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Gabriel Marcel

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the age of 24 after receiving a second revelation from his divine "twin" about his role as the successor of Buddha, Zarouster, and Jesus. After traveling extensively in the newly founded Sassanian 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 Shâh, 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 prophethood, 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 interdependent relationship between clergy and laity, elite, 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-Nous. 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 vegetarian 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.

**Ariel Bybee Laughton**

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

**Maphrian,** title of the bishop of the Syriac 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 in turn make possible a defensive political alliance among Protestant cities and territories against the Catholic emperor Charles V. The participants 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 Wittenberger Concord (1536), establishing a consensus on the Lord's Supper between Luther and the cities in South Germany.

**AMY NELSON BURNETT**

**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 I-thou and I-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 the church 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 Laughton**

**Marcion** (c.160), originator of Marcionism, a Christian movement that emphasizes the contrast between law and gospel as ancient and new ways of salvation. Born in Sinope in Asia Minor about some time in Asia Minor he went to Rome (c.135), probably learning from the doctrine of the two Gods, Expelles the church in Rome (c.144), he founded the church, keeping the threecold office (priest, presbyter, and deacon) and the two sacraments (baptism and Eucharist, substituting water wine). Marcionism was eventually absorbed by the Manichaean Movement of the 3rd c.

Taking the OT literally, Marcion rejected the OT, the Creator, a God of rigid law, and inferior to Jesus' merciful God, having nothing to do with creation but acting through the grace of the OT to rescue humanity held captive to the Creator. Jesus suffers the Creator's wrath, thus crossing and thereby ransoms those who believe in him. In his major work, *Antitheses,* Marcion, like some Gnostics, devalued the Hebrew Scriptures. The OT who obeyed the OT God and those with whom those who had been passive in their sins by the vengeful Creator. Marcion called Jesus "Christos" (worthy of worship), rather than "Christos." Jesus is not the Messiah.

Marcion accepted only the letters of Paul as inspired. The apostles, plus an edited version of the Gospel of Luke, which he considered "Paul's" letter (Rom 2:16). The most avid Paulinist in the 2nd c., he brought many of Paul's themes to the Church. Marcion may have gathered together the corpus of Paul's letters (without the Pastorals) any case, he made use of it. This helped to the caution about Paul in the mid-2nd c. Marcion is a warning against misinterpreting Paul's 1:15–16; Paul is "corrected" by pious writings (2 Thess. The Pastoral, Justin" ignorance; and Marcion's *Antitheses* attacked along with the Gnostic "genezis" genealogy (1 Tim 5:20). Nonetheless, Paul was accepted as the church as one of the apostles (see *New Testament* and Its Canon). Paul the Apostle, "Tertullian," and Origen are Marcion by affirming the connection between the OT and the NT which means that God can be both just and merciful. The title "Marcionites" continues to be used today by those forms of Christianity that diminish the relation to Israel and the OT (e.g., Schleiermacher and Harnack) or deny that God can be through the created world (e.g., Barth).

**EUGENE T.