of God with God, which we also celebrate in the Sunday Mass. Therefore, a wedding mass on Sunday will also be a Sunday mass with its own lyrics.<sup>9</sup> It is important in the Liturgy of the Word that at least one reading has to be about marriage.<sup>10</sup> Homily may expand on the church's teaching about marriage.

The ceremony of matrimony begins with questions after the homily. The questions relate to free will, marriage fidelity, the acceptance of children and their catholic upbringing.<sup>11</sup> If the service is held in a Protestant church, the questions are missing in the Reformed Church, while in the Lutheran Church the Lutheran pastor also asks the Catholic party.<sup>12</sup> In the Catholic Church, only the Catholic parties should promise to raise their children in the Catholic faith, but this obligation obviously also applies in the former cases. Afterwards, their hands are tied with the stole as a symbol of indivisibility. Their free will is expressed by the short sentence "I want to. (I do.)" After the words "I want to. (I do.)" are uttered, the spouses repeat the words of the ceremonial leader, declaring their consent, the text of which is slightly different for men and women, since the woman bestows herself to her husband for motherhood,<sup>13</sup> and the man pledges to take the responsibility of subsistence in the meantime. They shall become a gift from God for each other by this act, a gift that they mutually accept.

The ancient Hungarian custom of the spousal oath is meant to express the commitment of the parties and makes it more personal. In the Reformed and Lutheran Churches, this also replaces the text of official consent, although the priest's blessing can be found there at the end, as well. In the Lutheran Church, Virgin Mary and the Saints are not mentioned as in the Catholic oath.<sup>14</sup> The ring refers to the infinity of love and expresses fidelity to each other, which is also expressed by the kissing of the rings. The two-way ring kiss is also a symbol of the mutual submission of the spouses to each other. The priest blesses the ring that the parties put on each other's fingers; in the Lutheran

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<sup>7</sup> OCM 53. (H: 23. p.).

<sup>8</sup> OCM 154. (H: 92. p.).

<sup>9</sup> OCM 54. (H: 23. p.).

<sup>10</sup> Cf. OCM 55. (H: 24. p.); OCM 90. (H: 50. p.).

<sup>11</sup> OCM 60. (H: 28. p.).

<sup>12</sup> Cf. OCM 201-203. p. (H); OCM 226-228. p. (H); Cf. OCM 242-244. p. (H).

<sup>13</sup> Cf. WOJTYŁA, K., *Szerelem és felelősség (Love and Responsibility)*, Kairosz, Budapest 2010, 277. p.; Cf. OCM 62.

<sup>14</sup> OCM 218-220. p. (H); OCM 244-247. p. (H).

Church it is the pastor who does this, while in the Reformed Church this part of the ceremony is cancelled. The first preface presents the dignity of marriage as an indissoluble theological bond of understanding and peace, which can give strength to married couples even in difficult times. The same refers to holy and fertile married life, which is a guarantee of the survival of the Church and opens up the possibility for children to attain eternal happiness. The second preface highlights the covenant between God and men on the cross. Finally, the third version emphasizes that marriage is a sign of divine love to men and women, since it involves humans in the secrets of creation itself.<sup>15</sup>

I analysed the fact that the ceremonial book orders the commemoration of spouses in the Eucharistic Prayer, although it may be omitted, that is, unlike the Nuptial Blessing. Nevertheless, this prayer is unfortunately often cancelled.<sup>16</sup> The texts of the Nuptial Blessing were renewed with the publication of the new ceremonial book. This blessing is part of the matrimony and is prayed by the priest after the Lord's Prayer for the new couple, especially for the new wife. It is an essential part that cannot be omitted. It points out that God's blessing never ceases to exist in marriage. I limited my analysis to the first version, which can also be found in the Appendix. The new "Order of Celebrating Matrimony" is aimed at making theological aspects appear more intensely in the celebration.<sup>17</sup> The final blessing can be simple or solemn. The latter has three forms, which were analysed in the thesis.<sup>18</sup> I highlighted the second option, which is longer, rather meant, for the more 'spiritual minded' believers, this blessing is worth deeper consideration. The latter is not based on the Holy Trinity formula, but on the life events of Jesus. The image of the wedding at Cana also includes the mystery of the Eucharist and the cross, where the sacraments arise from the pierced Heart of Jesus. The marriage of the baptized is a sacrament, which is also an invitation to the Eucharistic Feast.

In the third chapter, I analysed certain selected Scripture passages about the sacrament of marriage. The creation of Adam and Eve, the first human couple, gives a fundamental image of marriage in the Bible. The man and the woman together express the idea of having been created in the image of God in marriage.<sup>19</sup> The explanation that Jesus gives for this passage clearly states that man and woman are permanently bound together by God once and for all eternity.<sup>20</sup> Their personal

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<sup>15</sup> OCM 234. (H: 154-156. p.); OCM 235. (H: 156-158. p.); OCM 236. (H: 158-160. p.).

<sup>16</sup> Cf.: OCM 71. (H: 36. p.); OCM 237-239. (H: 160-162. p.). See also the Appendix to the work!

<sup>17</sup> Cf.: OCM 73-74. (H: 37-45. p.); OCM 241-244. (H: 162-170. p.)

<sup>18</sup> OCM 77. (H: 45-46. p.); OCM 249-250. (H: 172-173. p.).

<sup>19</sup> Genesis 2,24.

<sup>20</sup> Matthew 19,6.

community is fertile and comes with inheriting the earth and the responsibility for the world.<sup>21</sup> The art of creation is repeated in a way, when Adam has a son.<sup>22</sup> The story of Tobias and Sarah is an example of pure marriage in the Old Testament, where married couples place their lives and marriage in the hands of the Creator God.<sup>23</sup> The book of Tobias manages to rise above the demonic concept of the relationship between a man and a woman, pointing out the fact that the plan of the Divine Providence is realized in marriage.<sup>24</sup>

An interesting bypass in my paper is about the finding of the Qumran library having highlighted a special, ascetic form of Jewish marriage. Essenes only got intimate with their spouses when it was absolutely necessary to be able to give birth.<sup>25</sup> It seems that there have always been people who decided not to have a sexual relationship within their marriage.

In the gospel, Jesus speaks of marriage in parables. I dealt with selected passages in my paper.<sup>26</sup> Jesus also connects<sup>27</sup> his own death in some way to marriage.<sup>28</sup> In the Gospel of Matthew,<sup>29</sup> guests were invited to the wedding, and those who did not accept the invitation deprived themselves of the king's company at dinner.<sup>30</sup> The story of the ten virgins<sup>31</sup> shows an eschatological dimension.<sup>32</sup> From the New Testament, I have made reference to the most important section<sup>33</sup> of the teachings of Apostle Paul, who in his letter to the Ephesians explains the relationship between Christ and the Church with the image of marriage.<sup>34</sup>

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<sup>21</sup> MÜLLER, G. L., *Katolikus dogmatika (Catholic dogmatics)*, Kairosz Kiadó, Győr 2007, 728. p.

<sup>22</sup> Cf. Genesis 5,1-3; OGNIBENI, B., *Il matrimonio nell'antico testamento (Marriage in the Old Testament)*, Pontificia Università Lateranense, Roma s.a., 9. p.

<sup>23</sup> Tobias 8,5.

<sup>24</sup> CECOLIN, R., *A jegyesek megáldásának jelentése és értéke bibliai-liturgikus észrevételek (The meaning and value of blessing the betrothed, biblical-liturgical observations)*, In: OLASZ PÜSPÖKI KONFERENCIA (ITALIAN EPISCOPAL CONFERENCE), *Jövőnk a család (1): A jegyesség (Our Future is the Family (1): The Engagement)*, Új Ember, Budapest 2005, 179. p.

<sup>25</sup> SCHILLEBEECKX, E., *Il matrimonio, realtà terrena e mistero di salvezza (Marriage, earthly reality and mystery of salvation)*, Paoline, Cinisello Balsamo 1993<sup>5</sup>, 84. p.

<sup>26</sup> Matthew 9,14-15, John 3,26-30, Matthew 22,2-14 (Luke 14,16-24), Matthew 25,1-13, Matthew 24,37-39 (Luke 17,26-30).

<sup>27</sup> Matthew 9,14-15.

<sup>28</sup> OGNIBENI, B., *Il matrimonio alla luce del Nuovo Testamento (Marriage in the Light of the New Testament)*, Lateran University Press, Roma 2007, 52 p.

<sup>29</sup> Matthew 22,2-14.

<sup>30</sup> IRENAEUS, *Adversus Haereses*, IV, 39,3-4.; IRÉNEUSZ, *Az ember autonómiájáról (The Autonomy of Man)*, (Adversus Haereses IV, 37-39) In: «Katekhón» 7 (2006/1) Transl.: István Bugár. 138–139 p.

<sup>31</sup> Matthew 25,1-13.

<sup>32</sup> OGNIBENI, B. *Il matrimonio alla luce del Nuovo Testamento...*, 61-63. p.

<sup>33</sup> DOLHAI, L., *A szentségek teológiája (The theology of sacraments)*, Szent István Társulat, Budapest 2015<sup>2</sup>, 339. p.

<sup>34</sup> Ephesians 5,21-33.

Thereafter, I presented some related excerpts from the writings of two Church fathers, St. Irenaeus<sup>35</sup> and Tertullianus,<sup>36</sup> as well as The Commentary of St. Thomas on the Sentences of Petrus Lombardus.<sup>37</sup>

I have also reviewed the decisions of the Trident Council.<sup>38</sup> The decree beginning with “Tametsi”<sup>39</sup> was about secret marriages. Here I highlighted that the believers present were all considered witnesses. This is also reflected in today's liturgy.<sup>40</sup> After the Second Vatican Council, local traditions disappeared in Hungary, except for the marriage oaths<sup>41</sup> and in the Hungarian ceremony, the priest also gives a blessing to the new couple, which are missing from the Latin ceremony.<sup>42</sup> Protestant-Catholic weddings still require the world to turn around at the altar and the man shall stand to the right and the woman to the left.<sup>43</sup>

In the fourth chapter, I introduce an analysis of the marriage theology in the *Gaudium et spes* pastoral constitution and the Second Vatican Council. In this, emphasis was laid on the presentation of the German synod commentary<sup>44</sup> and the criticism of the latter.

In the fifth chapter, I searched for the main concepts of *Gaudium et Spes* (dignity of the human person and family, dignity of marriage, fertility of marriage, (giving) witness) in the writings of Pope John Paul II and Pope Paul VI. I researched the afterlife of the Council's thoughts, which influenced the theology of marriage underlying the new Order of Celebrating Matrimony.

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<sup>35</sup> IRENAEUS, *Adversus Haereses*, In: MIGNE, J.-P. (ed.), *Patrologiae cursus completus, series graeca*, vol. 7., Paris 1857.

<sup>36</sup> VANYÓ, L., *Tertullianus művei*, (*Works of Tertullian*), (Ókeresztény írók 12.) Szent István Társulat, Budapest 1986.

<sup>37</sup> TOMMASO D'AQUINO, *Commento alle Sentenze di Pietro Lombardo* vol. 9. (edizioni bilingue), PDUL Edizioni Studio Domenicano, Bologna 2001.

<sup>38</sup> DS 1797-1816.

<sup>39</sup> DS 1813-1816.

<sup>40</sup> OCM 65.

<sup>41</sup> OCM 65/A.

<sup>42</sup> OCM 64 and OCM 98 (Latin).

<sup>43</sup> OCM 288/1 and 290/1; You may also find traces of this at Catholic weddings in the Esztergom Ritual of 1859: *Rituale Strigoniense (Ioannis Bapt. Scitovszky)*, Typis, et Sumptibus Typographiae Caesareo – Regiae Universitatis Pestensis, Budae 1859, 221. p.

<sup>44</sup> SANDER, H.-J., *Theologischer Kommentar zur Pastoralkonstitution über die Kirche in der Welt von heute Gaudium et spes*, (*Theological Commentary on the Pastoral Constitution on the Church in the World of Today Gaudium et spes*), In: HÜNERMANN, P. – HILBERATH, B. J., *Herders Theologischer Kommentar zum Zweiten Vatikanischen Konzil* (*Herder's Theological Commentary on the Second Vatican Council*), Vol. 4., Herder, Freiburg im Breisgau 2005, 770-779. p.

Finally, in chapter six, I point to the roots of the theology of the body of Pope John Paul II. In this chapter I relied mainly on the writing of Michael Waldstein, who, as editor, also wrote a foreword to the catechesis of Pope John Paul II.<sup>45</sup> Here I attempted to explore the first philosophical phase of Karol Wojtyła's work. Then I highlighted Wojtyła's response to utilitarianism from "Love and Responsibility".<sup>46</sup> Finally, we presented the central thoughts of the theology of the body through Pope John Paul II's catecheses on Wednesdays.

The dissertation concludes with a presentation of the anthropology of the man and woman, as well as some concluding remarks in the chapter seven.<sup>47</sup>

By accepting their bodies, men and women rise beyond themselves towards each other, the Self transcends itself towards the You. That is why the transcendence of man is hidden in the reality of the body.<sup>48</sup>

The personal identity of a person, the unity of body and soul, arises from the experience of original solitude. This precedes the experience of the original unity.<sup>49</sup>

The woman is called by God to show the world what gifting yourself means. If males are men of action, females are the women of existence in whom there is blessing. The woman's vocation is to give the soul back to the world, so that in the end everyone shall become one body in the bond of prayer, waiting for the Betrothed.<sup>50</sup>

Blessed among women, Mary has never experienced a rupture between body and soul, which is inherent in humans because of sin. In Mary, body and soul are one because of the Immaculate Conception.<sup>51</sup>

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<sup>45</sup> JOHN PAUL II, *Man and Woman He Created Them, A Theology of the Body, Translation, Introduction and Index* by Michael Waldstein, Pauline Books & Media, Boston 2006.

<sup>46</sup> WOJTYŁA, K., (edited by REALE, G., STYCZEN, T., GIRGENTI, G.) *Metafisica della persona, Tutte le opere filosofiche e saggi integrativi* (*Metaphysics of the person, All philosophical works and integrative essays*), Bompiani, Milan 2003; WOJTYŁA, K., *Szerelem és felelősség* (*Love and responsibility*), Kairosz, Budapest 2010.

<sup>47</sup> PUSKÁS, A., *A házasság antropológiai alapjai II. János Pál pápa „test teológiájában”*, In: *Felkészítés a házasságra és a családi életre* (*The Anthropological Foundations of Marriage in Pope John Paul II's "Theology of the body"*), In: *Preparing for Marriage and Family Life*), Vigilia Kiadó, Budapest 2009, 26-61. o.; GRYGIEL, S., *Dolce guida e cara, Saggi antropologici sul femminile* (*Sweet guide and dear, Anthropological essays on women*), Edizioni Ares, Milano 1996.

<sup>48</sup> PUSKÁS, A., *A test szakramentális teológiája II. János Pál pápa tanításában*, (*Sacramental Theology of the Body in the Teachings of Pope John Paul II*), In: «Vigilia» 74, (2009) n. 2, 102. p.

<sup>49</sup> WEST, Ch., *Theology of the body explained, A Commentary on John Paul II's „Gospel of the Body”*, Foreword by George Weigel, Gracewing, Leominster 2006, 72-73. p.

<sup>50</sup> EVDOKIMOV, P., *La donna e la salvezza del mondo* (1978), (*The woman and the salvation of the world*), Jaca Book, Milano 2017, 184-188. p.

<sup>51</sup> WEST, Ch., *Theology of the body explained...*, 86. p.

We must start out from the trinity analogy of the family if we wish to understand the secret of the Trinity and the secrets of man and woman simultaneously who can cooperate with God in love.<sup>52</sup>

God has invited us to live with him in the community of persons, which is also our ultimate vocation. Thus, the secret of one body shall be realized this way between the community of saints and the Triune God.<sup>53</sup>

## LIST OF PUBLICATIONS

Research published (or under publication) in connection with the doctoral dissertation:

- 1, GAIZLER, GY. – NYÉKY, K., *Bioetika*, Gondolat Kiadói Kör, Budapest 2003, 416 p. ISBN: 9639450278.
- 2, GY., GAIZLER – K., NYÉKY, *Bioethics*, Semmelweis Egyetem – Dialóg Campus Kiadó-Nordex Kft. – Pázmány Péter Katolikus Egyetem, Budapest 2011, 144 p. ISBN: 9789633080313.
- 3, NYÉKY, K., *Szempontok a házasság teológiájának mai irányzataihoz és néhány aktuális családban előforduló bioetikai kérdéshez (Aspects of today's trends in marriage theology and some current ethical issues in the family)*, In: BÍRÓ, L. – LUKÁCS, L. – LÁBADY, T., et al., *Tízéves a Boldogabb Családokért! Körlevél: tanulmányok a Magyar Katolikus Püspöki Konferencia körlevele megjelenésének tizedik évfordulóján (Ten years for Happier Families! Circular letter: studies on the tenth anniversary of the circular letter of the Hungarian Catholic Bishops' Conference)*, Új Ember Kiadó – Magyar Katolikus Családegyesület, Budapest 2010, pp. 185-204.
- 4, NYÉKY, K., *A fogamzásgátlás és a korai abortusz etikai kérdéseiről (On Ethical Issues in Contraception and Early Abortion)*, In: «Magyar Bioetikai Szemle» 2009 (1-2.) pp. 66-71.
- 5, NYÉKY, K., *A Gaudium et Spes és a házasságteológia fejlődése a II. Vatikáni Zsinaton (The Gaudium et Spes and the development of marriage theology in II. Vatican Council)*, (An abbreviated version of Chapter 4 of the doctoral dissertation. Before release.).

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<sup>52</sup> OUELLET, M., *Divina Somiglianza, Antropologia trinitaria della famiglia (Divine Likeness: Toward a Trinitarian Anthropology of the Family)*, Lateran University Press, Roma 2004, 54. p.

<sup>53</sup> WEST, Ch., *Theology of the body explained...*, 80. p.