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DESCRIPTIVE CATALOGING NEWS

Personal Name Access Points

Father **Stanisław Marchewski** was born in the town of Kozięgłowy, some 16 miles to the south of the city of Częstochowa in southern Poland, on April 27, 1883. He came from an agricultural family and had three brothers – one of whom, named Antoni, became a priest for the Diocese of Częstochowa – and a sister. After finishing high school in Częstochowa, Stanisław entered the seminary at Kielce, some 80 miles to the northeast of his hometown, in 1904 and, at the conclusion of his seminary studies, he received ordination on November 22, 1908. For the first seven years of his priesthood, Fr. Marchewski served as an assistant pastor at the Cathedral of the Assumption of the Blessed Mary in the Upper Silesian city of Sosnowiec. In 1915, he was named as pastor of the Parish of Blessed Vincent Kadłubek in the town of Jędrzejów, located about 20 miles to the southwest of Kielce. There, he became a strong proponent of the cult of the great 13th-century Cistercian bishop of Kraków, who was beatified in 1764 but has not been raised to the altars as a saint. Blessed Vincent was known as a scholar and considered by many to be the father of Polish culture: it was thus appropriate that Fr. Marchewski directed many of his efforts in Jędrzejów to improving its educational landscape. He founded a municipal teachers' college, helped to establish six elementary schools and three preschools in surrounding villages, built a cultural center, and organized adult education courses there. In addition to this social engagement, he was active as a diocesan missionary for the Diocese of Kielce, winning local recognition as an effective preacher and retreat master. A volume of his mission sermons and conferences was published in 1937; he also wrote brochures about his parish and its patron, some published under the pseudonym Prawdzic ("The True One"). In November 1939, shortly after the occupation of Poland by Nazi Germany, Fr.

Marchewski was caught up in an operation carried out by the occupying authorities to arrest members of the Polish intelligentsia and taken into custody. Released after a few days, he was compelled to leave his parish in Jędrzejów after 24 years of service there, never to return as pastor. In 1941, still under Nazi surveillance, Fr. Marchewski moved to Częstochowa, where he stayed with his brother. Both priests feared arrest at the hands of the Gestapo and, in the summer of 1942, they fled under assumed names to Warsaw. There, Fr. Marchewski lived in hiding, serving as a chaplain for a community of Ursuline nuns. At the beginning of 1943, he returned to Sosnowiec, where he was soon arrested by the German authorities and imprisoned in Kielce: he was soon sent to Auschwitz concentration camp and, thence, to the concentration camp in Dachau, where he stayed through the end of the year. After his release from Dachau, Fr. Marchewski spent the remainder of the war in hiding, first in a village on the outskirts of Kraków and then, from mid-1944 until August 1945, in the town of Imbramowice, where he developed lasting contacts with the nuns of the Norbertine convent located there, continuing to correspond with them and support them materially until his death: his [letters to the abbesses](#) of this community have recently been published. After the war, Fr. Marchewski returned to Częstochowa to stay with his brother. In the following years, he returned to pastoral ministry, serving as a pastor for parishes in the Lower Silesian city of Świdnica (1946-1952) and later in the village of Janina koło Buska (1957-1959). From 1959, Fr. Marchewski returned to Częstochowa, where he died after a short illness on December 17, 1960; his remains rest today in the cemetery of Jędrzejów. The correct access point for works by or about Fr. Stanisław Marchewski is:

Marchewski, Stanisław, \$d 1883-1960

On February 11, 2024, **María Antonia de Paz y Figueroa** was canonized by Pope Francis in Rome, the first Argentinian woman to be raised to the altars. She was born in 1730 in Villa Silpíca, a settlement in what is today the north-central Argentinian province of Santiago del Estero, into the family of a well-to-do government official. The eldest of three sisters, she received a good education and grew up in a multicultural setting that included native Quechua-speaking people and her family's African-born domestic slaves. At the age of fifteen, María decided to devote herself to a life in religion. She did not enter a religious order but rather became a *beata* (consecrated laywoman), assuming the name of María Antonia de San José. As a *beata*, María Antonia lived in community with other consecrated laywomen, helping in the education of children and assisting the ill and the poor. Under the guidance of the Jesuits in her natal town, she went through Ignatian spiritual exercises and decided to devote her life to the cultivation of this spiritual practice. In 1760, she founded a community of like-minded laywomen who took on the task of assisting the Jesuits in conducting spiritual exercises. When the king

of Spain expelled the Jesuits from his realm in 1767, María Antonia de San José asked a Mercedarian priest, Fray Diego Toro, to lead Ignatian spiritual exercises in her home region, while she and her fellow *beatas* attended to their promotion and practical organization. Between 1768 and 1770, María Antonia, by now known among the Quechua-speaking population as Mama Antula (Mother Antonia), with the cooperation of another Mercedarian, Fray Joaquín Nis, and two other *beatas*, began promoting and offering retreats within the area of what is today Santiago del Estero. She and her coworkers would travel on foot in black robes and support themselves by begging: upon entering a new place, she would bear before her a wooden cross and publicly invite inhabitants to take part in the Ignatian retreats that her company would provide. These spiritual crusades proved to be immensely successful and, in the 1770s, Mama Antula's company expanded the scope of its activities, with episcopal approval, throughout north-central Argentina. In 1779, Mama Antula decided to bring her Ignatian mission to Buenos Aires, and, together with her company, walked on foot the entire journey from Santiago del Estero to the capital city of Argentina. Her initial reception in Buenos Aires was not positive: suspicious of her devotion to the spiritual practices of a proscribed order, local ecclesiastical leaders opposed her efforts to promote Ignatian exercises and, for two years, denied her permission to conduct them. However, through her persistence, she eventually won over the support of both the bishop and secular authorities and enjoyed immense success in organizing spiritual exercises in Buenos Aires. News of her activities soon became internationally known and translations of her letters to Jesuits living in exile were translated into a number of languages and read throughout Europe. In 1784, Mama Antula undertook another missionary journey to southern Uruguay, organizing spiritual retreats in Colonia del Sacramento and Montevideo. Upon her return to Buenos Aires, she continued to organize and oversee spiritual retreats there. In 1795, she began work on constructing a retreat center, the Santa Casa de los Ejercicios Espirituales [Holy House of Spiritual Retreats], which began operation in 1799. In the same year, María Antonia de San José died on March 7 in Buenos Aires. After her death, her community of *beatas* continued to operate the Santa Casa. In 1886, at the request of the archbishop of Buenos Aires, this community was converted into a religious community, the Sociedad Hijas del Divino Salvador [Society of the Daughters of the Divine Savior], who consider Mama Antula to be their spiritual founder and continue her legacy to this day. The correct access point for works by or about María Antonia de Paz y Figueroa, a.k.a. Mama Antula, is:

Paz y Figueroa, María Antonia de, \$d 1730-1799

On March 31, 2024, Sr. **Nijolė Sadūnaitė**, P.A.M.I., a witness to the faith and political dissident in Soviet-era Lithuania died in Vilnius at the age of eighty-five.

She was born as Felicja Nijolė Sadūnaitė on July 22, 1938, in the city of Kaunas, and raised in the town of Dotnuva, some 40 miles to its north. An athletic and energetic girl, Nijolė grew up in a deeply religious household at a time when the Catholic Church in Lithuania was undergoing strong repression at the hands of the Soviet state. Her parents' open fidelity to their faith and refusal to conform to the ideological dictates of communism made them the targets of government suspicion and persecution: Nijolė was not allowed to pursue university studies in physical education because she would not renounce her belief in God. Inspired by her closest friend's confirmation, she entered into the Congregation of Servant Sisters of the Blessed Immaculate Virgin Mary in 1956, becoming a member of a clandestine convent, whose members lived separately in the world and held secular jobs while secretly living out their vows. In the world, Sr. Nijolė initially worked as a secretary and in a factory and later, as a key-punch perforator at a computer center and, after finishing training as a nurse, in a children's home. At the same time, she bore witness of her Christian convictions in the midst of persecution. In 1970, Sr. Nijolė publically supported Fr. Antanas Šeškevičius when he was put on trial for teaching the catechism to schoolchildren—he was sentenced to one year of hard labor—and, as a result, became a person of interest to the KGB in Lithuania. In 1972, Catholic Lithuanian dissidents began publishing the underground periodical *Lietuvos katalikų bažnyčios kronika* [[Chronicle of the Lithuanian Catholic Church](#)], which documented the Lithuanian government's acts of persecution against the Church; Sr. Nijolė soon became active in assisting in the copying and distribution of this samizdat publication. In August of 1974, she was arrested in her apartment for duplicating and distributing the *Kronika* and, after harsh interrogation, during which she refused to divulge the names of the editors of the journal to her captors, was put on trial; in June of 1975, she was sentenced to three years in prison and three further years in exile. Sr. Nijolė served three years in a women's penitentiary in Mordovia, Russia, where, enduring in harsh conditions, she was favorably impressed by the spiritual resistance of her fellow Russian Orthodox prisoners to pressure from the prison authorities to renounce their faith. In 1977, she was transferred to Siberia. There, she spent time in several prisons before being settled in the town of Boguchany, where she worked first as a cleaner in children's home and, later, as a nurse in the maternity ward of the local hospital. In July 1980, Sr. Nijolė was finally given her freedom and returned to Lithuania, where she took up work as a laundrywoman and cleaner for a parish church; she also resumed her role in the clandestine distribution of the *Kronikas*. Her return to freedom did not mean an end to persecution. In the mid 1980s, Soviet authorities in Lithuania imprisoned her brother Jonas, likewise involved in Catholic dissent to the government, in a psychiatric hospital, while continuing to harass her and surveil her activities: during this period, she was arrested and released several times. During this period, Sr. Nijolė

wrote an account of her earlier life and prison experiences, which was smuggled out of Lithuania and published in a number of Western European languages, the English version of which is entitled *[A Radiance in the Gulag](#)*. In 1987, Sr. Nijolė, together with several other dissidents, organized a mass rally in Vilnius to protest the legacies of Nazi and Communist rule on the forty-eighth anniversary of the Molotov-Ribbentrop Treaty: this demonstration inaugurated a resurgence in Lithuanian political and spiritual resistance to Soviet rule. Inspired in part by the example of the newly elected Pope John Paul II, Sr. Nijolė continued to remain active as a high-profile member in the Catholic resistance to Soviet rule until its collapse in 1989, even having the opportunity to meet president Reagan at the American Embassy in Moscow in 1988. In the early 1990s, she toured throughout Western Europe and the United States, telling her story and highlighting the plight and needs of Catholics in Lithuania. After the fall of communism, Sr. Nijolė came to be regarded as a national hero in Lithuania, and was awarded the Order of the Second Degree of the Vytyis Cross (1998) and the Freedom Prize (2017), being the first woman to be given the latter. The correct access point for works by or about Sr. Nijolė Sadūnaitė is:

Sadūnaitė, Nijolė

On September 10, 2023, Józef and Wiktoria Ulma and their seven children, martyrs of charity, were beatified at a Mass held in their hometown of Markowa in southeastern Poland. Józef Ulma was born in Markowa on March 2, 1900, into a well-to-do peasant family and attended elementary and middle school there. In his late teenage years, he participated in youth organizations of various sorts. At the age of seventeen, he became a member of a diocesan Mass society that not only involved devotional practices but also raised money for the construction and upkeep of church and chapel buildings. He also was active in the Catholic Youth Association and served as librarian and photographer for the Polish Association of Village Youth “Wici”. After completing compulsory military service in 1921-22, he returned to Markowa to work the soil. In 1929 and 1930, he continued his education at the state agricultural school in Pilzno, some 60 miles to the west of his hometown. There Józef learned new techniques for the growing of fruits and vegetables as well as beekeeping and silkworm culture, which he introduced into his own farm, soon becoming a local authority in progressive agricultural practices. He was also an avid amateur photographer and interested in technological innovation, being the first person in his town to use electricity in his agricultural work. On July 7, 1935, Józef married Wiktoria Niemczak. Like her husband, Wiktoria was a native of Markowa, where she had been born on December 10, 1912. She attended elementary and middle school in her hometown, later finishing her education in an adult education program in the nearby village of Gać. Wiktoria was an amateur actress and it was through amateur theater that she met her husband, who also enjoyed participating in

this activity. After their wedding, Józef and Wiktoria jointly operated a small fruit farm with bee hives, all the while actively involving themselves in the life of St. Dorothy Parish in Markowa. Over the course of the following nine years, they became the parents of six children. The onset of World War II and the occupation of Poland affected life in Markowa. Most notably and cruelly, the town's Jewish population was subjected to severe persecution by the Nazi occupiers, especially 1941, when the program of the Final Solution had been implemented: some were executed, while others were deported. Other inhabitants of Markowa sought to aid Jews by hiding them in their homes. Among these were the Ulmas, who, in the fall of 1942 hid on their farm eight Jews fleeing from the nearby village of Łańcut: a man and his four sons, as well as a woman, her sister, and her daughter. They continued to harbor these refugees for the next twenty months, until a local policeman working for the Nazi occupying forces denounced them to the authorities. Reprisal was swift and deadly. On March 24, 1944, a squad of German soldiers entered the Ulmas' farm and shot the Jewish refugees; then they killed Józef and the heavily pregnant Wiktoria (and her unborn child) in the presence of their children; and, finally, they massacred the Ulmas' children: Stanisława (age 8), Barbara (age 6), Władysława (age 5), Franciszka (age 4), Antoni (age 3), and Maria (age 1 ½). Initially, the family's bodies were buried on their farm in front of their home; in January 1945, they were exhumed and buried in the parish cemetery in Markowa. After the war, memory of the Ulma family's sacrifice endured. In 1995, Józef and Wiktoria Ulma were named Righteous Gentiles by Yad Vashem and in 2010, they were posthumously awarded the Order of Polonia Restituta by the Polish government. Now that they have been beatified, their feast day is on July 7, their wedding anniversary. The correct access points for works by or about Józef and Wiktoria Ulma are:

Ulma, Józef, \$d 1900-1944

Ulma, Wiktoria, \$d -1944

SUBJECT CATALOGING NEWS

Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 10 \(Oct. 20, 2023\) – 12 \(Dec. 15, 2023\)](#)

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 Apocalypse in popular culture [May Subd Geog] [sp2023001692]
550 BT Popular culture
680 Here are entered works on the representation of the apocalypse in popular culture.

150 Catechisms, Greek [sp2023002389]
450 UF Greek Catechisms

150 Church work with attention-deficit-disordered youth CHANGE HEADING
150 Church work with youth with attention-deficit hyperactivity disorder [May Subd Geog]
[sp2013000441]
450 UF Church work with attention-deficit-disordered youth [Former heading]
550 BT Youth with attention deficit hyperactivity disorder

150 Evil, Non-resistance to [sp 85046020]
550 UF Evil, Resistance to ADD FIELD
450 UF Resistance to evil ADD FIELD
550 RT Pacifism DELETE FIELD
550 BT Good and evil ADD FIELD

150 Evil, Non-resistance to—Religious aspects [sp2023002048]

150 Geopolitics—Religious aspects—Christianity [sp2023002395]

Genre/Form Terms

Ambrosian chants [gp2020026073]
UF Chants (Ambrosian chants)
UF Milanese chants
UF Plainchants (Ambrosian chants)
UF Plainsong (Ambrosian chants)
BT Chants
BT Sacred music

Gregorian chants [gp2014026843]
UF Plainchants DELETE FIELD
UF Plainsong DELETE FIELD
UF Plainchants (Gregorian chants) ADD FIELD
UF Plainsong (Gregorian chants) ADD FIELD

Verse hagiographies [gp202026035]
BT Religious poetry ADD FIELD

Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 10 \(Oct. 20, 2023\) – 12 \(Dec. 12, 2023\)](#)

“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.”

The Bible | General | Texts and versions | Modern texts and versions | English | English versions | Other versions and revisions. By version, A-Z | Hebrew Roots TABLE BS2 **BS195.H42-.H422**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Idaca TABLE BS5 **BS325.I35**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australasian), A-Z | Petats TABLE BS5 **BS325.P48**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Heroes **BS1199.H47**

The Bible | New Testament | Works about the New Testament | Topics (not otherwise provided for), A-Z | Masculinity **BS2545.M34**

Doctrinal theology | Mary, Mother of Jesus Christ. Mariology | Miracles. Apparitions. Shrines, sanctuaries, images, processions, etc. | Special | Other, A-Z | Nazaré (Portugal. Nossa Senhora da Nazaré) **BT660.N39**

Catholic denominations | Catholic Church | History | By region or country | North America | United States | Special topics, A-Z | Chamorro (Micronesian people) **BX1407.C45**

Architecture | Special classes of buildings | Classed by use | Public buildings | Religious buildings. Religious architecture | Christian architecture | Plans and designs | Special topics, A-Z | Liturgy and architecture **NA4812.L58**

Drama | Special types | Puppet theater | Special topics, A-Z | Religion **PN1979.R45**

English literature | English renaissance (1500-1640) | Prose and poetry | Individual authors and works | Robert, Margaret, 1505-1544 TABLE P-PZ40 **PR2337.R77**

Table for history of English drama and prose by period | Special topics, A-Z | Conscience **PR5 8.C6357**

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