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DESCRIPTIVE CATALOGING NEWS

Personal Name Access Points

Fr. **Titus Brandsma**, OCarm., theologian, journalist, and martyr, was canonized on May 15, 2022. He was born Anno Sjoerd Brandsma on February 23, 1881 in Oegeklooster, near the hamlet of Hartwerd in the Dutch province of Friesland. His parents, who operated a dairy farm, were devout Catholics and four of their five children entered the religious life. From the age of eleven, Anno studied at a Franciscan minor seminary in the town of Megen. When he had discerned a vocation, he was unable to join the Franciscans because his teachers judged him to be too physically weak for the rigors of monastic life; thus, he opted to join the Carmelite order, which he entered as a novice in 1898, taking the name of his father – Titus – as his name in religion. After Titus took his final vows in 1899, he continued studies for the priesthood and was ordained on June 17, 1905. After his ordination, he was sent for further studies in Rome, where he earned a doctorate in philosophy from the Gregorian University in 1909. After returning to the Netherlands, Fr. Titus spent 14 years in the city of Oss, located in southwestern province of North Brabant. There, he was active in various educational endeavors: he taught philosophy, sociology, and church history at the Carmelite house of studies and was a cofounder of a Carmelite high school there. He also worked as a journalist, serving as editor for the local newspaper, *De Stad Oss*. Moreover, Fr. Titus also organized a project to translate the works of St. Theresa of Ávila into Dutch and collaborated on a translation of the *Imitation of Christ* into Frisian, thus making the fruits of Carmelite mysticism and the *Devotio Moderna* more accessible to a Netherlandish leadership. In 1923, Fr. Titus was named a professor at the newly founded Katholieke Universiteit Nijmegen (today, Radboud University), where he

taught philosophy and mystical theology. In line with his academic and spiritual interests, he collected copies of medieval manuscript writings on mysticism, which form the core of a collection kept today at the Titus Brandsma Instituut in Nijmegen; he also was a co-founder of an important Dutch academic journal on spirituality and mysticism, *Ons Geestelijk Erf*. Fr. Titus took a leading administrative role at the Katholieke Universiteit Nijmegen, where he served as *rector magnificus* – that is to say, university president – in 1932 and 1933. He also served as an international spokesman for his order, undertaking a lecture tour of Carmelite centers in the United States in 1935. In addition to his academic and administrative activities, Fr. Titus continued to take a close interest in journalistic endeavors, serving as spiritual adviser for the Dutch Roman Catholic Journalists Association and writing for the Catholic press. He also took part in language activism, advocating for the teaching of Frisian language in the elementary schools of his native province and being an active member of the International Union of Catholic Esperantists. In the 1930s, as the Nazi Party began to amass power in Germany, Fr. Titus became an early and vocal critic of Nazism from the pulpit and in the press, decrying its violence and antisemitism: at the same time, he encouraged Catholic journalists to oppose the publication of Nazi propaganda in Catholic press and spoke out against the appearance of such propaganda in the Dutch press as a whole. In 1940, when Nazi Germany occupied the Netherlands, Fr. Titus was serving as an adviser to the bishop of Utrecht. In this capacity, he urged the Dutch bishops to denounce the persecution of Jews and to speak out against other human rights abuses committed by the invaders. In late 1941 and early 1942, Fr. Titus met with a series of Catholic editors to encourage them not to publish Nazi documents in their periodicals as a new law promulgated by the occupiers demanded: this activity was deemed subversive by the government, which had him under surveillance, and, after the Dutch Conference of Bishops publicly issued an episcopal letter forbidding Catholic press cooperation with the Nazis, he was arrested for sabotage in mid-January of 1942. He was successively interned at three prison camps – Scheveningen and Amersfoort in the Netherlands, and Kleef in northwestern Germany – before being sent to the concentration camp at Dachau, where he arrived in late June. There he was assigned to a barracks for clergy, a class of prisoners that was subjected to especial maltreatment by their captors. Under this harsh regime, Fr. Titus's health decline rapidly and, in late July, he was compelled to go to the camp infirmary. There, he was marked by the physicians as a “useless worker” and a candidate for a “mercy shot” (i.e., a lethal injection). During his time in the infirmary, he came to know one of the nurses, a Dutchwoman and lapsed Catholic. He gave her his rosary so that she could pray: when she demurred, saying that she did not know how to pray, he told her that one could at least recite the line “Pray for his sinners”. As the nurse began to laugh, Fr. Titus told her that if she

were to pray much, she would not be lost. On July 26, 1942, this same nurse administered to Fr. Titus a fatal shot of phenol; his corpse was incinerated in the ovens of Dachau. Yet, his conversations with the nurse bore fruit: in time, she repented and returned to the Church. Fr. Titus was beatified in 1985; shortly before his canonization, more than sixty Catholic journalists from around the world signed a letter asking Pope Francis to name him the patron saint of journalists. The correct access point for works by or about Saint Titus Brandsma, O.Carm., is:

Brandsma, Titus, 1881-1942

On May 15, 2022, the great desert hermit and spiritual master Fr. **Charles de Foucauld** was canonized in Rome. He was born on September 15, 1858, in Strasbourg as Charles Eugène de Foucauld de Pontibriand, Viscount de Foucault, the scion of an old noble family. Orphaned in 1864, Charles and his sister, Marie, were raised by his maternal grandparents; he developed close ties with collateral family, especially his cousin Marie de Bondy (née Moitissier). Young Charles went to both Catholic and secular schools, where he was an intelligent but undisciplined student; in his teenage years, he lost his faith and became an agnostic. Following a path marked out by his grandfather, who was an army man, he then attended the military academy at Saint-Cyr, followed by a school for cavalry officers at Saumur. At Saumur, Charles, who had come into a substantial inheritance at the death of his grandfather, led a visibly extravagant and libertine life, receiving the nickname “the pig” (“*le porc*”) from his fellow students because of his penchant for gluttony and other forms of sensuality. After graduation in 1880, he was assigned to a regiment in Algeria, but was soon sent back to France after he broke army regulations and caused scandal by living openly with a mistress. Back in France, he took up a life of indolence and ease: it was only when he learned that this regiment would be deployed to put down a native rebellion, that he broke up with his mistress and requested reinstatement as an officer so that he could take part in the action. In the field, Charles distinguished himself as a good leader and a brave officer: however, after military operations had been concluded, he found himself bored with garrison life and resigned his military commission. His experiences in Algeria had led him to a fascination with the desert and he decided to undertake an exploration of Morocco, a land that, in the 1880s, was still largely unknown to Europeans. After spending a year studying Arabic and Hebrew, and making plans for the voyage, Charles spent 1883 and 1884 traversing Morocco, travelling incognito with a Jewish guide, Mordechée Abi Serour. The result of this expedition was a report of his travels, which won acclaim from the Société de géographie de Paris and the Sorbonne for its contributions to Moroccan geography and ethnography. In the latter part of the 1880s, Charles lived in France, where, inspired both by the piety of the Muslims that he had encountered during his Moroccan travels and by

conversations with members of his family, especially his pious cousin, Marie de Bondy, he gradually began to rediscover the faith that he had abandoned in his teenage years: in Paris, under the guidance of Fr. Henri Huvelin, he returned to Catholic Church in 1886. Charles's (re)conversion to the Catholic faith was an intense one and he soon discerned a vocation to a religious life. Following Fr. Huvelin's recommendation to meditate on, and imitate, the humility of Jesus Christ, Charles eventually decided to join the Trappist order, where he could live a humble and hidden life as a simple choir monk. In 1890, he became a Trappist at the Abbey of Notre-Dame-des-Neiges in Ardèche, where he took the name Marie-Albéric. After a few months, he was sent, at his request, to a daughter monastery in Akbès, Syria. After a few years, however, Brother Marie-Albéric came to the conclusion that his life in the monastery did not foster the radical humility and poverty that, he believed, were indispensable elements for authentic discipleship, and so, in 1897, he left the Trappist order. Encouraged by his spiritual director, Fr. Huvelin, Charles made a pilgrimage to the Holy Land, where, for three years, he lived in Nazareth as a hermit and handyman for a community of Poor Clare nuns resident there. During this time, he developed further his distinctive spirituality that sought to imitate the poverty, humility, and obedience of Jesus during his "hidden years" in Nazareth by living among, and ministering to the needs of the poor. In 1900, Charles returned to France to study for the priesthood, in the expectation that he would return to serve as chaplain for the Poor Clares of Nazareth. He was ordained in the following year: however, instead of returning to Nazareth, he went to Algeria, where he installed himself as a hermit priest in the town of Beni-Abbès in west-central Algeria; there, he lived in a hermitage, both leading a contemplative life and offering aid to people who sought him out, Christians and Muslims alike. During this time, he also sought to convince French authorities to combat the continued practice of slavery among Algerian tribes and was even able to purchase the freedom of a few slaves. In 1905, Fr. Charles transferred his base of operations to Tamanrasset, a village in southern Algeria populated by Tuareg tribesmen, where he would live for over a decade. Although Fr. Charles was a missionary, he did not seek to proselytize the Muslim Tuareg but rather to serve as a "universal brother" to them by living a life of Christian love in their midst. He also took a great interest in their culture and language, compiling a manuscript dictionary of Touareg, writing a grammatical sketch of their language, taking notes on their culture, and compiling a collection of their songs and poetry – all resources still used by scholars today. At both Beni Abbès and Tamanrasset, Fr. Charles won the sympathy and admiration of his Muslim neighbors, who considered him to be a Christian *marabout* (saint). On December 1, 1916, he was killed by raiders conducting a *razzia* on Tamanrasset; originally buried close to his hermitage there, his remains were later transferred further north to the town of El Menia in central

Algeria, where they reside to this day. During his lifetime, Fr. Charles dreamed of founding communities that would follow his spirituality of Nazareth but he found no followers. After his death, following the publication of an influential biography by the popular French historian René Bezin in 1921, more and more people started taking an interest in Fr. Foucauld and his spirituality, which he had outlined in numerous letters, journals, and manuscript writings: since then, a family of orders inspired by him, including the Little Brothers of Jesus and the Little Sisters of Jesus, has sprung up and is active around the world. Prior to his canonization, Fr. Foucauld was declared venerable in 2001 and beatified in 2005. The correct access point for works by or about Saint Charles de Foucauld, is:

Foucauld, Charles de, 1858-1916

On June 10, 2022, Fr. **Michael James Himes**, a theologian and longtime faculty member of Boston College, died at the age of seventy-five. He was born on May 12, 1947, in Brooklyn, New York. After attending Cathedral Prep Seminary and Cathedral College of the Immaculate Conception in his native Brooklyn, Michael finished his studies for the priesthood at the Seminary of the Immaculate Conception in Huntington, New York; he was ordained as a priest of the Diocese of Brooklyn at St. James Cathedral on May 27, 1972. After his ordination, Fr. Himes served as an assistant pastor at parishes in Flatbush and Whitestone, before being sent for further study to the Divinity School at the University of Chicago, from which he earned a doctorate in the history of Christianity with a dissertation defended in 1981. From 1977 until 1987, Fr. Himes taught, and served as dean, at his alma mater, the Seminary of Immaculate Conception. In 1987, Fr. Himes became a faculty member in the department of theology at the University of Notre Dame, where he taught for six years. During his time at Notre Dame, Fr. Himes proved to be a highly effective and popular professor, being twice honored as “Most Influential Teacher” by members of the senior graduating classes. In 1993, Fr. Himes moved to Boston College, where he had the opportunity to work in the same department as his brother, the moral theologian Kenneth Himes, OFM. During his time at Boston College, Fr. Himes was known as an engaging and inspirational lecturer with a gift for making difficult theological concepts accessible to his students in a way that formed, as well as informed, them. He also played a major role at the school as a speaker and homilist, routinely addressing incoming freshmen during summer orientation weeks; giving the homilies at weekly Wednesday morning Masses; and participating in university-wide lecture series relating faith and theology to major issues of life until his retirement in 2021. Fr. Himes also published a number of books, including *Fullness of Faith: The Public Significance of Theology* (1993), which he co-authored with his brother; *Doing the Truth in Love: Conversations about God, Relationships and Service*,

(1995); *Ongoing Incarnation: Johann Adam Möller and the Beginnings of Modern Ecclesiology* (1997); and *The Mystery of Faith: An Introduction to Catholicism* (2011), as well as translating *Johann Sebastian Drey's Brief Introduction to the Study of Theology* (1994) and editing several collective volumes. While some of these books were specialist works intended for an academic audience, others – especially *Doing the Truth in Love* and *The Mystery of Faith* – were written for a broader readership and reflected Fr. Himes's ability to explain theological concepts in the same fluent conversational style that characterized his teaching. The correct access point for works by or about Fr. Michael Himes is:

Himes, Michael J.

Rosemary Radford Ruether, a prominent feminist theologian, died on March 21, 2022 in Pomona, California. She was born Rosemary Radford on November 2, 1936, in St. Paul Minnesota, into a religiously mixed family (her father was Episcopalian; her mother, Catholic). When Rosemary was twelve years old, her father died, and the family moved to California. There, Rosemary attended Catholic high schools run by the Sisters of Providence and developed a feminist and activist sensibility. She attended college at Scripps College, where she earned a bachelor's degree in Classics in 1958. In her final year of college, she married the political scientist Herman Ruether. She continued her studies at the Claremont Graduate School, where she earned a master's degree in Ancient History (1960) and a doctorate in classics and patristics (1965). From 1965 until 1975, Ruether taught at Howard University. During this time, she was active in the civil rights movement and, at the same time, began to explore Black liberation theology. From 1976 until 2000, she taught applied theology at the Garrett-Evangelical Seminary in Evanston, Illinois, focusing on feminist and eco-feminist theology, expounded in such works as *Sexism and God-Talk: Toward a Feminist Theology* (1983) and *Gaia and God : an Ecofeminist Theology of Earth Healing* (1994). After her retirement from Garrett-Evangelical Seminary, Ruether spent five years teaching at the Graduate Theological Union and the Pacific School of Religion in Berkeley, California. Ruether's theological work was informed by her commitments as an activist on a host of issues, ranging from civil rights for African-Americans, through pacifism, to Israeli-Palestinian relations. Ruether's activism also colored her relation to the Catholic Church, for she dissented from the Church's teachings on a number of fronts: she was a vocal critic of the sexual teaching set forth in *Humanae Vitae*; she supported abortion rights and served as a leader of pro-abortion group Catholics for Choice; and she was a staunch proponent of the ordination of women to the priesthood. Despite these – and other – disagreements with the institutional Church and an elective affinity for dissident movements operating outside of the bounds of orthodoxy like the women-church movement, Ruether continued to identify herself

as a member of the Catholic Church to the end of her life. The correct access point for works by or about Rosemary Radford Reuther is:

Reuther, Rosemary Radford

On May 15, 2025, **Devasahayam Pillai** was canonized as a saint, the first Indian layperson and first Tamil person elevated to that status. He was born Nilakanta Pillai into a well-to-do Hindu family of the Nair (landlord and warrior) class in the small town of Nattalam in what is today the Kanyakumari District of Tamil Nadu, and was raised in the traditions of the Hindu Brahmin caste to which he belonged. His family was influential at the court of the king of Travancore, a small kingdom located in the southeastern tip of India, and Nilakanta was taken into the service there, soon rising to the high position of royal treasurer. In the early 1740s, Nilakanta underwent a spiritual crisis as his family's economic fortunes waned and supplication to the native Hindu deities failed to restore them. At this time, he was acquainted with Eustachius Benedictus De Lannoy, a Catholic Dutch military officer who, while serving as commander of an expedition mounted by the Dutch East India Company, had been captured by the forces of the Kingdom of Travancore in 1741 and subsequently had become a commander of the kingdom's army. Impressed by the piety of the Dutch commandant, who was given a dispensation to practice his religion by the king of Travancore, Nilakanta asked him about his religion and, impressed in particular by the Christian teaching of redemptive suffering, soon desired to become a Catholic. This was a radical, counter-cultural decision within the social setting of the Kingdom of Travancore, since high-caste members of society were expected to follow their traditional Hindu faith and conversion to another religion was forbidden them under pain of severe punishment. Adamant in his desire for conversion despite the risks involved, Nilakanta Pillai received instruction from the Jesuit missionary Giovanni Battista Buttari at Vadakkankulam, a small town located outside of Travancore, and it was there that he was baptized by Fr. Buttari on May 1745, taking as his baptismal name Devasahayam, the Tamil equivalent of the name Lazarus. After his return to Travancore, Devasahayam continued to serve in his official court functions. However, he also began a personal program of evangelization, convincing several members of his family, including his wife, to convert to Catholicism as well, and soon becoming the leader of a small Christian community. Because converts tended to come from the lower castes, Devasahayam's Catholicism entailed treating members of the lower castes as equals, a practice that ran counter to the rigid caste system of India and offended other court officials. In time, these officials began to object to the Christian presence in Travancore and urged their expulsion from the kingdom: they also falsely accused Devasahayam of diverting state funds to "buy" converts to his faith and of divulging state secrets to enemies of the king and

foreigners who were Catholic. As a consequence of these accusations, the king of Travancore stripped Devasahayam of his offices and, in February 1749, had him imprisoned; when Devasahayam refused to abjure his religion, he was sentenced to death as an enemy of the state. This sentence, however, was not carried out immediately. For three years, Devasahayam remained a prisoner. During this time, he was periodically transferred to different parts of the kingdom and subjected to public insults, such as a tour of Travancore, in which Devasahayam was tied to a buffalo, seated backwards, garlanded with flowers around his neck, and, in this shameful posture, paraded through the most important towns of the realm as a mark of humiliation: to increase the suffering during this trip, he was beaten with 80 lashes daily and his skin was rubbed with hot peppers. Finally, after three years, the king of Travancore, under increasing pressure to release the prisoner from Europeans with whom his kingdom had dealings, decided to expel him from his kingdom. Subjected to another humiliating trip through the kingdom, Devasahayam was released in the hilly region near the town of Aralvaimozhy, near the eastern border of Travancore. There, he resided for a short time, leading the life of a hermit. On the night of January 14, 1752, he was shot to death by soldiers on a hill named Kattadimalai and his body was left to be torn apart by animals. Five days after his death, his remains were gathered and buried at the Church of St. Francis Xavier in the town of Kottar, which afterwards became a site of pilgrimage for local Catholics. In June 2012, Devasahayam Pillai was declared venerable and, six months later, was beatified; with his canonization, he has become a patron saint of persecuted Christians. The correct access point for works by or about Saint Devasahayam Pillai is:

Tēvacakāyam Piḷḷai, 1712-1752

SUBJECT CATALOGING NEWS

Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 03 \(March 18, 2022\) – 05 \(May 13, 2022\)](#)

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, Mongolian [May Subd Geog] [sp2021008264]
053 BS558.M65
450 UF Mongolian Bible stories

150 Boundaries—Religious aspects [sp2022004505]

150 Brothers and sisters—Religious aspects CHANGE HEADING
150 Siblings—Religious aspects [sp 94000823]

150 Brothers and sisters—Religious aspects—Christianity CHANGE HEADING
150 Siblings—Religious aspects—Christianity CHANGE HEADING

150 Catechisms, Tarascan CHANGE HEADING
150 Catechisms, Purépecha [sp2006004365]
450 UF Catechisms, Tarascan [Former heading]
450 UF Purépecha catechisms
450 UF Tarascan catechisms
688 Heading changed from Catechisms, Tarascan to Catechisms, Purépecha in June 2022.

150 Catholic orphans [May Subd Geog] [sp2022005374]
550 BT Orphans

150 Covid-19 (Disease)—Religious aspects—Catholic Church [sp2022005526]

150 Covid-19 Pandemic, 2020—Religious aspects [sp2022005977]

150 Covid-19 Pandemic, 2020—Religious aspects—Christianity [sp2022005510]

150 Drive-in worship services [May Subd Geog] [sp2022005554]
053 BV199.D75
450 UF Drive-in church services
550 BT Public worship

150 Faith (Christianity) [May Subd Geog] [sp2022005401]
550 BT Dogma

150 Faith (Christianity)—Catholic Church [sp2022005401]

150 Idols and images [May Subd Geog] [sp85064172]
450 UF Iconography DELETE FIELD
450 UF Statuettes DELETE FIELD
450 UF Iconography, Religious ADD FIELD
450 UF Religious iconography ADD FIELD
450 UF Religious statuettes ADD FIELD
450 UF Statuettes, Religious ADD FIELD
550 BT Animism DELETE FIELD
550 BT Art, Primitive DELETE FIELD

550 BT Art and religion DELETE FIELD
550 BT Fetishism DELETE FIELD
550 BT Magic DELETE FIELD
550 BT Sculpture, Primitive DELETE FIELD
550 BT Religious art ADD FIELD

150 Library science—Religious aspects [sp2022005575]

150 Monks in popular culture [May Subd Geog] [sp2022005399]
550 BT Popular culture
680 Here are entered works on the representation of monks in popular culture.

150 Mysticism in the theater [May Subd Geog] [sp2021008743]
550 BT Theater

150 Women—Religious aspects—Manichaeism [sp2022005378]

Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 03 \(March, 18 2022\) – 05 \(May 13, 2022\)](#)

“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 | Christianity in relation to special subjects, A-Z | CHANGE Transvestism. Transsexualism TO Transgender people. Transvestism. Transsexualism. **BR115.T76**

Christianity | Christianity in relation to special subjects, A-Z | Transsexualism see BR115.T76
[BR115.T762]

Christianity | Christianity in relation to special subjects, A-Z | Transvestism see BR115.T76
[BR115.T7622]

Christianity | History | By period | Early and medieval| Period of the ecumenical councils, 325-787 | Provincial and national councils and synods | Individual | Council of Philippopolis (Plovdiv), 343
BR246.35

Christianity | Biography | Individual biography | Early Christian biography to ca. 600, A-Z | Constantina, Saint, -354
BR1720.C64

Christianity | Biography | Individual biography | Early Christian biography to ca. 600, A-Z | Ennodius, Magnus Felix, Saint, 474-521
BR1720.E55

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Gizrra
BS335.G58

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Motherhood
BS1199.M68

The Bible | General | Texts and versions | Modern texts and versions of the New Testament | English | English versions | Other versions and revisions, A-Z | New Catholic TABLE BS2
BS2095.N3527-.N35272

The Bible | New Testament | Works about the New Testament | Topics (not otherwise provided for), A-Z | Metaphor
BS2545.M48

Music | Vocal music | Sacred vocal music | Liturgy and ritual | Modern schisms from the Roman Catholic Church | Orthodox Catholic Church of America
M2155.57

Roman literature | Individual authors | Ennius (grammarian to Eut... | Ennodius, Magnus Felix, 474-521 A.D. CANCEL
[PA6383.E22]

Roman literature | Individual authors | Ennius (grammarian to Eut... | Ennodius, Magnus Felix, Saint, 474-521 Cf. BR65.E45-.E456 Early Christian literature ADD
PA6383.E36
Cf. BR65.1720.E55 Biography ADD
Cf. BR60-65; BR1720 CANCEL

Slavic. Baltic. Albanian | Russian literature | Collections of Russian literature | Poetry | By form | Other forms, A-Z | Religious poetry
PG3234.R45

Slavic. Baltic. Albanian | Russian literature | Collections of Russian literature | Poetry | Special forms | Religious poetry CANCEL, see PG3234.R45
[PG3235.R35]

Korean language and literature | Korean literature | History and criticism | History | Special aspects and topics | Treatment of special subjects, A-Z | Bible
PL957.B52

The Performing arts. Show business | Special topics, A-Z | Mysticism
PN1590.M97

Book industries and trade | Printing | Printing and printing establishments | Individual printers and establishments, A-Z | Drukarnia Księży Misjonarzy (Warsaw, Poland)
Z232.D79

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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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