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DESCRIPTIVE CATALOGING NEWS

Personal Name Access Points

Adèle de Batz de Trenquelléon, FMI, also known under her name in religion as Marie de la Conception, FMI, was the co-founder, together with Fr. Guillaume-Joseph Chaminade, of the Filles de Marie Immaculée [in English: Daughters of Mary Immaculate], an order of sisters belonging to the Marianist family. She was born into an aristocratic household in the town of Feugarolles, located about midway between Toulouse and Bordeaux in southwestern France on June 10, 1789. She was born less than a month after the outbreak of the French Revolution, a world- historical event that would leave an indelible imprint on her life. Her father's participation in an unsuccessful effort to rescue King Louis XVI from the revolutionaries forced him to flee France for England in 1791, leaving his family behind. It was only six years later that his wife and children were given permission to go into exile in Spain. Their initial stay there was brief and, in 1798, they were compelled, for political reasons, to resettle in Portugal, where they were reunited with Adèle's father. The family returned to Spain in 1800, where they lived in the city of San Sebastián on the Bay of Biscay, close to the French border. During this sojourn in San Sebastián, Adèle became acquainted with a community of Carmelite nuns, whose contemplative way of life made such a deep impression on her that she began pondering a religious vocation. In 1802, shortly after her family had returned to France, she announced to her parents her desire to join the Carmelite order; in light of her youth – she was eleven years old at the time –, her parents urged her to wait before making a final decision. She obeyed them but had her brother's tutor prepare a rule of life for her that would prepare her for the monastic life. In 1804, she, together with several friends, formed a spiritual association

known as the Petite Société [In English: The Little Society], the aim of which was the mutual strengthening of their faith. By 1808, the Petite Société had gained 60 members, primarily young women living in the countryside around Adèle's family home at the Chateau de Trenquelléon and a few priests. As the leader of the association, Adèle sent out letters to its members from the chateau; she also actively performed works of mercy, including visitation of the sick and the catechesis of poor children in the faith. In 1808, Adèle learned about the activities of the Congrégation de l'Immaculée [in English: The Congregation of the Immaculate], a Marian sodality for young people that had been founded eight years earlier by Fr. Guillaume-Joseph de Chaminade in Bordeaux. Realizing that the aims of this group were similar to her own, she began corresponding with Fr. Chaminade and, soon under his guidance, brought the Petite Société into closer alignment with the Congrégation de l'Immaculée. The following years were difficult ones for both Adèle and Fr. Chaminade, as the Napoleonic government in power in France enacted repressive restrictions against religious organizations. During this time, Adèle developed the idea of forming a new women's religious order. Plans for this, however, had to be deferred until Bonaparte fell from power in 1814. Then, Adèle, working in tandem with Fr. Chaminade, began to make preparations for the creation of the new order. After further delay, caused by Napoleon's return from exile and a new wave of religious repression in 1815 before his definitive fall from power, Adèle and Fr. Chaminade were finally able to bring the order into being: in 1816, after Adèle had renounced her family inheritance and bidden farewell to her family, she and her community took by residence in a convent in the town of Agen, located some 16 miles to the east of the Chateau de Trenquelléon. The new order, which took the name Institut des Filles de Marie [In English: Institute of the Daughters of Mary], combined mission work with a contemplative orientation inspired by the example of the Carmelite nuns that Adèle, now known as Mère Marie de la Conception, had known and admired as a young girl. Mère Marie de la Conception led the Institut for the first twelve years of its existence, until her untimely death from tuberculosis at the convent in Agen on January 10, 1828, at the age of thirty-eight. She was beatified on June 10, 2018, in Agen. The correct access point for works by or about Adèle de Batz de Trenquelléon, is:

Batz de Trenquelléon, Adèle de, 1789-1828

On October 18, 2022, renowned New Testament scholar Msgr. **John Paul Meier** died at the age of eighty in South Bend, Indiana. He was born in the Bronx, New York, on August 8, 1942. After finishing high school, he attended the archdiocesan seminary for New York, St. Joseph's Seminary in Dunwoodie, where, in 1964, he earned a bachelor's degree in philosophy. He was then sent to Rome for further

studies. There, he was ordained to the priesthood at St. Peter's Basilica in 1967 and, year later, he received a licentiate in sacred theology from the Gregorian University. Upon his return to the United States, Fr. Meier served as a parish priest in Bronxville. In 1972, he joined the faculty of his alma mater, St. Joseph's Seminary as a teacher of scripture. At the same time, he deepened his own studies, earning a doctorate in sacred Scripture from the Pontifical Biblical Institute in 1976. Fr. Meier joined the faculty of the Catholic University of America in 1984, where he would teach for fourteen years. In 1995, Fr. Meier was named a Monsignor by Pope John Paul II; three years later, he moved to the University of Notre Dame in South Bend, Indiana, where he was a faculty member in the theology department until his retirement in 2018. After retirement, Msgr. Meier continued to teach classes at Notre Dame and to research until his death. As a scholar, Msgr. Meier is best known for his important contributions to research on the historical Jesus. This research is embodied in the multi-volume work, *A Marginal Jew: Rethinking the historical Jesus*, the first volume of which was published in 1991 and which remained unfinished at the time of Msgr. Meier's death. Arising from work on an article about Jesus Christ for the Jerome Bible Commentary, *A Marginal Jew* presented both a solid methodological basis for determining which traditions about Jesus reflected historical truth and an approach that firmly set him within the first-century Palestinian Jewish world in which he lived. Msgr. Meier set about reconstructing the historical Jesus with a meticulousness and systematicity that won the admiration of no less discerning a theologian than Pope Benedict XVI, who, in his own three-volume work, *Jesus of Nazareth*, singled out the first volume of *A Marginal Jew* as a model of thoroughness and accuracy. In addition to this *opus magnum*, Msgr. Meier wrote several books and commentaries on the Gospel of Matthew, as well as co-authoring the book *Antioch and Rome: New Testament Cradles of Catholic Christianity* with another distinguished Biblical scholar, Raymond Brown; he also wrote a number of articles on the historical Jesus and New Testament themes. The correct access point for works by or about Msgr. John Paul Meier is:

Meier, John P.

On October 17, 2022, South African theologian and anti-apartheid activist Fr. **Albert Nolan**, O.P., died at the age of eighty-eight in Johannesburg. Born into a family of Irish origin on September 2, 1934, in Capetown and baptized as Dennis Nolan, he worked as a bank clerk after finishing high school. Discerning a vocation to the religious life after reading some of the works of Thomas Merton, he became a member of the Dominican Order in 1954, taking Albert as his name in religion. After studying philosophy and theology at the Dominican house of studies in Stellenbosch, Albert was ordained a priest in 1961 and sent to Rome to study at the

Angelicum, where he wrote a doctoral thesis in theology. A requirement for conferral of the doctoral degree at the Angelicum is the publication of the thesis: because Fr. Nolan thought that publishing expenses were a waste of money, he did not publish the thesis and thus was never officially awarded a doctorate. After his return to South Africa, he taught theology at the Dominican house of studies in Stellenbosch and served as a student chaplain at Stellenbosch University. In the 1970s, the scope of his chaplaincy expanded: from 1973, he served as national chaplain for the National Catholic Federation of Students (NCFS), a member organization of the International Movement of Catholic Students (IMCS). During this time, he also began his lifelong battle against apartheid, integrating elements of the Black Consciousness movement into the NCFS and developing a theological rationale for engaged involvement in anti-apartheid activity. In 1976, he published a book based on lectures delivered to the NCMS at two of its national conferences, *Jesus before Christianity: The Gospel of Liberation*, in which he stressed Jesus's radical engagement for social justice in the first-century Palestine. As its subtitle indicates, Fr. Nolan viewed Jesus's ministry through the lens of the newly emergent liberation theology. *Jesus before Christianity* became a theological best-seller and would, in time, be translated into nine languages. From 1976 until 1984, Fr. Nolan served as Vicar General of the Dominicans in South Africa. In 1983, he was elected superior general of the Dominican Order worldwide; however, he turned down the appointment because it would require that he move to Rome and he believed that he could do more good by remaining in South Africa and supporting directly the anti-apartheid movement there. Two years earlier, Fr. Nolan had been the cofounder of the Institute for Contextual Theology, a network of Christian clergymen from different denominations seeking to develop a mode of theology that would apply the Gospel message in historically concrete situations. Cultivation of contextual theology became a leitmotif of Fr. Nolan's writings in the 1980s. In 1985, he took part in the drafting and editing of the Kairos Document, a public theological statement by clergy from different Christian denominations that critiqued the response of the Christian churches to the policy of apartheid and called for ecclesiastical support of a policy of non-violent protest. Fr. Nolan's role in the creation of this document made him a *persona non grata* to the pro-apartheid regime in power; thus, he spent much of the latter half of the 1980s underground, evading capture by security forces seeking to detain him. During this time, he published *God and South Africa: The Challenge of the Gospel*, in which he again articulated a radical theological approach to justifying resistance to apartheid in South Africa. After the abolition of apartheid in the early 1990s, Fr. Nolan continued to take a socially engaged approach to theology, editing the radical ecumenical magazine *Challenge*. In the 2000s, He also continued to write, preach, and lecture, publishing the treatise *Jesus Today: A Spirituality of Radical Freedom*

(2006) and *Hope in an Age of Despair and Other Talks and Writings* (2009). He was also honored for both his anti-apartheid activism and theological activity, received the Order of Luthuli from the South African government in 2003 and being named a Master in Sacred Theology by the superior general of the Dominican Order in 2008. The correct access point for works by or about Fr. Albert Nolan, O.P., is

Nolan, Albert, 1934-

On September 11, 2022, Fr. **John William O'Malley**, S.J., distinguished church historian, died in Baltimore at the age of ninety-five. He was born on June 11, 1927, in Tiltonsville, Ohio, where he grew up and attended the local public schools. Discerning a call to the priesthood, John entered the Jesuit order in 1946, after completing a preparatory semester of Latin at John Carroll University. He studied philosophy in West Baden College in Indiana, followed by several years of service as a history teacher in St. Ignatius High School in Chicago. In 1956, John resumed studies at West Baden College, this time in theology: upon their completion, he was ordained a priest on June 14, 1959. After ordination, Fr. O'Malley was sent to Austria to study German history, in the expectation that he would conduct research on the role of the Jesuits in the Counter-Reformation in Germany. During his return from Austria, he spent a week in Italy that had a transformative effect on his life: becoming fascinated by Italian culture and history, he changed his area of focus to the Italian Renaissance. From 1961 until 1965, Fr. O'Malley pursued doctoral studies at Harvard University and the American Academy in Rome. His stay at the latter institution coincided with the convening of the Second Vatican Council, which captured his interest and would later become an object of his research. After obtaining his doctorate in 1965, Fr. O'Malley became a professor of history at the University of Detroit, where he taught for fourteen years. In 1979, he became a faculty member at the Weston School of Theology (today, the Weston Jesuit School of Theology), where he taught until 2006, when he was named professor of church history at Georgetown University, a position that he would hold until his retirement in 2020. Over the course of his career as church historian, Fr. O'Malley wrote a number of books, which can be broadly divided into three thematic categories. His earliest books, such as *Giles of Viterbo on Church and Reform: A Study in Renaissance Thought* (1968) and *Praise and Blame in Renaissance Rome: Rhetoric, Doctrine, and Reform in the Sacred Orators of the Papal Court, c. 1450-1521* (1979), dealt primarily with Renaissance-era Italian church history. Other books were devoted to the history of the Jesuit order, including *The First Jesuits* (1993) *The Jesuits: A History from Ignatius to the Present* (2014) and *The Jesuits and the Popes: A Historical Sketch of their Relationship* (2016). In yet other books, Fr. O'Malley analyzed key church councils of the modern period: among the titles

belonging to this tranche of his oeuvre are *What Happened at Vatican II* (2008), *Trent: What Happened at the Council* (2013), *Vatican I: The Council and the Making of the Ultramontane Church* (2018), and *When Bishops Meet: An Essay Comparing Trent, Vatican I, and Vatican II* (2019). Transcending these thematic divisions is *Four Cultures of the West* (2006), a synthetic work on the history of Western civilization. Fr. O'Malley's final book was an autobiography, *The Education of a Historian: A Strange and Wonderful Story*, which was published in 2021, when he was ninety-four years old. The correct access point for works by or about Fr. John O'Malley, S.J., is:

O'Malley, John W.

SUBJECT CATALOGING NEWS

Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists 06 \(June 17, 2022\) – 07 \(July 15, 2022\)](#)

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 Carpocratians [May Subd Geog] [sp2022005682]
053 BT1359
550 BT Religious adherents

150 Christian soldiers [May Subd Geog] [sp2022006147]
360 SA subdivision Participation, Christian under individual wars, e.g. World War, 1939-1945—
 Participation, Christian
550 BT Soldiers

150 Deacons' spouses [May Subd Geog] [sp2009004614]
053 BX1912.93 (Catholic Church)
550 BT Spouses of clergy

150 Gossip—Religious aspects [sp2022006636]

150 Hearing aids—Religious aspects [sp2022006347]

150 Language and peace [May Subd Geog] [sp2022005551]
053 P120.P43
450 UF Peace and language
550 BT Peace

150 Reproductive health—Religious aspects [sp2022005913]

150 Revelation in motion pictures [Not Subd Geog] [sp2022005932]
550 BT Motion pictures

150 World War, 1939-1945—Participation, Christian [sp2022006149]
681 Example under Christian soldiers

Genre Terms

155 Christmas fiction [gp2017026011]
455 UF Christmas stories ADD FIELD

Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 06 \(June 17, 2022\) – 08 \(July 15, 2022\)](#)

“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.”

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Asian Languages, A-Z | Amarasi TABLE BS5 **BS315.A43**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Adhola TABLE BS5 **BS325.A37**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Aringa TABLE BS5 **BS325.A78**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Chopi TABLE BS5 **BS325.C56**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Chuwabi TABLE BS5 **BS325.C57**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Makhuwa TABLE BS5 **BS325.M25**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Markweeta TABLE BS5 **BS325.M377**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Ndrula TABLE BS5 **BS325.N436**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Ndut TABLE BS5 **BS325.N436**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Nyoro-Tooro TABLE BS5 **BS325.N97**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Suk TABLE BS5 **BS325.S8-.S89**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African Languages, A-Z | Thur TABLE BS5 **BS325.T484**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for) | Architecture **BS1199.A68**

Doctrinal theology | History of specific doctriens and movements | By period | Early to the Reformation, 1517 | Carpocratians **BT1359**

Practical theology | Missions | Missions in individual countries | Asia. The Orient. The East | Southeast Asia | Malay Archipelago | Indonesia | By ethnic group, A-Z | Batak **BV3373.B38**

Christian denominations | Catholic Church | Government and organization of the Catholic Church | Priests. Deacons. Spiritual directors | Personal life of the priest CANCEL [**BX1912.7-1914.5**]

Christian denominations | Catholic Church | Government and organization of the Catholic Church | Priests. Deacons. Spiritual directors | Personal life of the priest, deacon etc. [**BX1912.7-.95**]

Christian denominations | Catholic Church | Government and organization of the Catholic Church | Priests. Deacons. Spiritual directors | Married deacons. Deacons' spouses. **BX1912.93**

Christian denominations | Catholic Church | Biography and portraits | Individual | Other, A-Z | Tansi, Michael Iwene, 1903-1964 **BX4705.T275**

Slavic. Baltic. Albanian | Serbo-Croatian literature | Collections | Special topics, A-Z | Christmas stories **PG1413.5.C45**

Drama | Motion pictures | Other special topics, A-Z | Redemption **PN1995.9.R326**

Drama | Motion pictures | Other special topics, A-Z | Revelation **PN1995.9.R488**

CALL FOR CONTRIBUTIONS

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