Gabriel Marcel

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Mani, Manicheism

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 Shāh, Shapur I (220–73). Under Vahram I, who favored Zoroastrianism, Mani was imprisoned and died.

Manicheism 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, evangelists, and healers.

The key Manichaean doctrine of radical dualism of spirit and matter, light and darkness, is based on an elaborate cosmology 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-Now. 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.

GUNNER BIERG 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. PETER C. ERB

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 eventually ended in 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 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 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 LAUGHER

Marcion (c160), originator of Marcionism, a Christian movement that emphasizes the contrast between law and gospel as antithetical ways of salvation. Born in Sinope in Asia Minor about some time in Asia Minor between Rome (c135), probably learning from his father the doctrine of the two gods, God the Creator, a God of rigid law, and Jesus, the merciful God, having to do with creation but acting through the OT to rescue humanity held captive to the Creator. Jesus suffers the Creator's wrath on behalf of his people and thereby lays the foundation for the coming kingdom. Marcionism was eventually labeled by the Manichaean Movement of the 3rd c.

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Marcion accepted only the letters of Paul as apostolic, plus an edited version of the Gospel of Luke, which he considered "Paul's" letter (Rom 2:16). The most avid Paulinist in c. he brought many of Paul's themes to the Marcion may have gathered together the corpus of Paul's letters (without the Pastorals), any case, he made use of it. This helps the caution about Paul in the mid-2nd c. that Marcion's Antithesis* letters are warnings against misinterpreting I Peter 3:15–16; Paul is "corrected" by pseudoepigraphous writings (2 Thess, the Pastoral epistles, Justin* ignores him; and Marcion's Antithesis* attacked along with the Gnostic* "gospels" (1 Tim 5:20). Nonetheless, Paul was accepted in the church as one of the apostles (see New Testament and Its Canonization; Paul the Apostle*). EUGENE THOMAS