

No. 69

October 2024

# Oliver Leonard Kapsner, O.S.B. Cataloging Bulletin

e-newsletter of the [Catholic Library Association](#)

ISSN 1940-9702

## DESCRIPTIVE CATALOGING NEWS

### Personal Name Access Points

The Catholic philosopher and historian of philosophy **John Patrick Doyle** was born on September 14, 1930 in Boston. After attending Catholic schools in his natal city, he earned a bachelor's degree at St. Mary's Seminary in Baltimore. Following a two-year stint in the United States Army, he continued his studies with a master's degree from Boston College and, ultimately, in 1966, earned a doctoral degree from the University of Toronto, where he had studied under such luminaries of Scholastic philosophy as Étienne Gilson, Armand Maurer, Gerald B. Phelan, and Joseph Owens. In 1967, Doyle joined the Department of Philosophy at St. Louis University, where he would teach for the next forty years. He specialized in the Scholastic philosophy of the 16<sup>th</sup> and 17<sup>th</sup> century – so called Late, Baroque, or Second Scholasticism – with an emphasis on the thought of great Spanish and Portuguese Scholastic thinkers, such as Francisco Suárez (1548-1617) and the Conimbricenses (i.e., a group of Jesuit philosophers and commentators on Aristotle active in Coimbra in the 1590s and early 1600s). In addition to his academic activities, Doyle was involved in the pro-life movement and in politics, serving for ten years as an aide to Robert A. Young, a Democratic congressman from Missouri. Beginning in 1995, he embarked on a project of translating Medieval and Baroque Scholastic works into English, publishing translations of no fewer than ten such treatises. After his retirement from St. Louis University in 2008, Doyle took up a position as distinguished professor of philosophy at Kenrick Glennon Seminary in Shrewsbury, Missouri, where he taught for four and a half years. He died at the age of eighty-five on July 2, 2016 in Kirkwood, Missouri. The correct access point for works by or about John Patrick Doyle, is:

**Doyle, John P., \$d 1930-**

On October 22, 2024, Fr. **Gustavo Gutiérrez-Merino Díaz**, O.P., the father of liberation theology, died in Lima, Peru, at the age of ninety-six. He was born in the same city on June 8, 1928. As a child, he was frail and, suffering from osteomyelitis, spent much of his adolescence in bed or a wheelchair, an experience that, he later said, shaped his outlook on the virtues of hope and love and sharpened his sensitivity for those who suffer. After finishing high school, Gustavo studied medicine and literature at the Universidad Nacional Mayor de San Marcos. During this time, he was also active in Catholic Action and this engagement led him to think about God and theological issues more deeply. Originally aspiring to be a psychiatrist, Gustavo came to discern a vocation to the priesthood and, accordingly, undertook theological studies, first at Leuven, Belgium, and then in Lyon, France, where he was initiated into the contemporary currents of theological and philosophical thought. Ordained in 1959, Fr. Gutiérrez returned to Peru, where he served as a parish priest in one of the more impoverished districts of Lima, while also teaching theology at the Pontifical University of Peru. It was at this time that he began to focus his theological reflections around the theme of poverty. In the late 1960s, he developed a theology of poverty that analyzed the concept into real poverty (i.e., poverty as experienced in socio-economic terms), spiritual poverty, and poverty as commitment. The first of these senses of poverty he considered to be a “scandalous state” and a sin in the eyes of God, while the latter two he considered to be virtuous conditions to be cultivated: spiritual poverty entailed a complete dependence on God, while poverty as commitment meant keeping solidarity with the socially and economically impoverished, above all in establishing a “preferential option for the poor” in both the temporal and spiritual dimensions of life. These ideas, first adumbrated in the late 1960s, were set forth in Fr. Gutiérrez’s *opus magnum*, *A Theology of Liberation: History, Politics, and Salvation*, which was published in 1971. Fr. Gutiérrez’s ideas proved to be deeply influential among many Latin American theologians, who developed them in various directions. Others, however, were deeply suspicious of his thesis, suspecting that liberation theology made too many concessions to Marxism and placed too much emphasis on political engagement as a means of exercising the preferential option for the poor. Objections to Fr. Gutiérrez’s theological views came to a head in the mid-1980s, when, at the behest of Pope John Paul II, his writings were investigated by the Congregation for the Doctrine of the Faith under the leadership of Cardinal Joseph Ratzinger, the future Pope Benedict XVI. Although the Congregation evaluation of Fr. Gutiérrez’s version of liberation theology was not without critiques of some of his formulations, his theology was ultimately judged to fall within the limits of orthodoxy. Indeed, some of his ideas, most notably that of the preferential option for the poor, have been enshrined in Catholic social

teaching. Fr. Gutiérrez would go on to publish further theological works, most notably *The Truth Will Set You Free: Confrontations*, a response to critics of liberation theology, *We Drink from Our Own Wells: The Spiritual Journey of a People*, and *On Job: God-Talk and the Suffering of the Innocent*. He also founded, in 1974, the Lima branch of the Bartolomé de Las Casas Institute in Lima, which, very much in the spirit of liberation theology, sought to apply theological insights to contemporary social problems. Disagreements with local ecclesiastical authorities led Fr. Gutiérrez to move, in late 1990s, to the United States, where he became a professor of theology at the University of Notre Dame. In 2001, he entered the Dominican order, taking his final vows in Lyon in 2004. In his later years, Fr. Gutiérrez became a much-honored *éminence grise* in theological circles, receiving the French Légion d'Honneur in 1993, being elected to the American Academy of the Sciences in 2002, and receiving over twenty honorary doctorates. Retiring from the University of Notre Dame in 2018, he spent his final years in his native Peru, continuing to work with the poor whom he had championed so forcefully in his theological works. The correct access point for works by or about Fr. Gustavo Gutiérrez, O.P., is:

**Gutiérrez, Gustavo, \$d 1928-**

The Polish teacher and mystic **Stefania “Fulla” Horak** was born on February 22, 1909, in Tarnopol, Poland (today Ternopil', Ukraine). Her father, whose ancestry was Czech, was a railway engineer and soon moved his family to Lwów (today, L'viv, Ukraine), where Fulla and her six siblings grew up. Her childhood was marred by the trauma of armed conflict: her family had to live as refugees in Vienna for a time during World War I and two of her brothers died in combat in the course of the Polish-Soviet wars fought between 1919 and 1921. Fulla studied philosophy at the University of Lwów and piano at the city's musical conservatory; after graduating from the latter in 1931, she worked as a piano teacher at a high school run by Benedictine sisters. In the early 1930s, the young teacher moved in the artistic and intellectual circles of Lwów and, during this time, became estranged from her Catholic faith and adopted atheism as her worldview; however, even then, she continued to be troubled by, and to seek, answers to the great questions of life and religion. Ultimately, an encounter with a young woman at a social gathering, whose remark that lack of belief in the Virgin Mary must make Fulla very unhappy, led her to reconsider her stance towards religion and to recover her faith. Shortly thereafter, in 1935, Fulla began experiencing visions in which deceased saints and other holy people of the Church appeared to her. Her most intense contacts were with Saint Madeleine Sophie Barat (1779-1865), the French founder of the Society of the Sacred Heart; Fulla would write a book about her encounters with this saint, entitled *Święta Pani [The Holy Woman]* and published in 1939. However, she also

had visions of the recently-deceased Belgian cardinal Désirée-Joseph Mercier (1851-1926) and other holy women and men such as St. Thérèse de Lisieux (1873-1897), Blessed Anne Catherine Emmerich (1774-1824), St. John Vianney (1786-1859), and Blessed Giorgio Frassati (1901-1925). The content of these visions included both revelations about post-mortem existence in heaven, hell, and purgatory, and guidance about spiritual life and the meaning of suffering in this world. These supernatural experiences were a source of great consolation, edification, and encouragement to Fulla; however, they did not exempt her from the vagaries of this-worldly life. In 1942, after all the schools in Lwów had been shut down by Nazi occupiers, she traveled to Warsaw, where she joined the Poland's underground army, the Armia Krajowa. In her new function as a member of the resistance, she served as a courier of underground documents between Warsaw and Lwów and secretly distributed needed medicines and provisions to prisoners of war; she would also bring Holy Communion to Catholic prisoners as a minister of care. In 1944, Fulla was captured by the Soviet army and put on trial for her activities as a member of the Armia Krajowa; in the following year, she was condemned to ten years to be served in Gulag labor camps and five years of exile. After a short stay in a prison camp in the Donbass region of Ukraine, she was sent to the Soviet Socialist Republic of Mordovia, located some three hundred miles to southeast of Moscow, which was notorious for the harshness of its labor camps. Over the next decade, Fulla lived in no fewer than six different prison camps in Mordovia, suffering much privation and ill health. Towards the end of her internment, she developed stomach cancer, as a consequence of which she had most of her stomach and duodenum removed in an operation performed without anesthesia. In 1956, Fulla was released and allowed to go to Poland, where she settled in the city of Zakopane, not far from the border with Slovakia, to live with her sister. By now invalid, she lived out the remainder of her life in Zakopane, serving as a spiritual counsellor for the many people who visited her to seek her advice and recording accounts of her visions for posterity, both in written form and orally on magnetophone tapes. Fulla Horak died on March 9, 1993. In the years since her death, her writings have been published in Poland; she remained largely unknown to the English-speaking world until 2020, when Michał Kondrat's docudrama, *Purgatory: The Secret Revelations of St. Padre Pio and Fulla Horak*, was released in the United States, bringing her to the attention of at least some segments of the Catholic American public. The correct access point for works by or about Fulla Horak, is:

**Horak, Fulla, 1909-1993**

Fr. **Tomasz Horak**, a nephew of Fulla Horak, was born on December 24, 1944, in Lwów [today L'viv, Ukraine]. When he was still in his infancy, his family was resettled, in the wake of the Soviet occupation of Ukraine, in the town of

Blachownia, located some six miles west to the city of Częstochowa in Poland. He grew up there, attending a local school, before undertaking high school studies in the town of Koźle. After finishing high school in 1962, Tomasz entered the seminary in the Silesian town of Nysa, where he studied philosophy and theology. He was ordained for the Diocese of Opole in 1968. For the next nine years, Fr. Horak served as vicar at parishes in the towns of Kietrz (1968-1972), Bytom (1972-1974), and Nysa (1975-1977). In 1977, he was named to his first pastoral assignment in the village of Kępnic (1977-1981), followed by tenures at parishes in Nysa (1981-1984) and the village of Śmicz (1984-1992). During this time, Fr. Horak continued to develop his theological knowledge, receiving a doctorate from the Pontifical Academy of Theology in Wrocław in 1987. From 1992 until his retirement in 2018, Fr. Horak served as pastor of Christ the King Parish in the village of Nowy Świątów; he was named monsignor in 2008. In addition to his pastoral work, Fr. Horak wielded an active pen, writing popular works on the catechism and ethics, as well as publishing a series of sermons. He was a regular columnist for the diocesan periodicals *Gość Opolski* [*The Opole Visitor*] and *Gość Niedzielny* [*The Sunday Visitor*], serving as an editorial assistant for the latter from 2009. He also saw some of his aunt, Fulla Horak's, posthumously published works through the press. After retirement, Fr. Horak lived in the town of Jarnołówek on the Polish-Czech border, visiting and documenting parishes on both sides of the national boundary. He died in Nysa on August 11, 2024, and is buried in the parish cemetery of Nowy Świątów. The correct access point for works by or about Fr. Tomasz Horak is:

**Horak, Tomasz, 1944-2024**

Father **Gerald Glynn O'Collins**, SJ, a prominent Australian theologian, died on August 22, 2024, in Melbourne at the age of ninety-three. He was born in the same city on July 2, 1931, and grew up in the nearby suburb of Frankston. The O'Collins family was deeply observant in its faith and, as a boy, Gerald attended the Melbourne's Jesuit high school, Xavier College. In 1950, shortly after graduation, he entered the Society of Jesus. In his first years as a Jesuit, he continued his academic training, earning bachelor's and master's degrees in classics with first-class honors from the University of Melbourne. After completing scholastic and preliminary theological studies, he was ordained a priest in 1963 by his uncle, James O'Collins, who was bishop of Ballarat. Following his ordination, Fr. O'Collins continued his theological training, receiving a licentiate in sacred theology from Heythrop College in 1967 and, a year later, a doctorate in theology from the University of Cambridge. Over the next half-decade, he taught theology at Weston School of Theology in Boston and at the Jesuit Theological College in Melbourne. In 1973, he was called to Rome to take up a professorship in fundamental and systematic theology at the Gregorian University in Rome. There

he remained for the next thirty-four years, until his retirement from his position in 2006. As a theologian, Fr. O’Collins was especially renowned for his work on Christology and he wrote several fundamental treatises on the subject. As an academician, he was influential as the *Doktorvater* of a number of priestly scholars who went on to careers as academic theologians in their own right or as figures in the ecclesiastical hierarchy. A proponent of the theological elaboration of the insights of Vatican II, Fr. O’Collins was also very interested in issues of ecumenism and, notably, served as advisor to, and supporter of, the Belgian Jesuit theologian Jacques Dupuis when the latter was placed under investigation by the Congregation for the Doctrine of the Faith in 2001 and 2002 because of ambiguities in his writings about the relationship of the Church to other religions in the economy of salvation. In 2006, Father O’Collins became a research professor at St. Mary’s College in Twickenham, England, where he remained for three years before returning to Australia, where he served as adjunct professor at Australian Catholic University and a research associate at the Catholic Theological College in Melbourne. He was a prolific scholar, authoring or co-authoring no fewer than eighty books over the course of his long career. In 2006, Fr. O’Collins’s native land officially recognized him for his many contributions to theology and ecumenism, naming him a Companion of the General Division of the Order of Australia. The correct access point for works by or about Fr. Gerald O’Collins, SJ, is:

**O’Collins, Gerald**

## SUBJECT CATALOGING NEWS

### **Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 05 \(May 17, 2024\) – 06 \(June 21, 2024\)](#)**

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.

151 Caribbean Area—Religion [sp2024000493]

110 Catholic Church—Relations—Candomblé (Religion) CHANGE HEADING

110 Catholic Church—Relations—Candomblé [sp2022000998]

- 110 Catholic Church—Relations—Umbanda (Cult) CHANGE HEADING  
 110 Catholic Church—Relations—Umbanda [sp2022000998]
- 150 Colonization—Religious aspects—Catholic Church [sp2024000589]
- 150 Umbanda (Cult)—Relations—Catholic Church CHANGE HEADING  
 150 Umbanda—Relations—Catholic Church [sp2022000700]  
 150 Oratorian architecture (Oratorians) [May Subd Geog] [sp2024000771]  
 053 NA4828  
 550 BT Church architecture  
 680 Here are entered works on architecture of Oratorian religious orders. Works on oratories are entered under Oratories.  
 681 Note under Oratories
- 150 Oratorian art [May Subd Geog] [sp2024000770]  
 550 BT Christian art and symbolism
- 150 Oratories [May Subd Geog] [sp85095288]  
 680 Here are entered works on oratory buildings. Works on architecture of Oratorian religious orders are entered under Oratorian architecture (Oratorians). ADD FIELD  
 681 Note under Oratorian architecture (Oratorians)
- 150 Religious poetry, Ethiopic [May Subd Geog] [sp2024000487]  
 450 UF Ethiopic religious poetry  
 550 BT Ethiopic poetry
- 150 Visions in motion pictures [Not Subd Geog] [sp2024000570]  
 053 PN1995.9.V58  
 550 BT Motion pictures  
 680 Here are entered works on the depiction of visions in motion pictures.

### **Demographic Group Terms**

- 150 Bishops [dp2015060668]  
 450 UF Primates (Religious officials) ADD FIELD

### **Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 01 \(Jan. 19, 2024\) – 04 \(April 19, 2024\)](#)**

*“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 | Non-European languages | Asian languages, A-Z | Lole TABLE BS5 **BS315.L65**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Bukusu TABLE BS5 **BS325.B777**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Burunge TABLE BS5 **BS325.B87**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Shi TABLE BS5 **BS325.S498**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Abadi **BS335.A12**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Agutaynon CHANGE TO Agutaynen TABLE BS5 **BS335.A39**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Ayta Mag-Indi SEE BS335.S24 **[BS335.A9823]**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Ibaloi TABLE BS5 **BS335.I29**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Kalanguya TABLE BS5 **BS335.K173**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Karao TABLE BS5 **BS335.K27**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Sambali (including Botolan Sambal, Tina Sambal, Ayta Abellen, and Ayta Ambala) CHANGE TO Sambali (including Botolan Sambal, Tina Sambal, Ayta Abellen, Ayta Ambala, and Ayta Mag-Indi) TABLE BS5 **BS335.S24**

Practical theology | Worship (Public and private) | Hymnology | Hymns. Hymnbooks | Hymns in languages other than English | Other languages | Other languages, A-Z | Loleke **BV510.L75**

Religious art | Christian art | Symbolism | Special, A-Z | Tree of life CHANGE TO Tree of life. Trees **N8012.T74**

Slavic. Baltic. Albanian | Polish | Literature | History | By period | 21<sup>st</sup> century | Special topics, A-Z | Mary, Blessed Virgin, Saint **PG7056.M37**

Motion pictures | Other special topics, A-Z | Visions **PN1995.9.V58**

English literature | History of English literature | By period | Modern | Elizabethan era (1550-1640) | Other special topics, A-Z | Bible **PR428.B53**

Old Norse literature: Old Icelandic and Old Norwegian | Literary history and criticism | History of Old Icelandic and Old Norwegian | Special topics, A-Z | Bible **PT7162.B53**

## 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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