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

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**DESCRIPTIVE CATALOGING NEWS**

## Personal Name Access Points

Fray **Domingo de Jesús María**, known to the world as Domingo de Ruzola (or Urruzola) López was a notable and influential member of the Discalced Carmelite order in the latter half of sixteenth century and the first quarter of the seventeenth century. He was born 16 May 1559 in the Aragonese city of Calatayud. Orphaned at the age of ten, he was brought up by his uncle, who was the prior of the Carmelite community in Domingo's natal city. Domingo entered into the Carmelite order in 1571, at the tender age of twelve. He spent his novitiate in the city of Zaragoza, where made his solemn vows in 1578. Domingo next went to Valencia for theological training, which culminated with his ordination to the priesthood in 1584. Five years later, shortly after an inquisitorial process had been initiated against him, Fray Domingo, left the Carmelite order and entered as a novice into the Discalced Carmelite community at Pastrana, taking solemn vows a year later in 1590 and assuming his name in religion, Domingo de Jesús María. In subsequent years, Fray Domingo served as assistant to the master of novices in Madrid, a position in which he proved to be very effective, drawing a number of new members into the community. His profile among the Discalced Carmelites continued to grow in the next decade: in 1594, he was named prior in Valencia; in 1599, he took the same position in Toledo; and, in 1601, he was named provincial vicar in Madrid. In 1604, after having taken a spiritual retreat as an eremite, Fray Domingo was sent to Rome to help bolster the Carmelite community there. Over the next ten years, he served as the master of novices, prior of the convent of Santa Maria della Scala, and later, as the *definidor* (i.e., an administrator) of the same convent: by 1614, he had been elevated to the position of the chief financial administrator of the Discalced

Carmelite order and had been entrusted with both oversight of its missionary activities and with promoting the cause for sainthood of Teresa of Ávila. In the early 1610s, Fray Domingo was also engaged in creating new institutions, founding a convent and church dedicated to Saint Mary of Remedies in Palermo in 1610 and, two years later, establishing another convent dedicated to Mary in Rome in 1612, as well as building a house for penitent women in the latter city in 1615. From 1617 until 1620, Fray Domingo de Jesús María served as superior general of the Discalced Carmelite, continuing his institutional expansion of the order. In late 1620, after having stepped down from this position, Fray Domingo travelled to Vienna at the request of the Holy Roman Emperor, Ferdinand II, and Maximilian, the Prince of Bavaria, to offer spiritual aid to the latter's armed forces, as they were preparing to defend Hapsburg lands in Bohemia and Moravia from an invasion by a German Protestant army. While surveying the ruins of a chapel in a castle near the south Bohemian town of Štěnovice that had been sacked by the invaders, Fray Domingo came across a painting of the Virgin Mary doing homage to the Infant Jesus that had suffered desecration. He took this painting and made it into a rallying point for the Bavarian forces: when the latter marched to meet their foes at the Battle of White Mountain on November 8, 1620, Fray Domingo is said to have blessed them with the painting and bolstered their morale by riding at the head of the battle column, brandishing a sword in one hand and holding the painting in another. The battle ended in a decisive victory for the Hapsburg forces over the Protestant army that ensured the retention of Bohemia and Moravia within the Hapsburg realm. This victory was credited by the Hapsburgs to divine intervention evoked by the sacred image that Fray Domingo had discovered, which was henceforth regarded as miraculous. Fray Domingo had the painting sent to Pope Gregory XV in Rome, who, in 1622, ceremonially installed it at the main altar of the Church of Santa Maria dell Vittoria, which took its name from the image: there it would remain, surrounded by votive gifts sent by various members of European royal houses, until it was destroyed in a fire in 1833. Fray Domingo's intervention at the Battle of White Mountain won him the favor of both the Bavarian prince and the Hapsburg emperor, and he was allowed to found Discalced Carmelite monasteries in Vienna (1622) and Prague (1623). In 1621, Fray Domingo visited the Spanish Netherlands, where, in the following year, he received permission to establish a Discalced Carmelite convent in Ghent. Upon his return to Rome, he served as papal counselor and took part in the founding of the Congregation for the Doctrine of the Faith. Fray Domingo continued to be an influential figure in Roman circles until his death, while in Vienna on a mission to make peace between the Hapsburg emperor and the Duke of Mantua, on February 16, 1630. In addition to his many organizational and church-political activities, Fray Domingo de Jesús María was a literary exponent of Discalced Carmelite spirituality, the tenets of

which he discussed in several of his works, including his *opus magnum*, the three-volume *Sententiariorum Spirituale* published in 1622-1623. The correct access point for works by or about Fray Domingo de Jesús María, is:

**Domingo de Jesús María, \$d 1559-1630**

The Jesuit poet and rhetorician **Albert Ines** was born in June 1, 1619 in the southeastern Polish region of Małopolska into a mercantile family of Scottish origins with claims to noble status. At the age of 17, he began studying rhetoric at the Jesuit college in the town of Sandomierz. Within a year, Albert had moved to the city of Kraków, where he entered into the Jesuit order in 1637, all the while continuing his studies in rhetoric and poetry. Between 1640 and 1643, he studied philosophy at the Jesuit college in the central Polish town of Kalisz; this was followed by a three-year stay in Sandomierz, where he taught rhetoric at his alma mater. Albert then undertook theological studies in Kraków (1646-1647) and Poznań (1648-1650), where he was ordained to the priesthood in 1649. After finishing his theological studies, Fr. Ines spent a year as a teacher in the city of Lublin, before being appointed to the position of preacher in the town of Jarosław, located in southeasternmost Poland, in 1652. Two years later, he was transferred to Kraków, where he held the same position until his death only a month after his thirty-ninth birthday on July 5, 1658. Although Fr. Ines spent much of his short life serving as a teacher of rhetoric and a preacher, he made his mark in the literary world primarily through his poetry. Writing in Latin, Fr. Ines composed verse addressing religious, satirical, and moral themes. This he published in three collections. The earliest of these, *Acroamatum epigrammaticorum centuriae septem* [*Seven Centuries [i.e., Hundreds] of Epigrams Gratifying to the Ear*], published in 1653 in Kraków, contained satirical, eulogistic, and edifying epigrams; another, entitled *Lyricorum centuria prima* [*The First Century [Hundred] of Lyric Poems*], which appeared in Gdańsk in 1655, featured religious, satirical, and moralizing lyric poems; while the third, *Lechias ducum, principum ac regum Poloniae* [*The Lechiad of Leaders, Princes, and Kings of Poland*], which saw the light of day in Kraków, also in 1655, comprised of eulogistic verse in honor of Poland's rulers. Fr. Ines's poetry enjoyed considerable popularity in Poland during the second half of the 17<sup>th</sup> century: his epigrams won him acclaim as the *Martialis Polonus* ["The Polish Martial"], while his poetry dedicated to the Virgin Mary earned him the sobriquet *Vates Marianus* ["The Marian Bard"]. The correct access point for works by or about Fr. Albert Ines, S.J., is:

**Ines, Albert, \$d 1619-1658**

The year 2022 marked the bicentennial of the birth of one of the most renowned Catholic scientists in history, the Augustinian monk and discoverer of the laws of

inheritance, **Gregor Mendel**. He was born as Johann Mendel on July 20, 1822, in the Czech Silesian town of Hynčice. Johann's parents were German-speaking peasants and he grew up on their farm, where he learned about gardening and beekeeping. An able student, he was sent to the Silesian city of Opava to attend gymnasium (the German analogue to high school) run by the Piarists. After finishing his studies there in 1840, Johann went on to study philosophy and physics at the Philosophical Institute in Olomouc, where he excelled especially in the sciences. Although these years were marred by poverty and sickness, he successfully completed his two-year course of study in Olomouc. In 1843, Johann was admitted as a novice into the Augustinian Monastery of St. Thomas in the Moravian town of Brno, taking Gregor as his name in religion. Gregor found the generally progressive intellectual atmosphere of the Augustinian monastic community much to his liking and flourished there. He studied for the priesthood at the Brno Theological Institute, and, in 1847, one year after he had taken his solemn vows, was ordained a priest. After ordination, Fr. Gregor spent a year as a vicar at a mixed German-Czech parish before being assigned to high school teaching duties in the south Moravian town in Znojmo, at which he, be all accounts, excelled. However, in 1850, he attempted but failed a teacher certification exam that would have allowed him to apply for a permanent position as a high school teacher. Thereupon, his abbot arranged for him a period of study at the University of Vienna, where, from 1851-1853, he attended courses in experimental physics, mathematics, and botany, and became acquainted with scientific debates relating to plant breeding. After his return to Brno, Mendel worked as a supply teacher at the local high school from 1854 until 1868, although a second failed attempt at teacher certification in 1856 ended his hopes of attaining a more stable pedagogical position. It was also in 1856 that Mendel began his famous series of experiments with the cross-breeding of pea (*Pisum sativum*) plants with varying characteristics, which he would pursue over the next eight years. These experiments provided the empirical basis for his theory of heredity that posited the existence of those factors of inheritance that would later be named genes. Mendel publicly communicated the results of his experiments and the conclusions that he had drawn from them in two lectures that he gave at meetings of the Natural Science Society in Brno on February 8 and March 8, 1865, and published the results in the proceedings of that learned society. Although his theory attracted the attention of a few botanists working on issues of plant hybridization, it did not initially make much of an impact in the broader scientific world and the epochal implications of the theory would not be recognized until the turn of the 20<sup>th</sup> century, when several botanists who had independently come to the same conclusion about the mechanism of inheritance in plant hybrids realized that Mendel had already enunciated the theory some forty-five years previously. Mendel continued experimenting with plant hybrids after 1865, turning his attention to patterns of inheritance in hawkweed

(*Hieracium*), while, at the same time, pursuing research in meteorology, astronomy, agronomy, and pomology, as well as practicing beekeeping. In 1868, Mendel's life underwent a profound change when he was elected abbot of St. Thomas Monastery. Although he would continue to pursue his scientific interests into the 1870s, much of his focus now turned to the administration of the monastery. During much of his tenure as abbot, Mendel was engaged in an ongoing dispute with Austrian authorities about the tax rates levied on the St. Thomas Monastery's properties; during this period, he was also named director of the Mortgage Bank of Moravia. After a tenure as a strong and steadfast abbot, the polymathic Mendel died of kidney disease on January 6, 1884. The correct access point for works by or about Fr. Gregor Johann Mendel is:

**Mendel, Gregor, \$d 1822-1884**

Fr. **Gaetano Raciti**, OCSO, monk of the Abbey of Orval and scholar of medieval Cistercianism, died on October 2, 2022, at the age of eighty-three. He was born March 11, 1939, in the city of Acireale on the west coast of Sicily. Gaetano studied medieval philosophy at the Università Cattolica di Sacra Cuore, where he encountered the writings of early Cistercian authors. This encounter had such an effect on the young man that he decided to become a Trappist monk and entered the Abbey of Orval in Belgium as a novice in 1962. Five years later, he took his solemn vows and, eight years after that, in 1975, was ordained a priest. At Orval, Fr. Raciti served as librarian, a job to which he, by all accounts, devoted meticulous attention and care. He was also a highly regarded scholar engaged in the edition, translation, and interpretation of 12<sup>th</sup>-century Cistercian writings. Perhaps his most notable scholarly achievement was the preparation of a critical edition of the entirety of Aelred of Rievaulx's liturgical sermons, as well as the same author's homilies on the prophetic burdens of Isaiah, for the prestigious *Continuatio Mediaevalis* of the *Corpus Christianorum* series published in Turnhout, Belgium. In the Middle Ages, Aelred's homiletic output was preserved in manuscripts embodying different collections of sermons that made their ways into various monastery libraries. In the course of his work on this project, Fr. Raciti painstakingly assembled the known corpus of Aelred's sermons, in the process discovering two previously unknown collections of Aelred's sermons – the so-called Second Clairvaux and the Reading-Cluny Collections – thus more than doubling the number of sermons attributable to the great English abbot and spiritual writer. Fr. Raciti's edition of Aelred's sermons and homilies, which came out in four giant volumes between 1989 and 2012, has become the standard edition for these works and provided the textual basis for Cistercian Publications' recently completed English translations of Aelred's sermons. For his part, Fr. Raciti, together with a Cistercian nun, Sr. Gaëtane de Briey, translated the Reading-Cluny

Collection into French. Fr. Raciti also took part in the edition and/or translation of other early Cistercian writings for the well-known Sources Chrétiennes, including two volumes of Isaac of Stella's sermons, a volume of St. Bernard of Clairvaux's sermons, and Galand de Reigny's collection of aphorisms on the spiritual life known as the *Parabolaire*, as well as publishing articles and an encyclopedia entry on Isaac of Stella. The correct access point for works by or about Fr. Gaetano Raciti, OCSO, is:

**Raciti, Gaetano**

## SUBJECT CATALOGING NEWS

### Selected LC subject heading additions & changes from the [Library of Congress Subject Headings \(LCSH\) Approved Lists](#) 11 (Nov. 18, 2022) – 12 (Dec. 16, 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 African American religious educators [May Subd Geog] [sp2021001501]

450 UF Religious educators, African American

450 BT Religious educators—United States

150 Bible—Evidences, authority, etc. [sp 85013636]

450 UF Authority of the Bible ADD FIELD

150 Bible stories, Khasi [May Subd Geog] [sp2022007757]

450 UF Khasi Bible stories

150 Bible stories, Mikir [May Subd Geog] [sp2022007658]

450 UF Mikir Bible stories

150 Christian martyrs in the theater [May Subd Geog] [sp2022007421]

450 BT Theater

150 Christian slaves CHANGE HEADING

150 Enslaved Christians [May Subd Geog] [sp2012003704]

450 UF Christian slaves [Former heading]

550 BT Enslaved persons

688 Heading changed from Christian slaves to Enslaved Christians in March 2023.

150 Clown ministry [May Subd Geog] [sp2022006210]  
053 BV4235.C47  
450 UF Clowning in church work  
450 UF Clowning ministry  
550 BT Church work

150 Confessionalization [May Subd Geog] [sp2022007713]  
450 UF Confession-building  
450 UF Confessionalisation  
550 BT Church and state  
550 BT Religion and sociology  
550 BT Religion and state

150 Eels—Religious aspects [sp2022007706]

150 Epidemics—Religious aspects [sp2023000634]

150 Faith-based community organizing [May Subd Geog] [sp2022006837]  
450 UF Faith-based and community organizations  
450 UF FBCO (Faith-based community organizing)  
450 BT Community organization

150 Future life in popular culture [May Subd Geog] [sp2022007671]

150 Historical fiction—Religious aspects [sp2022006570]

150 Historical fiction—Religious aspects—Christianity [sp2022006571]

150 Nuclear disarmament—Religious aspects—Catholic Church [sp2022006486]

150 Nuclear weapons—Religious aspects—Catholic Church [sp2022006485]

150 Religious educators—United States [sp2022007427]

150 Theology in comics [Not Subd Geog] [sp2022007151]  
550 BT Comic books, strips, etc.  
680 Here are entered works on the representation of theology in comics.

150 Theology in motion pictures [Not Subd Geog] [sp2022007370]

150 Translating and interpreting—Religious aspects [sp2022006429]  
053 P306.97.R45

**Selected additions & changes to LC classification from the [Library of Congress Classification \(LCC\) Approved Lists 11 \(June 17, 2022\) – 12 \(Dec. 16, 2022\)](#)**

*“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.”*

Philosophy (General) | Modern (1450/1600- ) | By religion | Judaism | Special topics, A-Z | God  
**B5802.G63**

Religions. Mythology. Rationalism | Religion | Religious doctrines (General) | Heresy **BL486**

Religions. Mythology. Rationalism | Religion | Religious life | Special classes of persons | Other, A-Z | City dwellers  
**BL625.9.C58**

Christianity | History | By period | Early and medieval | Apostolic Age to fall of Roman Empire | Special topics | Other special, A-Z | Distraction (Psychology)  
**BR195.D57**

Christianity | History | By region or country | Europe | Great Britain. England | By period | Early and medieval to the Reformation | Biography | Individual, A-Z | Godric, Saint, -1170  
**BR754.G63**

Christianity | Biography | Individual biography | Early Christian biography to ca. 600, A-Z | Abercius, Saint, Bishop of Hierapolis, approximately 200  
**BR1720.A16**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | African languages, A-Z | Gisa TABLE BS5  
**BS325.G58**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Baruga TABLE BS5  
**BS335.B364**

The Bible | General | Texts and versions | Modern texts and versions | Non-European languages | Languages of Oceania and Australasia (Austronesian, Papuan, and Australian), A-Z | Dhao TABLE BS5  
**BS335.D44**

The Bible | Old Testament | Works about the Old Testament | Topics (not otherwise provided for), A-Z | Compassion  
**BS1199.C585**

The Bible | New Testament | Special parts of the New Testament | Epistles | Epistles of Paul | Topics (not otherwise provided for), A-Z | Irony  
**BS2655.I76**

History of Asia | Iraq (Assyria, Babylonia, Mesopotamia) | History | By period | Ancient | By period | 2400-607 B.C. First dynasty to fall of Assyrian Monarchy | 910-607. Eighth dynasty. Fall of Assyrian monarchy CANCEL, REPLACE WITH 910-607. Eighth dynasty. Fall of Assyrian monarchy. Neo-Assyrian Empire. Neo-Assyrian Period  
**[DS73.7-.87]**



Literature on music | History and criticism | Vocal music | Sacred vocal music | By religion or denomination | Christian | Catholic | Roman Catholic | By region or country | Other regions or countries, A-Z | Equatorial Guinea TABLE M8. **ML3051.E3516-.E35169**

Visual arts | Special subjects of art | Religious art | Christian art | Special subjects | Apostles. Saints | Special apostles or saints | Mary Magdalene, Saint **N8080.M33**

Visual arts | Other special subjects | Med-Mi | Miracles **N8224.M57**

Language. Linguistic theory. Comparative grammar | Translating and interpreting | Religious aspects **P306.97.R45**

## 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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