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# **Oliver Leonard Kapsner, O.S.B.**

## **Cataloging Bulletin**

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**DESCRIPTIVE CATALOGING NEWS**

### **Personal Name Access Points**

Fr. **Predrag Belić**, S.J., was born on May 4, 1919 in the Croatian city of Đakovo. After attending schools in his native city and in Travnik, he entered the Jesuit novitiate in Zagreb in 1938, at the age of 19. From 1938 to 1943, he studied philosophy and then spent two years as a teacher at the minor seminary in the city of Travnik. In 1945, he returned to Zagreb, to study theology; two years later, he was ordained a priest there. After several years of teaching, Fr. Belić undertook further studies at the University of Sarajevo, where he obtained a diploma in history in 1961, and at the Papal Oriental Institute at Rome, where he studied the history of Eastern Christianity, completing his doctorate in 1971. Throughout his career, Fr. Belić was active as a teacher at a number of different Jesuit educational institutions in Croatia, displaying immense versatility in the range of subjects that he covered. He taught Greek, Latin, Croatian, French, catechism, history, and music at Jesuit high schools in Travnik and Dubrovnik; Eastern Christian theology, ecumenical theology, Patrology, Christian archaeology, liturgistics, Church history, Croatian history, and monastic history at the Jesuit Philosophical-Theological Institute in Zagreb; the history of the Jesuit order at the Jesuit novitiate at the same city; and Christian and Eastern Christian spirituality at the Catholic Theological Faculty in the Remete district of Zagreb. He also served as vice-president of the Croatian Mariological Institute and was an active participant in international Mariological activities, as well as taking a signal interest in ecumenism. Fr. Belić was a prolific scholar and writer. The primary focus of the books that he published was the history of the Jesuits in the Southern Slavic countries as well as the translation of texts of Greek fathers of the Church, most notably St. Andrew of Crete and St. Theodore the

Studite. He also wrote articles on theological, spiritual, liturgical, ecumenical, church-historical, and Mariological themes for a number of different Croatian and international journals and reference works. Fr. Belić died at the Jesuit house in Zagreb on September 6, 2003 at the age of eighty-four, having spent sixty-five years as a Jesuit and fifty-six years as a priest. The correct access point for works by or about Fr. Predrag Belić is:

**Belić, Predrag, 1919-2003**

Fr. **Ľudovít Macák**, O.D.B., was born on January 18, 1921, in Vištuk, a village in western Slovakia. Having studied at a Salesian high school in the town of Šaštín, some twenty-five miles to the northwest of his natal village, he entered the Salesian order as an aspirant at the age of seventeen. After finishing high school and teacher training, Ľudovít taught in the Slovak capital of Bratislava from 1941 until 1944, before continuing with his theological studies, which were crowned by his ordination as priest in the central Slovakian town of Svätý Kríž nad Hronom (today Žiar nad Hronom) on June 29, 1948. Fr. Macák began his priestly ministry as the director of the Circle of Don Bosco in Bratislava, while studying German and philosophy at the university in the same city. He soon fell afoul of the newly installed communist government in Czechoslovakia and was imprisoned for thirteen months, a period during which he was subjected to brutal interrogation and torture. While Fr. Macák languished in prison, the Czechoslovak government officially dissolved all monastic orders within its boundaries; thus, when he was released from confinement, he began working as a construction worker in Bratislava, all the while maintaining secret contacts with order brothers and helping some of them escape into exile in the West. Threatened with renewed imprisonment, in the autumn of 1951, Fr. Macák crossed the border into Austria, where he joined the Salesian community in Linz. A year later, he was transferred to Rome, where he served as editor for the Slovak Catholic periodical *Hlasy z Ríma* [in English: *Voices from Rome*]. In 1959, Fr. Macák was one of the founders of the Slovak Institute of Sts. Cyril and Methodius in Rome and from 1963 until 1966 served as the first director of that organization's Salesian community; from the late 1960s, he taught at the Institute's minor seminary, which later became the Slovak-Italian high school in Rome. In the early 1970s, Fr. Macák became the *primus movens* behind a Vatican Radio program for Slovak youth entitled "Na mladé vlné" [in English: "On a Young Wave"]. Writing and presenting under the name "Otec Bohuslav" [in English Fr. Glorifier of God], he led a team of Salesians, including his brother, Fr. Ernest Macák, O.S.B. (1920-2016), in preparing programs that discussed, in a dialogic fashion, issues of adolescence and young adulthood within a Catholic framework. The texts of these radio discussions were published as a book in 1981 under the title *Klásky* [in English: *Ears of Wheat*]. In addition to his

pedagogical and broadcasting activities, Fr. Macák wrote a number of books between 1950s and the early 1980s, all under the pseudonym “Bohuslav”, about the exemplary lives of Salesian heroes, like St. Dominic Savio and Michele Magone; as well as biographies of Sts. Maximilian Kolbe and Padre Pio; books on spirituality; and a volume about Lourdes. In 1982, Fr. Macák moved to Basel, Switzerland, where he directed a program to ship religious literature to Slovakia. Weakened by a stroke that he suffered while working in Basel, he returned to Slovakia in 1991, where he helped to teach German and English at a Salesian high school in Šaštín. He died in hospital in Bratislava on December 19, 1994 and is buried in Šaštín. The correct access point for works by or about Fr. Ľudovít Macák is:

### **Bohuslav, 1921-1994**

**Nancy Lou Hamilton**, later known as Nancy Marie Hamilton, was born on June 20, 1942 in Santa Cruz, California, the first child of the recently widowed Marguerite Louise Hamilton. Nancy was born with an abnormally swollen lower left arm and legs, the symptoms of lymphohemangioma, a disease involving the malformation of the lymphatic system that leads to continual swelling of lymph nodes and blood vessels in the patient’s body. Because of her condition, she spent much of her early life in and out of hospitals in and around San Francisco and, later, Santa Monica. As she grew, the swellings in her extremities continued to increase: she underwent numerous operations that temporarily mitigated, but could not halt, the course of the disease. Many of the hospitals at which Nancy stayed were Catholic institutions, and, although neither she nor her mother were Catholics, she came to learn about Marian devotions and, in particular, the Rosary, from the nuns who nursed her. Finding great comfort in these devotions, Nancy wanted to join the Catholic Church: she was baptized on her ninth birthday and, on the next day, received her first Holy Communion. Inspired by her daughter’s faith and impressed by the spirituality of the nuns who took care of her, her mother Marguerite also converted to Catholicism. Nancy’s lymphohemangioma continued to worsen: in 1953, her left leg had to be amputated and, in the following year, she lost her right leg as well. Despite these devastating physical setbacks, Nancy continued to maintain her spiritual equilibrium, doubtless aided by the sacrament of Confirmation, which she received in 1954. After learning about the Marian shrine of Lourdes in December of 1955, she conceived a great desire to visit there. The then popular television comic Bobby Sargent, who was acquainted with her and her mother, helped raise funds to allow them to make the trip, which received considerable media coverage both in the United States and France. Nancy and her mother spent the latter half of February and the first half of March of 1956 in Lourdes, where prayed for the recovery of ill people too ill to go to Lourdes

themselves. While returning to California, Nancy and her mother stopped in New York, where she was able to meet Fr. Fulton Sheen and attend the taping of one of his television programs. After her return to California, Nancy bore her suffering with great equanimity and abandonment to the will of God, even as her disease continued its inexorable course. She died at home in Santa Monica on June 7, 1956 at the age of thirteen and is buried in Holy Cross Cemetery in Culver City, where her tombstone bears the inscription “Thank God for everything”. Marguerite Hamilton wrote two books about her daughter’s life: *Red Shoes for Nancy* (1955) and *Borrowed Angel* (1958), which were translated into various languages including French, German, and Spanish. The correct access point for works by or about Nancy Hamilton is:

**Hamilton, Nancy, 1942-1956**

On April 20, 2022, Cardinal **Javier Lozano Barragán** died in Rome at the age of 89. He was born on January 26, 1933 in the Mexican city of Toluca de Lerdo, located some 30 miles southwest of Mexico City. As a young boy, he received his first Holy Communion in the Basilica of Our Lady of Guadalupe. Opting for the priesthood at an early age, he initially attended the diocesan seminary in Zamora, Michoacán. He was then sent to Rome to attend the Pontifical Gregorian University, where he earned a licentiate. After ordination to the priesthood on October 30, 1955, Fr. Lozano Barragán continued his studies at the Gregorian University, earning a doctorate in dogmatic theology in 1958. Upon his return from Rome, he taught dogmatic theology at his alma mater in Zamora and was later entrusted with the continuing education of the diocesan clergy. In the 1970s, Fr. Lozano Barragán served as president of the Mexican Theological Society and, later, as the director of the Institute for Pastoral Theology of the Latin American Episcopal Conference (CELAM). In 1979, he became auxiliary bishop of Mexico City, a position in which he served for five years. During this period, he was one of the co-founders of the Pontifical University of Mexico, serving as a member of its leadership council from 1982 until 1985. In late 1984, he was named bishop of Zacatecas, taking possession of the diocese in January of the following year. During his episcopal tenure in Zacatecas, Bishop Lozano Barragán encouraged the participation of the laity as pastoral animators of the Christian life and established the diocesan shrine of the Niño de las Palomitas, a form of the Christ Child venerated in that part of Mexico. In 1996, Bishop Lozano Barragán was named president of the Pontifical Council for the Pastoral Care of Health Care Workers and given the personal title of archbishop. In this position, which he held until 2009, he was a strong defender of Catholic positions on health care issues and spoke out with force and clarity against euthanasia and abortion. In 2003, Pope John Paul II named him a cardinal deacon; eleven years later, Pope

Francis would elevate him to the rank of cardinal priest. Over the course of his career, Cardinal Lozano Barragán wrote a number of works on general theology, cults, bioethics, and theological aspects of healthcare: of these, his books on bioethics and medicine have been translated into several European languages, including English. The correct access point for works by or about Cardinal Javier Lozano Barragán is:

**Lozano Barragán, Javier**

**Christine Catharina Schnusenber**g, a scholar of the relationship between Christian liturgy and drama, was born on April 9, 1928 in St. Vit, a village on the outskirts of the northwestern town of Rheda-Wiedenbrück. As a young woman, she was active as a leader in the Westfälisch-Lippische Landjugend, an organization for rural youth in her region. On the advice of one of her uncles, a Franciscan priest, Schnusenberg emigrated to the United States in 1958. There, she learned English and took high school classes at night school, while working at Creighton University. She went on to attend Creighton, graduating with a BA in 1967. Schnusenberg moved to Chicago, where she undertook studies at the Department of German Languages and Literature at the University of Chicago, earning an MA in 1968 and a PhD in 1976, with a dissertation, written in German, on the relation of the Church to theater in the patristic and early mediaeval period. Subsequently, she pursued post-doctoral studies in religion and hermeneutics under the tutelage of Mircea Eliade and Paul Ricoeur, while working as a research and archival assistant to the eminent University of Chicago sociologist Edward Shils. She was the author of two monographs, *The Relationship between the Church and the Theatre* (1988; republished in 2016) and *The Mythological Traditions of Liturgical Drama: The Eucharist as Theater* (2010), as well as the translator of Polish journalist Zenon Rozanski's Auschwitz memoir *Caps off* (2012). Schnusenberg lived in the Hyde Park neighborhood in Chicago for a number of years and it was there that she died on December 10, 2021 at the age of 93. The correct access point for works by or about Christine Schnusenberg is:

**Schnusenberg, Christine**

## SUBJECT CATALOGING NEWS

### **From “Blacks” and “Whites” to “Black people” and “White people” in LCSH**

In December 2021, the Policy and Standards Division (PSD) at the Library of Congress announced significant changes to the form of the subject headings **Blacks**

and **Whites**. The former of these terms has long been applied to “works on blacks as an element in the population” of countries in which the racial composition of the population is primarily non-Black (except for the United States, for whose Black citizens the subject heading **African Americans** is used), while the latter term has been used for “works of a sociological nature that discuss white persons as an element in the population”, especially, though not exclusively, in countries where they form a minority.<sup>1</sup> These terms have now been reformulated as **Black people** and **White people**, respectively. Because the original terms **Blacks** and **Whites** formed part of a number of multiple-word subject headings (e.g., **Church work with blacks**, **Libraries and blacks**, **Older blacks**, **Working class whites**, **Whites in popular culture**, **Older whites**, etc.), a number of headings have been changed to conform to the new phraseology. Some of these changes, particularly those relating to subject headings dealing with Black religious topics pertinent to Catholicism, are registered in the list of selected LC subject heading additions & changes below; a full list of all subject headings affected by these changes – 157 in all – can be found at: <https://classweb.org/approved-subjects/2112a.html>. Readers of the *Kapsner Bulletin* are encouraged to check the forms of the affected subject headings in their catalogs and to adjust them accordingly.

Those who plan to update their catalogs to the new forms should be aware of one point of style. In all multiple-word subject headings in which the phrases “Black people” and “White people” are not the initial words of the subject heading (or a subdivision), the words “Black people” are capitalized (e.g., **Church work with Black people**; **Libraries and Black people**; **Older Black people**) while the words “white people” are not (e.g., **Working class white people**, **Older white people**). The Library of Congress’s rationale for the difference in the treatment of the two phrases is based on grounds of literary warrant: according to the PSD’s Summary of Decisions, “[r]esearch indicated a consistent preference to capitalize Black people, while capitalization of whites or white people was not consistent.”<sup>2</sup> Catalog managers introducing the changes into their catalogs will want to keep this point in mind to ensure that their subject headings follow the correct form.

1. See *Library of Congress Subject Headings*, 43<sup>rd</sup> Edition, pages B-262, s.v. “Blacks” and W-135, s.v. “Whites”. Accessible at: <https://www.loc.gov/aba/publications/FreeLCSH/freelcsh.html>

2. See *Summary of Decisions, Editorial Meeting Number 2112*. Accessible at: <https://www.loc.gov/aba/pcc/saco/cpsod/psd-211220.html>.

--Thomas M. Dousa, editor.

**Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 12 \(Dec. 17, 2021\) – 02 \(Feb. 18, 2022\)](#)**

KEY            UF = Used for  
                  BT = Broader term  
                  RT = Related term  
                  SA = See also

N.B. You may wish to confirm the current state of the authority record by consulting [LC's authority file](#) or the OCLC authority file—editor.

150 Bible stories, Akha [May Subd Geog] [sp2021014014]  
450 UF Akha Bible stories

150 Bible stories, Bariai [May Subd Geog] [sp2021015900]  
450 UF Bariai Bible stories

150 Bible stories, Burmese [May Subd Geog] [sp2021014015]  
450 UF Burmese Bible stories

150 Bible stories, Dinka [May Subd Geog] [sp2021014012]  
450 UF Dinka Bible stories

150 Bible stories, Hmong Njua [May Subd Geog] [sp2021014018]  
450 UF Hmong Njua Bible stories

150 Bible stories, Lao [May Subd Geog] [sp2021014009]  
450 UF Lao Bible stories

150 Bible stories, Thai [May Subd Geog] [sp2021014010]  
450 UF Thai Bible stories

150 Bible stories, Tshangla [May Subd Geog] [sp2021013013]  
450 UF Tschangla Bible stories

150 Black theology [sp85014636]  
550 Blacks—Religion DELETE FIELD  
550 Black people—Religion ADD FIELD

150 Blacks—Missions CHANGE HEADING  
150 Black people—Missions [may Subd Geog] [sp 85086113]  
450 UF Missions to blacks [Former heading]  
450 UF Missions to Negroes [Former heading]

150 Blacks—Religion CHANGE HEADING  
150 Black people—Religion [sp85014687]

150 Blacks in missionary work CHANGE HEADING  
150 Black people in missionary work [May Subd Geog] [sp94003607]  
450 UF Blacks in missionary work [Former heading]  
550 BT Missions

150 Blacks in the Bible CHANGE HEADING  
150 Black people in the Bible [sp 85014708]  
053 BS680.B48 (General)  
053 BS1199.B48 (Old Testament)  
450 UF Blacks in the Bible [Former heading]  
450 UF Negro race in the Bible [Former heading]

150 Church buildings—California [sp2021014001]

150 Church work with blacks CHANGE HEADING  
150 Church work with Black people [May Subd Geog] [sp2012002468]  
450 UF Church work with blacks [Former heading]  
550 BT Black people

150 Church work with blacks—Catholic Church CHANGE HEADING  
150 Church work with Black people—Catholic Church [sp2021007114]

150 Devotional literature, Dutch [May Subd Geog] [sp2021012579]  
450 UF Dutch devotional literature  
550 BT Dutch literature

150 Festa de Bon Jesus de Pirapora CHANGE HEADING  
150 Festa de Bom Jesus do Pirapora, Pirapora do Bom Jesus, Brazil [sp85047927]  
150 UF Bom Jesus do Pirapora Festival, Pirapora do Bom Jesus, Brazil  
450 UF Bom Jesus do Pirapora Pilgrimage, Pirapora do Bom Jesus, Brazil  
450 UF Festa de Bon Jesus de Pirapora [Former heading]  
450 UF Romaria a Bom Jesus do Pirapora, Pirapora do Bom Jesus, Brazil  
550 BT Fasts and feasts—Brazil

150 Guadalupe, Our Lady of, in literature [Not Subd Geog] [sp2021008239]

150 Human-animal relationships—Religious aspects—Christianity [sp2021015850]

150 Mathematics—Religious aspects [sp2021008648]

150 Mathematics—Religious aspects—Christianity [sp2021008647]

150 Minorities—Religious aspects [sp2021013994]

150 Numeracy—Religious aspects [sp2021008648]

- 150 Numeracy—Religious aspects [sp2021008649]
- 150 Prohibition—Religious aspects [sp2021008184]
- 150 Prohibition—Religious aspects—Christianity [sp2021015870]
- 150 Sermons, Anglo-Norman [May Subd Geog] [sp2021009061]  
 450 UF Anglo-Norman sermons
- 150 Speciesism—Religious aspects—Christianity [sp2021015848]
- 150 Theodicy in motion pictures [Not Subd Geog] [sp2021008729]  
 550 BT Motion pictures
- 150 Transhumanism—Religious aspects [sp2020005919]
- 150 Transhumanism—Religious aspects—Christianity [sp2020005920]
- 150 Women pilgrims [May Subd Geog] [sp2021011981]  
 550 BT Pilgrims and pilgrimages

**Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 12 \(Dec. 17, 2021\) – 02 \(Feb. 18, 2022\)](#)**

*“Numbers that appear in square brackets are not displayed in Classification Web browse screens or in the printed editions of the classification schedules. They are shown ... only to indicate the location of the corresponding caption or reference within the classification.”*

Philosophy | Modern (1450/1600- ) | By region or country | France | By period | 20<sup>th</sup> century | Individual philosophers, A-Z | Brague, Rémi, 1947- TABLE B-BJ5 **B2430.B65-.B654**

Philosophy | Modern (1450/1600- ) | By region or country | France | By period | 20<sup>th</sup> century | Individual philosophers, A-Z | Nédoncelle, Maurice, TABLE B-BJ5 **B2430.N43-.B434**

Christianity | Collected works | Early Christian literature to ca. 600. Fathers of the Church, etc. | Individual authors | Isaac, Bishop of Nineveh, active 7<sup>th</sup> century TABLE BR1 **BR65.I65-.I656**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages | Kinga TABLE BS5 **BS325.K58**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages | Malila TABLE BS5 **BS325.M26**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages | Ndali TABLE BS5 **BS325.N414**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages | Ngombe TABLE BS5 **BS325.N447**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages | Sangu (Tanzania) TABLE BS5 **BS325.S32**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages | Vwanji TABLE BS5 **BS325.V9**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian) | Bikol TABLE BS5 (including Ronconada Bikol CANCEL; including Ronconanda Bikol and Buhi'non Bikol) **BS335.B5**

The Bible | General | Texts and versions | Modern texts and versions | Mixed languages, A-Z | Black English TABLE BS4 **BS335.B53-.B539**

The Bible | General | Texts and versions | Modern texts and versions | Mixed languages, A-Z | Negro English TABLE BS4 CANCEL; see BS350.B53-.B539 **(BS335.N4-.N49)**

The Bible | Works about the Bible | Men, women, and children of the Bible | Biography | Individual Old Testament characters, A-Z | Goliath **BS580.G65**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Hospitality **BS1199.H66**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Jealousy **BS1199.J35**

The Bible | New Testament | Texts and versions | Modern texts and versions of the New Testament | English | English versions | Other versions and revisions, A-Z | Davis TABLE BS2 **BS2095.D28-.D282**

Christian denominations | Catholic Church | Monasticism. Religious orders | Individual orders of women | Congregatie van de Zusters Maricolen TABLE BX18 **BX4330.9**

Christian denominations | Catholic Church | Monasticism. Religious orders | Individual orders of women | Xavières missionnaires du Christ-Jésus TABLE BX18 **BX4549.5**

Slavic. Baltic. Albanian | Russian literature | Literary history and criticism | History, by period | 20<sup>th</sup> century | Special topics and subjects, A-Z | Christianity **PG3020.5.C54**

American literature | History of American literature | Special classes of authors | Other classes of authors, A-Z | Christians **PS153.C47**

## CALL FOR CONTRIBUTIONS

Please consider submitting a contribution to the *Oliver Leonard Kapsner, O.S.B. Cataloging Bulletin*. This could be a theoretical essay relating to cataloging, a practical piece discussing specific cataloging challenges and how they are being met within your library, or even questions posed to which our readers would be invited to respond. Send letters, questions, or possible contributions to the editor, Thomas M. Dousa. Contact information is found below.

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The editor welcomes inquiries about cataloging from CLA catalogers. Readers can contact the editor at:

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