



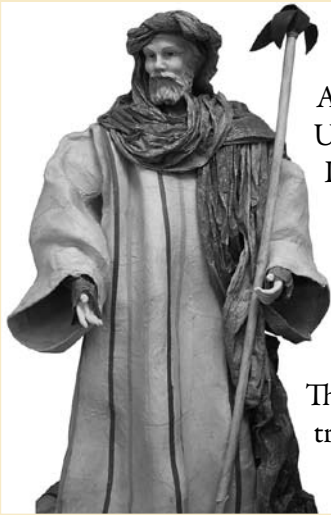
# The Marian Library Newsletter

Issue Number 55 (New Series)

Spring 2009

*Gift from Australia:*

## Christmas Nativities



A major gift arrived at the University of Dayton's Marian Library on January 8, 2009. After crossing the Pacific, and then transported by land from Tacoma, Washington, 1,600 Nativity sets arrived, shipped in 165 large boxes.

The journey from Sydney, Australia took several months, arriving too late for Christmas 2008. Two weeks were needed for the Marian Library staff

and volunteers to unpack and sort out the 2,300 items, and months more required for assembling and classifying them.

The Nativities are a gift, valued at \$150,000, from Elizabeth Van Mullenkom, born in Hungary, who began her collection in 1977, when she was living in Holland with her Dutch husband and six children. In 1983, the family moved to Australia, taking with them

the Nativity sets. In 1990, Mr. Van Mullenkom built a special house to display the sets – Nativity House, Horsely Park. Nativity House displayed 600 Nativity scenes, from over 60 countries. It was open to the public from October 1st to December 24th, displaying nearly 600 Nativity scenes, from over 60 countries, including a few large life-like figures, and others made from silk, gold, embroidery, terra-cotta and turtle shell.

The gift from Australia will be added to the Marian Library's 1600 creches. The acquisition will be featured in a major exhibit which the Marian Library is planning for November, 2009, the beginning of the Christmas season.



*Nativities, Crèches, Krippen, Nacimientos, and Presépios, Pesebres*—All refer to Christ's second dwelling place on earth, the manger or crib of Bethlehem. The first dwelling place was within the Virgin Mary. The center of all nativity sets is the Christ Child. Everyone and everything else revolves around him as befits "the first born of creation." In his company is the whole world: Mary, his mother and first disciple; the faithful but struggling Joseph; ox and ass, as representatives of the animal world. The star in heaven and the angels hovering over the child are a constant reminder that the world is one with God, and the Child one with the Trinity. But pious imagination did not stop at the traditional participants in the Christmas event. Other figures were added, and new stories interwoven. They all have this powerful message:

Christ is born for all of us, no matter what our condition, time, or culture. The Christ Child is a magnet which attracts people from all walks of life. With wonder, praise, and gratitude, all come to the birthplace of the one who gives us faith, hope and love for God and each other.

Nativity sets are from many countries and show a variety of local customs and traditions. They also tell us that a nativity set is not just a set of crafted figures. Each set is part of the story of how Christianity has shaped the culture of people whose faith was formed by the good news of Christ's birth and presence among them. The nativity sets are also signs of the many ways in which human culture has helped God's message to be better understood and more gratefully cherished.

Johann Roten, S.M.

# Eamon R. Carroll, O.Carm.

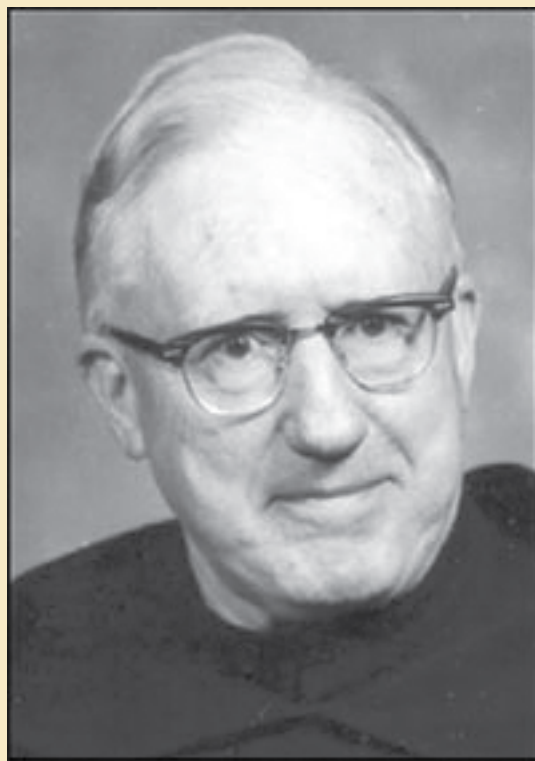
~ 1922-2008 ~

Fr. Eamon R. Carroll, 87, died November 15, 2008, at Carmel at Mission Valley in Nokomis, Florida. Richard Joseph (his baptismal name) entered the Carmelite Province of the Most Pure Heart of Mary, professed simple vows in 1940, and took the religious name "Eamon." In August, 1943, he professed solemn vows at Whitefriars Hall, Washington, DC, and received priestly ordination in 1946. While at Whitefriars, during his time of religious formation, he studied both physics and French at nearby Catholic University of America, Washington. In 1947 his initial assignment was on the faculty of Mount Carmel High School, Chicago. While teaching, he enrolled in language studies: in German at Loyola University in Chicago and in Greek, Hebrew and Polish at the University of Chicago. In 1955 Fr. Eamon returned to Whitefriars Hall, remaining on the faculty until 1968. Concurrently, he maintained a seat in the department of theology at Catholic University of America, teaching there between 1957 and 1980. In 1980 Fr. Eamon accepted the position of professor of theology at Loyola University in Chicago, retiring as professor emeritus in 1993. He was also on the staff of the International Marian Research Institute (IMRI) from its beginning in 1975, where he taught in the summer program and advised students.

Throughout his years there was a deep loyalty, consistency, and dedication to the Church, to his religious family, and to promoting Marian devotion. He was the quintessential Carmelite, stamped in the spirit of Carmel and the prophet Elijah. His dissertation topic was the Marian theology of the English humanist and Carmelite Arnold Bostius, and, following the example of Bostius, he promoted the Scapular of Our Lady. On the occasion of his eightieth birthday, his Carmelite confreres presented a book of essays in his honor, *Mother, Behold Your Son* (edited by Donald W. Buggert, O.Carm., Louis P. Rogge, O.Carm., and Michael J. Wastag, O.Carm.).

He served the Church in many capacities. He was advisor and "point-man" – along with Fr. Frederick Jelly, O.P. – to the American Catholic Bishops in their sig-

nificant pastoral letter *Behold Your Mother*, published in 1973. In the 1950s, Cardinal O'Boyle of Washington, DC, appointed him to a committee to plan the interior iconography of the vast new basilica of the Immaculate Conception which was nearing completion. That assign-



ment lasted more than thirty years. The advisory committee decided on the Christ Pantocrator for the great northern apse of the basilica, with large flanking apses dedicated to The Woman of Revelation (west), and St. Joseph, Patron of Workers (east). In the chapels representing the mysteries of the Rosary, the scene dedicated to the Ascension of the Lord included the prophet Elijah in a fiery chariot with a white-scapular Carmelite as a witness. There was a chapel for Our Lady of Mount Carmel and for Our Lady, Queen of Ireland. The tabernacle of the Blessed Sacrament Chapel had a Marian motif – the Ark of the Covenant. Fr. Eamon's suggestions for themes of the six interior tympana included an illustration of the Council of Ephesus's declaration

on Mary as Theotokos, and Mary as Queen of the Nations, Mother of the Church, Mother of Holy Hope. In September, 1989, he received the Shrine's Patronal Medal, a source of singular pride (Cf. Leopold Glueckert: "Eamon Carroll and the National Shrine," in *Mother, Behold Your Son*).

Fr. Eamon began attending the meetings of the Mariological Society of American in 1950, participating in every meeting for the next fifty-six years – a record to which few in any organization can lay claim. He served as president (1957-1960), edited the proceedings for a few years, received the Cardinal Wright Award (1959), and, in 1968 began his annual "Survey of Mariology," a feature which continued until 2007. The surveys usually began with comments on three publications of popular interest and then offered summaries of articles from leading Mariological journals, statements of the magisterium, potpourri, and a few lines of poetry.

In 1967 he was a charter member of the English Ecumenical Society of the Blessed Virgin Mary and a

*See Carroll, continued on page 3*

# *Our Lady of the Book* Fr. Eamon R. Carroll, O.Carm., a popular and eloquent preacher, was frequently invited to preach on Marian themes. Among his presentations was one on *Our Lady of the Book*. He frequently included in his sermons lines of poetry—preferably from Irish or Carmelite authors.



We see in Our Lady of the Book that Mary is reading the Book, that there is a correspondence between the Scriptural prophecies and their fulfillment in her Son, and that Mary is herself the Book.

First, Mary is the reader: she reads in the fullest sense, that is, she searches, she understands, she prays, she opens her mind and heart to whatever message God

will send her through his sacred word. The Book is a symbol of Jesus himself; Mary is the reader.

Second, there is the correspondence in her life between God's promises and their fulfillment in Jesus her Son. At the Annunciation, Gabriel cites the same

prophecies Mary is reading, and as she consents to become Mother of the Savior, the forecast becomes reality.

Third, the Book is the Blessed Virgin herself, a type of living catechism. Early authors called Mary "the sacred book of the divine precepts, in which what pleases God is made known to us..." (St. Theodore of Studion). There are over ninety titles referring to Mary as the book

Our Lady of the Book can teach us still how to pray better; we never grow too old to learn from the Mother of Jesus, the gospel woman of faith so well versed in God's holy word. Years ago, a confrere of mine, Father Joachim Smet, O.Carm., wrote the poem "Our Lady of the Book:"

Our Lady wears no dearer look  
Than when she's reading in a book.  
For then the virgin named most Wise  
Reveals her schoolgirl's earnest eyes.  
A furrow grace where eyebrows meet  
I trace in her called Wisdom's Seat  
The hands that steady Jesus' pace  
Now cautiously each letter trace.  
And Anna's lessons learned so slow  
Seem long ago, seem long ago.

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*Carroll, continued from page 2*

founding member of that society's U.S. counterpart in 1976. His 1966 presidential address to the Theological Society of America urged that the Virgin Mary within the Communion of Saints become part of the ecumenical dialogue. He helped formulate the ecumenical declarations from the International Mariological Congresses. His *Understanding the Mother of Jesus* (1979) became a text for many classes, and his many articles on Our

Lady, both scholarly and popular, appeared in *The New Catholic Encyclopedia*, *Carmelus*, *Theological Studies*, *The Thomist*, *Our Lady's Digest*, *The Queen of All Hearts*.

Father Carroll remained in residence at the Carmelite's Brandsma House near the Loyola University at Chicago's campus until 2002. He then retired to Carmel at Mission Valley, Nokomis, Florida, where he enjoyed the fraternity of Carmelites while continuing to produce scholarly articles throughout his retirement.

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*Throughout his years there was a deep loyalty, consistency, and dedication to the Church, to his religious family, and to promoting Marian devotion. He was the quintessential Carmelite, stamped in the spirit of Carmel and the prophet Elijah.*

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# Closing of the Lourdes Year

2008 marked the 150th anniversary of the apparitions of Our Lady to Bernadette at Lourdes, and the celebration of the Lourdes Year concluded on December 8, 2008, the seventy-fifth anniversary of the canonization of Saint Bernadette. During the Lourdes Year, over nine million people came to Lourdes, and 20,000 people gathered December 8, for the closing of the Lourdes Year which began with a Jubilee Walk from Bernadette's parish church to the grotto.

*Remarkable Cures*—At a news conference on December 1, 2008, the Bishop of Lourdes, Msgr. Jacques Perrier, and Dr. Patrick Theillier, head of the Lourdes Medical Bureau and Dr. François Michel Bernard, head of the International Medical Committee of Lourdes, confirmed that Lourdes would no longer speak of “miracles,” but rather of remarkable cures. Scientifically-verifiable miracles leave the ultimate decision to scientists rather than religious authorities, and they encourage a “miracle or not” syndrome, that is, a miracle is a motive for belief in divine intervention, and a non-miracle indicates the absence of divine help.

Rather than having medical science declare that an event was totally inexplicable, the final decision will reside with the individual and religious authorities. The seven canonical criteria for the proclamation of the miracle, which had been established for the canonization process in the eighteenth century, are hardly applicable today, especially the requirement that no previous treatment have been employed. Of 7,000 authenticated cures in Lourdes over the past 150 years, only 67 of these were recognized as “miracles.” This past year, the International Medical Bureau of Lourdes recognized five spontaneous cures—associated with prayer at Lourdes—which were considered *remarkable*.

The bishop of the area where a cured person lives may still decide to declare the event a miracle – as determined in the old criteria. The new procedure has been followed at Lourdes since 2006, when the Bishop of Lourdes presented the broad outlines to the Congregation for the Doctrine of the Faith. A person whose cure was confirmed by the CMIL (International Medical Committee of Lourdes) may, if they so wish, testify to the “grace given in a context of faith and prayer.” Bishop Perrier said that this new ap-

proach will allow the individuals to share their deep inner journey and not just the scientific aspects of the cure.

The stories of Lourdes and those of the Gospel have common factors. A recently cured person testified, “A cure restores health, but also inner peace . . . and a renewed spiritual life.” Another person, who had been to Lourdes six times, said “Every time I prayed for other people and asked for spiritual strength, but I had never asked for my own physical cure. I turned to Our Lady and said to her:

‘As you know I am back at Lourdes and I never asked for my healing. Now I am ready, ask your Son to heal me, if He wishes’...I ended my prayer. Nothing special happened. I simply got up, started my day, worked, walked, moved about without stopping. I no longer felt tired, no more pain; I had all my strength back. I put my wheelchair away and I haven’t needed it since... What I can say is that the Gospel is not without effect; one encounters the living Christ, present in His humanity and divinity, who personally addresses each one of us. . . . Christ passes in our lives as He did in the midst of the crowds in the Gospel: He continues to allow himself to be touched.”

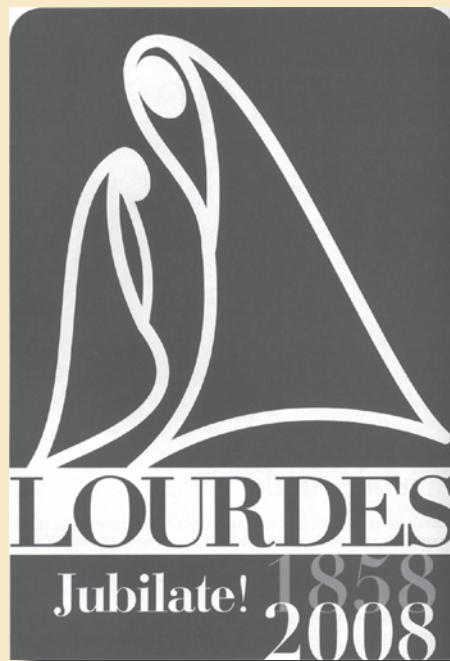
*Papal Visit*—Benedict visited

Lourdes on September 14-16, 2008, a stage in his Pastoral Visit to France. At the Evening Procession with Candles, he reflected that “Lourdes is one of the places chosen by God for his beauty to be reflected with particular brightness, hence the importance here of the symbol of light.”

A week later, the pope’s visit was followed by that of the Archbishop of Canterbury, Rowan Williams, accompanied by six hundred Anglican clergymen. Dr. Williams participated in the 150th anniversary celebration with the Bishop of Lourdes and Cardinal Walter Kasper, the president of the Vatican’s Pontifical Council for the Promotion of Christian Unity.

After the service, Cardinal Kasper commented: “Lourdes is known for its miracles; today we too are witnesses of a miracle of a particular sort. Who could have imagined only twenty or thirty years ago that—as is happening today—Catholic and Anglican pilgrims would undertake together a pilgrimage from the National Shrine

*See Lourdes, continued on page 5*

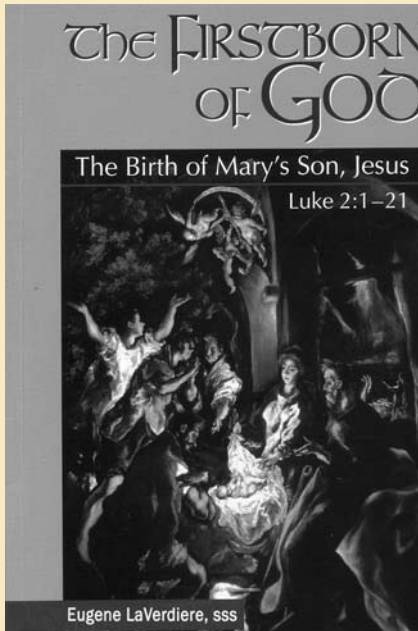


*Lourdes, continued from page 4*

of Our Lady in Walsingham in Great Britain to this internationally recognized site of Marian pilgrimage for the celebration of the 150th anniversary of the apparitions of Our Lady, and that, on this occasion, a Roman Catholic Cardinal and the Archbishop of Canterbury, head of the Anglican Communion, together with seven

other Anglican bishops, would worship together? For those who are aware of the disputes and the polemics of the past about Mary between Catholics and Christians from non-Catholic Churches, for those who know of the reserves in the non-Catholic world towards Marian pilgrim sites such as Lourdes, for all these people, this unprecedented event today is a kind of miracle.”

## Book Notes



Eugene LaVerdiere, SSS, with Paul Bernier, SSS. **The Firstborn of God: The Birth of Mary's Son, Jesus (Luke 2:1-21)**. Chicago: Liturgy Training Center, 2007.

After a long suffering from a rare neurological disorder, Fr. LaVerdiere died November 20, 2008. He was able to complete this work with the assistance of a confrere, Fr. Paul Bernier. The last two works of Fr. LaVerdiere were on the Gospel of Luke, where, as he remarked, he had his “home.” In *The Annunciation to Mary: A Story in Faith, Luke 1:26-28* (2004), he referred to a Japanese artist who advised him “If you want to appreciate a painting or landscape, you must enter the painting. You must view the painting from the inside.” In *The Annunciation to Mary*, he acted as a guide through the

twenty-one verses of Luke's Gospel.

He takes a similar approach in *The Firstborn of God*. Simple phrases are lifted from Luke's Nativity narrative: “Mary's firstborn Son...wrapped in bands of cloth...laid in a manger...no place in the inn...shepherds living in the fields...the child lying in the manger... Mary treasured all these words and pondered them in her heart.” These phrases are first examined in the context of other passages in the Gospel to indicate the fuller meaning which Luke had in mind. The phrases are then projected forward to show how they have been interpreted by early Christian writers and represented in medieval sculpture and poetry. As in his work on the Annunciation, Fr. LaVerdiere proposes a detail in a work of El Greco to show a similarity between Luke and El Greco. Similar to El Greco's art, Luke's texts are verbal icons conveying a sense of the reverence and awe at the mystery revealed to us.

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Johann G. Roten, SM, “**Gottes eigene Hermeneutik: das Marianische Wasserzeichen balthasarscher Pastoraltheologie,**” *Marianum* 67 (2005): 155-228.

The grand themes found throughout Hans Urs von Balthasar's works are integral to his pastoral theology. At the center is Jesus Christ, the Trinity, Redemption

—all found in the faith professed by the Church. The Church's mission is to make the Gospel part of culture, with a profound eschatological orientation. The Marian dimension is the structural support which makes visible the interior nature and mission of the Church, especially its spousal relation to Christ.

Balthasar's writings anticipated Vatican II's recovery of the patristic association of Mary with the Church. In the Middle Ages, many of the Church's qualities—*mater, sponsa, immaculata*—were transferred to Mary, and the Marian dogmas became an exemplification of the nature of the Church. Balthasar greatly approved of the integration of Trinitarian, Christological, ecclesial, and ecumenical dimensions into Marian devotion which occurred at Vatican II and in Paul VI's *Marialis cultus*.

In his latter years, Balthasar wrote many short articles intended to inform the laity, whom he regarded as the constructors of the Church's future, on the grand themes of the Church's tradition, and to recall what was forgotten or no longer fashionable. He was encouraged by the searching questions of young people and of aspiring theologians. He was committed to the Church's option for the poor and to changes which would bring about a more equitable distribution of resources. He believed that the renewal of the Church would oc-

cur through the efforts of dedicated individuals, apostolic groups, and secular institutes. (He regretted that his native Switzerland seemed minimally receptive to pastoral initiatives and renewal.) Spirituality and theology were inseparable. Balthasar's pastoral theology was to make known the spousal relation between God and humanity which is at the heart of the Church.



## Marian Update

- **Fr. Luigi Gambero, SM**, professor at the Marianum (Rome) and at the International Marian Research Institute, was recently selected to receive the prestigious *Premio René Laurentin-Pro Ancilla Domini* award from the Pontifical Theological Faculty of the Marianum. The award will be bestowed at the conclusion of the International Mariological Symposium to be held October, 2009. Among Fr. Gambero's works are *Mary and the Fathers of the Church* (Ignatius, 1999), and *Mary in the Middle Ages* (Ignatius, 2005).
- **Vademecum on Apparitions.** According to the Petrus website, Pope Benedict XVI has composed a "directory," to be issued by the Congregation for the Doctrine of the Faith, which will soon be made available for diocesan bishops. The document appears to require great vigilance in the verification of alleged apparitions. The bishops, after setting up a commission of psychiatrists, psychologists, theologians and educators, will

**The Mariological Society of America—60th Annual Program**  
May 26-29, 2009, Marywood Retreat Center, St. Johns, FL

### THE LIFE OF MARY THROUGH THE AGES

**"Theology as Biography"**  
Fr. Johann Roten, SM

**"A Triad of Story Telling about the Biblical Mary"**  
Fr. Bert Buby, SM  
International Marian Research Institute

**"The Virgin's Hidden Past: From Ancient Marian Apocrypha to the Medieval Vitae Virginis"**  
Stephen J. Shoemaker, PhD  
University of Oregon

**"Biographies of Mary in Byzantine Literature"**  
Fr. Luigi Gambero, SM  
Marianum Theological Faculty (Rome)

**"Marian Piety and the Forging of the Community in Hendrick Goltzius' 'Life of the Virgin'"**  
Elissa Auberbach, PhD cand  
Georgia College and State University

**"The Life of Mary in Film: Past and Present"**  
Catherine M. O'Brien, PhD  
Kingston University (England)  
Michael Duricy, STL  
International Marian Research Institute

**"Mary and the Jews: Patristic-Medieval Legends"**  
Fr. Lawrence E. Frizzell  
Seton Hall University

**"The 'Imaginative Theology' of Mary in Medieval French Literature: Sermons in Song and Story"**  
Judith M. Davis, PhD  
Goshen College

**"The Life of Mary' and the Iconography of the Eastern Church"**  
Fr. Dorian Llywelyn, SJ  
Loyola Marymount University

**"The Nativity Scenes in the 'Lives of Mary'"**  
Deyanira Flores, STD  
Catholic University of Costa Rica

**"Dominican Mothers and Mystics: The Life of Mary in the Writings and Visions of Dominican Women"**  
Sr. Donna Maria Moses, OP  
San Francisco, CA

**"The Mystical City of God: A New Look at Maria of Agreda's Baroque Approach to Mary's Life and Character"**  
Marilyn Fedewa  
Lansing, MI

**"The 'Life of Mary' as Told by Contemporary Novelists"**  
Fr. François Rossier, SM  
International Marian Research Institute

impose silence on those who claim an apparition. Those who will not remain silent but circulate the news of the alleged apparitions to journalists and other curious individuals will in that way give a sign of their intention not to follow the directives of the bishop. The visionaries will be examined by psychiatrists and psychologists on their mental stability and their sources of information, such as books and web pages. Also, the bishop is directed to determine whether the visionary has an economic interest in connection with pilgrimages and the sale of religious souvenirs.



**The Marian Library Newsletter** is published twice yearly and is sent to those interested in the Marian Library and the International Marian Research Institute. Donations to cover printing and postage costs and to support the activities of the library and institute are gratefully accepted. If you no longer wish to receive the newsletter, please write "cancel" over your mailing address and return it to your post office for return to the Marian Library.

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### Fairest of All

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<http://campus.udayton.edu/mary/current-exhibit>

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– 2009 –

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