



ARTUR HAMRYSZCZAK* – LUBLIN

PHOTOGRAPHS IN THE ARCHIVES OF THE LUTSK DIOCESE

Abstract

The holdings of the Archives of the Lutsk Diocese, held in the Centre for Church Archives, Libraries and Museums (ABMK Centre), are fragmentary and consist of the documentation produced from the Second World War until the 1960s, i.e. the death of the Ordinary Bishop A. Szelażek in Zamek Bierzglowski in 1950 and the subsequent activities of the Lutsk priests. The archival holdings were arranged after their transfer to the ABMK Centre. As they were in total disarray, the inventory work was tedious and lengthy. The arrangement and description of the photographic documentation in accordance with archival methodology required, among other things, the identification of people, places and determining the dates of taking photographs. Currently, the collection of the Archives of the Lutsk Diocese contains 434 photographs in four record groups. The record groups of legacies and iconographic collections hold the largest number of photographs. In the other two record groups, namely the Lutsk Theological Seminary and the Lutsk Cathedral Parish, photographs constitute a marginal number of non-textual material. The photographs immortalize the Catholic clergy of the diocese and the bishops of Lutsk as well as sacral buildings (Catholic and Orthodox churches) or important social and religious events. There are also photographs of secular origin, depicting, among others, Dr Tarnawski's Natural Medicine Institution in Kosovo. The photograph collection, as well as all the records of the Archives of the Lutsk Diocese, is not made available due to its poor state of preservation. All the archival holdings of the Lutsk archives are intended to be digitalized and made available in digital form.

Keywords: photography; photographs; the description of photographs; church archive; the diocese of Lutsk, Bishop Adolf Szelażek; Florentyn Czyżewski

* Artur Hamryszczak – Ph.D. in History, assistant professor, Centre for Church Archives, Libraries and Museums at the Catholic University of Lublin

e-mail: artur.hamryszczak@kul.pl

<https://orcid.org/0000-0002-2578-9971>

The Archives of the Lutsk Diocese, kept at the Centre for Church Archives, Libraries and Museums, is one of the most valuable church archival collections in Poland. The development of its resource was completed several years ago.¹ Due to the poor physical condition of the records, it is not made available, hence the archives are more or less unknown. The photographic legacy of this archive has also not lived to see a detailed study. The article is the first attempt to present the resource of photographs in the Archives of the Lutsk Diocese, taking into account its characteristics and history.

History of the Archives of the Lutsk Diocese

The Diocese of Lutsk was established in the early 15th century. It covered the territory of Volhynia, Braclaw Region, Podlasie and part of Polesie (Brest District). The bishop of Lutsk resided in Janów Podlaski. The town also had a district officiality, with the general rank from the 18th century onward. The office products of the Lutsk bishops and officials stored in Janów Podlaski today constitute the resource of the Diocesan Archives in Siedlce. On the other hand, the General Officiality and the Cathedral Chapter in Lutsk collected their documentation in Lutsk. After the partitions, in 1798, the Diocese of Lutsk was united by a personal union on equal rights (*aequae principaliter*) with the Diocese of Zhytomyr, which is why each of them had its own cathedral, chapter, consistory and seminary. This state of affairs changed in the 1840s, when, as a result of pressure from the tsarist authorities, Bishop Michał Piwnicki moved to Zhytomyr, the capital of the Volhynian Governorate. The general consistory in Lutsk ceased to function, and the Lutsk and Olyka seminaries were merged with the Zhytomyr seminary. While separate cathedral chapters were retained, their composition was the same, and the canons resided at the Zhytomyr Cathedral.² In Zhytomyr, the growing file resource of the offices of the aforementioned church institutions was also collected. After the Treaty of Riga, the territory of the entire Zhytomyr Diocese and part of the Lutsk Diocese fell within the borders of the Soviet Union. Due to the rapid advance of the Red Army in 1919, the archives of the Lutsk-Zhytomyr Diocese remained in Zhytomyr, as the city was expected to eventually become part of the Polish state. Bishop Ignacy Dubowski took up residence in Lutsk from 1922, and the seminary and chapter were also moved to that city. In 1925, by virtue of the bull *Vixdum Poloniae unitas* of 28 October 1925, the union of the diocese was dissolved, and Adolf Szelażek, former auxiliary bishop of Płock, was appointed bishop of Lutsk. The Diocesan Curia in Lutsk began its operation in 1919 without the historical resource, which remained in Zhytomyr. Therefore, a historical archive was not created, but a Statistics and Archives Section was established within the curia

¹ M. Dębowska, A. Hamryszczak, *Inwentarz Archiwum Diecezji Łuckiej*, Kraków 2018.

² B. Modzelewska, *Łucko-Żytomiarska Diecezja*, in: *Encyklopedia katolicka*, vol. 11, ed. E. Ziemann, Lublin 2006, col. 603–604; idem, *Łucka Diecezja*, in: *Encyklopedia katolicka*, vol. 11, col. 591; L. Królik, *Organizacja diecezji łuckiej i brzeskiej od XVI do XVIII wieku*, ed. M. Dębowska, Biały Dunajce-Ostróg 2017, pp. 25–30, 43–48; M. Dębowska, *Diecezja łucka i żytomiarska w pierwszych latach istnienia. Wybrane zagadnienia*, Lublin 2014, pp. 13–15.

in 1926 with Florentyn Czyżewski as its head. In 1929, it took over the metrical records transferred from the Soviet Union. The section also collected incoming files from the curial office.³ In 1939, after the Soviet Union occupied the Eastern Borderlands of the Republic of Poland, the bishop's curia building was nationalized and the archives were transferred to the Volyn Regional Historical Archive in Lutsk. Only the materials that curialists had in their apartments for day-to-day office work have survived. Some of the confiscated documents of the diocese were destroyed during hostilities in 1941 and 1944. During the German occupation, the diocesan authorities did not request the recovery of archival materials from the local archive due to housing difficulties. After the advent of another Soviet occupation in 1944 and the arrest of Bishop A. Szelażek in early 1945 by the NKVD, the matter of recovering the archives became irrelevant, especially since in August the diocesan curia staff were forced to leave for Poland within the new borders. They took away the archival documentation created at the curia during World War II. It was eventually deposited in Zamek Bierzgłowski, where Bishop A. Szelażek settled in 1946 after his release from prison in Kiev. Metrical records and other archives, among others, saved by expatriated residents of the Lutsk Diocese also found their way to the mentioned site.⁴

In 1950, after the death of Bishop A. Szelażek, the metrical records were taken over by the state authorities, who deposited them in the Archive of Books from beyond the Bug River of the Civil Registry Office of the City of Warsaw.⁵ The remaining Lutsk archives were taken to the Archives of the Chełmno Diocese in Pelplin. In 1991, they were transferred to the headquarters of the Centre for Church Archives, Libraries and Museums (ABMK) to be processed and made available for scientific research.⁶

The archives of the Diocese of Lutsk, which were transported to the ABMK Centre, were in disarray, they made up a collection of shuffled archival materials at the level of archive groups and units that had yet to be reconstructed. It should be mentioned that the archival records of the Lutsk Diocese are heavily decomposed and scattered among various archives and individuals both in Poland and Ukraine. During the inventory work, 13 groups were identified in the Lutsk Diocese Archives: General Consistories (KG); Diocesan Curia in Lutsk (KDŁ); Collegiate Chapter in Olyka (KKO); Higher Theological Seminary in Lutsk (WSD); Monasteries (K);

³ M. Dębowska, *Organizacja Kurii Biskupiej w Łucku. Studium kancelaryjno-archiwoznawcze*, "Archiwa, Biblioteki i Muzea Kościelne", 71 (1999) p. 391; idem, *Florentyn Czyżewski (1872–1950). Życie i działalność*, Kraków 2018, pp. 51–58; idem, *Organizacja kurii diecezjalnej w Łucku w latach 1919–1939*, in: *Kurie (archi)diecezjalne Kościoła rzymskokatolickiego w II Rzeczypospolitej*, ed. M. Dębowska, Lublin 2016, p. 127.

⁴ Idem, *Łucka kuria diecezjalna „na wygnaniu”*, ABMK, 73 (2000) p. 30; W. Rozyński, *Biskup Adolf Piotr Szelażek w Zamku Bierzgłowskim (1946–1950)*, Toruń 2018, p. 57.

⁵ *Wykazy z akt parafialnych diecezji łuckiej do 1945 roku*, vol. 1, ed. W. Żurek, Lublin 2004, pp. 979–981; idem, *Księgi metrykalne wołyńskie – stan zachowania, sposoby opracowania i warunki archiwizacji do chwili obecnej*, "Rocznik Lubelskiego Towarzystwa Genealogicznego", 1 (2009) p. 139.

⁶ M. Dębowska, *Wprowadzenie*, in: *Inwentarz Archiwum Diecezji Łuckiej*, pp. 11–15.

Organizations (Or); Deans' Offices (Dz); Parishes (P); Legacies (S); Cartographic Collections (ZK); Iconographic Collections (ZI); Foreign (O).⁷ The aforementioned groups are residual, often with a small number of accompanying documents.

The compilation of Lutsk archival materials continued until 2018, when the inventory of the Lutsk Diocese Archives, stored at the ABMK Centre, was finally published.

Compilation of photographic documentation

According to the definition, a photograph is

all static forms of photographic image recording, regardless of the technique of execution. An archival copy of a photograph for a photograph permanently bound to a medium, created by chemical processing of light-sensitive material, is the medium with the original recording of the photograph.⁸

A photograph as a record of a person's life is characterized by specific features due to the medium of recording information and the circumstances of its creation. It is of great cognitive and documentary value, as it constitutes direct, quick and authentic archival material.⁹

Non-textual records, such as photos, postcards, maps, plans, etc., are scarce in the Lutsk Diocese Archive's residual collection. Some of these materials (photographs, postcards, donation certificates for the construction of the church) were collected and compiled by Rev. Florentyn Czyżewski (1872–1950). He stored them in 20×14 cm handmade white envelopes on which a sticker with the printed name of the village was affixed in the upper left corner. When organizing the resource, the aforementioned envelopes were preserved, and similar security measures were taken for missing collections. Decision was made to organize this non-textual documentation in this way, leaving in each inventory unit photographs, postcards, donation certificates, etc., despite the incompatibility with archival methodology.¹⁰ This is related to the fact that there are very few photographs, which nevertheless, together with other non-textual documentation, constitute an integral iconographic collection from a given village or town.

A similar argument determined the creation of the Iconographic Collections group.¹¹ It collects photographic documentation, postcards, souvenir pictures of various celebrations, pictures with images of Our Lady and Lord Jesus, saints,

⁷ Dębowska, Hamryszczak, *Inwentarz Archiwum Diecezji Łuckiej*, pp. 21–24.

⁸ Decision No. 8 of the Chief Director of the State Archives of 24 April 2006 on the introduction of methodological guidelines on the principles of processing photographs in state archives.

⁹ I. Mamczak-Gadkowska, D. Matelski, *Opracowywanie materiałów pozaaktowych*, in: *Metodyka pracy archiwalnej*, eds. S. Nawrocki, S. Sierpowski, Poznań 1995, p. 198.

¹⁰ “§ 3 Photographic documentation does not include postcards, photogrammetric materials and reproductions of documentation of other types, especially in the form of microforms, photocopies and scans.” Decision No. 34 of the Chief Director of the State Archives of 9 September 2019 on the principles of the arrangement and cataloguing of photographic documentation in state archives.

¹¹ According to the principles of archival methodology, loose photographic documentation is stored in cartographic or iconographic groups. Cf. Mamczak-Gadkowska, Matelski, *Opracowywanie materiałów pozaaktowych*, p. 202.

blessed and candidates for the altars or texts of prayers. The group also includes negative photocopies of testimonies given in 1732 by the faithful, about graces received through the intercession of Anna Omiecińska, a servant of God.¹² The aforementioned collection consists of 16 photographs that are stitched together.¹³ Also included is the printed *Album kapłanów dyecezyi Łucko-Żytomierskiej i Kamienieckiej*.¹⁴

Photos that were an integral part of the textual records, in accordance with archival rules,¹⁵ were left in the group to which they belonged. Typically, these are photographs in secondary school diplomas, identity cards (personal, passports, *Kennkarten*, celebretes) or other documents. The same procedure was followed with the loose photos that were in the legacies of the Lutsk priests. Sometimes, however, they were taken out of the file for inclusion in the Iconographic Group, with a note in the inventory and in the description of the photo.¹⁶

Other loose photographs – in accordance with archival methodology – were approached thematically, each photo individually or collectively if the theme consisted of multiple photos.¹⁷ This allowed the creation of inventory units, collecting photographs concerning a particular theme; the photographs were also given archival signatures within the Iconographic Collections group. Unidentified photos were grouped thematically into an archival unit.¹⁸

Due to the high historical value of the photographs in the Lutsk archive's resource and their uniqueness, no photograph was removed, even those in poor physical condition.

A major problem in the processing of photographs from the Lutsk Diocese Archive's resource was their identification, and therefore their correct description. Some of the photographs were signed. The relevant entries (place, date, sometimes signatures of those pictured in the photograph or a list of people photographed) are on the back or directly on the photo. In this case, the only problem in identification may have been the illegible handwriting. The photographs and iconographic

¹² Anna Omiecińska (1709–1731) – proband at the convent of the Sisters. Brigidines in Lutsk. Cf. M. Borkowska, *Wokół zaginionego żywotu Anny Omiecińskiej*, "Nasza Przeszłość", 74 (1990) pp. 257–270.

¹³ Archive of the Diocese of Lutsk (hereinafter: ADŁ), ref. ZI 12.

¹⁴ *Album kapłanów dyecezyi łucko-żytomierskiej i kamienieckiej*, compiled and edited by J. Filipowicz, Kiev 1917. For the new edition, cf. *Album kapłanów dyecezyi łucko-żytomierskiej i kamienieckiej*, compiled and edited by J. Filipowicz, reprint, afterword, biographical notes, maps, R. Dzwonkowski, L. Popek, Lublin 1995.

¹⁵ Mameczak-Gadkowska, Matelski, *Opracowywanie materiałów pozaaktowych*, p. 202; W. Kwiatkowska, *Dorobek polskiej archiwistyki w zakresie metodyki opracowywania zasobu archiwalnego*, Warsaw 2017, p. 137.

¹⁶ This applied, among other things, to a photo of the church under construction in Potashnya, the state as of 15 July 1939 was excluded from the Lutsk Bishop's Curia Group from letter DG 4630, Section IV. ADŁ, ZI 1/XXXIV

¹⁷ Kwiatkowska, *Dorobek polskiej archiwistyki*, p. 137; A. Pawłowska, *Zasady porządkowania i ewidencjonowania zasobu archiwalnego*, "Archiwa, Biblioteki i Muzea Kościelne", 62 (1993) p. 36.

¹⁸ ADŁ, ref. ZI 3 (two unidentified churches).

materials collected by Rev. F. Czyżewski have descriptions on the back made by his hand, such as the construction of the Church of the Eucharistic Heart of Jesus in Kostopil.¹⁹

The same applies to photographs pasted on cardboard. Their (often calligraphic) description was placed above or below the photograph. In this way it was possible to identify all the monks of the congregation of the Third Order of the Eastern Territories in Dubno who were photographed in 1922. Their names were written on cardboard, below the photo.²⁰



Fig. 1. The Community of Borderland Missionary Brothers in Dubno, June 1922. ADŁ collection

Similarly, Rev. Leopold Szuman received from the alumni of the fourth course of the Lutsk seminary a photograph, taken on 6 January 1926 and pasted on decorative cardboard. On the back, in addition to the dedication, are the signatures of the alumni pictured on the photograph.²¹ Sometimes, in addition to a list of people, the photograph additionally included a description of the event captured therein. An example is the photograph entitled “Return of Rev. Jan Lewiński from the Soviets in 1929 – a visit in Lutsk among former students and acquaintances.” The reverse side has the captions of the people pictured in the photo.²²

¹⁹ ADŁ, ref. ZI 1.

²⁰ ADŁ, ref. ZI 9.

²¹ ADŁ, ref. S21-20.

²² ADŁ, ref. ZI 4/5.



Fig. 2. Rev. Leopold Szuman with seminarians of the Theological Seminary in Łuck, January 6, 1926
On the reverse side of the photo, a description of the photo with the signatures of the alumni. ADŁ
collections

In the absence of a description and the photo not belonging to any group, it is impossible to even approximately identify the person or building captured in the photograph. For this reason, among others, seven photos of clergymen from the Lutsk archives could not be identified. It is not known whether they were priests who came only from this diocese.²³ Similarly, the people in the 10 group photos could not be recognized.²⁴ The problem also occurred with photographs that depicted temples. Three Neo-Uniate Orthodox churches²⁵ and two Roman Catholic churches²⁶ could not be recognized. The legacy of Rev. Franciszek Korwin Milewski also contains four photographs depicting people and places that could not be identified.²⁷ Similarly, seven priests were not recognized in the group of priest photographs.²⁸ A total of 44 of the 426 photos in the Lutsk Diocese Archive's collection are unidentified, accounting for 10% of the whole.

It seems that only after painstaking iconographic searches and comparative studies will it be possible to recognize the mentioned buildings and the people depicted in them. An example of successful identification can be seen in a photograph showing people posing in front of the building of the St Thérèse of the Child Jesus Library of Religious Knowledge. After long comparative studies with photos of probable participants in this event, several people were recognised, namely Rev. Jacek Woroniecki, a Dominican and rector of the Catholic University of Lublin, Rev. Władysław Kornilowicz, or Blessed Mother Róża Czacka.²⁹ The photo was taken during the opening of the library on 17 May 1925 at Litewska

²³ ADŁ, ref. ZI 4.

²⁴ ADŁ, ref. ZI 7.

²⁵ ADŁ, ref. ZI 2.

²⁶ ADŁ, ref. ZI 2.

²⁷ ADŁ, ref. S10-1.

²⁸ ADŁ, ref. ZI 4.

²⁹ ADŁ, ref. ZI 7.

Street in Warsaw.³⁰ The question arises, however, why did the photo end up in the Lusk resource, if its content relates to the capital city? Were any of the persons in the photograph associated with the clergy of Lutsk? Perhaps the answer lies in the letter of Bishop Adolf Szelażek from 5 May 1925 to Mother Agnes of Jesus of Lisieux, a native sister of Blessed Thérèse of the Child Jesus, whom he knew in person. He wrote the letter on behalf of Irena Tyszkiewiczowa, founder of the Library of Religious Knowledge. As the letter reads, “the bookstore (...) from the day of the canonization of our Blessed One will bear the name ‘St Thérèse of the Child Jesus Library of Religious Knowledge’.”³¹ In his correspondence, he also



Fig. 3. Participants of the dedication of the Library of Religious Knowledge to them st. Teresa of the Child Jesus in Warsaw. May 17, 1926. ADŁ collections

³⁰ The Thérèse of the Child Jesus Library of Religious Knowledge was a private initiative of Irena and Józef Tyszkiewicz. On the day of the canonization of “little Thérèse”, i.e. 17 May 1925, the library, located in the Tyszkiewicz house at 6 Litewska Street in Warsaw, was ceremonially opened. Rev. W. Kornilowicz consecrated the library premises, and an occasional speech was delivered by Rev. Jacek Woroniecki, OP. The opening participants included, among others, R. Czacka, who made the library part of her work. Other participants of the ceremony may have been captured in the photograph, since people of culture, science and art who were searching for God within the Thomistic circle (including Z. Landy, J. Liebert, K.I. Gałczyński, J. Iwaszkiewicz, K. Górski, Z. Nałkowska, P. Gojawczyńska) met there on a weekly basis. E. Przybył-Sadowska, *Biblioteka Wiedzy Religijnej w Warszawie (1919–1939)*, “Z Badań nad Książką i Księgozbiorami Historycznymi”, 10 (2016) pp. 211–228.

³¹ Letter from Bishop A. Szelażek dated April 5, 1925, in: *Sluga Boży ks. bp Adolf Piotr Szelażek. Zapamiętany w Małą Świętą*, eds. H. Augustynowicz, CST, W. Rozynkowski, Kraków 2015, pp. 44–45.

asked for a blessing and a portrait of the future saint for the aforementioned library (the canonization was scheduled for 17 May 1925). Since Bishop A. Szelażek is captured in the photograph, it seems that the photograph may be a token of gratitude to the hierarch for his help. However, only an in-depth source search can unravel questions about the other people involved. It seems that only the development of digital techniques will make it possible to identify the figures captured in this and the other photographs.

Photographs from the collection of the Lutsk Diocese Archives cover chronologically the period from the second half of the 19th century (group photo of students of the 8th Grammar School in Zhytomyr),³² to 1963 (photo of Rev. Konrad Moszkowski).³³ Such a wide time frame means that the photos were taken using a variety of techniques and preserved in a variety of conditions. Noteworthy are the photographs taken before the outbreak of World War II, which technically and artistically still look good today. Later photos show inferior sharpness, paper and production technique, which was related to the technological and financial regression associated with the war situation. Paradoxically, the oldest photos are in the best condition, in contrast to those taken later. This is due, among other things, to the inferior quality of the photographic material and improper storage of the documentation during World War II and within the new borders after it was transported to Poland. After gathering the preserved resources of the Lutsk Diocese in Zamek Bierzgłowski, following the death of Bishop A. Szelażek in 1950, the photographs were transported to the diocesan archives in Pelplin, where the documentation was stored in a storeroom, without special safeguards. Its processing and proper storage became possible only after the Lutsk resource was transported to the ABMK Centre.

Characteristics of the photographs

In the collection of the Lutsk Diocese Archives, photographs are included in the file documentation, as an integral component of it, such as secondary school diplomas, passports, certificates, identification documents, etc., There are also loose photographs, which constitute a resource in their own right. In addition, some photographs are included in albums. The total number of photographs is 434.

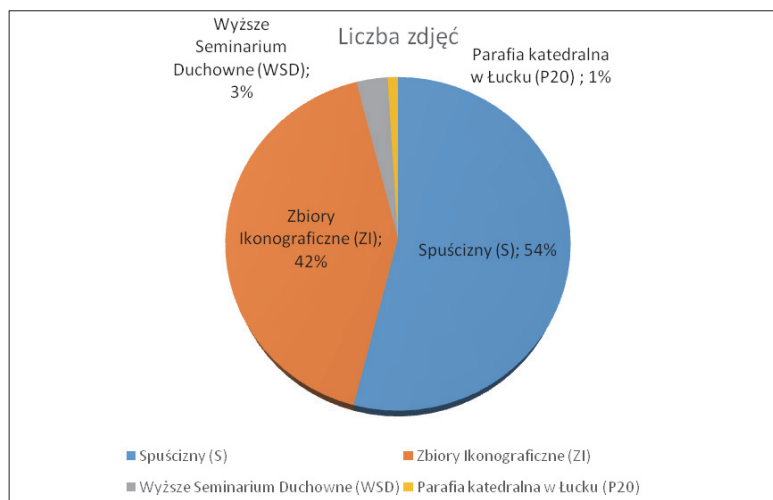
In the collection of the Lutsk Diocese Archive, photographs are found in 4 groups (out of 13), which is 30% of the collection.

The archive group, which contains the largest collection of photographs, gathers the legacies of clergy and laity. There are 27 legacies stored in the Lutsk Diocese Archives. 11 of them contain photographs (40%). In total, there are 236 photographs which constitute 54% of the photographic resource.

The richest photographic documentation is found in the legacy of Lutsk Ordinary Bishop Adolf Szelażek. Three archival units are distinguished in the "Photographic Documentation" archival series. The first includes 13 photographs of

³² Photograph of students of the 8th Grammar School in Zhytomyr, ADŁ, ref. S21-20 (legacy of Rev. Leopold Szuman).

³³ Photographs of Rev. Konrad Moszkowski, ADŁ, ref. S12-2.

Chart 1. Photograph resource in the Archives of the Lutsk Diocese

Source: own study.

Bishop Adolf Piotr Szelażek surrounded by his immediate family, with the clergy or parishioners of Skórcz parish.³⁴

The second unit contains Bishop Szelażek's album with portrait photographs of clergy and laity.³⁵ The album, with a leather-covered wooden binding and four buttons on the underside, measures 23×30.6 cm and has 21 decorative cardboard pages.³⁶ There are 31 photographs in the volume, with 9 photographs missing. Some pages were damaged due to frequent removal of photographs. Only a few photos on the back have a description, hence the significant problem with identifying the figures captured in the photographs. The time of the album's creation is unknown, but it appears to be before 1918, as the backs of some of the photos contain dedications to "prelate Rev. A. Szelażek", that is, before his episcopal sacrament in 1918. Moreover, one of the photos shows the young Rev. A. Szelażek in the company of other priests, perhaps alumni from the same seminary year.

The second album contains photographs of parishes visited by Bishop A. Szelażek in 1930. Album title: *Jego Ekscelencji Najdostojniejszemu Księdzu Biskupowi Doktorowi Adolfowi Szelażkowi Arcypasterzowi Diecezji Łuckiej na pamiątkę wizytacji pasterskiej 34 parafii w r. 1930.*³⁷ The 36×29 cm book has 65

³⁴ ADŁ, ref. S1-115.

³⁵ The photo on page 19 shows the sarcophagus of the rulers of Poland (Ladislaus Herman and Boleslaus the Wrymouth) in Płock Cathedral. Page 4, on the other hand, contains a photograph that does not match the others in form. As can be read on the back, it is an expression of gratitude for "bringing spiritual comfort" to Rev. A. Szelażek from Ludwika Kryńska with her grandchildren from Ciechocinek. 28 August 2013.

³⁶ ADŁ, ref. S1-116.

³⁷ ADŁ, ref. S1-1116.

laced cardboard pages. Fifty of the pages have photographs on them, while 15 have missing photos. The album is bound in a decorative hard cover and laced with a string drawn through the pages and binding. The dust jacket has a metal plate with an engraved dedication. The album, as its title proclaims, was a gift to Bishop A. Szelażek in commemoration of his pastoral visitation. The presented photographs record the places of his peregrinations from June to October 1930. The photographs also document the dedication of churches, the cornerstone for the construction of a church, Bishop A. Szelażek's visits to the residences of important parishioners and other important or interesting places. According to the title, the album was supposed to contain photographs from 34 parishes, although eventually it includes 24 parishes. The album contains 122 photographs from 33 towns and villages. The photographs are placed in the following order: church building, church celebrations, meetings with the faithful, visits to important parishioners, the most important or interesting places in the parish. The album was published in print in 2011 by Maria Dębowska and Daniel Kiper, with the title *Wołyń i Polesie. Ludzie i miejsca*.³⁸

The other legacies are not as abundant with photographic documentation as the above collection.

Table 1. Photographs in the legacies of the priests of the Diocese of Lutsk

No.	Full name	Independent photographs	Photographs in files	Reference no.
1	Rev. Florentyn Czyżewski	2	1	ADŁ, ref. S4-1
2	Rev. Czesław Domański	-	7	ADŁ, ref. S5-1
3	Rev. Bronisław Drzepecki	1	2	ADŁ, ref. S7-1
4	Rev. Franciszek Korwin Milewski	18	-	ADŁ, ref. S10-1
5	Rev. Konrad Moszkowski	19	1	ADŁ, ref. S12-1
6	Franciszek Skalski	-	2	ADŁ, ref. S17-1
7	Rev. Teofil Skalski	1		ADŁ, ref. S18-1
8	Rev. Leopold Szuman	6	4	ADŁ, ref. S21-1
	Rev. Marian Sokołowski	-	1	ADŁ, ref. S25-1
9	Rev. Jan Szych	-	1	ADŁ, ref. S22-1
11	Rev. Jan Zagórski	-	4	ADŁ, ref. S24-15
Total	-	47	23	-

³⁸ *Wołyń i Polesie. Ludzie i miejsca*, eds. M. Dębowska, D. Kiper, Lublin 2011.

Among the photographic documentation mentioned, it is worth noting the legacy of several clergymen. Most of the photos are preserved in the materials of Rev. K. Moszkowski, canon of the Olyka Chapter.³⁹ Among them are photographs from a 1936 stay at the spa in Truskavets. One of the more interesting items is a photo taken on 27 May 1954 in front of the altar in the chapel of Zamek Bierzgwłowski, documenting the 50th anniversary of his ordination to the priesthood, or a group photo taken together with guests who came to the ceremony.

Equally numerous are the photos in the materials of Rev. F. Korwin Milewski, showing the priest resting in the company of Rev. Adolf Kukuruziński in Truskavets and during his stay at Dr A. Tarnawski's treatment facility in Kosiv. The post-war photographs date from the 1950s–60s and were taken in Zamek Bierzgwłowski.⁴⁰

Similarly rich is the photographic legacy of Rev. Leopold Szuman,⁴¹ canon and parish priest of Kremenets and a lecturer at the Higher Seminary in Lutsk. Photographs in a railcard issued by Lutsk Bishop A. Szelążek and the starost of Krzemieniec (1921), a 1925 passport to Italy, a 1942 Ausweis issued in Lutsk, as well as loose ID photos have also been preserved. The legacy also includes photographs depicting the priest with students of the 8th Grammar School in Zhytomyr (second half of the 19th century), from the period of his pastorate in Krzemieniec (1921–1922) and his role as president of the Roman Catholic Charitable Society in that city, as well as his work at the Lutsk seminary (1926–1927) as spiritual father of the alumni.⁴²



Fig. 4. Fr. Leopold Szuman (1921). ADŁ collections

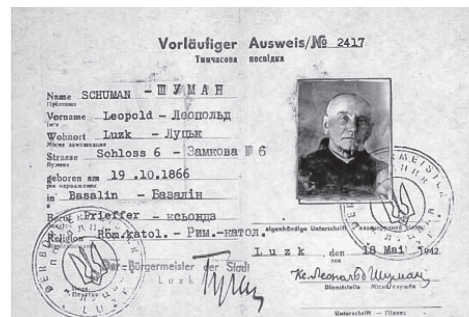


Fig. Ausweis Fr. Leopold Szuman (1942). ADŁ collections

³⁹ Rev. K. Moszkowski received his chattel under the will of Bishop A. Szelążek. ADŁ, ref. S12-1.

⁴⁰ These include photos from the golden jubilee of Rev. F. Milewski on 3 June 1952 ADŁ, ref. S10-1.

⁴¹ ADŁ, ref. S21-1.

⁴² ADŁ, ref. S21-20.



Fig. Fr. Lepold Szuman with the charges of the Roman Catholic Charitable Society in Krzemieniec (1922). ADŁ collections

The records of Rev. Florentyn Czyżewski,⁴³ who served as head of the Statistical and Archival Section of the Diocesan Curia in Lutsk, include an identity card issued on 19 October 1939 by Bishop A. Szelażek, or a group photograph from the interwar period, showing F. Czyżewski sitting with a group of men.⁴⁴ The photograph has not been recognized so far and the event it documents remains unknown, as does the date of the photograph and the people captured in it.

Finally, it is worth describing the photographic documentation in the legacy of Rev. Bronisław Drzepecki, which includes photographs of him in the passport or *Kennkarte*.⁴⁵ A photograph of the *distinctorium* of the Kamenets chapter, which was made in 1747 and was given to him by Rev. Marian Tokarzewski⁴⁶ of the Kamenets Diocese, is also of great interest. In March 1938, M. Tokarzewski received the cross of the Kamenets Chapter from Rev. Władysław Lachowicz, former parish priest of Kamenets. With the above in mind, he prepared a photo with the information about receiving this cross printed on the back and sent it to 12 young priests coming from Podolia. After the resurrection of the diocese and the Kamenets Chapter, the photograph was to serve as a model for a new *distinctorium* in case of the disappearance of the aforementioned canonical item of jewellery.⁴⁷

⁴³ ADŁ, ref. S4-1.

⁴⁴ ADŁ, ref. S4-40.

⁴⁵ ADŁ, ref. S7-1.

⁴⁶ In the photo he is identified as a prelate of His Holiness, a priest of the Kamenets Diocese, former chaplain to Commander-in-Chief Józef Piłsudski and three Presidents of the Republic of Poland, dean and parish priest of Kovel.

⁴⁷ ADŁ, ref. S7-1, p. 37.

The second group in the Lutsk Diocese Archives with numerous photographic records is the Iconographic Collection (ZI). Its photographs can be divided into three thematic groups: churches (buildings, equipment, interior, etc.), clergy and secular topics. The largest number of photographs is in the archival unit titled Roman Catholic Churches and Chapels of Volhynia and Podolia,⁴⁸ which was created mainly thanks to the collection gathered by Rev. F. Czyżewski. These are not only photographs, but also postcards⁴⁹ and donation certificates⁵⁰ distributed to raise funds for the renovation or construction of a church in the diocese. The collection includes views of religious buildings, their interiors or movable furnishings from 61 localities; there are also 2 photos depicting churches that could not be identified.⁵¹ In total, there are 123 objects (88 photographs and 35 postcards). The decision to form an archival unit combining both traditional photos and postcards is due to the small number of traditional photographs. Thus, it was deemed reasonable to combine these collections to prevent their dispersion, and by making it easier for searchers to access this material.

Table 2. Photographs in the Iconographic Collections group

No.	Town	Photographs	Postcards
1	2	3	4
1	Pub in the Podolia Region	2	–
2	Berestechko	1	–
3	Bilozirka	1	–
4	Boremel	4	–
5	Dubrovytsia	1	1
6	Dermanka	1	–
7	Dorotycze	1	–
8	Drańcza Polska, Radyvyliv parish	1	–
9	Dubno, Church St John of Nepomuk (parish church)	–	2
10	Holoby, Church of St Michael the Archangel	–	1
11	Kazimierka	2	–
12	Kivertsi, Church of the Sacred Heart of Jesus	6	4
13	Klesiv, Church of St Barbara	2	–

⁴⁸ ADŁ, ref. ZI 1.

⁴⁹ The postcards took the form of serial reproductions (cf. ZI 1/XVIII-XIX Kremens) or photographs, on the back of which auxiliary lines were placed to record the address and message (cf. ZI 1/VII Dorotycze, Parish of Sarny). They often documented important events in the life of the parish, such as the dedication of the church. Cf. Wyszogródek, ADŁ, ref. ZI 1/LV.

⁵⁰ The donation certificates were often traditional photos depicting the construction of the church, while the back was stamped, for example, by the Church Building Committee. In this form, they were distributed to the faithful, when raising funds for construction. Cf. e.g. ADŁ, ref. ZI 1/XXXV, Pulemets.

⁵¹ ADŁ, ref. ZI 3.

1	2	3	4
14	Koniukhy, Church of the Assumption of the Blessed Virgin Mary	1	–
15	Kostopil, Church of the Eucharistic Heart of Jesus	8	3
16	Kovel	1	–
17	Kremenets, Church of St Stanislaus the Bishop and Martyr	–	1
18	Kremenets, Church of St Ignatius Loyola and St Stanislaus Kostka (secondary school)	–	1
19	Lutsk – cathedral, Dominicans	3	3
20	Lutsk, Dominicans	1	1
21	Lysin	1	1
22	Matsiiv, facility of the Immaculate Sisters	2	1
23	Velyki Mezhyrichi, (former Piarist) Church of St Anthony of Padua	1	–
24	Mizoch, Church St John of Nepomuk	2	–
25	Niesuchojeże, parish of Buceń	5	–
26	Nesvich, Church of St Matthias the Apostle	–	1
27	Noworodczyce, Church of St Joseph the Spouse	2	–
28	Olyka, Collegiate Church of the Holy Trinity	–	1
29	Onyshkivci, parish of Ptycha	–	1
30	Ostroh, Church of the Holy Trinity (Capuchin)	2	–
31	Ozhenyn, Church of the Sacred Heart of Jesus	2	–
32	Piatyhory	1	–
33	Potashnya	1	1
34	Ptycha	1	–
35	Pulemets	1	–
36	Radyvyliv	3	–
37	Rokytno	2	–
38	Rozhyshe	2	1
39	Rivne, Church of the Nativity of the Blessed Virgin Mary and St Anthony of Padua	–	1
40	Rymachi, Church of St Isidore the Ploughman	1	–
41	Sarny	2	1
42	Senkevychivka	1	–
43	Smyha	1	3
44	Shatsk	1	–
45	Shelviv, Church of St Michael the Archangel	2	–
46	Torhovyca, (former Dominican) Church of Our Lady of the Rosary	1	–
47	Stary Vyshnivets, Church of St Stanislaus the Bishop and Martyr	1	1

1	2	3	4
48	Stary Vyshnivets, Church of St Michael the Archangel (Discalced Carmelites)	–	1
49	Volodymyr, Church of the Sacred Heart of Jesus (Jesuit)	–	1
50	Volodymyr, Church of Sts Joachim and Anna	–	1
51	Volodarka	1	–
52	Vyshhorodok, Church of the Holy Spirit	-	6
53	Zasmyki	4	–
54	Zaturtsi, Church of the Holy Trinity and St Mary Magdalene	3	1
55	Zofiówka (Trochenbrod), Church of St Sophia and Our Lady of Good Counsel	1	–
56	Zhytomyr, Church of St Nicholas	1	–
57	Zhytyn, Church of Blessed Virgin Mary, Queen of Poland	1	–
	Total	88	35

Photographs and postcards depicting Byzantine-Slavic (Neo-Uniate), Greek Catholic and Orthodox churches have also been collected in another archival unit.⁵² They show temples from the outside, sometimes their interior or the temple's repair or construction work. Most often it is a group photograph of the faithful with the priest against the backdrop of the church.⁵³ The archival unit contains documentation of Neo-Uniate temples from: Velyki Kuskivtsi and Żabcze (Murovane), and from three unrecognised sites. Several photos show the construction of a Greek Catholic church in Grudy, Kostopil district, in 1936. One photo of a former Augustinian church from Radekhyv, Liuboml district, which served as an Orthodox church, has also survived. There are a total of 11 photos.

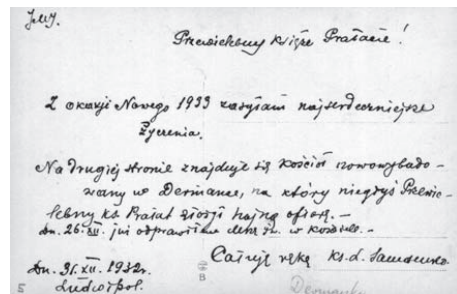


Fig. Church in Dermanka (1932). The photo is in the form of a postcard. On the back a message from Fr. Leonard Samosenko to Fr. Florentyn Czyżewski. ADŁ collections

⁵² ADŁ, ref. ZI 2.

⁵³ In Velyki Kuskivtsi, Żabcze (Murovane) and Grudy. ADŁ, ref. ZI 2.



Fig. Consecration of the church in Wyszogródek on July 28, 1935. Bishop Stefan Walczykiewicz is welcomed by the Orthodox parish priest.
ADŁ collections



Fig. Construction of the church in Białozurka. As of August 27, 1939.
ADŁ collections

The second important collection of photographs includes those of individual clergymen.⁵⁴ These include portrait photographs, as well as those documenting participation in church ceremonies or posed against a backdrop of architecture, nature or in an atelier. Among them are portraits of Pope Pius XI (Achilles Ratti)⁵⁵ and three hierarchs of Lutsk-Zhytomyr: Bishop Ignacy Dubowski, Bishop Cyryl Lubowidzki and Archbishop Piotr Mańkowski.⁵⁶ There are also photographs of 20 other priests: Bronisław Galicki, Klemnes Jarecki, Ignacy Lasocki,⁵⁷ Jan Lewiński, Jan Ławrecki, Jan Majchrzycki, Józef Muraszko, Mikołaj Paślawski, Stanisław Pawłowski, Telesfor Pehuda, Władysław Ptaszyński, Serafin Sobański, Bolesław Stasiewicz, Julian Szaniawski, Jan Szych,⁵⁸ Apolinary Tarnogórski, Cyriak Truszkowski,⁵⁹ Marian Wojciechowski, Wincenty Zamłyński and Adam Żółkiewski. The collection includes 38 photos of clergymen (including Pope Pius XI and 3 bishops) and 7 priests of undetermined personalities. There are a total of 45 photos.

Another archival unit includes group photos of the clergymen of the Lutsk Diocese.⁶⁰ The photographs were taken during various events, such as the celebration of Rev. Stefan Jastrzębski's 25th anniversary of priesthood (1932), Bishop Stefan Walczykiewicz's visitation of parishes in the Liuboml deanery (1936), the Polish pilgrimage to Rome, and the funeral of Rev. Kazimierz Naskręcki (1952). There are 7 such photographs in total. In addition, there are 10 photos with unidentified people and events (ceremonies, church, funerals, processions, etc.). There are a total of 17 photos.

⁵⁴ ADŁ, ref. ZI 4.

⁵⁵ ADŁ, ref. ZI 6.

⁵⁶ ADŁ, ref. ZI 5.

⁵⁷ From the Diocese of Płock.

⁵⁸ Chancellor of the Diocesan Curia in Lutsk.

⁵⁹ From the Order of the Capuchin Friars Minor.

⁶⁰ ADŁ, ref. ZI 7.

Another set of photographs documents the deliberations of the synod of the Lutsk Diocese, which took place in 1927. The photos capture its participants in the presbytery of the Cathedral in Lutsk, during the subsequent synodal sessions (30 August–1 September 1927).⁶¹



Fig. Proceedings of the Synod of the Diocese of Lutsk (1927). ADŁ collections

Other preserved items are photographs depicting the community of the Third Order of the Eastern Territories⁶² in Dubno in 1922.⁶³ These are three group photographs of the congregation's first monks against the backdrop of the monastery.

The Lutsk Diocese Archives also include photographs unrelated to ecclesiastical themes. This relates to a collection of 12 photos depicting Dr Apolinary

⁶¹ ADŁ, ref. ZI 9.

⁶² The Congregation of Missionary Friars of the Eastern Territories of the Third Order of St Francis was founded in 1922 in the Diocese of Lublin. In the mid-1930s it had about 40 brothers in 3 houses in the country (Lublin, Dubno, Lubartów) and one in the US, in the town of Eureka. In 1926, the borderland missionaries merged with the Brothers of the Poor of the Child Jesus. The Missionaries of the Eastern Territories, also known as the Brothers of the Third Order, the Eastern Frontier Congregation or the Missionary Brothers of St Francis, based their lives on the principles of the Rule of St Francis intended for Tertiaries. The area of their activities was to be the eastern lands of the Second Republic, where great religious and social needs were perceived. They intended to preach by running charitable and educational institutions and distributing the Catholic press. The missionaries did not develop major activities. By decision of the church authorities, they were dissolved in 1938, but the community in Chicago survived until the 1960s. J. Bar, *Bracia Misjonarze Kresowi*, in: *Encyklopedia katolicka*, vol. 2, ed. F. Gryglewicz, Lublin 1985, col. 999.

⁶³ ADŁ, ref. ZI 9.

Tarnawski's treatment facility in Kosiv.⁶⁴ The sanatorium was well-known in the Second Republic for its therapeutic methods using a vegetable diet, sun and water baths, combined with physical labour (such as chopping wood). The facility was mainly used by members of the intelligentsia, civil servants, artists and writers.⁶⁵ Clergymen also came to the resort in large numbers, including Archbishop Józef Bilczewski and Archbishop Józef Teodorowicz.⁶⁶ The legacy of Rev. F. Korwin Milewski still includes photographs of his stay at this sanatorium. Based on an analysis of the photos in the legacies, one can conclude that Truskavets was the more popular resort among the Lutsk clergy. In fact, in the archival resource we can find photographs from the stay of Rev. A. Kukuruziński, Rev. K. Moszkowski or Rev. F. Korwin Milewski in this facility.

In the other two groups of the Lutsk Diocese Archives, photographs are a scarce resource. In the Higher Theological Seminary (WSD) group, photographs are found in the personnel files of alumni (1919, 1923–1939)⁶⁷ and candidates for seminary studies in the 1939/1940 academic year.⁶⁸ It also includes three group photos of Lusk seminary lecturers and alumni in the interwar period.⁶⁹ In total, there are 10 photos being part of documents and 4 loose photographs, which constitutes 3% of the photographic resource of the Lutsk archives.

The last group titled the Cathedral Parish in Lutsk (P20) contains photographs documenting repair work in the cathedral church and the construction of the great altar in 1927–1939.⁷⁰ In addition, one group photo of First Communion children from the cathedral parish has been preserved. In total, there are 5 photographs which constitute 1% of the photographic resource.

Conclusion

Photographs in the Archives of the Lutsk Diocese represent a small number of non-textual records in its collection. This is related to the fate of this archive, which was destroyed, dispersed and merged in Poland from the few documents transported by expatriated residents. Despite this, a photographic legacy, which documents the history of the Lutsk Diocese, has been preserved in the archive's collection. It consists of a small number of photographs, but is unique in that it shows the Polish and Catholic community of pre-war Volhynia, which suffered extermination and displacement. Currently, the biggest challenge lies the preservation and digitization of the photographs so that they can be incorporated into scholarly circulation. However, organizational and financial problems, and the

⁶⁴ ADŁ, ref. ZI 10.

⁶⁵ N. Tarkowska, *Lecznica Narodu. Kulturotwórcza rola Zakładu Przyrodoleczniczego doktora Apolinarego Tarnawskiego w Kosowie na Pokuciu (1893–1939)*, Kraków 2016, pp. 63–100, 229–255.

⁶⁶ Ibidem, p. 252.

⁶⁷ ADŁ, ref. WSD 5.

⁶⁸ ADŁ, ref. WSD 7.

⁶⁹ Attached as a curiosity is a photo of a supernaturally large cucumber grown on the seminary farm in 1913. ADŁ, ref. WSD 17.

⁷⁰ These are two photos of architectural details of the side aisles and the planned bas-relief of St Stanislaus the Bishop and Martyr for the cathedral's great altar.

lack of a positive decision by state institutions, pose considerable drawbacks to the success of the process.

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ref. WSD 17, Photographs.

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ref. P20-10, Cathedral services and church ministry.

Group: Legacies (S)

ref. S4-1, Rev. Florentyn Czyżewski.

ref. S5-1, Rev. Czesław Domański.

ref. S7-1, Rev. Bronisław Drzepecki.

ref. S10-1, Rev. Franciszek Korwin Milewski.

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ref. ZI 2, Orthodox churches of the Byzantine-Slavic rite, Greek Catholic rite and Orthodox rite.

ref. ZI 4, Photographs of the clergy.

ref. ZI 5, Piotr Mańkowski – photographs.

ref. ZI 6, Portraits of Pope Pius XI.

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FOTOGRAFIE W ARCHIWUM DIECEZJI ŁUCKIEJ

Streszczenie

Archiwum Diecezji Łuckiej, które jest przechowywane w Ośrodku Archiwów, Bibliotek i Muzeów Kościelnych ma charakter szczątkowy i gromadzi dokumentację wytworzoną od II wojny światowej do lat 60. XX w. czyli śmierci ordynariusza bpa A. Szelążka w Zamku Bierzgłowskim w 1950 r. i późniejszej działalności księży łuckich. Cały zasób archiwum został opracowany po przewiezieniu go do Ośrodka ABMK. Ponieważ miał on charakter rozsypu, prace inwentaryzacyjne były żmudne i długotrwałe. Opracowanie dokumentacji fotograficznej zgodnie z metodyką archiwalną, wymagało m.in. identyfikacji osób, miejsc oraz daty wykonania. Aktualnie w zasobie Archiwum Diecezji Łuckiej znajduje się 434 zdjęcia, które wchodzi w skład czterech zespołów. Najwięcej fotografii znajduje się w zespole spuścizn oraz zbiorów ikonograficznych. W dwóch pozostałych zespołach: Wyższe Seminarium Duchowne w Łucku i Parafia katedralna w Łucku, zdjęcia stanowią marginalną liczbę dokumentacji nieaktowej. Fotografie uwieczniają duchowieństwo katolickie diecezji i biskupów łuckich oraz budynki sakralne (kościóły i cerkwie) czy też ważne wydarzenia społeczno-religijne. Są też zdjęcia o proveniencji świeckiej, przedstawiające m.in. Zakład przyrodolecznicy dr Tarnawskiego w Kosowie. Zasób fotograficzny, tak jak i całe Archiwum Diecezji Łuckiej nie jest udostępniany ze względu na stan fizyczny dokumentacji. Planowana jest digitalizacja całego zasobu archiwalnego i udostępnienie go w postaci cyfrowej.

Słowa kluczowe: fotografia; zdjęcia; opracowanie fotografii; archiwum kościelne; diecezja łucka; biskup Adolf Szelążek; Florentyn Czyżewski