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## CATALOGING SOFTWARE REVIEW

### Library Management Software Review: Insignia

by Bro. Andrew J. Kosmowski, SM

*Editor's introduction:* Cataloging software provides the environment in which catalogers today carry out their task of describing library resources. It is an integral element in the infrastructure of cataloging, for software capacities in large part determine what catalogers can and can't do in entering and managing their metadata within the framework of the ILS (integrated library system) that they are using. It is thus useful for catalogers to be aware of the different brands of cataloging software that are available on the market, the kinds of functionalities that each brand possesses, and, no less important, the kinds of support that the purveyors of different brands offer to their clients. It is in light of these considerations that we are happy to publish the following review of Insignia Software by Bro. Andrew Kosmowski, librarian at the North American Center for Marianist studies, who recently adopted it for use at his library. We are grateful to Bro. Andrew for his willingness to share his experiences with Insignia. If any other readers of the *Oliver Leonard Kapsner, O.S.B. Cataloging Bulletin* would be willing to write reviews of the cataloging software systems that they are using, we will be happy to publish them. Please send any submissions to the editor of the *Bulletin* at [tmdousa@uchicago.edu](mailto:tmdousa@uchicago.edu).

In January 2024, as I was in the midst of cataloging materials that were not in OCLC, I noticed that my two cataloging softwares were not cooperating with each other. I would catalog a batch of items, send it into the OPAC software, and then find one title of the batch would map onto an already extant record. As you can imagine, this is particularly unhelpful. I contacted my previous softwares' support personnel shortly thereafter. They were unable to resolve the situation at the time. I contacted the softwares' support personnel again in February and in March without resolution. I received no contact afterwards.

With this background in mind, I realized that perhaps we at the North American Center for Marianist Studies (NACMS) had outgrown our previous software. In addition to this problem, which prevented me from cataloging many items, I perceived that NACMS needed a library management software (LMS) that supported non-Latin scripts. While the bulk of the collection features resources written in the Latin script, a small but significant portion of items are in Chinese, Hindi, Japanese, and Korean. In the previous software, I was unable to readily display these characters.

I attended the annual ALA convention in San Diego in the last days of June and the starting days of July in 2024. When I was there, I found the Insignia booth. Insignia was a sponsor of the 2024 CLA web-based conference, so I had already heard about them. I spoke at length about my problems with the former softwares and received an in-depth demonstration of their LMS. Some strengths stood out. The major one was that I could prepare my original records in Insignia instead of needing two different softwares. Insignia also is able to import records from OCLC and also uses Z39 protocols. I have used the former but have consistently been saddened by my attempts at using Z39. (I suspect the problems I have with Z39 are with me and not with the protocols.)

In October 2024, I had an online meeting with the Insignia representatives (sales and support) and the other librarian at NACMS. During this time, I asked if Insignia supports non-Latin scripts. While the sales representative was confused with my use of “scripts,” the support representatives understood what I sought and showed me examples of Insignia-based records in Arabic. After discussing this with the other librarian and the director of NACMS, we decided to migrate to Insignia.

The migration has not been as smooth as I hoped. I am in the midst of a major metadata cleanup, which is less the fault of Insignia and more the fault of the previous softwares. Many attempts at downloading the metadata from the previous softwares led to a lot of missing metadata, such as 008 and 6XX fields (when 6XX does not equal 650). The Insignia team has been helpful with all my questions ,from how to process a significant batch of records to navigating how 856 fields are displayed. (In my cleanup of the metadata, I have decided to focus on only correcting in the 008 field the language and, if I remember to do so, the place of publication. I am adding in missing 6XX fields.)

Insignia is a software geared toward the K-12 market. In this, it matches my previous OPAC. I know NACMS is not the normal consumer for Insignia. That said, the size of the NACMS collection matches that of many of Insignia’s current customers.

Overall, I am well pleased with Insignia. I have found that it fits my library's budget well; moreover it allows me to streamline my work because I am now working in one software instead of two. As always, a migration to a new software means a learning curve for the cataloger and the patrons. This has been a smoother transition because of the help from the Insignia team.

*Editorial afterword:* Readers interested in learning more about Insignia Software may wish to visit the company's website at: <https://www.insigniasoftware.com/>.

## DESCRIPTIVE CATALOGING NEWS

### Personal Name Access Points

**Bronisław Jan Maria Dembowski** was born on October 2, 1927 in Komorowo, a town located some 60 miles to the northeast of Warsaw. He was the youngest of the five children of Władysław Dembowski, a military officer in the Polish army, and his wife, Henryka. He grew up in a household in which his devout mother set the religious tone: two of her children would enter religious life. The later years of his childhood were not easy: his father died suddenly in 1937 and, two years, later, the outbreak of war altered his family's life permanently. In 1939, after the Nazi invasion of Poland, Bronisław's mother, Henryka, sent him to live with relatives in a village some 40 miles to the southeast of Warsaw, where he worked on a grand-uncle's estate and continued his school studies clandestinely. Henryka was involved in the Polish resistance to the Nazi occupation, serving as a courier of documents and publications for underground organizations: in 1941, by mishap, Gestapo agents learned of her activities and sent her and one of her daughters to the Ravensbrück concentration camp, where they were summarily executed in late September, 1942. Bronisław and his brothers also took part in the resistance: although still in his teens, he served as a member of the 72<sup>nd</sup> regiment of the Polish Home Army (Armia Krajowa) for the Radom region in 1944. After the war ended, Bronisław began contemplating the priesthood: his family members urged him to test his vocation and so he undertook philosophical studies at Warsaw University, where he followed the lectures of both atheist and Catholic philosophers. Upon graduation from the university in 1950, he entered a seminary in Warsaw and, after a somewhat shortened course of studies there, was ordained a priest by Stefan Cardinal Wyszyński on August 23, 1953. Fr. Dembowski spent the first two years of his priesthood as an associate pastor in Piastów, a western suburb of Warsaw; then, he was sent for further studies at the Catholic University of Lublin, where he studied Thomist

philosophy and metaphysics, eventually earning a doctorate in 1961. In 1956, he was named pastor of St. Martin's Church in Warsaw, the parish that he would lead for the next thirty-five years of his ministry. In addition to his pastoral duties at St. Martin's, Fr. Dembowski was involved in ministry for the blind: he was chaplain for a convent of Franciscan nuns serving people with this disability, as well as serving as a general chaplain for the blind for the Diocese of Warsaw between 1957 and 1967. He also continued to take an active part in academic life. Fr. Dembowski taught philosophy, first at the Academy of Catholic Theology in Warsaw (the forerunner to today's Cardinal Stefan Wyszyński University in Warsaw), where he earned a habilitation degree in 1969, and, later, at the Pontifical Faculty of Theology in Warsaw, where he taught primarily metaphysics and the history of philosophy. Over the course of his career, he published a number of studies on philosophical themes. In 1969-1970 and 1975-1976, Fr. Dembowski had the opportunity to undertake study trips to the United States, where he became acquainted with contemporary currents of American philosophy and theology: this eventually resulted in the publication of a book entitled *On Christian Philosophy in North America (O filozofii chrześcijańskiej w Ameryce Północnej)* in 1989. His second visit to the United States also brought him into contact with the Catholic Charismatic Renewal movement, which he subsequently established in his own parish and propagated vigorously in Poland. He also took part in efforts to create a space for free speech and critique of the government in communist Poland: during the 1980s, St. Martin's Church became a center for an organization helping political prisoners and other victims of government repression. In 1992, Pope John Paul II named Fr. Dembowski bishop of Włocławek, a city in central Poland some 110 miles to the northwest of Warsaw. He was the second bishop of Włocławek to bear the name Dembowski: an Antoni Sebastian Dembowski had held the position from 1752 to 1762. Bishop Dembowski proved to be an energetic administrator of his diocese: over the course of his tenure, he established sixteen new parishes, restored and reorganized some of its administrative structures, introduced new devotions into the diocese, hosted a visit by the pope in 1999, and led ecumenical outreach initiatives towards Old Catholics and unbelievers for the Polish episcopate. In 2003, Bishop Dembowski retired from the active exercise of his episcopal function. He spent his retirement in Włocławek, where he died at the age of 92 on November 16, 2019. The correct access point for works by or about Bishop Bronisław Dembowski, is:

**Dembowski, Bronisław**

**Mériadec Herrieu**, also known as Mériadec Henrio, was born in 1924 in the town of Hennebont, located in the Department of Morbihan in Brittany in northwestern France. His father was Loeiz Herrieu (1879-1953), one of the most prominent Breton authors of his generation and a leader of the Breton nationalist cultural

movement who, among other things, established a publishing house for Breton literature and offered strong support for the teaching of the Breton language in the schools of Brittany. Mériadec was thus raised in an atmosphere saturated with Breton language and culture. As a young man, he discerned a priestly vocation and, after appropriate studies, was ordained in 1948. He also earned a licentiate in English language. Fr. Herrieu's priestly career was spent both in education – he served as English teacher in a high school in the town of Pontivy – and in pastoral work – he served as pastor of parishes in the towns of Locoal, Kervignac, and Sainte-Anne-d'Auray. Most notably, however, he continued his father's work of promoting the teaching of Breton language and culture. To this end, Fr. Herrieu authored two introductory textbooks of the Breton dialect spoken in his native region of Vannetais, as well as compiling a French-Breton dictionary of this dialect and preparing readers of dialect texts. He also prepared several of his father's manuscripts for posthumous publication and, towards the end of his life, translated a book of stories written by his mother, Loeiza er Meliner (1887-1977), into French. Fr. Herrieu died at the age of eighty-five on December 22, 2009, in Sainte-Anne d'Auray, where he is buried. The correct access point for works by or about Fr. Mériadec Herrieu, is:

**Herrieu, Mériadec**

On April 19, 2025, the eminent American Catholic theologian Fr. **David Tracy** died in Chicago at the age of eighty-six. He was born on January 6, 1939 in Yonkers, New York, the son of a low-level business manager and union organizer. Discerning a vocation to the priesthood in his early adolescence shortly after the death of his father, David entered the Cathedral School in New York in 1952, where he received his high school education before continuing his studies at St. Joseph's Seminary and College. In 1960, he was sent to Rome to study theology at the Gregorian University, and so was present in the city during the Second Vatican Council, which would leave an indelible impact on his thought. After his ordination in Rome on December 13, 1963 and conferral of his licentiate in theology in 1964, Fr. Tracy returned to the United States, where he served as an associate pastor in Stamford, Connecticut, for a year. He then returned to Rome, where he prepared a dissertation under the tutelage of Bernard Lonergan, for which he would receive his doctorate from the Gregorian University in 1969. In 1967, Fr. Tracy began teaching theology at the Catholic University of America. However, his tenure there was cut short a year later when he and twenty-two other faculty members publicly voiced their dissent from the recently issued encyclical *Humanae Vitae* and were subsequently dismissed. In 1969, Fr. Tracy accepted a position in the Divinity School at the University of Chicago, which would henceforth be his academic home and where he would hold a distinguished chair in Roman Catholic Studies as

well as membership in the interdisciplinary Committee on Social Thought. Although originally trained in the traditions of transcendental Thomism, at Chicago, Fr. Tracy developed a distinctive approach to theology that, following a broadly hermeneutical methodology open to the insights of postmodernist thought, sought to bring Catholic tradition into dialogue with modern philosophy and culture within an intellectual and spiritual landscape marked by pluralism. This entailed considerable attention to theological method, the subject of his two best-known works: *Blessed Rage for Order: The New Pluralism in Theology*, which was published in 1975 and *The Analogical Imagination: Christian Theology and the Culture of Pluralism*, which appeared in 1981. Another point of great interest for Fr. Tracy was dialogue across different philosophical and theological traditions, which he treated in *Plurality and Ambiguity: Hermeneutics, Religion, and Hope* (1987) and *Dialogue with the Other: The Inter-Religious Dialogue* (1990). In 1999-2000, he gave the prestigious Gifford Lectures at the University of Edinburgh, which he entitled “This Side of God”. Although these lectures remained unpublished, Fr. Tracy continued to write extensively on a gamut of theological issues: many of his essays are now collected in the two volumes *Fragments: The Existential Situation of Our Time* and *Filaments: Theological Profiles*, both of which were published in 2020. Renowned for the breadth of his knowledge in many fields of culture as well as for the gentle and genteel way with which he engaged his many interlocutors, Fr. Tracy modelled the idea of the dialogical encounter with the other in his own life: this was not the least of his legacy as a modern theologian. He officially retired from teaching in 2007, though he would continue to be a presence at the University of Chicago until his death. The correct access point for works by or about Fr. David Tracy, is:

**Tracy, David**

## SUBJECT CATALOGING NEWS

### Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 12, LCSH 4 \(Dec. 2024\)](#)

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.

No new topical terms relevant to Catholicism have appeared in the LCSH Approved Lists that have been published since the most recent issue of the Oliver Leonard Kapsner, O.S.B. Cataloging (Issue 71, April 2025).

**Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 12 \(December 2024\)](#)**

*“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 | African languages, A-Z | Boomu TABLE BS5 **BS325.B73**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Ikoma-Nata-Isenye TABLE BS5 **BS325.I44**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Saxwe Gbe TABLE BS5 **BS325.S36**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Sukuma TABLE BS5 **BS325.S895**

Doctrinal theology | Invisible world | Angels | Individual angels, A-Z | Phanuel (Archangel) **BT968.P43**

History of canon law | Sources | Canonists and jurists | By period | 1545 (Council of Trent) to 19<sup>th</sup> century | by nationality | Italian, Spanish, and Portuguese | Individual canonists and jurists (commentators) | Other jurists, A-Z | Garzadori, Francesco Graziani, -1588 TABLE K4 modified **KBR2074.G38**

**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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