

1421) Austria. From 1440 the abbots were mitered. The abbey was reduced to one monk in 1598, but Mathias Lang (1615–40) proved a second founder. In the suppression by Bavaria (1807) many precious art objects and properties were alienated and could not be recovered after the abbey's restoration by Emperor Francis I of Austria (1816). Marienberg joined the Benedictine congregations of Swabia (1834), Austria (1889), and Switzerland (1931). In 1960 the abbey had 31 monks, a college in Merano, and four incorporated parishes. The Romanesque church (made baroque) has 12th-century paintings in the crypt.

The former Cistercian Abbey of Marienberg in Burgenland, Austria, was founded by the Hungarian Ban Dominic of the Miskolc family and settled from HEILIGENKREUZ. Destroyed by Turks (1532), it was given to LILIENTHAL (1680), which still maintains pastoral care there.

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[N. BACKMUND]

## MARÍN-SOLA, FRANCISCO

Theologian; b. Carcar (Navarre), Spain, Nov. 22, 1873; d. Manila, Philippine Islands, June 5, 1932. He entered the Order of Preachers and received the habit at Toledo, Spain, in 1897. On completion of his philosophical and theological studies, he was assigned to the Philippines, ordained on Sept. 18, 1897, and posted to the parish in Amulung, Province of Cagayan. While there he was imprisoned during the revolution of 1898. He returned to Manila in 1900, joined the staff of the Colegio de San Juan de Letran, and won recognition for his articles in *Libertas*. After seven years, the ill effects of his imprisonment caused his superiors to send him to Spain to teach in the house of studies in Avila. In 1908 he was back in Manila and received a doctorate in theology at the University of Santo Tomás. He was then appointed to its faculty and to the moderatorship of *Libertas*. In 1910 he returned to Avila and again crossed the ocean to found the Dominican College in Rosaryville (Ponchatoula), La. He taught there and also at the University of Notre Dame (Indiana). In 1917 the University conferred on him an honorary doctor of laws degree. He returned to Europe in 1918, occupied the chair of theology at the Catholic



Francisco Marín-Sola.

University of Fribourg (Switzerland), and acted as the dean of its faculty of theology. Ill health forced his resignation in 1927. During the remaining years of his life he divided his time and labors between Spain and the Philippines.

Marín-Sola was a theologian of vitality and resourcefulness. His outstanding work is *L'Evolution homogène du dogme catholique* (Fribourg 1924). In this work he expanded upon the idea of a Dominican confrere, A. GARDEIL, and in doing so restored the correct notion of another Dominican, Melchior CANO, on the subject of theological conclusions. While many theologians deny that there is a homogeneity between a revealed principle and a conclusion deduced from it, when that deduction has been made by reason in a strictly illative process, and hold that such a theological conclusion cannot represent an objective truth susceptible of being incorporated into dogma, Marín-Sola held that strictly illative theological reasoning can discover truths capable of being defined as dogmas of the faith. Two propositions with the same subject (God) differ or are identical in

meaning, only by reason of their predicates. If therefore, their predicates are identical, so will be the meaning and likewise the doctrine. Marín-Sola is noted also for his concept of the role of instrumental causality in relation to the REVIVISCENCE of the Sacraments and for his notion of divine premotion. His Spanish brethren revere him as the classical personification of a Spanish Thomistic theologian.

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[F. D. NEALY]

## MARINUS, SS.

Marinus is the name of several saints mentioned in the MARTYROLOGIES.

Marinus of San Marino, patron of the Republic of San Marino, Italy; b. on an island near Dalmatia; d. San Marino, fourth century. According to a 10th-century legend, Marinus and Leo (Feast Day: Aug. 1) were Dalmatian Christians who were condemned to work on the walls of Rimini during the DIOCLETIAN persecution (c. 304), and used the opportunity to preach the Gospel successfully in that city. Later they became hermits—Marinus on Mt. Titano, and Leo at Montefeltro—and were raised to orders by St. Gaudentius of Rimini in 359.

Feast: Sept. 4 (Roman MARTYROLOGY); Sept. 3 (San Marino).

Marinus of Anazarbus, in Asia Minor; d. c. 305. He is said to have been decapitated in the Diocletian persecution.

Feast: Aug. 8.

Marinus of Caesarea, in Palestine; d. c. 262. Eusebius (*Hist. Eccl.* 7.15) mentions him as an officer in the Roman legion stationed at Caesarea who suffered martyrdom in the VALERIAN persecutions. He does not seem to be identified with the St. Marinus cited by the MARTYROLOGY OF JEROME for March 3.

Marinus of Rome; d. 283. The story of St. Marinus, connected with the son of a Roman senator and put to death in the Numerian persecution, is sheer legend.

Feast: Dec. 26 (Roman MARTYROLOGY).

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[J. VAN PAASSEN]

## MARINUS I, POPE

Pontificate: Dec. 16, 892 to May 15, 884. Born at Gallese, near Rome, Marinus entered the service of the Roman Church at the age of 12. In that capacity he enjoyed a distinguished career. As a deacon he was one of three legates sent by Pope ADRIAN II to Constantinople to represent the papacy at the Fourth (Eighth Ecumenical) Council of CONSTANTINOPLE, 869–870. With Marinus playing a leading role in guiding the Council's proceedings, Patriarch PHOTIUS was deposed and IGNATIUS was confirmed as patriarch. Marinus subsequently became an archdeacon and treasurer (*arcarius*) of the Roman Church and then was made bishop of Caere in Etruria by Pope JOHN VIII.

Upon the assassination of John VIII, Marinus was quickly elected pope but did not receive imperial confirmation of his election until later. Since he was the first bishop from another see to be elevated to the bishopric of Rome, some viewed his election as uncanonical. Although the evidence is vague, perhaps his election was marked by bitter partisanship soon to disrupt order in the Papal State. Despite the fact that he had played a key role in deposing Photius at the Council of Constantinople in 869–870, Mariunus did nothing to challenge the decisions of a council held in Constantinople in 879–880 which had confirmed Photius' return as patriarch of Constantinople. Thereby he continued the conciliatory policy toward the Byzantine church that had been instituted by Pope John VIII as a means of reducing tension between Rome and Constantinople. In an attempt to quiet partisan rivalry in Rome, Marinus reversed John VIII's condemnation of the leaders of a faction that opposed John's policies; among those favored was FORMOSUS (later pope) whose excommunication was lifted and his office as bishop of Porto restored. In 883 Marinus met with Emperor Charles III, the Fat, seeking help against the aggressions of Italian princes, especially Guido (Guy), duke of Spoleto, but the emperor was able to do little to constrain Guido's growing threat to the Papal State beyond declaring him deposed from his office as duke and ordering him to surrender properties illegally seized; to enforce these decisions Charles was forced to seek the services of another Italian potentate. On occasion the Pope was in contact with important ecclesiastical officials in Francia who sought his help in resolving disputes. At the request of the Anglo-Saxon king, ALFRED THE GREAT, he granted exemption from taxes to the Schola Saxonum in Rome.