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DESCRIPTIVE CATALOGING NEWS

New Version of RDA Now Official on the RDA Toolkit

As noted in earlier issues of the *Kapsner Cataloging Bulletin* (No. 40, July 2017: 1-3; No. 41, October 2017: 1; No. 50, January 2020: 1-2), the RDA Steering Committee (RSC) has been working over the past four years on the RDA Toolkit Restructure and Redesign Project (3R), the goals of which were (1) to revise the Resource Description and Access (RDA) cataloging standard so as to bring them into alignment with the IFLA Library Reference Model (LRM), the successor of FRBR, and (2) to improve the functionality of the RDA Toolkit website. On December 15, 2020, an important milestone was reached: the new 3R version of RDA, which had been available in a beta version since 2018, became [the official version of RDA on the RDA Toolkit](#). Henceforth, the revised version of RDA (hereafter, “new RDA”) is the one that resides on the RDA Toolkit site at <http://access.rdatoolkit.org>, while the original version of RDA (hereafter, “original RDA”) is now located on its own dedicated website: <http://original.rdatoolkit.org>.

What does this “switchover” to new RDA in the RDA Toolkit mean in practical terms for catalogers at institutions that are cataloging their materials according to this standard? For the immediate future, at least, not too much. Originally, the RSC envisaged that the switchover would trigger a one-year grace period, during which the website for original RDA would be actively maintained. It was expected that during this “countdown” period, catalogers could continue using original RDA as their base reference for day-to-day cataloging work while exploring and learning the ins and outs of new RDA: at the end of the year, the website for original RDA would no longer be maintained and catalogers would definitively switch to new

RDA. On this plan, the countdown period would have extended until December 15, 2021. However, this timetable has now been altered. The new RDA offers a broad set of guidelines that allow for a number of different potential ways of cataloging: it sets out, so to speak, a space of possibilities from which different cataloging communities must choose those portions of the guidelines that best serve their own needs. This means that the North American cataloging community – not to mention its subcommunities – will have to select from among the menu of possibilities allowed by new RDA those rules that fit the requirements of bibliographic cataloging (or metadata, if one will) in the 21st century; in other words, the North American cataloging community will need to create an RDA application profile for itself. It is anticipated that this process will take some time: for instance, the Program for Cooperative Cataloging (PCC) has decided it will not implement the new RDA until at least July 2022 (and possibly later). In short, librarians will not have to switch over to new RDA for at least a year and a half and so can, for the time being, continue to use original RDA in their day-to-day work.

Plus ça change, plus c'est la même chose. It is highly likely that, when all is said and done, the application profile that the North American cataloging community creates for itself on the basis of the new RDA will bear a strong resemblance to original RDA. Nevertheless, there are significant differences between new and original RDA that should not be minimized. The IFLA LRM model underlying new RDA differs significantly in some respects from the FRBR model upon which original RDA is founded (cf. *Kapsner Cataloging Bulletin*, No. 40, July 2017: 2). Unlike original RDA, which is structured according to thematic sets of guidelines following, in broad outlines, the structure of the FRBR model and adhering, more or less, to traditional formats for presenting cataloging rules, new RDA is structured like a data dictionary. Moreover, the technical vocabulary of new RDA diverges considerably from that of original RDA: for example, whereas original RDA instructs catalogers to use the relationship designator “editor” to indicate the editor of the expression of a work, new RDA stipulates that catalogers relate the editors of expressions to the expressions that they edit via the relationship “editor agent” and mandates the use of such relationships as “editor collective agent”, “editor corporate body”, or “editor person” in certain contexts. Thus, even if the substance of future application profiles is not likely to differ too much from that of original RDA, the presentation of this substance will differ greatly from the way in which it is presented now. For this reason, catalogers at institutions using RDA will do well to begin familiarizing themselves with new RDA so as to prepare themselves for its future implementation. Some of the [resources for orienting catalogers to new RDA and the redesigned RDA Toolkit](#) (see bottom of link) are proprietary and getting access to them will require institutional financial support.

Others, however, are freely available, including a [free demo](#) of the new RDA Toolkit, to be held on Tuesday, January 26, 2021 at 11:30 AM CDT, and instructional videos covering both the basics of the new RDA and the revamped RDA Toolkit are posted on the [RDA Toolkit channel on YouTube](#). Catalogers will also benefit from following the announcements posted on the [News and Information page](#) of the RDA Toolkit.

Personal Name Access Points

On November 20, 2020, Cardinal **Henryk Roman Gulbinowicz**, archbishop emeritus of Wrocław, Poland, died at the age of ninety-seven. He was born on October 17, 1923 in Vilnius, Lithuania (at that time, part of Poland), and grew up in the nearby town of Šukiškės. In 1944, he began seminary studies in Vilnius, but, in the following year, had to move to Białystok in northeastern Poland, where he completed them and was ordained a priest on June 18, 1950. Over the next five years, he undertook further studies in moral theology at the Catholic University of Lublin, where he earned a licentiate in 1953 and a doctorate in 1955. After finishing his studies, Fr. Gulbinowicz spent three years as a parish priest in Białystok, where he was also active in organizing ministry for students at the local medical school. In 1959, he was transferred to the Diocese of Warmia, where he served both as a parish priest and taught moral theology and ethics at the diocesan seminary “Hosianum” in Olsztyn, becoming the vice-rector and, later, rector of the seminary. In 1970, Fr. Gulbinowicz became apostolic administrator of the Archdiocese of Vilnius with his see in Białystok and was named titular bishop of Acci. Five years later, he was named archbishop of Wrocław, being officially installed at the beginning of 1976. During his twenty-eight-year tenure in this position, Archbishop Gulbinowicz was an active and vigorous administrator, creating a number of archdiocesan caritative organizations and presiding over the foundation of a new archdiocesan periodical, *Nowe Życie* [= *New Life*], and an archdiocesan radio station, *Rodzina* [= *Family*]. He welcomed Pope John Paul II to Wrocław twice during papal visits twice, and hosted the European Youth Meeting in 1989 and 1995. Archbishop Gulbinowicz also continued in his educational activities, teaching moral theology in the Pontifical Theological Faculty in Wrocław and serving as chancellor at the same institution. In the politically fraught climate of the 1980s, Archbishop Gulbinowicz was a strong supporter of Solidarity, offering both material and financial aid to local members of the trade union, and publicly blessing its activities. Over the course of his career, Archbishop Gulbinowicz received considerable recognition for his many-sided activities: he was named a cardinal by Pope John Paul II in 1985; was awarded several honorary doctorates; was the recipient of a Festschrift; and received several awards from the post-communist Polish government as well as from various Polish

civic associations. Having accomplished much during his archiepiscopal career, Archbishop Gulbinowicz resigned from his position in 2004 as an *éminence grise* of the Polish church. In the final year of his life, however, a much darker side of his activities emerged, as he was accused of collaboration with Polish secret police between 1969 and 1985, homosexual activity, and the sexual molestation of an underage seminarian. On the basis of internal investigations, the Holy See announced, on November 6, 2020, a series of disciplinary actions against Cardinal Gulbinowicz, including the denial of a funeral and burial in the archiepiscopal cathedral at Wrocław. Ten days later, the cardinal died in Wrocław; in accordance with the disciplinary measures taken against him, he was buried at his family's tomb in the communal cemetery in Olsztyn. The correct access point for works by or about Henryk Roman Gulbinowicz is:

Gulbinowicz, Henryk Roman, \$d 1923-

Walter McGehee Hooper, an international authority on the life and works of C.S. Lewis, died in Oxford, England, on December 7, 2020, at the age of eighty-nine. He was born March 27, 1931 in Reidsville, North Carolina. He attended the University of North Carolina, where he earned a B.A. in English in 1954. After two years' service in the U.S. Army, Hooper returned to the University of North Carolina, graduating with an M.A. in Education in 1958. Over the next few years, he taught high school in Chapel Hill and Asheville, North Carolina. In his junior year of college, Hooper, an Anglican, had begun taking his Christian faith seriously and, impressed by a reading of C.S. Lewis's book *Miracles*, wrote a letter to the famous Christian apologist. Thus began a correspondence that extended for a decade. In the summer of 1963, Hooper, then an instructor of English at the University of Kentucky and planning to write a book about Lewis, traveled to Oxford to visit the by then ailing English author. During the visit, Lewis asked him to stay and serve as his personal secretary, and so for the next few months Hooper did so. After Lewis died on November 22, 1963, Hooper was asked to help administer his literary estate. Returning to England, he became custodian of Lewis's papers, as well as an indefatigable editor and promoter of Lewis's works. In addition to preparing about thirty anthologies of Lewis's writings, Hooper edited individual works, wrote or co-wrote three biographies of Lewis, and prepared reference works on him, the most voluminous being the almost thousand-page long *C.S. Lewis: A Complete Guide to his Life and Works* (1998). In addition to his selfless literary labors in preserving and promoting the work of C.S. Lewis, Hooper also undertook a life of ministry. After studying at St. Stephen's House in Oxford, he was ordained as a deacon of the Church of England in 1964 and a priest in 1965. Rev. Hooper served as chaplain of Wadham College, Oxford, from 1965 to 1967 and assistant chaplain of Jesus College, Oxford, from 1967 to 1970. Increasingly

disturbed by trends in the Anglican Church, Hooper converted to Catholicism in July 1988. Thereafter, he was a daily communicant at the Oxford Oratory, as well as serving as sponsor for a number of Oxonian catechumens. The correct access point for works by or about Walter McGehee Hooper is:

Hooper, Walter

On October 31, 2020, Fr. **Michael Joseph McGivney**, the founder of the Knights of Columbus, was beatified at the Cathedral of St. Joseph in Hartford, Connecticut. Michael McGivney was born to immigrant Irish parents in Waterbury, Connecticut, on August 12, 1852. At age thirteen when, having skipped several grades because of his academic excellence, he graduated from the Waterbury school system, Michael discerned a vocation to the priesthood: however, his father did not give his consent at that time and so he entered into the employ of a local brass spoon factory to help support his family. Three years later, in 1868, with the encouragement of his local pastor and having obtained his father's permission, Michael began his studies for the priesthood at St. Hyacinthe seminary in Québec. After two years there, he transferred to Our Lady of Angels Seminary in Niagara Falls, New York, where he remained for a year, and took his fourth year at Sainte-Marie College in Montréal. In 1873, shortly before Michael was to take his final examinations, his father died and he had to return to Waterbury without completing his studies. Only with financial aid generously provided by the Bishop of Hartford was he able to resume and finish his priestly formation at St. Mary's Seminary in Baltimore. On December 22, 1877, Michael McGivney was ordained in Baltimore and, three days later, on Christmas Day, celebrated his first Mass at his home parish in Waterbury. The newly ordained Fr. McGivney was assigned as an associate pastor of St. Mary's Church in New Haven, and began his ministry there in January 1878. A dedicated and diligent priest who displayed a deep pastoral sensibility and promoted various church organizations, especially for the youth of the parish, Fr. McGivney soon won the hearts of his parishioners. Having himself experienced the economic hardships caused by the death of the breadwinner of a working-class family, he was sensitive to the needs of such families. Conscious of the precarious finances of many of the members of his flock, Fr. McGivney began to envisage the creation of a fraternal organization for male parishioners that, in the case of death, would provide for the burial of its members and support for their families. Such organizations were a part of the social fabric of late 19th-century America but many of them were frowned upon by the Church, since they were secular in orientation and had their own quasi-religious rituals that were viewed as antithetical to Catholic teaching and practice. Late in 1881, Fr. McGivney convened a meeting of about 80 Catholic men in New Haven to discuss the possibility of forming a Catholic fraternal organization. The members of the assembly agreed with his

proposal and, after a period of further discussion, on February 2, 1882, resolved to found a new fraternal organization, to which they gave the name Knights of Columbus. On March 29 of the same year, the charter of the new organization was approved by the State of Connecticut and, five days later, the first induction ceremony was held, with the first council being formed a month and a half later. Over the next two years, Fr. McGivney served as the secretary of the Supreme Council of the Knights of Columbus, as the new organization began to spread beyond New Haven to other localities in Connecticut: today the organization counts some 2 million members worldwide. In November 1884, Fr. McGivney was named pastor of St. Thomas Church in Thomaston, some thirty miles north of New Haven; two years later, he was further charged with pastoral care of Immaculate Conception Church in the nearby town of Terryville. He proved to be energetic and effective in his new assignment; also, during this time, he encouraged and supported two of his brothers, John and Patrick, in their discernment of their vocations to the priesthood. In December 1889, Fr. McGivney became ill during an influenza epidemic and his illness developed into a pneumonia that greatly weakened him. Although he recovered from the illness, he never regained strength and he died eight months later, on August 14, 1890, in his parish rectory in Thomaston. Since his death, Fr. McGivney's memory has been preserved and celebrated by the Knights of Columbus. In 1997, his cause for sainthood was officially opened; to date, it has resulted in his recent beatification. The correct access point for works by or about Fr. Michael J. McGivney is:

McGivney, Michael J. \$q (Michael Joseph), \$d 1852-1890

Fr. **Paul de Vooght**, O.S.B., known to the world as Antoon Frans August “Tony” de Vooght, was born in Antwerp on July 8, 1900. He joined the Benedictine order in 1918 at the Mont César Abbey in Louvain. After obtaining a doctorate in theology at Anselmianum, the pontifical university for the Benedictines in Rome, in 1926, Fr. de Vooght was assigned to teach at the scholasticate at Mont César. In 1932, he was transferred to Břevnov Monastery in Prague, where he served first as novice master and then as prior. Fr. de Vooght remained at Břevnov for four years. This period proved to be a fruitful for him in various respects. He renewed liturgical life there by renewing the use of Gregorian chant. He also learned the Czech language and became interested in the theological thought of the late medieval church reformer Jan Hus, who was burned as a heretic at the Council of Constance in 1415, and the Hussite movement. Fr. de Vooght continued to cultivate this interest after his departure from Czechoslovakia and his move to an abbey in St.-Germain-en-Laye near Paris. The result was a series of major studies on Jan Hus and the Hussites, including *L'hérésie de Jean Hus* [= The Heresy of Jan Hus] (1960; 2nd ed.: 1975), *Hussiana* [= *Studies on Hus*] (1960), and *Jacobellus de Stribro* († 1429),

premier théologien du hussitisme [= *Jacobellus of Stribro* († 1429), *first theologian of Hussitism*] (1978). Unlike most Catholic scholars of his time, Fr. de Vooght had a relatively sympathetic view of Hus, arguing that, although there were problematic elements in Hus's theological teachings, he was not, at root, a heretic: thus, he posed a question to the Catholic theological community that also served as the title of one of his articles: can Jan Hus be rehabilitated? ("Jean Huss peut-il être réhabilité?", in *Revue générale belge*, 99/2, (1963), 31-39). Although Fr. de Vooght's ideas initially provoked controversy, they have proved influential in more recent Catholic theological re-evaluations of Jan Hus. Fr. de Vooght's studies on Jus and Hussitism also led him to examine the issues of conciliarism, particularly in relation to the Council of Constance in the book *Les pouvoirs du Concile et l'autorité du pape au Concile de Constance* [= *The Powers of the Council and the Authority of the Pope at the Council of Constance*] (1965). In addition, he wrote on a number of other theological themes, including St. Augustine's concept of miracles and on late Medieval ideas about the sources of Christian doctrine. Fr. de Vooght died in Brussels on November 2, 1983. The correct access point for works by or about Fr. Paul de Vooght, O.S.B., is:

Vooght, Paul de, \$d 1900-1983

Monsignor **Jan Vránek** (also known as John Vranek) was born April 11, 1863 in the southern Bohemian town of Lžín. He spent his childhood in the nearby village of Pohoř and attended preparatory school in the town of Jindřichův Hradec, graduating in 1884. After serving one year of compulsory service in the Austro-Hungarian army, Jan studied for the priesthood and was ordained a priest in Chur, Switzerland, on July 14, 1889. He was chosen to minister to Czech immigrants living in the United States and arrived on American shores on April 18, 1890. Fr. Vránek spent his entire missionary career in the United States in the northeastern part of Nebraska. His first assignment was as an assistant pastor in the town of Norfolk: thence, he had to ride out to no fewer than twelve missionary stations to minister to the scattered rural Czech-American population in the towns of Verdigris, Pierce, Ravenna and Schoolcraft. Five months later, in October 1890, he was transferred to the town of Creighton, where he became resident priest and, over the next two years, he established or enlarged several churches in nearby communities. In 1891, Fr. Vránek was named a Bishop's Consultor and Synodal examiner of the Diocese of Omaha. Two years later, in early 1893, he was reassigned to Saint Wenceslaus Parish in Omaha, where he would serve until his death thirty-two years later. In his new position, Fr. Vránek continued his building activities, overseeing the construction of new churches in South Omaha as well as in the local communities of Dodge and Howett. From 1896 until 1905, he also served as chaplain for the largest Czech-American Catholic fraternal organization in the United States, the First Bohemian

Roman Catholic Central Union; in 1923, he would be named honorary chaplain of the Catholic Sokols, an organization that combined training physical education with the promotion of Czech culture and Catholic values. In addition to his pastoral and administrative work, Fr. Vránek was active as a writer, having begun to contribute poems and prose writings to various magazines already in his student days. In the United States, his writings were published in the leading Czech-American Catholic periodicals of the day, including the newspapers *Hlas* [= *The Voice*] and *Katolík* [= *The Catholic*], as well as the annual almanac *Katolík*. Writing poems that celebrated his faith, his nationality, and his fellow immigrants, he was considered to be one of the best Czech-American Catholic poets, dubbed “the nightingale from Omaha” (*Omažský slavík*) by his admirers. Although most of his work appeared in newspapers and magazines, in 1905, the Bohemian Benedictine Press of Chicago published a selection of his poems as a collection under the title *Na půdě americké* [= *On American Soil*]. On January 4, 1925, Fr. Vránek was elevated to the rank of Monsignor; only eleven months later, he died in Omaha on November 14, 1925. The correct access point for works by or about Monsignor Jan Vránek is:

Vránek, Jan

SUBJECT CATALOGING NEWS

Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 09 \(Sept 18, 2020\) - 12 \(Dec 18, 2020\)](#)

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.

150 144,000 (Biblical figures) [Not Subd Geog] [sp2020005934]

450 UF 144,000 Sealed (Biblical figures)

450 UF One Hundred and Forty-four Thousand (Biblical figures)

450 UF One Hundred Forty-four Thousand (Biblical figures)

450 UF Sealed Ones (Biblical figures)

150 Benedictine universities and colleges [May Subd Geog] [sp2020006766]

450 UF Benedictine Catholic universities and colleges

450 UF Benedictine colleges

550 BT Catholic universities and colleges

150 Child sexual abuse by clergy in literature [Not Subd Geog] [sp2020006708]

150 Climatic changes—Religious aspects [sp2020008169]

150 Corruption—Religious aspects [sp2020006019]

150 Corruption—Religious aspects—Christianity [sp2020006020]

150 COVID-19 (Disease)—Religious aspects [sp2020006567]

150 Ecotheology—Catholic Church [sp2020006764]

150 Experience (Religion) in motion pictures [Not Subd Geog] [sp2020005456]
053 PN1995.9.R4
550 BT Motion picture

150 Good and evil on television [Not Subd Geog] [sp2020006654]
550 Television

150 Hope in motion pictures [Not Subd Geog] [sp2020008177]
550 BT Motion pictures

150 Jesuit universities and colleges [May Subd Geog] [sp2015000012]
450 UF Jesuit colleges ADD FIELD

150 Joy in motion pictures [Not Subd Geog] [sp2020008178]
550 BT Motion pictures

151 Philippines—History—Religious aspects [sp2020008157]

151 Philippines—History—Religious aspects—Catholic Church [sp2020006763]

150 Relic books [May Subd Geog] [sp2020006686]
450 UF Heiltumsbücher
550 BT Catalogs
550 BT Devotional literature
550 BT Illustrated books

150 United States—Emigration and immigration—Religious aspects [sp2020008854]

150 Women saints in literature [Not Subd Geog] [sp2020006676]

Genre/Form Terms

- 155 Christian fiction [gp2019026150]
455 UF Christian stories
555 BT Religious fiction
680 Fiction that promotes Christian teachings or exemplifies a Christian way of life.

Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 09 \(Sept 18, 2020\) – 12 \(Dec 18, 2020\)](#)

“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 | Asian languages, A-Z | Lhao Vo Table BS5 **BS315.L45**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Gisiga Table BS5 **BS325.G57**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Mundani Table BS5 **BS325.M83**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Tigon Mbembe Table BS5 **BS325.T487**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Kandawo Table BS5 **BS335.K193**

Christian denominations | Catholic Church | History | By region or country | North America | United States | Special topics, A-Z | Conscience **BX1407.C75**

Christian denominations | Catholic Church | Monasticism. Religious orders | Individual orders of women | Franciscan Sisters of St. Aloysius Gonzaga Table BX18 **BX4355.4**

Drama | Motion pictures | Other special topics, A-Z | Experience (Religion) see PN1995.9.R4
[PN1995.9.E952]

Drama | Motion pictures | Other special topics, A-Z | Religion, including religious experiences
PN1995.9.R4

English literature | History of English literature | Prose | By form | Prose fiction. The novel | Special topics | Other special topics, A-Z | Bible **PR830.B48**

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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The editor welcomes inquiries about cataloging from CLA catalogers. Readers can contact the editor at:

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