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## CATALOGING NEWS

### The End of LCSH Form Subdivisions at the Library of Congress

On January 5, 2026, the Library of Congress (hereafter, LOC) issued an announcement that “[e]ffective February 2, 2026, the Library of Congress will cease adding form subdivisions (\$v) to the end of LC subject heading strings and expand its use of LCGFT [sci., Library of Congress Genre Form Terms]--TMD.”<sup>1</sup> This entails a major change in the LoC’s cataloging practice that has implications for all American libraries using the Library of Congress Subject Headings (hereafter, LCSH) or making use of LoC bibliographical records.

To understand the significance of this change, it is helpful to recall what form subdivisions are and their place within the LCSH. Stated most simply, form subdivisions “indicate what [an] item is rather than what it is about”.<sup>2</sup> Most often, such subdivisions “indicate the physical or the bibliographical form of the work” being cataloged.<sup>3</sup> examples include such subdivisions as **–Bibliographies**, **–Maps**, **Periodicals**, and **–Pictorial works**. Some subdivisions, however, represent other aspects of works that determine their “inner form”, such as “intended audiences, forms of presentation, or authors’ approaches to their subjects”;<sup>4</sup> examples include **–Bibliography**, **–Fiction**, **–Juvenile literature**, and **–Poetry**.

The addition of form subdivisions to topical subject headings allows catalogers to distinguish different kinds of resources relating to a given subject. Consider, for example, three different books about the apparition of the Blessed Virgin Mary at Lourdes: Ruth Harris’s historical work *Lourdes: Body and Spirit in the Secular Age*, William Fackovec’s *Lourdes Publications in French in the Clugnet Collection*, and Franz Werfel’s novel, *The Song of Bernadette*. An appropriate subject heading for the first of these would be **Mary, Blessed Virgin, Saint–Apparitions–France–Lourdes**; for the second, **Mary, Blessed Virgin, Saint–**

**Apparitions–France–Lourdes–Bibliography**; and, for the third, **Mary, Blessed Virgin, Saint–Apparitions–France–Lourdes–Fiction**. Here, the first subject heading indicates that the book in question is about the appearance of the Blessed Virgin Mary at Lourdes; the second, that the book in question is a bibliography of works about the appearance of the Blessed Virgin Mary at Lourdes; and the third, that the book in question is a fictional work about the appearance of the Blessed Virgin Mary at Lourdes.

Within the context of a library catalog, form subdivisions are very useful as tools to guide users to the kinds of resources about a subject that best serve their needs. For example, a browse list with the compound subject headings

**Mary, Blessed Virgin, Saint–Apparitions–France–Lourdes**  
**Mary, Blessed Virgin, Saint–Apparitions–France–Lourdes–Bibliography**  
**Mary, Blessed Virgin, Saint–Apparitions–France–Lourdes–Fiction**

allows catalog users to select between non-fictional works about the Marian apparitions at Lourdes, bibliographies of works about the Marian apparitions at Lourdes (the bibliographic nature of which is signalled by the form division **–Bibliography**), and fictional works about the Marian apparitions at Lourdes (the fictional nature of which is signalled by the form division **–Fiction**).

Form subdivisions have existed in the LCSH since its earliest editions, even though they only began to be distinctly coded with the subfield \$v in MARC records in 1999.<sup>5</sup> They are thus a long-standing element of the LCSH. Why, then, is the LoC abandoning their use? The answer lies in the LoC's increasing commitment to the use of post-coordinate headings—that is to say, semantically simple terms that do not have subdivisions.<sup>6</sup> The use of post-coordinate headings naturally dovetails with the practice of faceting (i.e., the partition of terms in a controlled vocabulary into different category types), since simple terms, such as, for example, **Mary, Blessed Virgin, Saint; Apparitions**; and **Fiction** are amenable to such categorization (e.g., as Person, Topic, and Genre, respectively) while syntactically complex headings, such as, for example, **Mary, Blessed Virgin, Saint–Apparitions–France–Lourdes–Bibliography** are not. Moreover, post-coordinate headings are a better fit for Linked Data-based metadata systems, an important consideration in the eyes of the LoC, which is fully committed to the configuring itself to the Linked Data protocols of the Semantic Web.<sup>7</sup>

At first sight, it may appear that the elimination of form subdivisions from the LCSH would lead to a significant loss of information in subject headings. Here, however, faceting comes into play. Since 2007, the LoC has been developing a controlled vocabulary for forms and genres of works known as the Library of Congress Genre/Form Terms (hereafter, LCGFT).<sup>8</sup> It is intended that terms from

this vocabulary will henceforth be used at the LoC to indicate the form of a work, if it is necessary to do so in a bibliographical record. An example may serve to illustrate how this would look in practice. In a MARC record formulated according to traditional practice, a record for the novel *The Song of Bernadette* might include the following subject heading:

**600 00 \$a Virgin, Blessed Virgin, Saint \$x Apparitions \$z France \$z Lourdes \$v Fiction**

Under the LoC's soon-to-be implemented practice, the form subdivision **\$v Fiction** will be removed from the subject heading and will be replaced by an analogous LCGFT term (or terms) entered in a different field in the record:

**600 00 \$a Virgin, Blessed Virgin, Saint \$x Apparitions \$z France \$z Lourdes**

**655 7 \$a Fiction \$2 lcgft**

**655 7 \$a Novels \$2 lcgft**

(It should be noted, by the way, that the LCGFT allows for greater granularity in describing the form of a work than form subdivisions in the LCSH do, so that, as in the example given here, a work that could be coded only as **Fiction** in the latter can be coded as **Fiction** and **Novels** in the former.) To be sure, the terms in the LCGFT are not isomorphic to the form subdivisions in the LCSH: some of the latter (e.g., **–Early works to 1800**; **–Specimens**) simply do not occur in the former and, in such cases, workarounds will have to be found to forestall loss of information. However, in most cases, form subdivisions of the LCSH will be readily replaceable by terms from the LCGFT and so the information conveyed by the former will be conserved by the latter.

The shift from the use of form subdivisions in LCSH to the use of LCGFT as the primary indicator of the genre or form of a work will not be wholesale in its scope. For the time being, at least, only records created in the LoC's Linked Data editor, Marva, will lack \$v subdivisions in their subject headings and there will be no attempt to retroactively adjust earlier records in the LoC's catalog to fit the new dispensation. Nor does the LoC consider this new practice as binding on other libraries: as the official announcement assures its readers, “[t]here is no requirement for any institution to follow the Library’s [sci., the LoC’s—TMD] practice of not using \$v”.<sup>9</sup> Nevertheless, given the dependence of many libraries on the LoC's bibliographic records, this policy change is likely to have ripple effects throughout the American library ecosystem; thus, cataloging librarians will do well to consider its implications for their own catalogs. Readers desirous of learning more about this new policy are encouraged to consult a helpful [FAQ](#) page

mounted on the LoC's website, which will be updated over time as the policy evolves.

## Notes

1. Beacher Wiggins, "Library of Congress to Expand Use of LC Genre/Form Terms (LCGFT) and Implement Subject Heading (LCSH and CYAC–Children & Young Adult) Cataloging Simplification", available at:

<https://www.loc.gov/aba/cataloging/subject/form-announcement.pdf>

2. Subject Heading Manual, H 1075 "Subdivisions", sec. 1.d. Available at:

<https://www.loc.gov/aba/publications/FreeSHM/H1075.pdf>.

3. Lois Mai Chan, *Library of Congress Subject Headings: Principles and Application*. Third edition. Englewood, Colorado: Libraries Unlimited, 1995, p. 101.

4. *Ibid.*

5. Edward T. O'Neill, Lois Mai Chan, Eric Childress, Rebecca Dean, Lynn M. El-Hoshby, & Diane Vizine-Goetz, "Form Subdivisions: Their Identification and Use in LCSH", *Library Resources and Technical Services*, 45(4), 2001: 187-197, at 188.

6. Nancy Cooley & Amy Phillips, "Library of Congress Subject Headings: A Post-Coordinated Future," *Cataloging & Classification Quarterly*, 61(5-6), 2023: 491-505. Post-coordinate subject headings are contrasted with pre-coordinated headings, which are semantically and syntactically complex and typically include subdivisions. For example, the subject heading **United States—Church history—19<sup>th</sup> century** is pre-coordinate in nature, while the three subject headings **United States**, **Church history**, and **19<sup>th</sup> century**, each taken singly, are post-coordinate terms.

7. Cooley & Phillips, "Library of Congress Subject Headings: A Post-Coordinated Future", pp. 499-500.

8. *Ibid.*, p. 493. More information about the LCGFT can be found at the LoC's website: see <https://www.loc.gov/aba/publications/FreeLCGFT/freelcgft.html>.

9. Beacher Wiggins, "Library of Congress to Expand Use of LC Genre/Form Terms (LCGFT) and Implement Subject Heading (LCSH and CYAC–Children & Young Adult) Cataloging Simplification".

-- Thomas M. Dousa, editor

## Personal Name Access Points

On November 4, 2025, Cardinal **Dominik Duka**, OP, died at the age of eighty-two. He was born Jaroslav Václav Duka on April 26, 1943 in Hradec Králové, a city located in the north-central Czech Republic some seventy miles to the east of Prague. Jaroslav's father had served in the exile Czechoslovak armed forces in Britain during World War II, working as an armorer for the air force. After the communist takeover of Czechoslovakia in 1948, former members of the armed forces in exile were considered politically suspect because of their ties to the West and so suffered persecution: thus, in the 1950s, Duka's father spent time as a political prisoner in labor camps. As the son of a political prisoner, Jaroslav was socially disadvantaged. After finishing high school, he was not allowed to go on to further studies but was assigned to work in a factory where he trained as a locksmith. After fulfilling two years of obligatory duties in the Czechoslovak military, Jaroslav was finally allowed to study theology in 1965. Three years later, he entered the Dominican order as a novice. He did so in secret because, at the time, it was illegal in Czechoslovakia to become a member of the Order of Preachers. A year later, in 1969, he made his temporary vows, taking the name of his order's founder as his name in religion. Dominik Duka was ordained a priest on June 22, 1970 by the bishop of Litoměřice, Štěpán Trochta; two years later, he would take his solemn vows as a Dominican. Fr. Duka spent the first years of his ministry as a parish priest at various churches on the periphery of the Archdiocese of Prague. In 1975, the Czech government, which at that time had veto power over clerical appointments, withdrew official permission for him to serve in public ministry and so he had to take up work in an automobile factory as a technical draughtsman and designer, a position that he would hold for the next fifteen years. Fr. Duka continued, however, to exercise his priestly ministry in secret, while, at the same time, serving as novice master and provincial vicar for the Dominican province in Czechoslovakia, and arranging for the formation and education of his order brothers. He also continued to deepen his own theological studies, earning a licentiate in theology from Papal Theological Faculty of St. John the Baptist in 1979. It was during this time that he initiated, and organized work on the Czech translation of the Jerusalem Bible, which would eventually be published in 2009. Fr. Duka's secret activities eventually were discovered by the State Security forces and he was imprisoned at Plzeň-Bory prison in western Czechoslovakia in 1981 and 1982. There, he befriended and provided spiritual counsel to other prisoners, among them the future first president of the Czech Republic, Václav Havel. Upon release, Fr. Duka continued in his clandestine clerical activities in the face of government opposition; in 1986, became the provincial of the Czechoslovak Dominican province, a position that he would hold until 1998. The fall of communism in 1989 allowed him to

resume his ministry in public. For much of the 1990s, he was active in various international councils of people in religious life; he also served as a lecturer in Biblical studies in the Theological Faculty of the Palacký University in Olomouc and a member of the Czech Republic's accreditation commission for theological faculties. In 1998, Pope John Paul II named Fr. Duka bishop of the Diocese of Hradec Králové, a position that he would hold for the next twelve years. During his tenure in this role, Bishop Duka carried out a number of spiritual and pastoral initiatives, as well as building and restoring a number of church facilities in the diocese; in addition, he took on the administration of the neighboring Diocese of Litoměřice from 2004 to 2008. In 2010, Pope Benedict XVI appointed him the Archbishop of Prague and, in the same year, he was named president of the Czech Episcopal Conference. In virtue of these positions, Archbishop Duka became the primary spokesman for the Catholic Church in the Czech Republic, responsible for negotiating for the restitution of church properties that had been nationalized during the period of communist rule in Czechoslovakia – a neuralgic point in the relation between the Catholic Church and the Czech government – as well as engaging with the population of one of the most secular countries in Europe. He proved to be an adept leader, maintaining good relations with several successive Czech presidents and clearly articulating traditional Catholic perspectives on social issues; however, he also courted controversy because of his close personal ties with conservative politicians, whose political orientation he shared. Archbishop Duka's leadership was valued beyond the borders of the Czech Republic and, in 2012, he was elevated to the rank of cardinal by Pope Benedict XVI. In 2018, when he reached the statutory retirement age of seventy-five years, he submitted a letter of resignation to Pope Francis, who accepted it but asked him to continue to administer the Archdiocese of Prague until a suitable successor would be named: he thus remained at the head of the archdiocese until Jan Grabauer was named to succeed him in 2022. Even in retirement, Cardinal Duka continued to exercise moral leadership and to respond publicly to current issues in the world: only a month or so before his death, he publicly said a requiem Mass in Prague for the repose of the soul of the assassinated American conservative activist Charlie Kirk, an act that brought him both criticism and acclaim. The correct access point for works by, or about, Domink Duka, OP is:

### **Duka, Dominik**

The renowned African-American theologian **Jamie T. Phelps**, OP died November 22, 2025 in Adrian, Michigan, at the age of eighty-four. She was born October 24, 1941 in Pritchard, Alabama, into a family of six children. When she was still a young girl, her family moved to Chicago, where her father established a successful refrigerator business. Jamie attended St. Matthew School on the West Side of Chicago, which was operated by the Adrian Dominican nuns. Over the course of

her studies, she developed a sense of vocation: when she was only fourteen years old, she asked for permission to join the Adrian Dominicans. Encouraged to continue discerning but also advised to take time before making a final decision, Jamie attended Josephinum Academy and, upon graduation in 1959, entered the Adrian Dominican community as a postulant at their motherhouse in Adrian, Michigan. In 1960, she became a novice and, a year later, took her first vows. For the next nine years, Sr. Jamie taught at various Catholic high schools in the Chicagoland area, while studying for a bachelor's degree in sociology at Siena Heights College, which she received in 1969. In 1966, she took her final vows, becoming the first African-American sister in the Adrian Dominican community; two years later, she would become a founding member of the National Black Sisters' Conference, which sought to build solidarity among African-American nuns confronting racism within their various orders. In 1972, Sr. Jamie earned a master's degree in social work from the University of Illinois in Chicago. subsequently working as a psychiatric social worker in the Chicago area. Two years later, she earned a second master's degree in theology from St. John's University (Collegeville, Minn.). Even as she continued to pursue her profession in social work, Sr. Jamie's interest in articulating the African-American experience of Catholicism and cultivating African-American Catholic leadership, led her to pursue further theological studies, which culminated in a doctorate in systematic theology from the Catholic University of America in 1989. From 1986 until 1998, Sr. Jamie taught at Catholic Theological Union (CTU) in Chicago, where she founded and directed the August Tolton Pastoral Ministry Program, which, to this day, prepares African-American Catholic laity for leadership roles within the Church. During her time at CTU, she played an instrumental role in restructuring and revitalizing the Black Catholic Theological Symposium (BCTS), an annual conference devoted to the study and analysis of African American Catholic experience and fostering African-American perspectives on Catholic theology: for over a decade, starting in 1991, she would serve as convener of the BCTS. In 1998, Sr. Jamie moved from CTU to Loyola University in Chicago, where she taught for five years. In 2003, she became the Katherine Drexel Professor of Systematic Theology at Xavier University in New Orleans, where she had already held, since 1989, an appointment as a faculty member at the Institute of Black Studies (IBS) at Xavier University in New Orleans: she would remain in this position until 2011. In 2012 and 2013, Sr. Jamie taught at Notre Dame University at South Bend, Indiana, afterwards retiring to Chicago, where she continued to write, lecture, and preach. In 2019, she moved to the Adrian Dominicans' motherhouse in Adrian, where she would live until her death. A prolific scholar, Sr. Jamie left a corpus of writings on African-American Catholicism, Black liberation theology, and womanist theology. With her passing, American Catholicism has lost a major voice in African-

American Catholic theology. The correct access point for works by, or about, Jamie T. Phelps, OP is:

**Phelps, Jamie T. (Jamie Therese), 1941-**

One of the more remarkable stories of repentance and redemption from the 20<sup>th</sup> century is that of the Polish actress and nun **Stanisława Umińska**, later known as Benigna Umińska. She was born November 17, 1901, in Warsaw, into a large family of modest means. In her late teens, she took lessons in elocution and acting from the well-known drama and singing teacher Helena Józefa Hryniewiecka and, in 1919, made her theatrical debut at age 18 at the Teatr Polski, one of the leading stages in the city of Warsaw. Over the next five years, Stanisława played a number of roles in productions at the Teatr Polski and the Teatr Mały in Warsaw, winning great acclaim for her performances and even earning a prize from the Polish Ministry of Art and Culture for her acting, as well as appearing in the Polish film *Pan Twardowski*. In the autumn of 1923, the young actress met the drama critic, novelist, and painter Jan Żyznowski, with whom she fell in love and to whom she was soon engaged. Not long thereafter, Żyznowski developed cancer of the intestines. In the late spring of 1924, he was sent for treatment to the Hospice Paul-Brousse in Villejuif near Paris, where he underwent surgical treatment. After the operation, however, his health declined rapidly. In agony from pain, Żyznowski begged his fiancée to help him die and, on July 15, 1924, she complied with his request, shooting him in the head as he lay in his hospital bed. This mercy killing *avant la lettre* became a *cause célèbre* as Stanisława was charged with murder, generating much commentary in both the Polish and Parisian press. Public sentiment was generally sympathetic to her and so was, ultimately, the French justice system: her trial before a tribunal of judges in a Parisian court, held on February 7, 1925, lasted only five minutes before she was acquitted of murder and set free. After the trial, Stanisława undertook a retreat at a Benedictine convent in the town of Jouarre, where she stayed for some time regaining her psychic equilibrium before returning to Poland. Upon her return, she initially made a desultory attempt to return to the stage but the spiritual changes she had undergone since her trial, especially her by now firm conviction that she had had no right to take her fiancée's life despite his desire to die, led her to abandon this path and take up a life of expiation instead. In March 1927, Stanisława entered the Congregation of Samaritan Benedictine Sisters of Christ's Cross [Zgromadzenie Sióstr Benedyktyniek Samarytanek Krzyża Chrystusowego], a recently-established order whose charism was working with the intellectually disabled, female juvenile delinquents, and other socially marginalized people. Assuming the name in religion of Benigna, she initially joined a community of her congregation in Lublin. Shortly after taking her final vows in 1936, Sr. Benigna Umińska was assigned to several offices within

the Congregation of Samaritan Benedictine Sisters, including those of secretary and procurator general. A year later, she assumed the directorship of a group home caring for juvenile delinquent girls in Warsaw, where she remained until 1945. During World War II, she arranged for the rescue of several Jewish girls by offering them shelter in the group home that she directed and worked closely with other organizations dedicated to the rescue of Jews from Nazi persecution. Sr. Benigna also fostered the development of an underground Polish theater in German-occupied Warsaw, arranging for plays to be performed at her group home for the benefit of her charges. After World War II, she founded and directed group homes for the care of the intellectually disabled people in western Poland. Sr. Benigna spent the final years of her life at her order's community in the town of Gaj, located to the northeast of Warsaw, where she died on Christmas Day in 1977; she is buried in the nearby village of Niegów. The correct access point for works by, or about, Stanisława (Benigna) Umińska is:

**Umińska, Stanisława, 1901-1977**

**SUBJECT CATALOGING NEWS**

**Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 04 \(April 2025\)-06 \(June 2025\)](#)**

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 Generative artificial intelligence in higher education [May Subd Geog] [sp2025000991]

150 Geography—Religious aspects [sp2025000991]

150 Good and evil in the performing arts [May Subd Geog] [sp2025000285]

150 Initiation rites—Religious aspects—Syro-Malabar Church [sp2020000190]

150 Insomnia in the Bible [sp2025000268]

150 Loneliness in the Bible [sp2025000812]

053 BS1199.L65 (Old Testament)

150 Sleep in the Bible [sp2025000267]  
053 BS1199.S55

**Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists](#) 04 (April 2025)-06 (June 2025)**

*“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 | Kelon TABLE BS5 **BS315.K43**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Nalik TABLE BS5 **BS335.N245**

The Bible | General | Works about the Bible | Men, women, and children of the Bible | Biography | Individual Old Testament Characters | Haman **BS580.H28**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Insomnia See BS1199.S56 **[BS1199.I524]**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Loneliness **BS1199.L65**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Sleep (including insomnia) **BS1199.S56**

The Bible | New Testament | Works about the New Testament | Topics (not otherwise provided for), A-Z | Epicureans (Greek philosophy) **BS2454.E68**

Practical theology | Practical religion. The Christian life | Christian life in relation to special topics | Rest **BV4598.13**

Practical theology | Practical religion. The Christian life | Christian life in relation to special topics | Other special topics, A-Z | Bullying **BV4595.5.B85**

Theory and practice of education | Teaching (Principles and practice) | Instructional systems | Computers in education. Electronic data processing | Artificial intelligence **LB1028.44**

Theory and practice of education | Higher education | Technology. Information technology | Artificial intelligence, including generative artificial intelligence **LB2395.72**

Visual arts | Special subjects of art | Religious art | Christian art | Special subjects | Apostles. Saints | Special apostles or saints, A-Z | Thomas, à Becket, Saint **N8080.T516**

Slavic. Baltic. Albanian | Serbo-Croatian literature | Bosnian literature | History | Special classes of authors, A-Z | Catholics **PG1716.C38**

Literature (General) | Literary history | By period | Medieval (To 1500) | Special topics, A-Z | Virtues **PN682.V566**

Drama | Motion pictures | Other special topics, A-Z | John Paul II, Pope, 1920-2005 **PN1995.J578**

English literature | History of English literature | Poetry | Special topics | Other, A-Z | Bible **PR508.B46**

## 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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