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DESCRIPTIVE CATALOGING NEWS

Personal Name Access Points

The renowned French Catholic historian **Jean Delumeau** died at the age of ninety-six in Brest on January 13, 2020. Born in Nantes on June 18, 1923, he received his early education at Catholic boarding schools, an experience that, in later years, he did not recall fondly, as well as public high schools in Nice and Marseilles. In 1943, he entered the prestigious *École normale supérieure* in Paris, where he studied history. Four years later, he passed the *agrégation d'histoire*, a test that qualifies candidates to teach history at the high school level or higher. In 1948, Delumeau continued his studies at the *École française de Rome*, where, with the historian Ferdinand Braudel as his adviser, he undertook research on the social and economic history of Rome in the late 16th century, a topic that would become the theme of his first book, published in 1957. In the late 1940s and 1950s, he taught at several institutions of higher learning, including the *Université de Rennes*, located in the Breton city where he would make his home for most of his life. In the 1960s and 1970s, as Delumeau began expanding his field of research to include the social history of early modern Christianity, most notably with books on the Reformation (*Naissance et affirmation de la Réforme* [in English: *The Birth and Establishment of the Reformation*], 1965) and the Counter-Reformation (*Le catholicisme entre Luther et Voltaire* [in English: *Catholicism between Luther and Voltaire*], 1971). A major thesis of the second of these works was that Europe had never been fully or adequately Christianized – even in the Middle Ages, many people maintained a semi-pagan sensibility – and that early modern reformers' efforts at a fuller Christianization had been marked by a clerical authoritarianism that alienated many common people from Christianity and so brought about a process of de-

Christianization. In the 1970s and 1980s, Delumeau deepened this analysis in a further series of books: *La peur en Occident, XIVe-XVIIIe siècles* ([in English: *Fear in the West, 14th-18th Centuries*], 1978), *La péché et la peur: la culpabilisation en Occident, XIIIe-XVIIIe siècles* [in English: *Sin and Fear: the Emergence of Guilt in the West, 13th-18th Centuries*, 1983), *Rassurer et protéger: le sentiment de sécurité dans l'Occident d'autrefois* [in English: *To Reassure and To Protect: The Sense of Security in the West of Yore*, 1989]. In these works, he developed the notion that European Christian culture in the early modern period was characterized by a “pastoral of fear” (*pastorale de la peur*) – that is to say, a complex of pastoral practices and spiritual attitudes that foregrounded fear as the primary element in the affective atmosphere of Christianity and so tended to endow piety with a negative, pessimistic tones. This thesis went hand in hand with Delumeau’s own understanding of Catholicism: critical of many aspects of traditional religiosity, he viewed Vatican II as a new reformation of the Catholic faith and was a strong public supporter of progressive causes within the Church, such as the ordination of married men and women as priests, as well as of ecumenical rapprochement between Catholics and Protestants. Delumeau’s work on early modern Christianity brought him recognition within the French academic universe: from 1975 until 1994, he held a chair in the history of religious mentalities in the modern West at the Collège de France. In the later stages of his career, he wrote a study of the practice of the sacrament of confession in the early modern period (*L’aveu et le pardon* [In English: *Confession and Pardon*], 1990) and a three-volume history of the concept of Paradise (*Une histoire du Paradis* [in English: *A History of Paradise*], 1992-2000): his final book was the essay *L’avenir de Dieu* [In English: *The Future of God*], 2015]. The correct access point for works by or about Jean Delumeau, is:

Delumeau, Jean

Fr. **Paul V. Mankowski**, S.J., a biblical philologist and commentator on contemporary Catholic culture, died on September 3, 2020. He was born on November 15, 1953, in South Bend, Indiana. As an undergraduate, he attended the University of Chicago, where he studied classics and philosophy, working summers in local steel mills to help defray the costs of his education. After finishing college, Paul Mankowski joined the Society of Jesus on September 5, 1976. He undertook further studies in classics at Oxford University, where he received an M.A. in 1983 and, after a year’s stint teaching at Xavier University in Cincinnati, earned a Master of Divinity from the Weston Jesuit School of Theology, in 1987. In the same year, he was ordained a priest. Fr. Mankowski went on to study Semitic philology at Harvard University, attaining a Ph.D. in 1997, with a dissertation on Akkadian loanwords in Hebrew, published two years later as a monograph. Between 1994

and 2009, he taught Biblical languages at the Pontifical Biblical Institute in Rome, spending breaks in the scholastic calendar on missions assisting the Missionaries of Charity in various countries around the world. From 2012 until his death, he was scholar-in-residence at the Lumen Christi Institute, located near the University of Chicago, where he offered non-credit courses on theology and great books of the classical and Christian tradition. Fr. Mankowski was vitally interested in current developments in theology and discipline within the church and offered public commentary on it, contributing essays, book reviews, and literary sketches to venues such as CatholicCulture.org (under the *nom de plume* of Diogenes) and the journal *First Things*. A strong proponent of tradition and orthodoxy and a writer with a flair for satire, Fr. Mankowski did not shy away from controversy and was unsparing in his critiques of trends in church life with which he did not agree. The positions that he staked out did not always meet the approbation of his fellow Jesuits and this led to friction: for some years, the order silenced him and he was not allowed to take his final vows until 2012, some thirty-six years after his entry into the Society of Jesus. Despite these conflicts, Fr. Mankowski remained resolutely committed to his Jesuit calling to the very end of his life. The correct access point for works by or about Fr. Paul V. Mankowski, S.J., is:

Mankowski, Paul V.

Fr. **Jan** (later: **John**) **Dubský** was born on May 31, 1908 into a peasant family in the village of Moravany u Kijova in the south Moravian region of what is today the Czech Republic. After his father was killed in action in World War I, his mother moved to the nearby village of Kostelec, where young Jan grew up. After attending minor and major seminaries in the cities of Kroměříž and Olomouc, respectively, Jan was ordained in 1933. He began his priestly career as a parochial vicar and administrator at various parishes in the southeastern Moravia. In 1937, Fr. Dubský became administrator of the parish in the village of Prakšice. Shortly after his arrival there, he undertook the construction of a new church building for the parish, a project for which his predecessors had been preparing since 1927. This was not an easy task, since it required overcoming disagreements between parishioners from different villages on the funding of the project, as well as coordinating the physical process of construction, which was carried out by the parishioners themselves. Despite a series of obstacles, including the outbreak of World War II, which, among other things, made the obtaining and transportation of necessary construction materials more difficult, Fr. Dubský's leadership kept the project moving forward and the new church was finally completed and consecrated in the early summer of 1941. In 1939, Fr. Dubský was named pastor of the parish in Prakšice, a post in which he remained until 1950. During this time, he gained a local reputation not only as a zealous and engaged priest but also as a leading actor in civic life, helping to organize the

electrification of Prakšice and the construction of a school there, as well as overseeing the building of a new cemetery and the renovation of municipal monuments that had fallen into disrepair; he also was active in the cultural life of the village, organizing and directing amateur theatrical productions. Fr. Dubský was a member of the Catholic gymnastic-cultural Orel [“Eagle”] organization, which, after the communist takeover of Czechoslovakia in 1948, became an object of political persecution. Warned that he was in imminent danger of arrest, Fr. Dubský emigrated to Italy in 1950, where he spent a year in the Czech seminary in Rome, the Nepomucenum. There, he decided to take up the missionary path. In 1952, he was sent to the United States, where he was incardinated into the Diocese of Bismark in North Dakota. For the next five years, Fr. Dubský worked at mission stations in western North Dakota, ministering primarily to American Indians. In 1957, he became pastor of Saints Peter and Paul Church in Fallon, North Dakota, as well as the president of a chapter of the Czechoslovak Orel organization in exile, a position he would hold for three years. In 1960, he was transferred to Krasna, North Dakota, where he served as pastor of Holy Trinity Parish. During his time in the United States, Fr. Dubský was literarily active, contributing short stories and poetry to Czech-American Catholic periodicals, as well as publishing a short novel under the pseudonym Jan Oráč [“ploughman”]. He died in Krasna on November 22, 1962. The correct access point for works by or about Fr. Jan Dubský, is:

Oráč, Jan

Fr. **Jozef** (later: **Joseph**) **Papin** was born in the town of Parchovany in southeastern Slovakia on April 2, 1914. In 1931, at the age of seventeen, he entered the Jesuit order, undergoing his novitiate in the city of Ružomberok. After his initial formation, Jozef was sent to the Catholic University of Nijmegen in the Netherlands to study philosophy for two years, later continuing his studies in theology in Trnava and Bratislava. In 1940, he left the Jesuit order and, after completion of his theological studies, was ordained a priest in 1942. Initially, Fr. Papin served as a parochial vicar at various parishes in Slovakia. His pastoral career, however, would be a relatively short one. In 1946, Fr. Papin immigrated to Holland, where he entered onto the academic track, teaching Russian language and literature at one of his *almae matres*, the University of Nijmegen. Two years later, he immigrated to the United States. From 1948 to 1950, Fr. Papin taught philosophy and Biblical Greek at St. Procopius Seminary in Lisle, Illinois, before moving to DePaul University in Chicago, where he taught philosophy, theology, and contemporary politics. In 1953, he moved to the University of Notre Dame, where he taught political science, theology, and the history of Russian philosophy. In 1963, Fr. Papin took up a position at Villanova University in Philadelphia as professor of theology. There, he founded the Villanova Theology Institute, which hosted a series of annual symposia

in the late 1960s and early 1970s. These Villanova theological symposia attracted many prominent figures of the post-Vatican II era, including Yves Congar, Henri DeLubac, Avery Dulles, Bernard Lonergan, Karl Rahner, Edward Schillebeeckx, Charles Curran, and Hans Küng, and so became, for a time, a major forum for Catholic theological discourse in the United States. Throughout his academic career, Fr. Papin was a prolific author: a polyglot who spoke 16 languages and could read over 30, he wrote in English, Dutch, and Latin as well as in his native Slovak, on a wide variety of topics, including Russian religious philosophy, contemporary theology – especially questions of *aggiornamento* in the post-conciliar period and the dialogue between Eastern and Western Christianity, Church history and ecclesiastical biography, and Eastern European politics. Fr. Joe Papin, as he was known on the Villanova campus, died September 2, 1982 in Darby, Pennsylvania.

Papin, Joseph, 1914-

SUBJECT CATALOGING NEWS

Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 06 \(June 12, 2020\) - 08 \(Aug 14, 2020\)](#)

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 Anthropomorphism [sp 85005591]
053 BL215 DELETE FIELD
550 BT Analogy (Religion) DELETE FIELD
550 BT Ejection (Psychology) DELETE FIELD
550 BT God DELETE FIELD
550 RT God—Corporeality ADD FIELD

150 Anthropomorphism—Religious aspects [sp2020006029]

150 Anthropomorphism—Religious aspects—Christianity [sp2020006716]

150 Christian study centers [May Subd Geog] [sp2020000600]
450 UF Study centers, Christian
550 BT Community centers
550 BT Religious facilities

150 Church work with transgender people [May Subd Geog] [sp2020001080]
550 BT Transgender people

150 God [sp8505517]
550 RT Monotheism DELETE FIELD
550 RT Religion DELETE FIELD

150 God—Corporeality [sp 93002166]
550 RT Anthropomorphism ADD FIELD

150 Guardian angels in art [Not Subd Geog] [sp2020000634]

150 Healing of the deaf man (Miracle) [sp2020000168]
053 BT367.H37
450 UF Deaf man, Healing of the (Miracle)
450 UF Deaf-mute, Healing of the (Miracle)
450 UF Healing of the deaf-mute (Miracle)
500 BT Jesus Christ—Miracles

150 Host of heaven [sp2020005563]
450 UF Heavenly host
550 BT Angels
550 BT Judaism—Doctrines
550 BT Theology, Doctrinal

150 Monotheism [May Subd Geog] [sp85086976]

150 Religion [sp85112549]
550 RT God DELETE FIELD

150 Saint Lucy's Day [May Subd Geog] [sp2020005534]
450 UF Saint Lucia's Day
450 UF St. Lucia's Day
450 UF St Lucy's Day
550 BT Fasts and feasts
550 BT Holidays

150 Theism [sp 85134626]

150 Veganism—Religious aspects [sp2020005956]

Genre/Form Terms

155 Easter poetry [gp2020026052]
555 BT Poetry

Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 06 \(June 15, 2020\) – 08 \(Aug 17, 2020\)](#)

“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 | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian, A-Z | Caluyanun Table BS5 **BS335.C35**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Host of Heaven **BS1199.H67**

Doctrinal theology | Christology | Life of Christ | Special topics | Public life | Miracles | Special, A-Z | Healing of the deaf man **BT367.H37**

Practical theology | Pastoral theology | Practical church work. Social work. Work of the layman | Church work with special classes | Transgender people **BV4437.6**

Practical theology | Ecclesiastical theology | Sacraments. Ordinances | Baptism Cf. BV873.D43 Dedication of infants **[BV803-814]**

Practical theology | Ecclesiastical theology | Sacraments. Ordinances | Other, A-Z | Dedication of infants **BV873.D43**

Practical theology | Missions | Missions in individual countries | Asia. The Orient. The East | Southeast Asia | Malay Archipelago | Indonesia | By ethnic group, A-Z | Dayak **BV3373.D39**

Practical religion. The Christian life | Movements to promote the Christian life, A-Z | Study centers **BV4487.S78**

Recreation. Leisure | Games and amusements | Indoor games and amusements | Video games | Special topics, A-Z | Moral and ethical aspects **GV1469.34.M67**

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