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Mani, Manichaeanism

the age of 24 after receiving a second revelation from his divine "twin" about his role as the successor of Buddha, Zoroaster, and Jesus. After traveling extensively in the newly founded Sassanid Empire and in India, he wrote in Aramaic the seven books that formed the canon of his church. He enjoyed the patronage of the Sassanid Shah, Shapur I (220–73). Under Vahram I, who favored Zoroastrianism, Mani was imprisoned and died.

Manichaeism spread rapidly (3rd and 4th c.) but became one of the most persecuted heresies under Christian Roman emperors. It reached China (7th c.) and became the state religion of the Uighurs in Central Asia (8th c.). Its prophesies, universal evangelism, and key doctrine of the suffering of the divine in matter motivated extensive accommodation to the various mission fields of the church. This was supported by a firm ecclesiastical organization and an independent relationship between clergy and laity, elect and hearers.

The key Manichaean doctrine of radical dualism of spirit and matter, light and darkness, is based on an elaborate cosmogony that explains the past, present, and future situations of the world. Among the deities, emanations of the Father of Greatness, who light the forces of Darkness besieging human minds, are Jesus the Light (one of several Jesus figures) and the Light-Princ, Equipped with divine properties, the Manichaean elect worked for the liberation of the divine light in two significant ways: they preached and disseminated the words of truth in order to instill enlightenment in the human mind, and they daily consumed light-containing vegetable food by which light was released through digestion. This required regular purification through fasting, prayer, hymn singing, and confession.

GUNNAR BJERG MIKKELSEN

Manning, Henry Edward (1808–92), Anglican priest, closely associated with the Oxford Movement. Manning was received into the Roman Catholic Church (1851) and appointed archbishop of Westminster (1865); he rigorously supported poor relief and promoted Catholic education. His commitment to social justice led to close working relations with other Christians: he had a significant role in negotiating the end of the 1889 London dockers' strike. He was influential at the Vatican, supporting the centrality of the pope and Ultramontane causes generally and pressed for the 1870 Vatican I declaration of papal infallibility.

Manuscripts of the Bible. See BIBLE, TEXTS AND MANUSCRIPTS.

Maphrian, title of the bishop of the Syrian Orthodox Church, next in rank after the patriarch.

Marburg Colloquy, meeting held in October 1529 between Martin Luther* and Ulrich Zwingli* and their supporters to resolve differences concerning the Lord's Supper, which would make possible a defensive political alliance among Protestant cities and territories against the Catholic emperor Charles V. The partisan leaders adopted a statement of faith in which they agreed on 14 articles but acknowledged in the 15th article their differences on the sacrament. Nevertheless, the colloquy effectively ended polemical exchanges between Lutherans and Zwinglians and ultimately led to the Wittenberg Concord (1536), establishing a consensus on the Lord's Supper between Luther and the cities of South Germany.

AMY NELSON BURNET

Marcel, Gabriel (1889–1973), existential philosopher, playwright, composer, literary critic, book editor; friend of Bergson*, Maritain*, and Ricœur* and a critic of Jean-Paul Sartre's atheistic existentialism. A convert to Roman Catholicism (1929), he criticized the modern obsession with technology that ignored the God-given dignity of each person, the value of intimate interpersonal relations, and the deep human need for being (God). Using phenomenological analysis of lived experience, he was among the first to explain the distinction between 1-thou and 1-him/her relations, between being and having; the phenomenon of lived body: the situated dependent character of the self; the characteristics of fidelity, hope, love, and humility; and the experiences involving obscure participation in an Absolute Thou, ensuring eternal fulfillment.

THOMAS C. ANDERSON

Marcella, an aristocratic widow and close friend of Jerome*, was the head of a religious community of Christian virgins and widows in her home in Rome. According to Jerome (Epist. 127), after her husband's death, she shunned remarriage and became the first nun in Rome, dedicating her life to asceticism and the rigorous study of Scripture under Jerome's tutelage. After Jerome's exile to Bethlehem (385) in his name she mediated theological disputes in Rome and played a critical role in bringing about the condemnation of Origenism*. Marcella died from injuries sustained during the Gothic invasion of the city (410).

ARIEL BYBEE LAUGHLIN

Marcellus (c.160), originator of Marcellus, a Christian movement that emphasizes a contrast between law and gospel as a means of salvation. Born in Sinope, he lived after some time in Asia Minor before going to Rome (c.135), probably learning from the doctrine of the two Gods, Explestes and the church in Rome (c.144), he founded his own church, keeping the threefold order (priest, deacon, and diacon) and the two sacraments (baptism and Eucharist, substituting water and wine). Marcellism was eventually absorbed by the Manichaean Movement of the 4th c.

Taking the OT literally, Marcellus rejected the OT God, the Creator, a God of rigid laws inferior to Jesus' merciful God, having to do with creation but acting through the Holy Spirit to rescue humanity held captive to the law. Jesus suffers the Creator's wrath and is crucified and raised in his majesty. Marcellus called Jesus Christos* (worthy of worship) rather than "Christos": Jesus is not the Messiah*.

Marcellus accepted only the letters of Paul as authentic apostle, plus an edited version of the parable of Luke, which he considered "Paul's own," (Rom 2:16). The most avid Paulinist in the 4th c., he brought them to a point to which Marcellism may have gathered together the best of Paul's letters (without the pastoral letters, which he considered "Pauline"); he made use of it. This helps explain the caution about Paul in the mid-2nd c. and his role in the composition of 1 and 2 Peter 3:15–16): Paul is "corrected" by Anonymous writings (1 Thess, the Pastoral, Justin* ignores him; and Marcellus' Antitheses attacked along with the Gnostics*; "genealogical" (1 Tim 5:20). Nonetheless, Paul was accepted as the church as one of the apostles (see New Testament and Its Canonization; Paul the Apostle, Irenaeus*, Tertullian*, and Origen*) and Marcellus by affirming the connection between the OT and the NT and arguing that the God of the OT can be both just and merciful. The "Marcellian" continues to be used today for various forms of Christianity that diminish Paul's inclusion into the created world (e.g., Barth*).

EUGENE T.