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## DESCRIPTIVE CATALOGING NEWS

### Personal Name Access Points

**Editor's Note:** One of the personal name access points profiled below, namely that for Albert Kessler, S.M., owes its existence to the initiative of Brother Andrew Kosmowski, S.M., librarian at the North American Center for Marianist Studies. Brother Andrew identified the need to create an authority record for his order brothers and contacted me to ask how such records could be created. Since I have the training and authorization to create new NACO records, I established the access point for this Marianist religious on the basis of bibliographical and biographical data kindly supplied by Brother Andrew. Furthermore, thanks to information offered by Brother Andrew, I was able to update the record for Louis Reile, S.M. I would like to thank Brother Andrew for helping to enrich the national authority file in this way. I also invite any Catholic librarian who would like to establish an access point for a personal or corporate body name but does not have the authorization to create new NACO records to contact me at [tmdousa@uchicago.edu](mailto:tmdousa@uchicago.edu). Provided I have the bibliographical and biographical information needed to create a record for a person or corporate body in question, I will be happy to do so.

Sister **Marie Fabiola Dítková**, known to the world as Františka Dítková, was born October 3, 1885, in the south Bohemian town of Krasetín. After completing elementary school, she was sent, at age 13, to study in a German-language school at the motherhouse of the Czech Congregation of School Sisters of Notre Dame (in Czech: Kongregace Školských sester de Notre Dame) in Horažďovice. Two years later, as a postulant of this teaching order, Františka began teacher training, first in České Budějovice and later in Prague. Upon finishing her studies, she returned to Horažďovice, where entered into the novitiate of the Congregation of School Sisters and assumed the name Marie Fabiola. After taking her vows, Sister Marie Fabiola was sent to Prague, where she taught at a school run by her order from 1906 until 1908; then she was transferred to the Central Bohemian town of Kladno, where

she taught in public schools from 1908 until 1919. When, in the latter year, the newly formed Czechoslovak Republic put into place a strict régime of separation of church and state, Sister Marie Fabiola had to withdraw from her teaching position in Kladno; two years later, she was giving courses for nursery school teachers in the north-central Bohemian city of Hradec Králové. While living in Hradec Králové, she developed tuberculosis and her physical condition deteriorated to the point that, in 1925, she was required to take early retirement. Against all expectations, however, her physical condition improved over the next two years so that she was declared cured and, in 1927, was sent to the city of Trenčín in Slovakia to serve as prioress of her Congregation's community there. Three years later, when the Czech Congregation of School Sisters of Notre Dame was divided into provinces, Sister Marie Fabiola was named superior of one of them. In 1936, she was named Superior General of the Congregation. Her years in this position would prove to be difficult ones. After the Nazi occupation of Czechoslovakia, she frequently came into conflict with the new régime, refusing to cede the Congregation's properties to the government and accepting new novices of German origin into the Congregation, even though this had now been outlawed by the government. In December, 1943, Sister Marie Fabiola was taken from her order's motherhouse in Horažďovice, brought to the notorious Pankrác Prison in Prague, and subjected to a daylong interrogation by the Gestapo. Two months later, she was sent to the Theresienstadt concentration camp, whence she was transferred, in late April, 1944, to Ravensbrück concentration camp in Germany, where she spent the remainder of the war. Sister Marie Fabiola returned to Horažďovice in June, 1945. Because her already precarious health had been undermined by life in the concentration camps, she stepped down from her position as Superior General, though she continued to work in other capacities for the Congregation. However, further tribulations were to follow. After the Communist takeover of Czechoslovakia in 1948, the state began to persecute religious orders, seizing their properties and imprisoning or relocating their members. In 1950, members of the Congregation of the School Sisters of Notre Dame were compelled to leave their motherhouse in Horažďovice and to take up residence in an abandoned manor in the northeastern Bohemian village of Štěplovec. 140 nuns, many of them aged or suffering from tuberculosis, had to share cramped quarters in a building that, for the most part, basic amenities for everyday life. Among them was Sister Marie Fabiola, whose already compromised health declined rapidly in these insalubrious surroundings: she died in Štěplovec on January 28, 1952. Before she died, Sister Marie Fabiola wrote down memoirs of her experiences in Theresienstadt and Ravensbrück: these were published in 2018 in a book on the history of the Czech teaching orders during World War II. The correct access point for works by or about Sister Marie Fabiola Dítková, is:

**Dítková, M. Fabiola \$q (Marie Fabiola), \$d 1885-1952**

Sister Fidelis Dana Jakšičová, known to the world as **Dana Jakšičová**, is a member of the Kongregace Školských sester de Notre Dame [in English: Congregation of School Sisters of Notre Dame]. Born on July 11, 1979, she studied history at the Southern Czech University in České Budějovice, earning both an undergraduate degree (2003) and a doctorate (2010) from this institution, as well as an undergraduate degree in Catholic theology (2013) from the University of Olomouc. To date, Sister Fidelis has published two books, as well as a number of articles, on the history of Czech women's teaching orders, including her own, in the 19<sup>th</sup> and 20<sup>th</sup> centuries. Currently, she teaches history and German at the Episcopal High School in České Budějovice. In addition to her scholarly and pedagogical work, she is active in the scouting movement, where she has the nickname "Gelma", and ministers to children from socially disadvantaged families: she has also spent time at the U.S.-Mexico border in El Paso, Texas, ministering to immigrant families. The correct access point for works by or about Sister Fidelis Dana Jakšičová, is:

**Jakšičová, Dana, 1979-**

Brother **Albert Kessler**, S.M., was born in the northwestern Swiss town of Laufon, in 1920. He discerned a religious vocation at an early age, becoming a Marianist postulant in 1933, while attending the Collège Sainte-Marie in Martigny, Switzerland, and professing first vows four years later. Like many Marianists, Brother Albert devoted his professional life to Catholic education. From 1941 until 1947, he taught at a new business school in Martigny; over the next fourteen years, he served as teacher and principal at a high school in Zurich and a normal school in Sion. He obtained a doctorate in education from the University of Fribourg with a thesis entitled *La fonction éducative de l'école* [in English: The Educational Function of the School], which was published in 1964. In 1961, Brother Albert was transferred to Rome, where he served as the Marianist Assistant General for Instruction [today: Education]. Seven years later, he became chief of the Section for Catholic Schools in the Roman Curia, a position he would hold until 1978. In that year, Brother Albert returned to his alma mater, the Collège Sainte-Marie in Martigny, as principal and directed the school until 1988. He died in Martigny on January 8, 1990 at the age of seventy. The correct access point for works by or about Brother Albert Kessler, S.M., is:

**Kessler, Albert, \$d 1920-1990**

Father **Andrej Cyril Pavlis** was born on March 15, 1891, in the village of Oravský Biely Potok in north-central Slovakia. After finishing his high school studies at a minor seminary in Zagreb, Croatia, in 1909, he decided that he wanted to minister

to Slovak Catholics living in the United States and applied to the Archdiocese of Philadelphia as a seminarian. Archbishop Edmond Francis Prendergast accepted his application and sent him to the College Américain at the University of Louvain in Belgium for further studies. In 1914, Pavlis, then still a deacon, was in Slovakia visiting his parents when the Great War broke out and he was unable to return to Belgium for ordination or to set off for America. For several months, he served as a substitute teacher in his home town, until he received a letter from Archbishop Prendergast, authorizing any duly consecrated bishop in Europe to ordain him to the priesthood: the bishop of the eastern Slovak city of Košice accepted this letter and ordained him on September 17, 1915. In the following year-and-a-third, Fr. Pavlis served as a parish priest in several Slovak villages. In December 1916, he was mustered into the Austro-Hungarian army, where he served on the Rumanian front for almost two years. In November 1918, Fr. Pavlis was transferred to the Czechoslovak Army, serving in the forces defending Slovakia against Bolshevik attacks, until June 1920. In the same month that he left the military service, Fr. Pavlis set off for the United States, where he ministered to Slovak parishes in various locales of the Archdiocese of Philadelphia, including Palmerton, Lansford, Sheppton, Coatsville, and finally, St. Jan Nepomuk Parish in south Philadelphia itself. In each of these assignments, he proved himself to be an able administrator as well as an assiduous renovator of church buildings. In addition to his pastoral work, Fr. Pavlis was a prolific writer, contributing essays on social, political, and moral themes to periodicals both in Slovakia and in the United States, with some of his articles for the Slovak-language press in America collected into a slim volume entitled *Komunizmus a jeho zhubné následky pre ľudstvo* [in English: *Communism and Its Destructive Consequences for Mankind*]. Fr. Pavlis died in Philadelphia on August 22, 1944. The correct access point for works by or about Fr. Andrej Cyril Pavlis is:

**Pavlis, A. C. \$q (Andrej Cyril), \$d 1891-1944**

Father **Louis Anthony Reile**, S.M., was born on June 13, 1925 in San Antonio, Texas. He attended Catholic schools in the San Antonio area, graduating from high school in 1943. After brief stints working as a public school teacher and a newspaper employee, and serving in the U.S. Navy, he attended St. Mary's University in his hometown, graduating in 1949. One year later, on August 15, 1950, Louis Reile took his first vows as a Marianist and, over the next few years, began his career as an educator, teaching at Marianist schools in East St Louis, St. Boniface in Canada, and Saint Louis. He professed his final vows on July 17, 1954. In 1957, he entered seminary in Fribourg, Switzerland, and was ordained a priest on July 17, 1960. After ordination, Fr. Reile returned to East St. Louis, where he taught and served as a high school chaplain. While teaching, he also continued his

studies, earning an M.A. from Johns Hopkins University in 1965. He then returned to San Antonio and his alma mater, St. Mary's University, where he taught English and served as a dormitory chaplain. Apart from a year spent on further advanced studies in literature at Pacific University in Stockton, California, in 1972, Fr. Reile spent the rest of his career at St. Mary's University, where he organized a Cinema Arts program and founded the International Fine Arts Center of the Southwest. In addition to his university duties, he was also involved in preaching retreats, pastoral ministry in local parishes, and giving presentations on radio and television. Fr. Reile was also a prolific writer. He was the author of several books, including *Running Giant*, a biography of the founder of the Marianist order, Blessed Guillaume-Joseph Chaminade; the autobiographical *Battle and Brother Louis*; and *Winding Flows the River*, a collection of six short stories and a novella published under the aegis of the International Fine Arts Center of the Southwest. He also served as a staff writer for the Marianist Magazine and wrote film reviews for his archdiocese's newspaper. After 1995, Fr. Reile was compelled to withdraw from many of his activities because of ill health, but continued to write and edit until shortly before his death in San Antonio on June 25, 2003. The correct access point for works by or about Fr. Louis Anthon Reile, S.M., is:

**Reile, Louis, \$d 1925-**

### **Corporate Body Access Points**

The **School Sisters of Notre Dame** (postnominal abbreviation: S.S.N.D.) are a women's teaching order that is today active on five continents. The inspiration for this religious congregation can be traced back to another order, the Canonesses Regular of St. Augustine of the Congregation of Our Lady (also known as Canonesses Regular of Notre Dame), which had been founded by Peter Fourier and Alix le Clerc in the French Duchy of Lorraine in 1597 and whose special mission was the provision of education to poor girls. The School Sisters of Notre Dame were founded in Bavaria in 1833 by Blessed Karolina Gerhardinger (1797-1879), a schoolteacher who had received her pedagogical training at a local monastery of the Canonesses Regular of Notre Dame. Gerhardinger, whose name in religion was Maria Theresia of Jesus, and her order sisters began their educational mission in the town of Neunburg vorm Wald. In 1839, the congregation moved to the outskirts of Munich and, in 1843, established its motherhouse at an abandoned convent in Munich made over to it by the Bavarian king, Ludwig I: this would serve as its headquarters for over a century, until the 1950s, when the order's headquarters were moved to Rome. In 1847, the School Sisters of Notre Dame expanded their mission to the United States, when Blessed Maria Theresia of Jesus and five companions came to the New World to German immigrants. After an abortive attempt to

establish a school and mother house in St. Mary's, Pennsylvania, they established schools for German immigrant girls in Baltimore; with the arrival of eleven more order sisters, the following year, the School Sisters expanded their operations to Pittsburgh, Philadelphia, and Buffalo, New York, as well. By 1876, long after Blessed Mother Theresia herself had returned to Germany, the American branch of the order had grown enough to require division into two provinces, an Eastern one based in Baltimore and a Western one headquartered in Milwaukee. In 1895, the Western branch was further divided, with a Southern province whose motherhouse was located in St. Louis. Today, the order has two North American provinces, the Atlantic-Midwest and the Central-Pacific. In recent years, the School Sisters of Notre Dame, both in the North America and in other regions of the world, have expanded their remit beyond education to include social work and advocacy for social justice: this orientation is embodied in the order's Shalom Network, which promotes peace, justice, and the integrity of creation. The correct access point for works by or about the School Sisters of Notre Dame is:

### **School Sisters of Notre Dame**

Related to, but not identical with the School Sisters of Notre Dame, is the **Kongregace Školských sester de Notre Dame** [in English: Congregation of the School Sisters of Notre Dame]. Like the School Sisters, this women's religious congregation is a teaching order that draws its inspiration from the Canonesses Regular of St. Augustine of the Congregation of Our Lady. However, it has different ethnic origins and has undergone a different historical trajectory. The order was founded by the Czech priest Gabriel Schneider (1812-1867) in 1853 in Hyršov (in German: Hirschau), a small village in southwestern Bohemia near the German border. Father Schneider, who was parish priest there, wished to provide for the Christian education of local girls and built a new convent-cum-school building next to his church. Initially, he invited members of Sister Maria Theresia Gerhardinger's Munich-based School Sisters of Notre Dame to establish a school there: however, this plan foundered and so he established a new congregation of teaching nuns, with the first novices making their profession the following year in 1854. The original building, proved to be too small and, a year later, the congregation purchased an abandoned monastery near the south Bohemian town of Horažďovice, which became its motherhouse as well as a school. The Kongregace Školských sester de Notre Dame soon opened another school for girls in Prague and, over time, expanded to other places in the Czech lands and beyond: in 1910, it established a branch in the United States, based in Omaha, Nebraska, to minister to Czech immigrants, and, in 1919, it opened a school in Slovakia. The geographical focus, however, continued to be the Czech lands, where the congregation also saw its greatest growth: by 1933, it counted no fewer than 1,110 members, having become one of the numerically largest

Czech orders at this time. The Second World War and its aftermath proved to be a time of great tribulation. The congregation's properties were confiscated by the Nazi occupiers of Czechoslovakia; its members were not permitted to teach in public schools; and its superior general, Sister Marie Fabiola Dítková, and three other members of the order were deported to Ravensbrück concentration camp, from which only Sister Marie Fabiola would return. At the end of the war, a number of the German-speaking members of the Kongregace Školských sester de Notre Dame were expelled from Czechoslovakia and settled in Bavaria, with their headquarters in Auerbach. The Communist takeover of Czechoslovakia in 1948 led to a new round of persecution. The government seized the congregation's convents and school buildings; forbade its members to teach unless they divested themselves of their religious habits (which they refused to do); and, in 1950, moved the congregation into poorly maintained "concentration convents", where the sisters lived under virtual house arrest and were allowed to work only as menial laborers in factories. Although the circumstances of the order improved somewhat after the liberalization of Communist rule in 1968, members of the Kongregace Školských sester de Notre Dame were not allowed to resume their vocations as teachers until after the Velvet Revolution of 1989. Today, the congregation is, once again, engaged in its mission as a teaching order: its headquarters are in the north-central Bohemian city of Hradec Králové and it has four provinces located in the Czech Republic, Slovakia, the United States, and Germany. The correct access point for works by or about the Kongregace Školských sester de Notre Dame is:

**Kongregace Školských sester de Notre Dame**

**SUBJECT CATALOGING NEWS**

**Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists](#) 12 (Dec 16, 2019) - 03 (Feb 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 Catechisms, Urdu [sp2019103436]  
450 UF Urdu catechisms

150 Church buildings—Wales [sp2020000237]

150 Church work with autistic people [sp2019000537]  
550 BT Autistic people

150 Church work with Generation X [May Subd Geog] [sp2019000536]  
550 BT Generation X

150 Entertainment events—Religious aspects [sp2019102935]

150 Entertainment events—Religious aspects—Christianity [sp2019102936]

150 Future life in motion pictures [Not Subd Geog] [sp2019102837]  
053 PN1995.9.F848  
550 BT Motion pictures

150 Mothers—Death—Religious aspects [sp2019102933]

150 Mothers—Death—Religious aspects—Christianity [sp2019102932]

150 Odors—Religious aspects [sp2019103296]

150 Paz, Nuestra Señora de la [Not Subd Geog] [sp2019103138]  
450 UF Mother of Peace  
450 UF Nuestra Señora de la Paz  
450 UF Our Lady of Peace  
450 UF Our Lady Queen of Peace  
450 UF Paz, Reina de  
450 UF Peace, Mother of  
450 UF Peace, Our Lady of  
450 UF Peace, Queen of  
450 UF Queen of Peace  
450 UF Reina de la Paz  
450 UF Mary, Blessed Virgin, Saint—Apparitions and miracles  
450 UF Mary, Blessed Virgin Saint—Devotion to

150 Values in motion pictures [Not Subd Geog] [sp2019103378]  
550 BT Motion pictures

**Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 12 \(Dec 16, 2019\) - 02 \(Feb 17, 2020\)](#)**

*“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.”*



## Schedules

Religions. Mythology. Rationalism | Religion | Religion in relation to other subjects, A-Z | Hospitality **BL65.H67**

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The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Gungu TABLE BS5 **BS325.G798**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australia (Austronesian, Papuan, and Australian), A-Z | Dupaninan Agta TABLE BS5 **BS335.D87**

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Literature (General) | Theory. Philosophy. Esthetics | Relation to and treatment of special elements, problems, and subjects | Other special | Topics, A-Z | Prayer **PN56.P58**

Drama | Motion pictures | Other special topics | Future life **PN1995.9.F848**

English literature | History of English literature | By period | Modern | Elizabethan era (1550-1640) | Other special topics, A-Z | Soul **PR428.S68**

## Tables

Table for individual Catholic religious order (56 numbers) | History | By region or country | Europe | Other European regions or countries, A-Z | Balkan Peninsula **BX16 45.B28**

## 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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