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**BOOKPLATES AND GIFT INSCRIPTIONS ON BOOKS
FROM THE LIBRARIES OF PRIESTS
FROM THE LUTSK-ZHYTOMYR DIOCESE
OF THE ROMAN CATHOLIC CHURCH**

**EKSLIBRISY I DEDYKACJE NA KSIĄŻKACH
POCHODZĄCYCH Z BIBLIOTEK KSIĘŻY
Z ŁUCKO-ŻYTOMIERSKIEJ DIECEZJI RZYMSKOKATOLICKIEJ**

Abstract

The purpose of this article is to study the bookplates and gift inscriptions on books from the libraries of priests of the Lutsk-Zhytomyr Diocese of the Roman Catholic Church, which are kept in the Department of library collections and historical collections of the Institute of Book Studies of the V. I. Vernadsky National Library of Ukraine (VNLU). Methodology: the study employs paleographic and historical-chronological methods. The scientific novelty of the study lies in the fact that, for the first time, fragments from the libraries of the clergy of the Lutsk-Zhytomyr Diocese are being introduced into scholarly circulation after being transferred to the State Public Library of Ukraine (now the V. I. Vernadsky National Library of Ukraine) as part of the Berdychiv Social-Historical and Economic Museum's library collection (1926–1954) after its closure in the 1950s. Additionally, the article will, for the first time, present bookplates from the libraries of diocesan priests, such as stamps from private libraries, handwritten autographs, supralibros, and four gift inscriptions. An appendix at the end of the article provides a catalogue of books from these collections.

Keywords: library; ex libris; Berdychiv Museum; Lutsk-Zhytomyr Diocese; early printed book

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Streszczenie

Celem niniejszego artykułu jest analiza ekslibrisów i dedykacji na książkach pochodzących z bibliotek księży łucko-żytomierskiej diecezji rzymskokatolickiej, które są przechowywane w dziale zbiorów bibliotecznych i historycznych Instytutu Nauk o Książkach Narodowej Biblioteki Ukrainy im. W.I. Wernadskiego (VNLU). Metodologia: w niniejszym opracowaniu zastosowano metody paleograficzne i historyczno-chronologiczne. Nowatorski charakter badania polega na tym, że po raz pierwszy fragmenty zbiorów bibliotecznych duchownych diecezji łucko-żytomierskiej zostały wprowadzone do obiegu naukowego po przekazaniu ich do Państwowej Biblioteki Publicznej Ukrainy (obecnie Narodowej Biblioteki Ukrainy im. W.I. Wernadskiego) jako część zbiorów bibliotecznych Muzeum Społeczno-Historyczno-Gospodarczego w Berdyczowie (1926-1954) po jego zamknięciu w latach 50. XX wieku. Ponadto w artykule po raz pierwszy zostaną zaprezentowane ekslibrisy z bibliotek księży diecezjalnych, takie jak pieczęcie z bibliotek prywatnych, odręczne dedykacje, supralibros oraz cztery inskrypcje podarunkowe. W załączniku na końcu artykułu znajduje się katalog książek z tych zbiorów.

Słowa kluczowe: ekslibris; muzeum w Berdyczowie; diecezja łucko-żytomierska; dawne książki drukowane

Relevance of the research topic

At the beginning of the 20th century, the Lutsk-Zhytomyr Diocese covered the territories of the Kyiv and Volhynia governorates of the Russian Empire. In 1900, the diocese had 148 parishes and 429,585 members.¹ After the Bolshevik Revolution, a new chapter began in the life of the Church, marked by the closure of churches, persecution of priests, and numerous confiscations. On 26 October 1917, the Decree on Land was passed, dealing a severe blow to the Church, as all private property was confiscated. All seminaries were closed. Schools, orphanages and hospitals under the care of the Church were nationalized. On 14 February 1919, a decree was issued ordering the confiscation of all items made of gold, silver, and precious stones. In addition to sacred and valuable objects, even pews were confiscated from the churches.² These confiscations also extended to the private libraries of priests, some of which ended up in the F. Dzerzhinsky Social-Historical and Economic Museum, largely through the efforts of Ukrainian archaeologist Theodosius Mykolayovych Movchanivsky (1899–1938). The museum was established in the premises of the former monastery of the Discalced Carmelites in Berdychiv. The books confiscated from the clergy were added to the museum's library, resulting in a collection of theological works from the private libraries of priests of the Lutsk-Zhytomyr Diocese of the Roman Catholic Church, which are the focus of

¹ Y. Bilousov, *Kyivs'ko-Zhytomyrska rymo-katolytska yeparkhiia. Istorychnyi narys*, Zhytomyr 2000, p. 110–111.

² P. Vyshkovskyi, *Peresliduvana Tserkva. Katolyky Ukrayiny v chasy komunistychnoho rezhymu*, Kyiv 2009, p. 46–48.

this study. The collection includes books on moral and pastoral theology, sermon compilations, prayer books, breviaries and missals, published in Polish, Latin, and German. It should be noted that these publications, as well as the library of the Berdychiv Social-Historical Museum, have not yet been the subject of separate scientific research. Thus, this article represents the first attempt to systematically catalogue all the books from the libraries of the clergy of the Lutsk-Zhytomyr Diocese that have been preserved in the museum's library. For this purpose, a list of publications from the private libraries of priests that the author has been able to attribute is provided at the end of the article.

Presentation of the main material

The first publication we examined was the fourth volume of *Teologia moralna dla użytku plebanów i spowiedników* [Moral theology for priests and confessors] by the French archbishop, cardinal, and theologian Thomas Gousset (1792–1866). The book was published in Warsaw in 1857 by the printing house of Józef Unger (1817–1874), a Polish printer, publisher, and bookseller who, from 1842, ran one of the largest printing houses in the Kingdom of Poland.³ On the title page of the copy, there is a handwritten ex-libris belonging to the book's owner: 'Ks[iądz] Teodor Lichtański.' Father Teodor Lichtański (1842–1894) served as a vicar, administrator, and pastor in the parishes of Torchyn, Zabolotsi (1867–1869),⁴ Berezdiv (1870–1881),⁵ and Berezne (1882–1894), where he passed away on 28 June 1894.⁶ The library of Father Teodor also includes the first volume of the book *Kazania* [Sermons], authored by Father Józef Szpaderski (1816–1877), a professor of patrology and homiletics at the Warsaw Theological Academy. The book was published in Kraków in 1875 by the printing house of Aleksander Nowolecki (1825–1884). On the title page of the copy, there is a crossed-out handwritten ex-libris belonging to Father Teodor. Just above it, there is a handwritten ex-libris of Father Stanisław Rokossowski, pastor of the Church of the Rise of the Holy Cross in the village of Ushomyr: 'Ks[iądz] St[anisław] Rokossowski' (fig. 1).⁷

The book *S.S. Cor. Jesu: sacerdotum sanctitatis speculum ut ejus missionem impleant* [The Solemnity of the Sacred Heart of Jesus: The mirror of priests' sanctity to fulfil His mission] originates from the library of an unknown priest but includes a gift inscription from Father Jan Scisławski (1842–1910). Published in Turin in 1881, the book was released by the printing house of Pietro Marietti, which was established by his father, Giacinto Marietti, in 1820. The printing house is still in operation today, though it is now located in Bologna.⁸ On the title page of the edition, there is an inscription: 'Z prosba o pamitia przed Bogiem.

³ Unger Józef, <https://sztetl.org.pl/pl/biogramy/4054-unger-jozef> (accessed: 17.07.2024).

⁴ F. Czyżewski, *Proboszczowie parafii diecezji lucko-żytomierskiej 1801–1920 i kamienieckiej 1868–1919*, Lublin 2023, p. 273.

⁵ Ibidem, p. 40.

⁶ Ibidem, p. 42.

⁷ Ibidem, p. 252.

⁸ Marietti 1820 2020, <https://www.mariettieditore.it/sala-stampa/marietti-1820-due-secoli-di-storia-in-tredici-date> (accessed: 17.07.2024).

18 grudnia 1883. X. Jan Scisławski' [With a request for remembrance before God. 18 December 1883. X. Jan Scisławski]. Father Jan Scisławski was born in 1842 into a noble family. He received his primary education at home and then attended grammar school in Kamianets-Podilskyi, where he enrolled in the local theological seminary. After completing his studies, he was ordained as a priest in 1865 by the Bishop of Kamianets, Antoni Fijałkowski (1797–1883). Father Jan served for 13 years in Murafa, first as a vicar and then as the pastor. In 1879, he came under police surveillance, and was later accused of conducting a service for one of the parishioners instead of a solemn mass for a member of the ruling family. He was dismissed from the parish and placed in the Bernardine Monastery in Zaslav, Volhynia, which served as a prison for clergy. There, he spent four fruitful years dedicated to self-education. He took advantage of the rich monastic library and the extensive library of the Sanguszko princes, heirs of Zaslav. 'Very intelligent, educated, and well-read, he was fluent in foreign languages and very pleasant in conversation. Fr. Scisławski rose above the ordinary level of our clergy', recalled his successor at the Kamianets parish, Father Piotr Mańkowski (1866–1933), who later became the Bishop of Kamianets. Since 1901, Father Jan served at the Church of St Catherine of Alexandria in Saint Petersburg. He passed away on 8 June 1910.⁹

A copy of *Officium Immaculatae Conceptionis Beatae Mariae Virginis* [The Little Office of the Immaculate Conception of the Blessed Virgin Mary] originates from the library of Father Stanisław Szeptycki (1873–1913). This is evidenced by a Polish inscription on the book's endpaper: *Pamiątka od kolegi Subdyakona Władysława Dworzeckiego dnia 10(22) Kwietnia 1896 roku. Własciciel Subd. Stanisław Szeptycki* – a keepsake from fellow subdeacon Władysław Dworzecki, April 10 (22), 1896 (fig. 2). The breviary was published in Latin in 1864 in Mechelen, Belgium, by Henri Dessain (1813–1891), who had papal privilege to print, sell, and export all Catholic publications.¹⁰ Father Stanisław Szeptycki was born in 1873 in Podolia to a family of minor Polish nobility. In 1892, he entered the seminary in Zhytomyr and was ordained a priest in 1897. From 1900 to 1911, he served as the pastor of the parish church in Fastiv, where he built a new Church of the Exaltation of the Holy Cross, which was consecrated on 14 September 1911. In 1912, Father Stanisław was appointed pastor of St Alexander's Church in Kyiv. He passed away on 6 March 1913, and was buried in Fastiv, in the crypt of the church he had built.¹¹ Father Szeptycki's classmate, Father Władysław Dworzecki (1874 – after 1947), who gifted him this breviary (likely as a memento of subdiaconal ordination, a clerical rank now abolished in the Roman Catholic Church), was a chaplain at a gymnasium in Ostroh. Later, from 1907 to 1912, he served

⁹ I. Wodzianowska, *Ścisławski Jan / Сциславски Ян (1842–1910), duchowny rzymskokatolicki, proboszcz petersburskiej parafii św. Katarzyny Aleksandryjskiej (1901–1905), filantrop*, <https://www.polskipetersburg.pl/hasla/scislawski-jan> (accessed: 17.07.2024).

¹⁰ H. Dessain, <https://research.rkd.nl/en/detail/https%3A%2F%2Fdata.rkd.nl%2Fartists%2F492857> (accessed: 17.07.2024).

¹¹ V. Rosovskyi, *Fastivskyi parafialnyi kostel Vozdvyzhennia Sviatoho Khresta i yoho nastoiantel ta budivnychiy otets Stanislav Sheptytskyi. Katolytska Tserkva v istorii Fastova*, Fastiv 2013, p. 155–178.

as the pastor of the Church of the Holy Trinity in the village of Didivshchyna, near Fastiv.¹² From 1914 to 1918, he was the administrator of the Church of the Holy Trinity in Kamianets-Podilskyi. In 1922, Father Władysław was arrested in Kamianets-Podilskyi for hiding liturgical items during one of the confiscations. He was sentenced to death, but the sentence was commuted to imprisonment in a labour camp. After being tortured, he was left disabled and could never again move without assistance. According to a report by an NKVD agent, dated 13 May 1947, Father Władysław was living in Kamianets-Podilskyi and was paralysed. He continued secretly performing some pastoral duties until the end of his life. The exact date of his death remains unknown.¹³

Another memento from subdiaconate ordination is a book by Pope Leo XIII, *Złota ksiązeczka o praktyce pokory* [The Golden Book on the Practice of Humility], published in Warsaw in 1898. It comes from the library of Father Bronisław Sawicki, vicar in Starokostiantyniv, who later became pastor of the churches in the villages of Korytnycia (1907–1911)¹⁴ and Troyaniv (1912–1919).¹⁵ On the flyleaf of this edition, there is a dedication in Latin: ‘Carissimo Amico-Collega In memoriam huins momenti: ‘Accedant qui ordinandi sunt Subdiaconi: videlicet Bronisław Sawicki ad titulum Ecclesiae Riwinesis’ adsum offert indignissimus Collega Casimirus die 10 mai 1903 anno’ [To my dear friend-colleague, in memory of this moment: ‘Let those who are to be ordained as subdeacons come forth, namely Bronisław Sawicki’, offered by the most unworthy colleague Kazimir. 10 May 1903] (fig. 3). The binding bears a gold-embossed supralibros with the priest’s initials: ‘Ks[iądz] B[ronisław] S[awicki]’ (fig. 4).

The work of Professor Józef Laskowski, *De cognitione humana ad mentem doctoris Angelici S. Thomae Aquinatis* [Human knowledge in the thoughts of the Angelic Doctor St Thomas Aquinas], comes from the library of Father Jordan Józef Dąbrowski (1854–1913), a master of theology, honorary canon of the cathedral chapter in Lutsk, and professor of moral and pastoral theology and church history at the Zhytomyr Theological Seminary.¹⁶ The title page bears the stamp of his personal library, marked ‘Ksiądz Jordan Józef Dąbrowski’. Next to it is another stamp, belonging to the Zhytomyr shop of Joseph Zavadsky (1818–1886), a Polish publisher and printer who served as the mayor of Kyiv from 1860 to 1863. On the book’s front endpaper is a handwritten ex-libris, ‘W[alerian]. Kwiatkowski’, which indicates that it belonged to Father Walerian Kwiatkowski (1892–?), a graduate of Zhytomyr Theological Seminary and the Theological Academy in Saint Petersburg, and vicar of St Barbara’s Church in Berdychiv. From 1923 to 1927, he

¹² Czyżewski, *Proboszczowie*, p. 67.

¹³ R. Dzwonkowski, *Losy duchowieństwa katolickiego w ZSSR 1917–1939: martyrologium*, Lublin 1998, p. 215–219.

¹⁴ Czyżewski, *Proboszczowie*, p. 115.

¹⁵ Ibidem, p. 247.

¹⁶ J. Wołczyński, *Katalog grobów duchowieństwa rzymskokatolickiego, ormiańskokatolickiego i greckokatolickiego oraz sióstr zakonnych na cmentarzach w Żytomierzu, Czerniowcach i Odessie, „Nasza Przeszłość”*, 95 (2001) p. 363.

served as a chaplain in the Polish army. In 1927, he became a professor at the Lutsk Theological Seminary.¹⁷

From the library of Father Leopold Tuzinkiewicz comes the book *Directorium horarum canonicarum et missarum pro dioecesibus Luceoriensi et Zytomiriensi nec non pro ecclesie G. Podoliae in annum Domini 1881* [Directory of Canonical Hours and Masses for the Lutsk-Zhytomir Diocese, as well as for the Churches of the Podolia Province in the Year of Our Lord 1881] (1880). On the title page of this copy is the priest's handwritten ex libris: 'Ex libris Sac[erdotis] Leopoldi Tuzinkiewicz'. Father Leopold was a vicar and pastor in the town of Berestechko (1880–1897), and at St Barbara's Church in Berdychiv (1898–1901).¹⁸ In 1902, he returned as pastor to Berestechko, where he passed away on 14 July 1914.¹⁹

The book *Wydow prawdy chrześcijańskiej ze stanowiska filozofii, dogmatu i historyi* [The derivation of Christian truth from the standpoint of philosophy, dogma and history] (1856), by French Catholic writer Nicolas Auguste (1807–1888), belonged to Father Stanisław Pawłowski (d. 1 November 1911).²⁰ The book's title page bears the stamp of his personal library: 'Ksiądz Stanisław Pawłowski'.

From the library of Father Ksawery Bereza, vicar of the parish in Zviahel²¹, comes the book *Wybór kazań celniejszych mowców duchownych, tak własnych jak i zagranicznych* [A selection of sermons by the most renowned clergy, both local and foreign] (1843). The endpaper of this edition holds a stamp of the priest's personal library. It features a decorated cartouche with the owner's name in the center: 'Ksiądz Ksawery Bereza' (fig. 5).

A copy of *Directorium horarum canonicarum et missarum SS. pro dioecesi Luceoriae et Zytomiriensi in annum Domini MDCCCLXIX* [Directory of canonical hours and holy masses for the diocese of Lutsk and Zhytomir in the Year of Our Lord 1869] comes from the library of Father Feliks Komarnicki, as evidenced by the handwritten ex-libris on the title page of the book: 'Feliks Komarnicki'. Father Feliks served as the vicar of the Marian Church in Berdychiv and later as pastor in Zlatopil (1883–1884) and Zvenyhorodka (1885–1904),²² where he passed away in 1904. The book was published by the printing house of St Vladimir University in 1868.

The largest variety of bookplates can be found in the books that belonged to Father Stefan Jastrzębski (1881–1960). He was born in Tetiiv, Kyiv region, on 24 September 1881. He completed secondary school in Uman and entered the Zhytomir Theological Seminary in 1902. Five years later, in 1907, he was ordained as a priest. Father Stefan served as a vicar in Novyi Zavod (1908–1909)²³ and Korets (1910),²⁴

¹⁷ Dzwonkowski, *Losy duchowieństwa katolickiego*, p. 320–321.

¹⁸ Czyżewski, *Proboszczowie*, p. 36.

¹⁹ Ibidem, p. 39.

²⁰ Ibidem, p. 164.

²¹ Ibidem, p. 282.

²² Ibidem, p. 286.

²³ Ibidem, p. 173.

²⁴ Ibidem, p. 79.

then as pastor in Lyuboml (1911–1916),²⁵ Brailiv (1917–1918),²⁶ and St Barbara's Church in Berdychiv (1919).²⁷ In 1920, Father Stefan returned to Lyuboml and served as pastor of the parish until 1944. During World War II, the Lyuboml parish nearly ceased to exist. In July 1944, Father Jastrzębski left the Lutsk Diocese, taking with him the image of the Blessed Virgin Mary of Lyuboml to Poland.²⁸

The first book we examined from Father Stefan's library is the first volume of *Konferencye i kazania wielkopostne* [Lenten conferences and sermons], by the renowned and talented preacher, Father Agostino da Montefeltro (1839–1921). On the half-title page, there is an ownership inscription in Polish: 'Ksiądz Stefan Jastrzębski, proboszcz Lubomlski 1914 r.' (fig. 6). Another book from Father Stefan's library is a copy of St Alphonsus Liguori's (1696–1787) monograph *Przewodnik dla spowiednika* [A guide for the confessor] (1905), translated by Father Mykola Birnacki. In the upper right corner of the title page is Father Stefan's handwritten ex-libris: 'Ks[iądz] S[tefan] Jastrzębski'. The book *Kazania parafialne na wszystkie święta uroczyste w roku* [Parish sermons for all solemn feasts of the year] (1903), also from Father Jastrzębski's library, features a gold-embossed supralibros with the priest's initials on the spine: 'Ks[iądz] S[tefan] J[astrzębski]'. On the front endpaper of the third volume of *Dogmaty katolickie: ich wykład, dowody i obrona przeciwko zarzutom niedowiarstwa* [Catholic dogmas: explanation, proofs, and defence against accusations of unbelief] (1875), by Belgian theologian and philosopher Nicolas-Joseph Laforet (1823–1872), there is a blue stamp with intertwined initials 'SJ', and slightly above it, Father Stefan's handwritten ex-libris: 'S[tefan] Jastrzębski' (fig. 7). At the end of the book, on the back endpaper, is a pencilled inscription: 'Stefan Jastrzębs[ki]'.

The 8th volume of the Bible, *Sainte Bible: contenant l'Ancien et le Nouveau Testament* [Holy Bible: Containing the Old and New Testaments], translated and annotated by Louis de Carrières (1662–1717), a French priest and biblical scholar, originates from the library of Father Feliks Sznarbachowski (1876–1931). Carrières' work, *La Sainte Bible en français, avec un commentaire littéral inséré dans la traduction* [The Holy Bible in French with a literal commentary inserted in the French translation], was first published in 24 volumes in the early 18th century and quickly gained wide popularity among biblical scholars. It was reprinted multiple times throughout the 18th and 19th centuries.²⁹ The edition from Father Sznarbachowski's library was published in Paris in 1866. This version was supplemented with commentaries by Giovanni Stefano Menochio (1575–1655), an Italian Jesuit priest who taught Greek, Hebrew, moral theology, and scripture in Milan and Cremona.³⁰ The flyleaf of this volume bears a blue oval stamp with the inscription

²⁵ Ibidem, p. 142.

²⁶ Ibidem, p. 296.

²⁷ Ibidem, p. 37.

²⁸ A. Olich, *Matka Boża Lubomelska – mało znany wołyński obraz*, <https://www.monitorwolynski.com/pl/news/3769-27702> (accessed: 17.07.2024).

²⁹ *Louis de Carrières*, <https://www.newadvent.org/cathen/03379b.htm> (accessed: 17.07.2024).

³⁰ S. Pastore, *Menochio, Giovanni Stefano*, [https://www.treccani.it/enciclopedia/giovanni-stefano-menochio_\(Dizionario-Biografico\)/](https://www.treccani.it/enciclopedia/giovanni-stefano-menochio_(Dizionario-Biografico)/) (accessed: 17.07.2024).

‘Ksiądz Feliks Sznarbachowski’ (fig. 8). Father Feliks Sznarbachowski was born on 29 May 1876, in the village of Brovky in the Kyiv Governorate. He studied at a gymnasium in Kyiv from 1885 to 1894 and entered the Zhytomyr Theological Seminary in 1895. He was ordained as a priest on 25 June 1899. On 8 November 1906, Father Feliks was appointed rector of the Cathedral Church in Zhytomyr, where he constructed a residence for priests, which also served as a residence for the episcopal curia, and a shelter for pastors emeritus. From 1911 to 1916, Sznarbachowski served as rector in Brailiv, where he established his own publishing house. In 1918, he became the rector of St Barbara’s Church in Berdychiv, and in 1921, he served in Kovel. On 15 October 1919, he was appointed canon and dean of the Olytska Chapter. Father Feliks authored the books *The Beginnings of the Roman Catholic Lutsk-Zhytomyr Diocese, Now Known as Lutsk* and *A Historical Outline of Fastiv*, among others. He passed away on 10 August 1931 in Kovel.³¹

On the title page of the 1899 edition of *Der Prediger und Katechet. Eine praktische, katholische Monatsschrift, besonders für Prediger und Katecheten auf dem Lande und in kleinern Städten* [The Preacher and Catechist: A Practical Catholic Monthly, Especially for Preachers and Catechists in Rural Areas and Small Towns], there is a handwritten ex libris, written with pencil, by Father Feliks: ‘Ks[iądz] pr[ałat] Sznarb[achowski]’.

Another book from Father Feliks’s library is the *Missale Romanum* [Roman Missal], an early printed work, published in 1761 in Venice by the Ballioniana printing house. This printing house was founded in 1598 by Tommaso Baglioni, a printer, publisher, and bookseller. Ballioniana became renowned for printing works by Galileo, including the 1610 publication of Galileo’s astronomical treatise *Sidereus Nuncius* [The Starry Messenger], the first scientific work based on observations made using a telescope. Today, this edition is one of the most sought-after and rare Galileo relics.³² On the verso of the missal’s title page is a stamp from Father Sznarbachowski’s library.

The monograph of Cardinal Pierre Baptiste de Gerdt *Sacrae liturgiae praxis, juxta ritum romanum...* [The Practice of the Holy Liturgy, According to the Roman Rite...] originates from the library of the Father Leon Piotrowski (1878–1937). This is evidenced by a half-erased round library stamp, blue in colour with the inscription around a circle: ‘Ksiądz Leon Piotrowski’. Father Leon graduated the theological seminary in Zhytomyr. He was ordained a priest in 1909. Then he was the vicar of parishes in Felshtyn (1910), Ushomezh (1914). In 1919–1924, Father Leon served in the Tiraspol Diocese. In 1925 he returned to the Zhytomyr Diocese and was the administrator of parishes in Lysyanka and Zvenigorodka. In 1924–1930, he provided pastoral care in parishes in Brusylov, Irpin, Borodynka, and Chernobyl. Father Leon was arrested twice in the 1920s. Both arrests were short-lived. On 9 April 1932, he was arrested the third time and sentenced to ten years of the Gulag camps in Mordovia. On 14 October 1937, Father Leon

³¹ Feliks Witold Sznarbachowski, <https://www.ipsb.nina.gov.pl/a/biografia/feliks-witold-sznarbachowski-1876-1931-ksiadz-dzialacz-pisarz-wydawca> (accessed: 17.07.2024).

³² A. Cioni, *Baglioni, Tommaso*, https://www.treccani.it/enciclopedia/tommaso-baglioni_%28Dizionario-Biografico%29/ (accessed: 17.07.2024).

was sentenced to death by the NKVD troika (the special soviet commission of extrajudicial sentencing in the soviet union, which existed in 1937–1938 during the Great Terror) and shot on 1 November 1937. His burial place is unknown.³³

The book *Nauki niedzielne dla dzieci* [Sunday Lessons for Children] by Father Józef Sosin (1879–1941) belonged to Father Stanisław Borecki (1891–1938), a vicar at the parish of St Alexander in Kyiv. This is evidenced by the handwritten ex libris 'Ksiądz Stanisław Borecki', found on the frontispiece of the edition (fig. 9). The pages of the book also contain handwritten notes by the priest. It was published in Kraków in 1913. Father Stanisław was born in Kolomyia in 1891. He studied at the 2nd Odesa Male Gymnasium from 1908 to 1910 and then spent a year and a half at the Faculty of Philosophy of Novorossiysk University. In 1912, he entered the seminary in Zhytomyr, immediately to the second year. He was ordained a priest on 22 May 1916, and on 1 June 1916, Father Stanisław was appointed as a vicar of the parish of St Alexander and the prefect of the parish school.³⁴ He was arrested in January 1930 and sentenced to five years in prison. Borecki served his sentence in Solovki and later in Karelia. In 1935, he was exiled to Arkhangelsk. On 23 November 1937, he was arrested again and on 4 January 1938, he was sentenced to death by the NKVD troika for counter-revolutionary activities. The sentence was carried out on 13 January in a prison in Arkhangelsk.³⁵ Another book from Father Stanisław Borecki's library is *Historia Kościoła katolickiego* [History of the Catholic Church], published in 1906 in Warsaw and authored by Father Antoni Wappler (1823–1887). The front endpaper of this book features a handwritten ex-libris by Father Stanisław: 'S[tanisław] Borecki'.

The book *Thesaurus sacerdotalis in usum pie precandi: Preces, orationes, montis elevations* [Priestly Treasure for the Use of Pious Prayer] by Father Victor Postel (1823–1885), a priest, doctor of theology, and prelate of the Paris Diocese, belonged to Father Józef Bieniecki (1875–1937). Father Bieniecki completed his studies at the seminary in Zhytomyr and was ordained a priest in 1899. From 1899 to 1902, he served as a vicar at the Cathedral of St Sophia in Zhytomyr.³⁶ He was first arrested in Kyiv in 1921 as the rector of the parish of St Ignatius, for refusing to hand over church books to the Bolsheviks. He was later released. In 1939, he was arrested again by Soviet authorities and sentenced to five years of imprisonment. In 1935, like Father Stanisław Borecki, he was exiled to Arkhangelsk. On 27 July 1937, he was arrested again and sentenced to death. He was executed by shooting on 5 December 1937.³⁷ On the cover of the book is a supralibros featuring the priest's initials: 'X[iądz]I[ózef]B[ieniecki]' (fig. 10). The front page bears a dedication in Polish that reads: 'Drogiemu Ksiedzu Józefowi Bienieckiemu ofiaruje tę pamiątkę zyczczizie X. T. Czarnecki. D. 29 czerwca 1896 r. M: Bazalia' [To dear Father

³³ Dzwonkowski, *Losy duchowieństwa katolickiego*, p. 393–394.

³⁴ Bilousov, *Kyivsko-Zhytomyrska rymo-katolyska yeparkhia*, p. 156–157.

³⁵ Borecki Stanisław, <http://www.swzygmunt.knc.pl/MARTYROLOGIUM/POLISHRELIGIOUS/US/vPOLISH/HTMs/POLISHRELIGIOUSSmartyr3540.htm> (accessed: 17.07.2024).

³⁶ Bieniecki Józef, <http://www.swzygmunt.knc.pl/MARTYROLOGIUM/POLISHRELIGIOUS/vPOLISH/HTMs/POLISHRELIGIOUSSmartyr3535.htm> (accessed: 17.07.2024).

³⁷ Dzwonkowski, *Losy duchowieństwa katolickiego*, p. 162–163.

Józef Bieniecki, I present this souvenir with best wishes. Fr. T. Czarnecki. D[ate]. June 29, 1896. P[lace]: Bazaliia] (fig. 11). Thus, the book was a gift to Father Józef from the rector of the Holy Trinity Church (1895–1897) in the town of Bazaliia, Father Teodor Czarnecki.³⁸ Both the title page and the cover of the book bear the initials ‘X.I.B.’, written with pencil. Father Józef’s library includes an interesting early printed book: *Christophori Longolii. Epistolarvm* [Christopher Longuey. Epistolary]. This book compiles the epistolary legacy of Christopher de Longuey (1490–1522), a French humanist and the educator of Francis of Angoulême, who would later become King Francis II of France. The book was published in 1591 in Cologne. It also bears a handwritten ex libris from Father Bieniecki that reads ‘Jozephi Bieniecki’.

The book *Nauki katechizmowe na całość prawd wiary św. katolickiej* [Catechism on All Truths of the Holy Catholic Faith] (1877) by Professor of Pastoral Theology, Father Józef Krukowski (1828–1900), belonged to Father Antoni Mioduszewski (1880–1944). The title page bears the stamp of his library: ‘Ksiądz Antoni Mioduszewski’ (fig. 12). On the front page of another book, *Nauki parafjalne obejmujące znakomitsze wypadki Starego i Nowego Testamentu* [Parochial Teachings Illuminating the Most Important Events of the Old and New Testaments] (1861), there is a handwritten ex libris by the priest, along with the date the book was acquired: ‘Ksiądz Antoni Mioduszewski. 17/VII 1901’ (fig. 13). Father Antoni Mioduszewski was born on 15 June 1880, in the village of Krześlin (Poland). After finishing the gymnasium in 1898, he was accepted into the seminary in Lublin. However, he did not receive approval from the civil authorities, and immediately applied to the seminary in Zhytomyr, from which he graduated in 1903. He was then sent to Saint Petersburg’s Theological Academy for two years, where he was ordained a priest in 1905. Father Antoni Mioduszewski served as a parish priest in the village of Kunov (1908–1909),³⁹ as a vicar in Zaslav with residence in Shepetivka (1912–1917),⁴⁰ and later as parish priest and dean in Ostroh (1918).⁴¹ The bishop of the Lutsk-Zhytomyr Diocese wrote about him: ‘A priest of exemplary life, hard-working, conscientious, and very zealous’. In 1929, he returned to his home parish in Krześlin. In 1941, Father Mioduszewski was honoured with the title of honorary canon for his dedicated work and awarded the *Pro Ecclesia et Pontifice* Cross. Father Antoni Mioduszewski died tragically on 28 July 1944, when returning from visiting a sick parishioner, after shrapnel from a shell that hit the church struck him.⁴²

The next book we examined comes from the library of Father Antoni Stawiński: *Sacerdos rite institutus piis exercitationibus menstruae recollectionis* [Monthly Recollections for Priests] (1894). The author, Belgian Jesuit priest Adolphe Petit (1822–1914), was a well-known preacher and leader of spiritual exercises in the tradition of St Ignatius of Loyola. Inside the book, on the front endpaper, there is

³⁸ Czyżewski, *Proboszczowie*, p. 35.

³⁹ Ibidem, p. 133.

⁴⁰ Ibidem, p. 228.

⁴¹ Ibidem, p. 185.

⁴² Ks. Antoni Mioduszewski, <https://parafiaprostyn.pl/proboszczowie/> (accessed: 17.07.2024).

an oval stamp with the inscription: 'Księgozbiór księdza Antoniego Stawińskiego' (fig. 14). Father Antoni Stawiński was born in 1842. He studied at the seminary in Zhytomyr and was ordained as a priest in 1865. He served as a vicar in Lyubar and Bohuslav (around 1880–1885) and as an administrator in Nemyriv (around 1900–1916). In 1920, he became the Vicar General. In the winter of 1923, despite his age and illness, the bolsheviks evicted him from his apartment in Zhytomyr. He was taken in by nuns living on an estate known as 'Józefówka', where he passed away on 18 May 1923.⁴³

The next work we examined was by Jan Gurka (1864–1917), a professor at the Tarnów seminary, titled *Cześć Maryi. O pobudkach i środkach nabożeństwa do Najświętszej Maryi Panny* [Veneration of Mary. On the Motives and Means of Devotion to the Blessed Virgin Mary], published in Tarnów in 1907. On the front endpaper of the copy is a handwritten ex libris of Father Roman Jankowski (1889–1987): 'Ks[iądz] R[oman] Jankowsk[i]' (fig. 15). Father Roman was born in 1889 in the village of Yarmolynsi, Kamianets-Podilskyi Governorate. Between 1910 and 1915, he studied at the seminary in Zhytomyr, where he was ordained as a priest in 1915. That same year, he was assigned as assistant pastor in Bratslav. In 1920, he moved to Berdychiv. On 10 April 1927, he was arrested by the Berdychiv department of the Volhynian GPU, accused of organizing illegal crossings over the Ukrainian-Polish border between 1920 and 1927, engaging in anti-Soviet agitation, and spreading pro-Polish and religious propaganda. He was sentenced to 9 years of imprisonment. He served his sentence in a Kharkiv prison and later in the Solovki labour camp, where the camp administration accused him of conducting illegal religious services. In mid-1933, Father Roman was released and returned to Ukraine. For a year and a half, he served as vicar at St Anthony's Church in Kotelnya (modern-day Stara Kotelnya). He was arrested again on 26 August 1935, and sentenced to another 5 years of labour camp. Father Roman managed to return to Ukraine as late as in 1945. On 4 February 1948, he received official permission to carry out pastoral duties in Zhytomyr. He passed away 10 on August 1987 in Zhytomyr at the age of 98, having served as a priest for over 71 years.⁴⁴

The book *Rozmyślania dla kapelanów czyli Droga do świętości kapłańskiej przez modlitwę wewnętrzną* [Meditations for Priests, or The Path to Priestly Holiness Through Inner Prayer] (1869), by French Jesuit priest Pierre Chaignon (1791–1883), comes from the library of Father Franciszek Budziński (1891–1937). This is confirmed by the handwritten ex libris on the book's front endpaper: 'Ks[iądz] Fr[anciszek] Budziński.' Father Franciszek was born in 1891. He was a student at the Zhytomyr Theological Seminary (1911–1915) and continued his education at the Saint Petersburg Theological Academy between 1916 and 1918. He was ordained as a priest on 22 May 1916, in Zhytomyr. On 15 July 1918, he was appointed vicar of the cathedral in Zhytomyr. From 1918 to 1920, he remained in Zhytomyr, working alongside Fathers Antoni Stawiński and Andrzej Fedukiewicz. Father Franciszek was a dynamic and dedicated priest, making great efforts not

⁴³ Stawiński Antoni, <http://www.swzygmunt.knc.pl/MARTYROLOGIUM/POLISHRELIGIOUS/vPOLISH/HTMs/POLISHRELIGIOUSmartyr4433.htm> (accessed: 17.07.2024).

⁴⁴ Bilousov, *Kyivs'ko-Zhytomyrska rymo-katolyska yeparkhiia*, p. 248–250.

only to preserve the Christian faith during the rise of atheism, but also to invigorate religious life in the parishes where he served. He was arrested on 13 September 1928, in Zhytomyr for distributing religious books and sentenced to two years of imprisonment, which he served in Solovki. After his release, he moved to Bryansk, where he resumed his pastoral work in the local parish. He was arrested again in August 1937 and sentenced to death on 5 October 1937. Father Franciszek was executed on 9 October 1937, in Smolensk.⁴⁵

The next edition that caught our attention was *Theologia moralis* [Moral Theology] from the library of Father Kazimierz Naskrecki (1878–1950). His personal library stamp, which has been crossed out, reads ‘Kazimierz Naskrecki’ and is located on the front endpaper of the book. Father Kazimierz was born on 11 June 1878, in Zhytomyr to a physician’s family. After graduating from high school, he began studying medicine in Kyiv but later dropped out and returned to Zhytomyr to enrol in the theological seminary. He was ordained a priest on 28 January 1902. From 1905 to 1907, he served as a vicar at the cathedral in Zhytomyr and as a catechist at the 1st city gymnasium. In 1912, he became a vicar and later the rector of St Alexander’s Church in Kyiv, as well as the administrator of St Ignatius of Loyola Church. Between 1920 and 1925, he served as the dean of Kyiv. In 1926, following the arrest of Father Teofil Skalski, he received an appointment from Rome as the administrator of the Lutsk-Zhytomyr Diocese. He was arrested on 26 July 1929. During the trial of priests held in Kharkiv on 21–27 June 1930, he was sentenced to death, a sentence that was later commuted to 10 years in a labour camp. Thanks to a political prisoner exchange, he returned to Poland on 15 September 1932, along with 17 other priests. Father Kazimierz died on 4 May 1950.⁴⁶

Beneath the crossed-out stamp from Father Kazimierz’s library, there is a pencil inscription reading ‘Tadeusz Bączkowski’, and on the spine of the book, there is a supralibros with the initials ‘Ks[iądz] T[adeusz] B[ączkowski]’. Thus, after Father Naskrecki, the book came into the possession of Father Tadeusz Bączkowski (1877–1940). Father Tadeusz was born in 1877. He graduated from the theological seminary in Zhytomyr and was ordained a priest at the cathedral in 1900. Around 1902–1903, he served as a vicar at St John the Baptist Church in Bila Tserkva, later becoming the administrator in Ruzhyn, Olyka, and Chudniv. From 1921, he was a parish priest and deputy dean at the Cathedral of Saints Peter and Paul in Kamianets-Podilskyi. After the German-Soviet invasion of Poland in September 1939 and the onset of World War II, the NKVD accused him of being involved in a sabotage group connected to Catholic Action. Father Tadeusz was arrested in Lutsk and deported to an unknown destination in 1940, where he disappeared without a trace.⁴⁷ There is also a breviary from Father Tadeusz’s library, which contains his handwritten ex libris on the front endpaper: ‘Ks[iądz] Bączkowski’. On the back of the book, there is an oval red stamp of the 2nd Kyiv Bookbinding Cooperative.

⁴⁵ Ibidem, p. 164–165.

⁴⁶ Dzwonkowski, *Losy duchowieństwa katolickiego*, p. 364–366.

⁴⁷ Bączkowski Tadeusz, <http://www.swzygmunt.knc.pl/MARTYROLOGIUM/POLISHRELIGIOUS/vPOLISH/HTMs/POLISHRELIGIOUSmartyr0090.htm> (accessed: 17.07.2024).

The next publication we examined comes from the library of the Discalced Carmelite Monastery in Berdychiv, specifically from the library of the prior of this monastery. It is a large illustrated book by Thomas à Kempis (1380–1471), titled *O naśladowaniu Chrystusa* [On the Imitation of Christ]. On the frontispiece of the publication, there is a dedication: ‘Przewielebnemu O. Terezjuszowi od św. Józefa przeorowi klasztoru O. O. Karmelitów Bosych w Berdyczowie w dniu jego Św. Patronki ofiaruje szczerze życliwy współpracownik i sługa Ks. Z. Chmielnicki Berdyczów 15 października 1925 r.’ [To the Reverend Father Terezjusz of St Joseph, prior of the Discalced Carmelite Monastery in Berdychiv, on the day of his Holy Patroness, a gift with sincere wishes from collaborator and servant Father Z. Chmielnicki. Berdychiv, 15 October 1925] (fig. 16). Thus, we see that the book was a name day gift to the Carmelite prior on 15 October, the day when the Catholic Church commemorates St Teresa of Ávila (1515–1582), a Spanish Carmelite nun and reformer of the Carmelite Order. The priest who gifted this book to the prior, Father Zygmunt Khmelnytskyi (1891–1944), was born in the village of Nesvich, near Lutsk. He studied at the Faculty of Law at St Vladimir University. From 1914 to 1918, he attended the seminary in Zhytomyr, and in 1918 he was ordained a priest at St Sophia’s Cathedral in Zhytomyr. He served in Khoroshiv, Toporyshche and Ushomir. In 1924, he was transferred to Berdychiv. On 15 May 1926, Father Zygmunt was arrested by Soviet authorities and sentenced to three years in a labour camp on the Solovetsky Islands. He was moved to Butyrka Prison in Moscow in 1927. Father Zygmunt was released in January 1928, as part of a political prisoner exchange between Poland and the USSR. After his release, he served as a priest in the Diocese of Lutsk. He published a series of short stories, titled *Pages of Memories*, about his pastoral service in the USSR and his imprisonment in the Soviet Gulag. The stories were published in the journal of the Lutsk Diocese, *Catholic Life*, of which he was the editor. In 1933, he was appointed a canon at the Collegiate Church of the Holy Trinity in Olyka. He served as a spiritual father and taught pastoral theology at the seminary. During the German occupation, he was a chaplain for the Home Army. This led to his arrest by the Germans. He was imprisoned from August to November 1943. In mid-January 1944, the Gestapo arrested him again. On 29 March, he was sent to the German concentration camp in Dachau, where he died on 16 April 1944, after being beaten by an SS officer.⁴⁸

The last publication we examined was a book of sermons by Jesuit priest, poet, and participant of the Polish Uprising (1830–1831) Karol Antoniewicz (1807–1852), titled *Kazania ks. Karola Antoniewicza* [The Sermons of Father Karol Antoniewicz] (1890). This book belonged to Father Jan Ładygo (1869 – after 1953), whose oval ex libris can be found on the front endpaper: ‘Z księgozbioru №_____ I[oanna] Ładygo’ (Fig. 17). Father Jan completed his studies at the seminary in Zhytomyr. In 1904, he served as a vicar at St Alexander’s Church, and in the same year, he was assigned to a parish in the town of Sataniv. He was arrested on 3 January 1930, and imprisoned in Kharkiv. There, on 27 June 1930, he was sentenced to death in a group trial of 13 priests from Ukraine. His sentence was later commuted

⁴⁸ Dzwonkowski, *Losy duchowieństwa katolickiego*, p. 190.

to 5 years of imprisonment. He served his sentence in an isolation facility in the city of Yaroslavl on the Volga, which held 30 priests from Ukraine at the time. He was exchanged for Lithuanian communists as part of a group of 11 priests on 19 October 1933.⁴⁹

Conclusions

In summary, we can conclude that the collection of books belonging to the clergy of the Lutsk-Zhytomyr Diocese, preserved in the library of the former Berdychiv Social-Historical and Economic Museum, represents a valuable cultural heritage. The copies contain handwritten ex libris, dedication inscriptions, and stamps from the personal libraries of priests, many of whom perished during the Stalinist repressions. Further research on these books and the deciphering of inscriptions will facilitate the reconstruction of the composition of private libraries belonging to the priests. This underscores the importance of conducting additional studies in this area.

Books from the Libraries of the Clergy of the Lutsk-Zhytomyr Diocese

Bączkowski Tadeusz

1. *Horae diurnae Breviarii Romani*. Ratisbonae: Friderici Pustet, 1887. 304 pp.

Bereza Franciszek Ksawery

1. *Wybór kazań celniejszych mowców duchownych, tak własnych jako i za-granicznych*. T. 2. Warszawa: Glücksberg J., 1843. 812 [2] pp.

Białostocki Ryszard

1. Dubois, Henri Marie. *Wzorowy kapłan. Czyli Uwagi nad obowiązkami i cno-tami kapłańskimi, oparte na słowach Pisma świętego, Soborów i Ojców kościoła*. Kraków: Wydawnictwo Dzieł Katol. Władysława Jaworskiego, 1869. 462 pp.

Bieniecki Józef

1. Longolius, Christophorus. *Christophori Longolii epistolarym lib. IIII. Tul-lianae videlicet eloquentiae ad vnguem expressa imago. Doctorvm item aliquot Epistolarum ad eundem Longolium, Lib. I. Qvibvs eivsdem vita, per quendam ipsius studiosissimum conscripta, est praemissa*. Köln, 1591. [5], 356, [1] pp.

2. Postel, Victor-Charles-Auguste. *Thesaurus sacerdotalis in usum pie precan-di: Preces, orationes, montis elevationes... in ordinem digestae*. Paris: Librairie Poussielgue Frères, 1874. 569 pp.

⁴⁹ Ibidem, p. 329–330.

Borecki Stanisław

1. Hołowiński, Ignacy. *Kazania niedzielne świąteczne i przygodne oraz allokuacje miane w Petersburgu*. Kraków: Nakładem Księgarni i Wydawnictwa Dzieł Katolickich, Naukowych i Rolniczych, 1857. 694, [1] pp.
2. Sosin, Józef. *Nauki niedzielne dla dzieci*. Kraków: nakł. autora, 1913. 229, [1] pp.
3. Wappler, Anton. *Historya kościoła katolickiego*. Warszawa: St. Niemiry Synowie, 1906. 292 pp.

Budziński Franciszek

1. Chaignon, Pierre. *Rozmyślania dla kapłanów czyli Droga do świętości kapłańskiej przez modlitwę wewnętrzną*. T. 3. Warszawa: Czerwiński i Sp., 1869. 608 pp.

Dąbrowski Jordan Józef

1. Laskowski, Józef. *De cognitione humana ad mentem doctoris Angelici S. Thomae Aquinatis*. Leopoli: Typis primae typographiae unitae, 1889. 252, [IV] pp.

Górski Oktawian

1. *Missale romanum ex decreto sacrosancti Concilii tridentini restitutum, S. Pii V. Pontificis Maximi jussu editum, Clementis VIII, Urbani VIII, et Leonis XIII auctoritate recognitum*. Tornaci Nerviorum: Desclée, Lefebvre et Soc., 1887. [22], 211, [64] pp.

Jankowski Roman

1. Dzierżanowska Maria, Niewiadomska Cecylia, Warnkówna Jadwiga. *Gramatyka języka polskiego z ćwiczeniami. Podręcznik szkolny na klasę I, II i III*. Warszawa: Gebethner i Wolff, 1906. 286 pp.
2. Górką, Jan. *Cześć Maryi. O pobudkach i środkach nabożeństwa do Najświętszej Maryi Panny*. Tarnów: nakładem autora, 1907. 479, [4] pp.
3. Hamon, André. *Rozmyślania na wszystkie dni roku: do użytku kapłanów i osób świeckich*. T. 2. *Od Niedzieli Trójcy św. do Adwentu. Rozmyślania o świętych*. Warszawa: Gebethner i Wolff, 1907. 567 pp.
4. Mnich, ksiądz. *Nauki niedzielne*. Warszawa: druk F. Czerwińskiego, 1901. 398, [1] pp.
5. Pelczar, Józef Sebastian. *Pasterz według Serca Jezusowego czyli ascetyka pasterska*. Lwów: Z Drukarni Józefa Chęcińskiego, 1913. 432 pp.
6. Wais, Kazimierz. *Kosmologia czyli filozofia przyrody*. Część I (*Kosmologia ogólna*). Warszawa: Gebethner i Wolff, 1907. 272, [2] pp.
7. Wierciszewski, Władysław. *Kazania niedzielne, świąteczne i majowe ks. Władysława Wierciszewskiego, kaznodziei katedry krakowskiej*. Kraków: Wydawnictwo Dzieł Władysława Jaworskiego, 1869. 734, [6] pp.

Jastrzębski Stefan

1. Charszewski, Ignacy. *O rozumnej gorliwości kapłańskiej*. Warszawa: Druk Piotra Laskauera i S-ki, 1903. 78 pp.
2. Komperda, Jan. *Kazania parafialne na wszystkie święta uroczyste w roku popularnie i obrazowo opowiadane ludowi*. Warszawa: Księgarnia Warszawskiej Spółki Wydawniczej, 1903. 268 pp.
3. Laforêt, Nicolas Joseph. *Dogmaty katolickie: ich wykład, dowody i obrona przeciwko zarzutom niedowiarstwa*. T. 3. Warszawa: J. Korzeniewski, 1875. 328 pp.
4. Liguori, Alfons. *Przewodnik spowiednika*. Warszawa: Główny Skład w Księgarni „Kroniki Rodzinnej”, 1905. 332 pp.
5. Montefeltro, Agostino. *Konferencye i kazania wielkopostne*. T. I. *Jezus Chrystus i prawda chrześcijańska*. Kraków: Nakład Konwentu Braci Mniejszych, 1909. 234 pp.

Komarnicki Feliks

1. *Directorium horarum canonicarum et missarum SS. pro dioecesi Luceoriae et Zytomiriensi in annum Domini MDCCCLXIX*. Kioviae: Officina tipographiae Universitatis S. Vladimiri, 1868. 106 pp.

Kozłowicz Erazm

1. Chaignon, Pierre. *Rozmyślania dla kapłanów czyli Droga do świętości kapłańskiej przez modlitwę wewnętrzną*. T. 2. Warszawa: Drukarnia Czerwińskiego i Spółki, 1869. 553 pp.

Kwiatkowski Walerian

1. Franco, Secondo. *Przystępne odpowiedzi na zarzuty najwięcej rozpowszechnione przeciw religii*. T. 1. Wilno: Drukiem Józefa Zawadzkiego, 1879. 311 pp.

Lichtański Teodor

1. Gousset, Thomas. *Teologia moralna dla użytku plebanów i spowiedników*. T. 2. Warszawa: Józef Unger, 1857. 333 pp.
2. Gousset, Thomas. *Teologia moralna dla użytku plebanów i spowiedników*. T. 3. Warszawa: Józef Unger, 1857. 341 pp.
3. Gousset, Thomas. *Teologia moralna dla użytku plebanów i spowiedników*. T. 4. Warszawa: Józef Unger, 1857. 390 pp.
4. Szpaderski, Józef. *Kazania przez Ks. Józefa Szpaderskiego*. Tom I. *Kazania na święta tajemnic religii Chrystusowej*. Kraków: Nakładem księgarni i Wydawnictwa Czytelni ludowej A. Nowoleckiego, 1875. 329 pp.

Ładygo Jan

1. *Kazania ks. Karola Antoniewicza*. T. 1. Kraków: wydał Jan Badeni, 1890. VIII, 486 pp.

Mioduszewski Antoni

1. Bonnardel, François. *Nauki parafialne obejmujące znakomitsze wypadki Starego i Nowego Testamentu*. T. 3. Warszawa: Druk ks. Missyonarzy, 1861. 480 pp.
2. Gaume, Jean Joseph. *Zasady i całość wiary katolickiej czyli Wykład jej historyczny, dogmatyczny, moralny, liturgiczny, apologetyczny, filozoficzny i socjalny, od stworzenia świata aż do naszych czasów*. T. 4. Petersburg: Drukarnia Edmunda Nowickiego, 1903. 556, [VI] pp.
3. Gaume, Jean Joseph. *Zasady i całość wiary katolickiej czyli Wykład jej historyczny, dogmatyczny, moralny, liturgiczny, apologetyczny, filozoficzny i socjalny, od stworzenia świata aż do naszych czasów*. T. 6. Petersburg: Drukarnia Edmunda Nowickiego, 1904. [4], 374, [VI] pp.
4. Królicki, Antoni Cyryl, Hołyński, Otto. *Kazalnica parafialna czyli zbiór nauk na wszystkie niedziele roku*. T. 1. Lwów: Z Drukarni Ludowej, 1875. 320 pp.
5. Krukowski, Józef. *Nauki katechizmowe na całość prawd wiary św. katolickiej*. Kraków: Księgarnia G. Gebethnera, 1877. 599, [11] pp.
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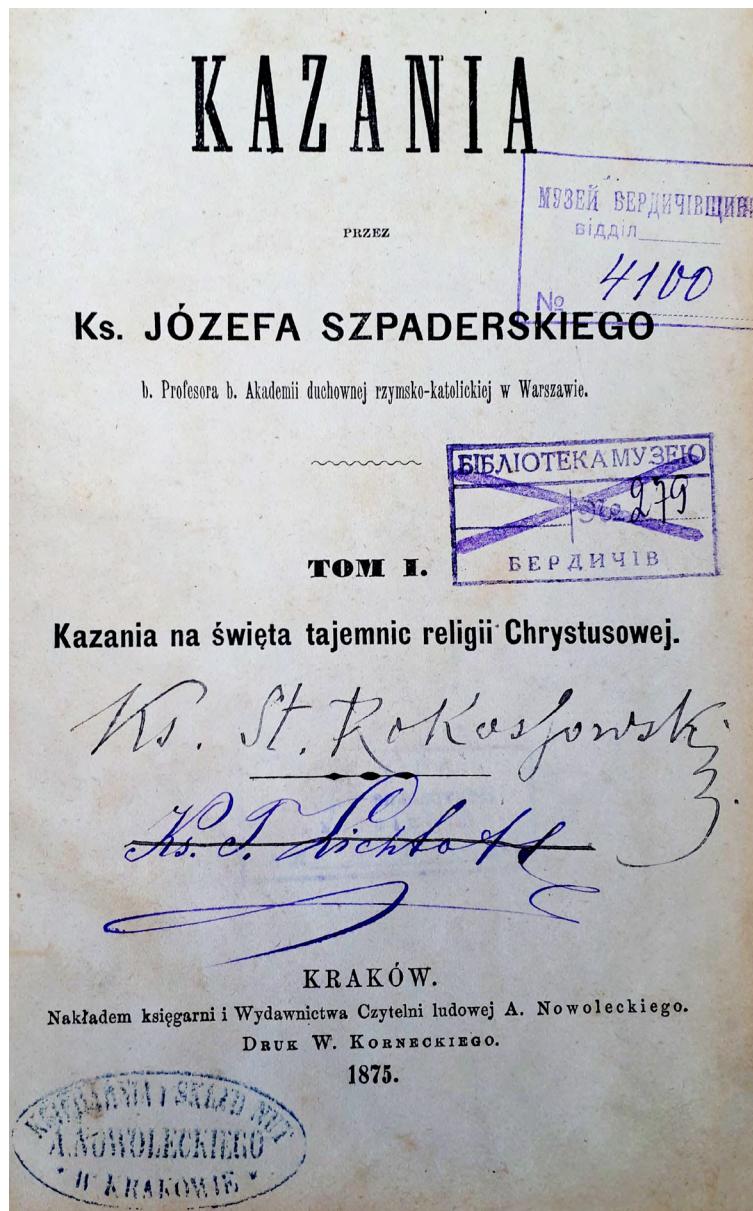


Fig. 1. Title page of *Kazania* by Father Józef Szpaderski with handwritten ex libris from Fathers Teodor Lichtenński and Stanisław Rokossowski, fot. L. Didora

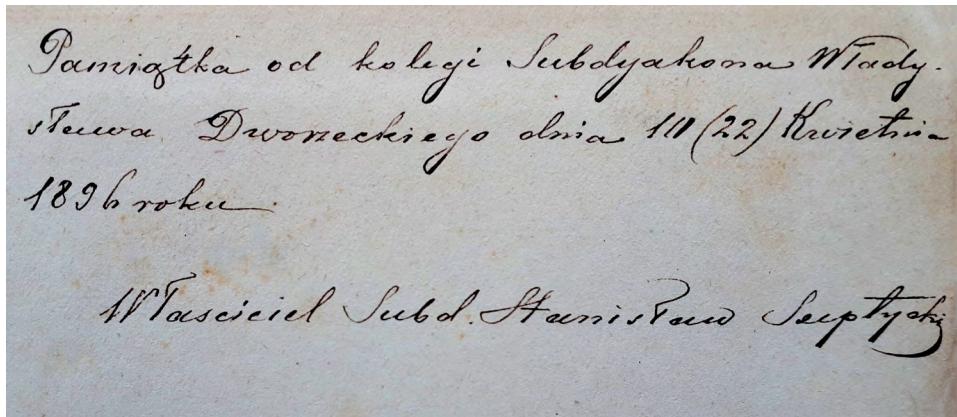


Fig. 2. Ownership inscription from Father Stanisław Szeptycki, fot. L. Didora

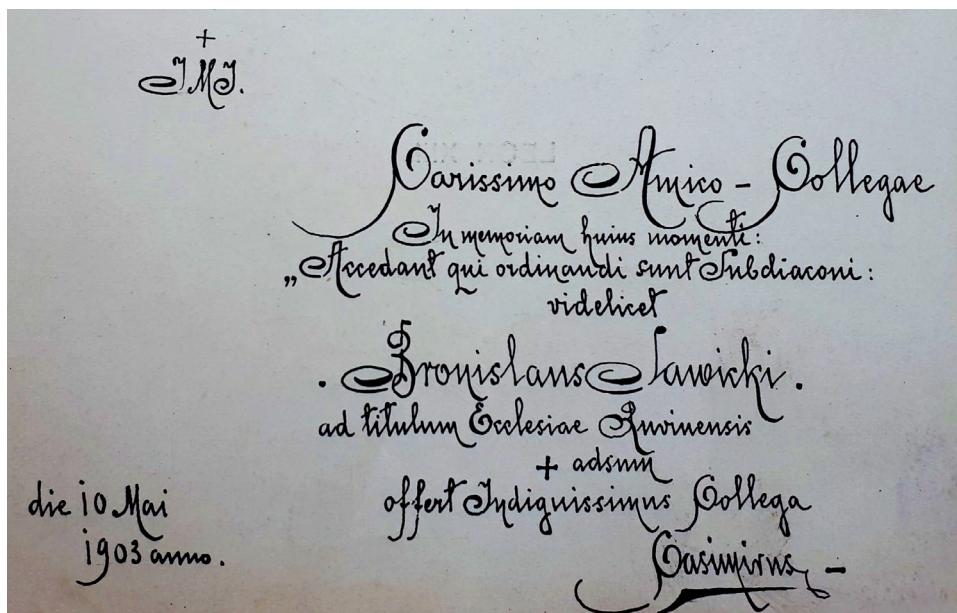


Fig. 3. Dedication inscription from Father Bronisław Sawicki, fot. L. Didora

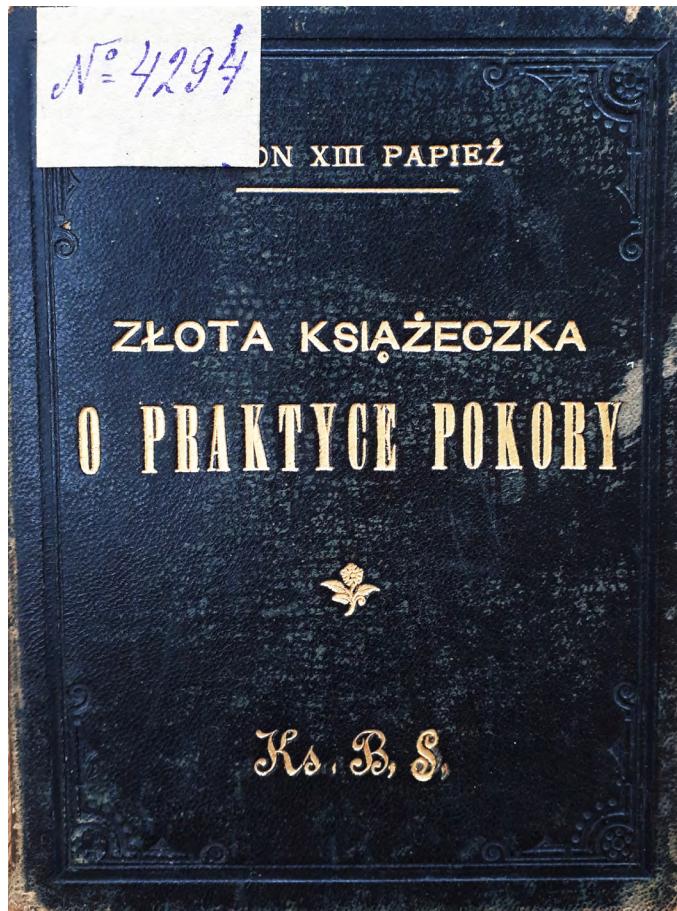


Fig. 4. Gilded super ex libris with the initials
of Father Bronisław Sawicki, fot. L. Didora



Fig. 5. Stamp from the library of Father Ksawery Bereza, fot. L. Didora

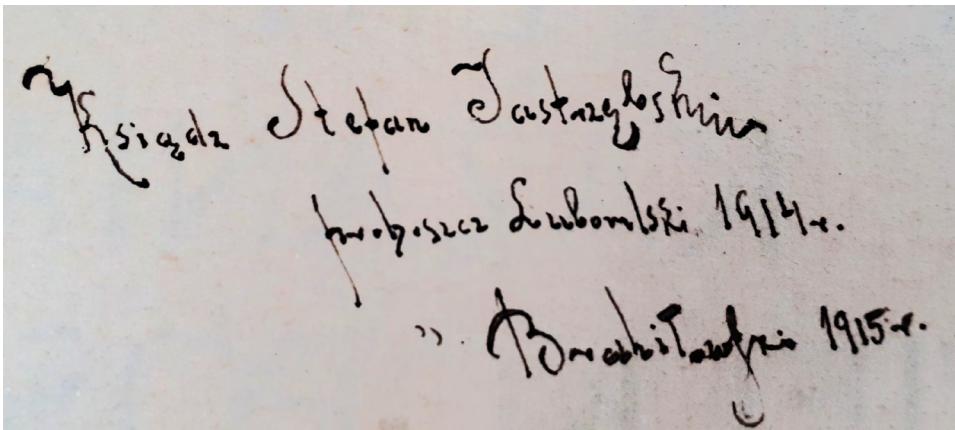


Fig. 6. Ownership inscription from Father Stefan Jastrzębski, fot. L. Didora

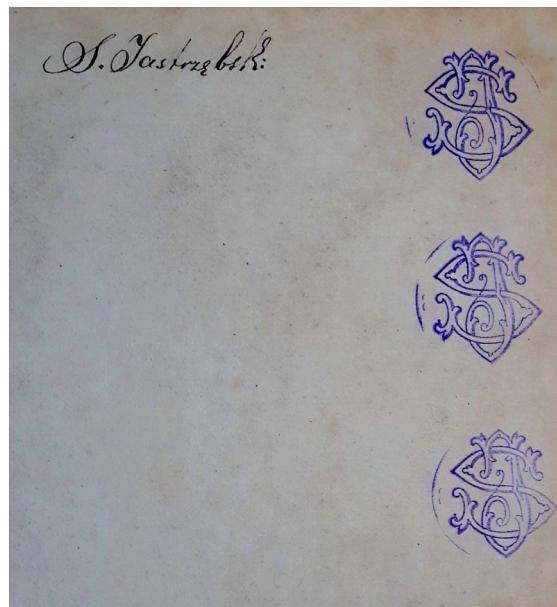


Fig. 7. Handwritten ex libris and stamp from the library of Father Stefan Jastrzębski, fot. L. Didora



Fig. 8. Stamp from the library of Father Feliks Sznarbachowski, fot. L. Didora

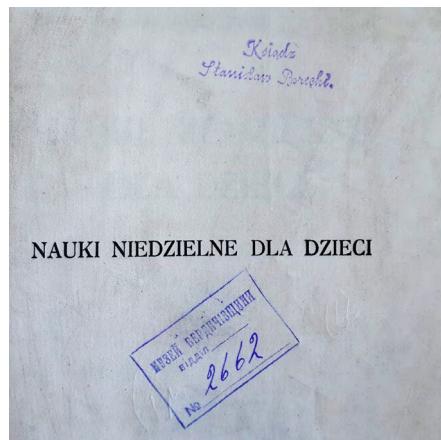


Fig. 9. Handwritten ex libris of Father Stanisław Borecki, fot. L. Didora

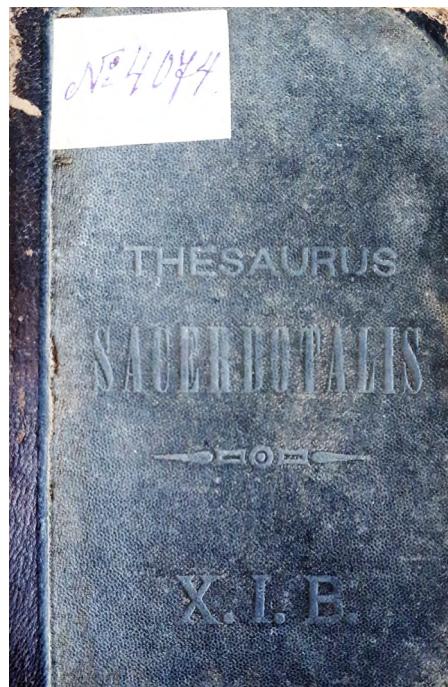


Fig. 10. Super ex libris with the initials of Father Józef Bienecki, fot. L. Didora

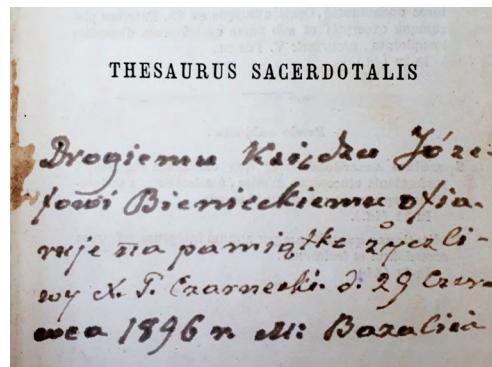


Fig. 11. Dedication inscription from Father Józef Bienecki, fot. L. Didora

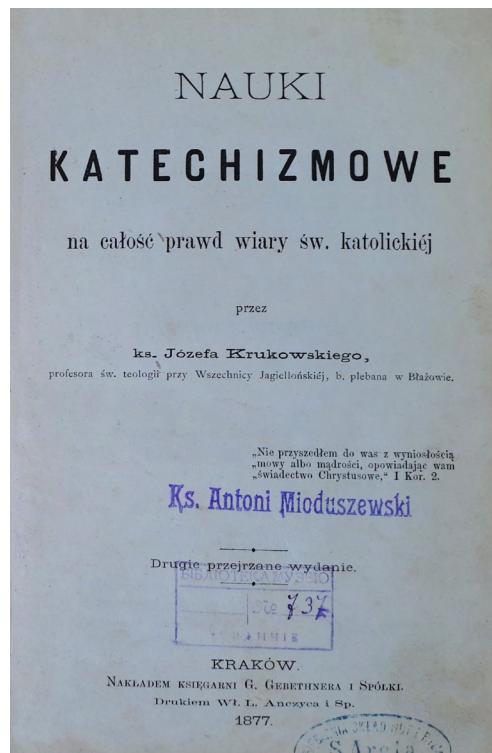


Fig. 12. Stamp from the library of Father Antoni Mioduszewski, fot. L. Didora

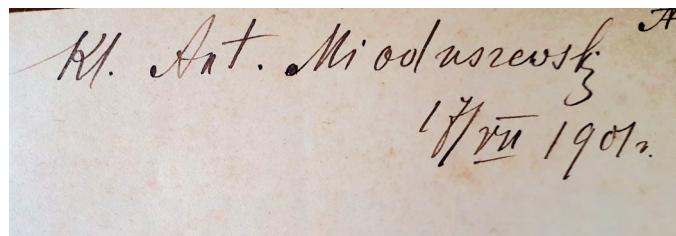


Fig. 13. Handwritten ex libris of Father Antoni Mioduszewski with the date of the acquisition of the book, fot. L. Didora

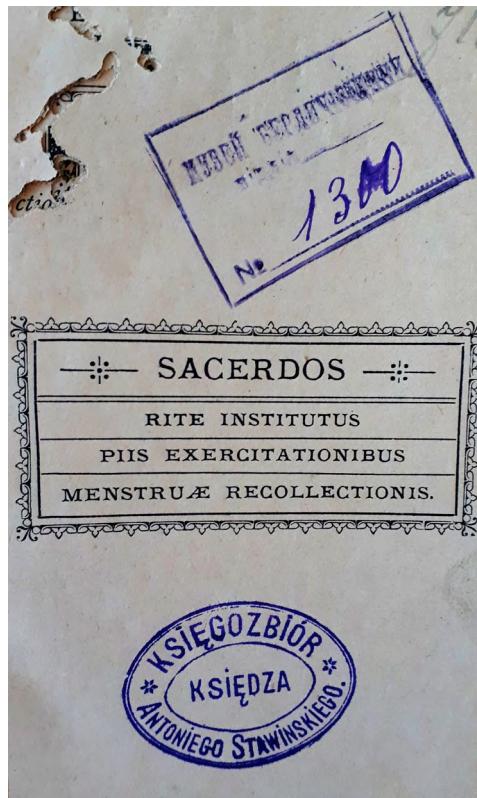


Fig. 14. Stamp from the library of Father Antoni Stawiński, fot. L. Didora

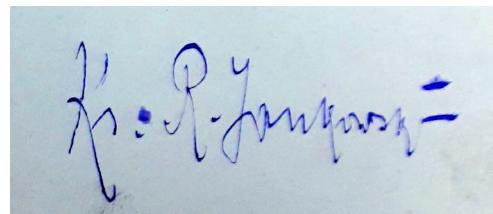


Fig. 15. Handwritten ex libris of Father Roman Jankowski, fot. L. Didora

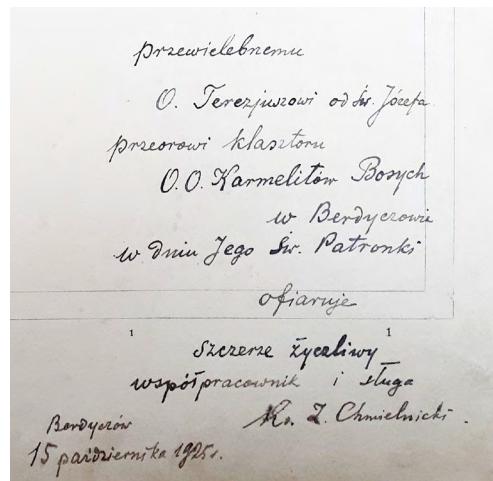


Fig. 16. Dedication from Father Zygmunt Khmelnytskyi to the prior of the Carmelite monastery, fot. L. Didora



Fig. 17. Stamp from the library of Father Jan Ładygo