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# Oliver Leonard Kapsner, O.S.B. Cataloging Bulletin

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**DESCRIPTIVE CATALOGING NEWS**

## Personal Name Access Points

Fr. **Jean-Baptiste Chautard**, O.C.S.O., known to the world as Gustave Chautard, was born March 12, 1858 in the Alpine town of Briançon in southeastern France, where his father was a bookseller. When Gustave was fourteen years old, he was sent to attend a business school in Marseilles. There, he became active in Catholic youth organizations and the Saint Vincent de Paul Society. In his later teenage years, Gustave discerned a call to the religious life and resolved to enter the Trappist order. Despite the opposition of his parents – especially his father, who held to anticlerical views, Gustave entered the Trappist Abbey of Notre Dame d’Aiguebelle as a novice on May 6, 1877, taking Jean-Baptiste as his name in religion. His further formation went smoothly. He took his temporary vows on May 8, 1879, and his final vows, three years later on May 21, 1882: then, after a two-year interval, he was ordained to the priesthood on June 3, 1884. In the 1880s, Fr. Chautard served as cellarer of the Abbey of Aiguebelle. In this position, he showed considerable acumen for commercial affairs. In 1868, the abbey had begun making chocolate as one of activities through which it supported itself. As cellarer, Fr. Chautard modernized operations by purchasing new technological equipment and, under his guidance, workers in the abbey’s chocolate works developed a range of new products for the market: at the same time, he took an active role in evangelizing the chocolatiers – some 150 in number – working for the abbey. In 1891, under his direction, the chocolate works became a corporation – the Société anonyme de la chocolaterie d’Aiguebelle – and, two years later, it moved to a new factory. Fr. Chautard’s administrative talents did not fail to capture the attention of his order. In 1897, he was elected abbot of Chambarand Abbey. During his time in this post, he was

involved in broader Trappist affairs, most notably the reacquisition and restoration of the properties of the storied Cistercian abbey at Cîteaux. Two years later, in 1899, Fr. Chautard became abbot of Sept-Fons Abbey, a position that he would hold until his death at the age of seventy-seven on September 29, 1935. In this position, he saved the Trappist order from expulsion from France during a period when a strongly anticlerical government ruled in France: he did so by gaining the support of the senator (and later president) Georges Clemenceau for his cause. Not only a skillful organizer, administrator and diplomat, Fr. Chautard was also a highly regarded spiritual leader among the Trappists and the author of several books on Cistercian spirituality. The best known of these is *L'Âme de tout apostolat* [in English: *The Soul of Every Apostolate*]. Originally written in 1907, it was first published in 1912, and thereafter reworked by its author until the definitive edition was published in French in 1937, two years after his death. In this book, originally written for an audience of priests and monks, Fr. Chautard propounded the thesis that all apostolic and evangelizing activity must be grounded in a well-developed and well-ordered spiritual life: that is to say, effective ministry in the world is the first-fruits of spirituality. For Fr. Chautard, it is Jesus Christ who is the soul of every apostolate and who must be the rule and measure of all evangelizing activity: to this end, he gave practical advice on how to foster and deepen one's spiritual life in various ways. Fr. Chautard's book was endorsed by several popes (including Pius X and Benedict XV) and was translated into a number of languages, including English: today it is regarded as one of the classic works of early 20<sup>th</sup>-century French spirituality. The correct access point for works by or about Fr. Jean-Baptiste Chautard, O.C.S.O., is:

**Chautard, J. B. \$q (Jean Baptiste), \$d 1858-1935**

Fr. **Vilém Čoka** (also known as William Choka) was born in late December of 1840 in the northern Moravian town of Černovír. The son of a cabinetmaker, he attended a Piarist high school in the northern Bohemian town of Litoměřice and afterwards undertook theological studies in the city of Olomouc, where he was ordained as a priest on July 5, 1866. After his ordination, Fr. Čoka spent several years as parochial vicar in the town of Hranice in the Olomouc region. In 1871, he emigrated to the United States and came to Chicago, where he became pastor of St. John Nepomucene Parish, located in the Bridgeport neighborhood and the second-oldest Czech-American parish in Chicago. Four years later, Fr. Čoka became the founding pastor of St. Procopius Parish (on which, see under Corporate Body Access Points below), which was located in the burgeoning Czech-American neighborhood of Pilsen. In the earliest years of the parish, Fr. Čoka oversaw the acquisition of a church building and the foundation of a parochial school. In 1877, he served as intellectual spokesman for Czech-American Catholics in Chicago at two public debates with the well-known Freethinker František Boleslav Zdrůbek (1842-1911) on the question of whether

faith strengthens or destroys the morality and felicity of mankind. Although the results of these debates proved inconclusive, they stirred great interest in the Czech-American community at a time when it was riven by great ideological tension between Catholics and Freethinkers; the published version of the debates, issued by a Freethought press under the title *Dvě veřejná náboženská hádání* [in English: *Two Public Religious Disputes*], underwent no fewer than four editions between 1877 and 1902. Under Fr. Čoka's leadership, St. Procopius Parish flourished and continued to grow, so much so that, by the mid-1880s, he was worried that there would not be enough Czech-speaking priests in Chicago to minister adequately to the parishioners. In 1884, he helped broker an agreement whereby several Czech-speaking Benedictine priests from St. Vincent Abbey in Latrobe, Pennsylvania, were allowed to form a priory at St. Procopius Church and to take over the direction of the parish and its school. In the following year, after the Czech Benedictines had taken charge of the parish, Fr. Čoka moved to Nebraska, to undertake work among Czech-Americans there. From 1886 until 1893, he served as pastor of St. Wenceslaus parish in Omaha, overseeing the construction of a new church building and generally reviving what had previously been a moribund parish. Fr. Čoka's administrative talents were quickly appreciated by the bishop of Omaha, James O'Connor, S.J. (1823-1890) and, in 1889, he was named vicar general of the Diocese of Omaha, a position that he would hold until his death. In 1893, Fr. Čoka, who spoke German and English as well as Czech, became pastor of St. Boniface Church, a German-American parish in Monterey, Nebraska, a hamlet located some seventy miles to the northwest of Omaha, where he remained for the remainder of his priestly career. He died in hospital in Omaha on July 16, 1902, and is buried at St. Boniface Cemetery in Monterey. The correct access point for works by or about Fr. Vilém Čoka is:

**Čoka, Vilém, \$d 1840-1902**

Msgr. **Carl Vogl** (also known as Karl Vogl or Carl Vogel) was born in the southeastern Bavarian town of Reisach bei Oberaudorf on October 23, 1874. He came from a pious Catholic family, from which three of eleven children – Carl and his brothers Adalbert and Sebastian – entered religious life. After seminary studies, he was ordained as a priest of the Diocese of Passau on 29 June 1899 and entered into parochial ministry in the village of Unterholzhausen, not far from the Marian pilgrimage site of Altötting, where he revived a parish that had entered a period of decline. In 1904, Fr. Vogl was named editor-in-chief of the local Catholic newspaper, the *Altöttinger Leibefrauenbote*, then in the ninth year of its existence. Over the next twenty-nine years, Fr. Vogl, by now a canon of the diocese of Passau, oversaw the content of, and wrote editorials for, the *Leibefrauenbote*, which, in addition to promoting Catholic spirituality and Bavarian culture, did not shy away

from trenchant commentary on political issues of the day. Under his editorship, the newspaper flourished, reaching a circulation of some 60,000 subscribers and finding a readership well beyond the small region of Bavaria where it was published. Fr. Vogl's effectiveness in his journalistic role was also recognized by the Church, for he was elevated to the rank of Monsignor. In the early 1930s, as the National Socialists rose to power in Germany, Msgr. Vogl's editorials voiced strong opposition to the new party, warning readers about its fundamentally anti-Catholic values and exhorting them not to support it. After the Nazi party assumed power over Germany at the end of February in 1933, retaliation came swiftly. The *Altöttinger Liebfrauenboten* was briefly suppressed and Msgr. Vogl was officially expelled from Altötting by the Nazis: he had to flee for his life and go into exile, where he remained until his death in 1941. Although Msgr. Vogl enjoyed a long and illustrious career as a journalist in Bavaria, his best-known contribution to Catholic literature is a short book that he wrote about an exorcism that took place on American soil. In 1928, Fr. Theophilus Geisinger, O.F.M. Cap., a German-American Capuchin priest and missionary, conducted the exorcism of a 40-year-old woman in Earling, Iowa. One of Msgr. Vogl's nephews was living in Earling at the time and communicated information about this exorcism to his uncle, encouraging him to write an account of it for a German audience. Msgr. Vogl took this advice and, in 1931, published a series of articles about the Earling exorcism in several issues of the *Altöttinger Liebfrauenbote*, which were then published as a 64-page book under the title *Weiche Satan! Eine aufsehenerregende Teufelsaustrieb in Nordamerika*. Five years later, Celestine Kapsner, O.S.B., a priest and exorcist based in St. John's Abbey in Collegeville, Minnesota, published an English-language translation, entitled *Begone Satan! A Soul-Stirring Account of Diabolical Possession*, that enjoyed wide circulation in the United States: in subsequent years, the work was also translated into other languages such as French and Czech. Thanks in large measure to Kapsner's English version, *Begone Satan!* has achieved the status a minor classic in the literature of exorcism and continues to be reprinted to this day. The correct access point for works by or about Msgr. Carl Vogl is:

**Vogl, Carl, Sd 1874-1941**

### **Corporate Body Name Access Points**

In the early 1870s, immigrants from a number of different nationalities came to Chicago and ethnic neighborhoods began to form. One such neighborhood was Pilsen, located in the Lower West Side of Chicago, which became home to a burgeoning Czech-American population. As Pilsen attracted more and more Czech immigrants, the need to build a new Catholic church there arose. To be sure, two Czech-American parishes already existed in Chicago – St. Wenceslaus Parish (est.

1864) and St. John Nepomucene Parish (est. 1871). However, neither was in the vicinity of Pilsen and so, in 1875, the bishop of Chicago at the time, Thomas Foley (1822-1879), called upon one of the members of the local Czech-American clergy, Fr. Vilém Čoka (on whom please see under Personal Name Access Points above), to establish a new parish there. In that same year, Fr. Čoka organized an association of Czech-American Catholics in the neighborhood to buy both land and a wooden frame building for a church and school, and so established **St. Procopius Parish**. Over the next decade, both the parish and the school continued to expand and a new, more permanent church building was built in 1883. By the mid-1880s, St. Procopius parish had grown so large that local ecclesiastical authorities became concerned that there would not be enough Czech-American priests in the city to minister adequately to its parishioners. Thus, Fr. Čoka arranged to have administration of the parish transferred to a group of Czech-American Benedictines associated with St. Vincent's Abbey in Latrobe, Pennsylvania. In 1885, these Benedictines established a priory at the St. Procopius and took over ministry of the parish. Nine years later, this priory would be elevated to the status of an abbey, which would eventually be transferred to the suburb of Lisle, where St. Procopius Abbey exists to this day. The Benedictines also expanded the school of St. Procopius parish so that it covered college preparatory, as well as elementary school, education. This college preparatory school – at that time, the only secondary educational institution for Czech-Americans in the United States – was named St. Procopius Academy: in the early twentieth century, it would also be transplanted to Lisle, where it would, in the fullness of time, develop into Benedictine University. In the early 1890s, The Benedictines also installed a printing press on the property of St. Procopius Church: in time, the Bohemian Benedictine Press would become the leading publisher of Czech-American Catholic literature in the United States. Under the care of the Benedictines, St. Procopius Parish continued to flourish and, by 1910, it was the largest Czech-American parish in the America. Over the next half-century, the parish remained largely true to its ethnic origins, holding masses in Czech and English. By the late 1950s, however, Pilsen was undergoing a substantive demographic shift as the members of the Czech community moved out and Mexican immigrants moved in. In the 1960s, parish life at St. Procopius increasingly reflected these changes: masses were now offered in Spanish as well as in English and a shrine to Our Lady of Guadalupe was constructed on the church property. In 1986, after ninety-one years of pastoral leadership, the Benedictines relinquished administration of St. Procopius Parish to the Archdiocese of Chicago. Six years later, in 1992, care of the parish was entrusted to another religious order, the Jesuits, whose mission was to address the needs of Catholic education in the Pilsen neighborhood. Under their direction, the parish school established a bilingual educational program in English and Spanish and the parish continued to deepen its outreach to the Mexican-

American community of Pilsen. In 2016, St. Procopius Parish merged with a neighboring church, Providence of God, and became, again, an archdiocesan parish. For over 130, years, then, St. Procopius Parish has provided a home for two of the ethnic minorities – first Czech-American, later Mexican-American – that have contributed to the vibrant diversity of the Archdiocese of Chicago. The correct access point for works by or about St. Procopius Parish is:

**St. Procopius Parish (Chicago, Ill.)**

## SUBJECT CATALOGING NEWS

### **Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 04 \(April 17, 2021\) - 06 \(June 18, 2021\)](#)**

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 Bible stories, Slovak [May Subd Geog]. [sp88001606]  
450 UF Slovak bible stories

150 Camels in the Bible [sp2021001442]

150 Catechisms, Czech [sp2021001440]  
450 UF Czech catechisms

150 Catechisms, Palauan [sp2021003850]  
450 UF Palauan catechisms

150 Catechisms, Slovak [sp2021001441]  
450 UF Slovak catechisms

150 Catechisms, Welsh [sp2021001438]  
450 UF Welsh catechisms

150 Christian women saints in art [Not Subd Geog] [sp2021001432]

150 Christianity and other religions—Manichaeism [sp2021001587]

150 Church work with sexual minorities [May Subd Geog] [sp2021001451]  
053 BV4437.5  
550 BT Sexual minorities

150 Gender identity in the Bible [sp2009008765]  
053 BS2545.G36 (New Testament) ADD FIELD

150 Human geography—Religious aspects [sp2021003564]

150 Lustrations in art [Not Subd Geog] [sp2020006592]

150 Palm Sunday in art [Not Subd Geog] [sp2021001522]

### **Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 04 \(April 17, 2021\) – 06 \(June 18, 2021\)](#)**

*“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.”*

Christianity | Relation of Christianity to other religious and philosophical systems | Special, A-Z | Vodou **BR128.V63**

Christianity | History | By region or country | America | North America | United States | By race or ethnic group, A-Z | Blacks. African Americans **BR563.B53**

Christianity | History | By region or country | America | North America | United States | By race or ethnic group, A-Z | Negroes. African Americans CANCEL [**BR563.N4**]

The Bible | General | Works about the Bible | Topics (not otherwise provided for), A-Z | Crises **BS680.C75**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Silence **BS1199.S53**

The Bible | New Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Gender identity **BS2545.G36**

Practical theology | Worship (Public and private) | Hymnology | Hymns. Hymnbooks | Hymns in languages other than English | Other languages | Other languages, A-Z | Tok Pisin **BV510.T66**

Christian denominations | Catholic Church | History | By region or country | North America | United States | Special topics, A-Z | Blacks. African Americans **BX1407.B63**

Christian denominations | Catholic Church | History | By region or country | North America | United States | Special topics, A-Z | Negroes. African Americans CANCEL [BR563.N4]

Christian denominations | Catholic Church | Monasticism. Religious orders | Individual orders of Women | Daughters of Charity of St. Vincent de Paul TABLE BX18 BX4333

Illuminating of manuscripts and books | Histories and reproductions of special illuminated works | Special works | Bibles | New Testaments | Evangelaries, A-Z | Garima Gospels ND3359.G37

German literature | History of German literature | Special subjects not limited to one period or form | N-R | Redemption PT143.R426

Personal bibliography | P | Romanus, Melodus, Saint, active 6<sup>th</sup> century Z8757.1425

## 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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