

## THE SOURCE EDITON

MAGDALENA MAROSZ, Archiwum Narodowe w Krakowie  
magdamaroszl@gmail.com

### DESCRIPTION OF THE CHURCH AND MONASTERY OF THE ORDER OF THE DISCALCED CARMELITE BROTHERS IN BERDYCZÓW DURING THE GENERAL INSPECTION BY MICHAŁ PAŁUCKI, GENERAL INSPECTOR OF THE KYIV DIOCESE IN 1786. SOURCE EDITION

**ABSTRACT:** The construction of the monastery of Immaculate Conception of BVM in Berdyczów was completed in 1642, but the warfare and conflicts with the founder's heirs led to the destruction of convent buildings, and forced the Carmelites to leave Berdyczów several times. They permanently returned to the convent in the early 18<sup>th</sup> century, and rebuilt both the church and the monastery according to new architectural assumptions. The convent became an important religious, scientific, and cultural centre, while also holding a military function. In 1866, the monastery was dissolved pursuant to the dissolution decree issued two years earlier. Buildings from the time have not been preserved in their original shape, and there is no trace of the furniture. After the dissolution, the archives were scattered, and have been preserved in a small part only. Nevertheless, these few preserved archive documents allow us today to, at least partly, reconstruct the appearance, location, and furniture of both the church and the monastery of the Discalced Carmelites in Berdyczów. *Description of the church and monastery of the Order of the Discalced Carmelite brothers in Berdyczów during the general inspection by Michał Pałucki, general inspector of the Kyiv Diocese in 1786* is one of the preserved sources presenting such information (about the foundation, furniture, and architecture of the monastery and the church, its relics, epitaphs, and tombstones at the church, as well as the printing shop). It also provides lots of other information referring to material and religious matters of the convent, as well as religious brotherhoods operating there, including the list of monks residing at the convent in 1786. This publication is limited to editing of just the part of the source providing information about the appearance and furniture of the church and the monastery, thus wishing to recall what has, unfortunately, been irreversibly lost from our material cultural heritage.

**KEYWORDS:** The monastery of Immaculate Conception of BVM in Berdyczów, Janusz Tyszkiewicz, Discalced Carmelites, Berdyczów, convent properties.

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### The Discalced Carmelites in Berdyczów

In 1593, the Holy See approved the formation of a new Carmelite Order, created as a result of a reform by St Theresa of Avilla<sup>1</sup> and St John of the Cross,<sup>2</sup> with the monastic rule referencing to the original Carmelite rule. Since then, the Carmelite Order has been divided into the Carmelites wearing shoes according to the former rule (The Order of the Brothers of the Blessed Virgin Mary of Mount Carmel – Ordo Fratrum Beatae Mariae Virginis de Monte Carmelo, OC; OCarm) and the new order of discalced (or barefoot) Carmelites (Order of the Discalced Carmelite Brothers of the Blessed Virgin Mary of Mount Carmel – Ordo Fratrum Carmelitarum Discalceatorum Beatae Mariae Virginis de Monte Carmelo, OCD) with the female Order of Discalced Carmelite Nuns.

Discalced Carmelites arrived in Poland in 1605, initially settling in Krakow. Further convents began appearing quite soon on the Polish lands, and were founded in significant numbers until the second half of the 18th century, including the monastery in Berdyczów (Berdychiv).<sup>3</sup>

In 1617, the Polish province of Discalced Carmelites of the Holy Spirit was established, and it developed so abundantly that, in 1731, it was divided into two parts: the Polish province and the Lithuanian vicariate, turned into the Lithuanian province in 1734. After the Third Partition of Poland, the Polish province split into the Polish province and the Volhynian (Russian) province, comprising the monasteries remaining under the Russian partition. The first dissolutions affected the Discalced Carmelite convents on the Polish lands as early as in the 1780s. In 1832, convents in the Russian Empire were dissolved on

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<sup>1</sup> Teresa of Avila, actually Teresa de Cepeda y Ahumada (1515-1582) – a saint of the Catholic Church, Doctor of the Church, mystic, founder of the Order of the Discalced Carmelite Nuns. Cf. J. I. Adamska, *Święta Teresa od Jezusa*, Kraków 1983; M. Lépée, *Święta Teresa z Avilla – mistyczka*, Warszawa 1995.

<sup>2</sup> John of the Cross, actually Juan de Yepes (1542-1591) – Roman Catholic priest, a saint of the Catholic Church, Doctor of the Church, mystic, Discalced Carmelite. See: B. Froissart, *Święty Jan od Krzyża*, Kraków 1982; M. D. Poinsenet, *Stromą ścieżką. Święty Jan od Krzyża*, Kraków 1991.

<sup>3</sup> In the period of the First Republic of Poland, a private gentry town located in the Żytomierz country in the Kyiv province. By the arrangements of the Union of Lublin (1569), Berdyczów became part of the Polish-Lithuanian Commonwealth, and obtained municipal rights in 1593. The 18th century was the golden period in the town's development.

a mass scale, the Volhynian province was discontinued, with the last remaining monasteries in Berdyczów and Kamieniec Podolski (Kamianets-Podilskyi) incorporated into the Lithuanian province, which was later dissolved by the Tsar's decree of 1844. In 1864, by the decision of Tsar Alexander II, the last convents in the Russian Empire were dissolved, and thus the Polish province of Discalced Carmelites was liquidated. The monasteries in Berdyczów and Kamieniec Podolski were the final ones to be closed in 1866.

The only convent of Discalced Carmelites in the former Polish-Lithuanian Commonwealth, which was not dissolved over the 18th and the 19th centuries was the monastery in Czerna, which was incorporated into the Austrian semi-province in 1875. The Polish province was re-established in 1911, first as a semi-province, and then as a province starting from 1920. In 1993, it was split into the Krakow and Warsaw provinces.<sup>4</sup>

The Monastery of Immaculate Conception of the Blessed Virgin Mary in Berdyczów was founded by Janusz Tyszkiewicz of Łohojsk (Lahoysk)<sup>5</sup> as a votive offering for liberation from Tatar slavery. When he was held captive, in his dream, he saw unknown monks who prayed to Our Lady for his liberation, as well as his deceased mother ordering him to build a fortress. He then made a vow that, after liberation, he would build a church for Our Lady with a monastery for the monks seen in his dream, as well as a fortress.

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<sup>4</sup> History of Discalced Carmelites in Poland, see: Cz. Gil, *Historia Zakonu Karmelitów Bosych*, Kraków 1997; Idem, *Karmelici bosy* [in:] *Encyklopedia Katolicka* [henceforth: EK], vol. 7, Lublin 2000, col. 814-819; *Karmelici bosy w Polsce 1605-2005. Księga jubileuszowa*, ed. Cz. Gil, Kraków 2005; P. F. Neuman, *Materiały do słownika karmelitów bosych na historycznych ziemiach Rzeczypospolitej*, f. 1, Poznań 2005; *Cztery wieki karmelitów bosych w Polsce 1605-2005*, ed. A. Ruszała, Kraków 2005; B. J. Wanat, *Katalog Archiwum Krakowskiej Prowincji Karmelitów Bosych pw. Ducha Świętego w Czerniej*, vol. 1, Kraków 1998; Idem, *Zakon Karmelitów Bosych w Polsce. Klasztory karmelitów i karmelitanek bosych 1605-1975*, Kraków 1979.

<sup>5</sup> Janusz Tyszkiewicz of Łohojsk (1590-1649) – Governor of Kyiv, starost of Żytomierz and Śniatyń, Senator. Cf.: E. Janas, W. Kłaczewski, *Urzednicy województw kijowskiego i czernihowskiego*, Kórnik 2002, p. 331; K. Chłapowski, *Starostowie niegrodowi w Koronie 1565-1795. Materiały źródłowe*, Warszawa 2017, p. 237; H. Litwin, *Równi do równych. Kijowska reprezentacja sejmowa 1569-1648*, Warszawa 2009, pp. 101-102; L. A. Wierzbicki, *Senatorowie koronni na sejmach Rzeczypospolitej*, Warszawa 2017, p. 162.

In 1630, at the Discalced Carmelite church in Lublin, he recognised the monks from his dream.<sup>6</sup>

Having obtained the approval of the monastic authorities, in 1630, Tyszkiewicz made a donation for the future monastery to be constructed in place of the former Tyszkiewicz castle. The convent, referred to as the Fortress of the Blessed Virgin Mary, became a major religious, scientific, and cultural centre in the eastern part of Poland, while also holding an important military function. The construction of the church began in 1634, and it was blessed and handed over for use on 22 July 1642. At the time, the founder also donated the painting of the Blessed Virgin Mary, being an exact copy of the Roman painting of Our Lady of the Snows, famous for its miracles. This soon widely worshiped painting was referred to as the painting of Our Lady of Berdyczów.<sup>7</sup>

Until the mid-17th century, the convent received many donations. Unfortunately, during the Cossack wars in 1648-1649, both the church and monastery were destroyed, but the painting of Our Lady had been saved by moving it to Lviv. When the monks returned to Berdyczów in 1663, both the church and the monastery were restored. Soon, however, Janusz Tyszkiewicz's heirs attempted to annul his donations and strived to remove the monks. When they started instigating robberies and plundering the church and monastery, the Carmelites left Berdyczów. The long trial ended in 1684 with a ruling by which the Discalced Carmelites regained the goods donated by the founder, and were granted the right to compensation and to return to the monastery. The judgement, however, was fully enforced as late as in the early 18th century, when they were finally able to return to Berdyczów. They found the church and the monastery in ruin; thus, in the absence of funds, they relied on offerings from the faithful to conduct the works. The image of Our Lady of Berdyczów returned to the reconstructed church from Lviv in 1721 (it was moved to Lublin for the period 1732-1736). The works also involved the reconstruction of the convent and strengthening of the fortifications. The construction of the upper church began in 1739 but, due to the lack of funds,

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<sup>6</sup> B. J. W a n a t, *Zakon Karmelitów Bosych w Polsce. Klasztory karmelitów i karmelitanek bosych 1605-1975*, Kraków 1979, p. 377.

<sup>7</sup> *Ibidem*, p. 378.

was completed as late as in 1754. Soon, the convent in Berdyczów became known for the miracles caused by the famous painting of Our Lady. In 1751, a special church committee was established to investigate all miracles and hear the witnesses, which led to deeming the painting as miraculous on 7 May 1752. In 1753, in recognition of many pleas, the pope allowed its crowning and sent two golden crowns from Rome. The crowning took place on 16 July 1756. When the crowns were stolen in 1831, new crowns were made from a private donation, consecrated in 1844, but when these were stolen too, the pope sent another set of crowns consecrated in 1856.<sup>8</sup>

The monks from Berdyczów concentrated their pastoral duties on the sanctuary and focused on spreading the worship of Our Lady of Berdyczów. From 1753, they also ran the parish. Many religious brotherhoods also operated alongside the church.<sup>9</sup>

From 1794, the Carmelites in Berdyczów ran a school for youth, employing secular teachers, with students paying for board at the boarding school, while the education was free; the poorest students were paid for by the convent.<sup>10</sup> In 1796, a male lower secondary school was established under the supervision of the Vilnius College.<sup>11</sup> In 1806, the authorities decided to close the school despite its good renown and popularity, but many protests resulted in its reopening in 1811 as a district (county) school.<sup>12</sup> The Russian authorities finally closed the school down in June 1831.<sup>13</sup>

In 1758, the Carmelites were granted a royal privilege permitting them to establish a printing shop, followed by a permit to publish religious books in 1778. The shop functioned until 1844, during which time it published over seven hundred titles with top quality print. The printing shop included a paper shop, while the Carmelites also had their own graphic designers and engravers. It yielded significant income which allowed, *inter alia*, the renovation of the church.<sup>14</sup>

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<sup>8</sup> *Ibidem*, pp. 378-382, 387.

<sup>9</sup> *Ibidem*, pp. 384-385.

<sup>10</sup> *Ibidem*, p. 387.

<sup>11</sup> B. J. W a n a t, *Szkoły karmelitów bosych w Berdyczowie na Ukrainie*, Kraków 2007, p. 7.

<sup>12</sup> *Ibidem*, pp. 18-20.

<sup>13</sup> B. J. W a n a t, *Zakon Karmelitów Bosych*, p. 387.

<sup>14</sup> *Ibidem*, pp. 382-383.

The convent was located over the Hnyłopiat River<sup>15</sup> that crossed Berdyczów, surrounding it from the south-east, with Karmelitańska Street from the north and municipal buildings from the east.<sup>16</sup> The entire complex was surrounded by an embankment with a drawbridge, bastions, and armament, rendering it a fortress armed with men paid for by the prior. The wall and fortifications were reconstructed under the supervision of the Polish military engineer of Dutch origin, Jan de Witte.<sup>17</sup>

The three-aisled brick church in the shape of a Latin cross faced the east. It comprised the lower and upper church. The lower church was built using Janusz Tyszkiewicz's funds. It could be accessed via a passage to funeral crypts for the monks and benefactors of the convent. The founder was buried in a side chapel of the lower church after his body was brought from the Discalced Carmelite church in Lublin in 1759.<sup>18</sup> The upper church was a three-aisled building with the nave of equal width to the presbytery, and with chapels in the side aisles. The church featured a dome. The high altar was likely made in the mid-18th century at the woodcarving workshop in Lviv. On the sides of the presbytery, there were two vestries and a treasury.<sup>19</sup>

The convent building was located south of the church, it had a tetragonal shape with the courtyard at the centre, and the longer western wing connecting the monastery with the church. The monastery was made of brick, and featured forty cells on two floors. A corridor under the convent led outside the fortress. From the east, there was a two-storey house for the pilgrims, which also acted as a shelter for the poor. From 1830, to the south, was the one-storey brick building of the boarding school, with the printing shop on the side. From the west, were the apartments of the monastic ensemble musicians and other workers, coach houses, and warehouses. From the north, there was a pavilion with guest rooms. Outside the monastery, there was a wooden house, the former premises of the school, a house for monastic servants,

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<sup>15</sup> Hnyłopiat – a river in Ukraine, upstream of Żytomierz joins the Teterew (Teterów) River, right tributary of the Dnieper River.

<sup>16</sup> B. J. W a n a t, *Zakon Karmelitów Bosych*, p. 388.

<sup>17</sup> Jan de Witte (1709-1785) – architect, general-lieutenant of the crown army. See: P. K r a s n y, *Przyczynek do biografii Jana de Witte*, „Biuletyn Historii Sztuki”, A. 57, 1995, No. 3-4, pp. 295-297.

<sup>18</sup> B. J. W a n a t, *Zakon Karmelitów Bosych*, pp. 388-389.

<sup>19</sup> *Ibidem*, pp. 389-392.

a forge, the forger's hut, and a wooden building referred to as the hospital. The Carmelites also owned the "Piaski" cemetery where monks were buried.<sup>20</sup>

The convent was dissolved by the Russian authorities in 1866, with the church turned into a parish church, and the buildings handed over to various secular institutions. Two monks remained at the church, as the parish priest (after his death, the parish was taken over by diocese priests) and administrator of the property, while the others were relocated to various Catholic parishes in Russia.<sup>21</sup>

The monks took over the church and the convent again in 1918, but were later forced to leave several times in the period of 1919-1920 due to the war. In the August of 1920, the Soviet army occupied Berdyczów, and the soldiers plundered and devastated both the church and the convent. The fate of the monks remaining at the convent at the time is unclear, some of them died in unclear circumstances, likely murdered.<sup>22</sup> Until 1926, the Carmelites held the function of parish priests at the post-monastic church. Finally, the Soviet authorities confiscated the sanctuary. The upper church was converted into a museum of atheism, the lower church into a cinema, while monastic buildings were handed over to various institutions: some to the NKVD<sup>23</sup> to be used as a prison.<sup>24</sup>

In 1941, the sanctuary was burnt; the buildings reconstructed in 1958 – the convent to serve as a secondary school of music, and the lower church as a gym.<sup>25</sup> In 1991, the Ukrainian authorities gave the Discalced

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<sup>20</sup> *Ibidem*, pp. 394-395.

<sup>21</sup> *Ibidem*, pp. 398-399.

<sup>22</sup> Archives of the Krakow Province of the Order of Discalced Carmelite Brothers in Krakow, Archives of the Convent in Lublin, ref. AKL 13, Chronicle of the Convent of Discalced Carmelite Brothers in Lublin for the period of 1918-1933 (by Fr. Jan Kanty Osierda OCD), k. 53-55.

<sup>23</sup> People's Commissariat for Internal Affairs – soviet central national authority (ministry) forming part of the Council of People's Commissars (the government of the USSR), functioning under this name in the period of 1917-1946. In 1946, renamed the Ministry of the Interior. See: D. Marples, *Historia ZSRR*, Wrocław 2006; *Czarna księga komunizmu. Zbrodnie, terror, prześladowania*, ed. S. Courtois, Warszawa 1999.

<sup>24</sup> B. J. Wana t, *Klasztor karmelitów bosych w Berdyczowie na Ukrainie*, Kraków, 2007, p. 123.

<sup>25</sup> *Ibidem*, pp. 316, 323.

Carmelites the church and part of the land where a new convent had been built. The music school remained in the former monastic building. The monks also undertook to reconstruct both churches: the upper and the lower one.<sup>26</sup> The convent of the Discalced Carmelites of the Immaculate Conception of the Blessed Virgin Mary in Berdyczów currently constitutes part of the Krakow Province of the Order of the Discalced Carmelites.

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After the dissolution of the Berdyczów monastery in 1866, its archives were scattered. Some were moved to the convent in Czerna, some perhaps are kept in other collections, but most of them have likely not been preserved.

In 1960, The Archives of the Polish Province of the Order of Discalced Carmelite brothers was established at the convent in Czerna.<sup>27</sup> Ordering and inventory works on the archive collection resulted in a two-volume publication: *Katalog Archiwum Krakowskiej Prowincji Karmelitów Bosych pw. Ducha Świętego w Czernej* [*Catalogue of the Archives of the Krakow Province of the Order of Discalced Carmelite brothers of the Holy Spirit in Czerna*], published in 1998-1999.<sup>28</sup> The catalogued complex of the Berdyczów Monastic Archives includes ten archive units (ref. AKB 1-10), of which just five are files directly related to the convent's activities (written down before the dissolution, ref. AKB 1-4, and files related to the convent from the period of 1924-1935, ref. AKB 7), while the others are copies, prints, and a diary written in 1960.<sup>29</sup>

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<sup>26</sup> *Ibidem*, p. 326.

<sup>27</sup> The archives acted as the archives of the Polish Province of the Holy Spirit until its division, in 1993, into two provinces: Warsaw and Krakow province. The archive in Czerna continued to keep the documents of the former Polish province, while the documents of the new provinces were gathered at the seats of their authorities. In 2012, a decision was made to transfer the entire documentation collection of the former archives of the province from Czerna to Krakow, to the building of the present Provincial Curia, at 5 Glogera Street.

<sup>28</sup> B. J. W a n a t, *Katalog Archiwum Krakowskiej Prowincji Karmelitów Bosych pw. Ducha Świętego w Czernej*, vol. 1-2, Kraków 1998-1999.

<sup>29</sup> *Ibidem*, pp. 304-308.



The item: “*Opis kościoła i klasztoru OO Karmelitów Bosych w Berdyczowie, dokonany w czasie wizyty generalnej Michała Pałuckiego, wizytatora generalnego diecezji kijowskiej, w 1786 r.*” [Description of the church and monastery of the Order of the Discalced Carmelite brothers in Berdyczów during the general inspection by Michał Pałucki, general inspector of the Kyiv Diocese in 1786] bears archive reference AKB 2 and, together with archive units ref. AKB 1 and AKB 4, in unknown circumstances, likely in the late 19th century, was transferred to the private library of Archbishop Franciszek Symon,<sup>30</sup> who brought it to Krakow in 1913 and handed it over to the library of the Krakow’s Wawel Cathedral Chapter at the end of his life. All three units accidentally found among the non-catalogued library manuscripts in 1960 were handed over to the Archives of the Polish Province of the Order of Discalced Carmelite brothers.<sup>31</sup>

The manuscript was written in uniform handwriting, in ferrogalic ink, on handmade cream-coloured paper with particular sheets having visible traces of a sieve (ribs and chains). With time, the ink was chemically damaged, which resulted in the change of its colour to the present light brown. Just one folder containing “Series confraternitatum ex speciali Romanorum Pontificum indulto in ecclesia berdyczoviensi Patrum Carmelitarum Excalceatorum sub titulo Immaculatae Conceptionis Beatissimae Virginis Mariae nec non utriusque sanctorum Joannis Baptistae et Evangelistae, erectarum, cum suis obligationibus, ac fundatorum piis legatis fideliter conscripta...” is written in different handwriting, in dark brown ferrogalic ink on grey-blue ribbed handmade paper.

The manuscript has been preserved well, in the form of a book with the dimensions 31 x 19.5 cm, with 94 numbered sheets and two

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<sup>30</sup> Franciszek Albin Symon (1841-1918) – a Roman Catholic priest, ordained to priesthood in 1864. *Inter alia* a canon in Żytomierz (1878), professor and rector of St. Petersburg Theological Academy (1884-1897), auxiliary Bishop Mogilev (1892-1897), archpriest of Our Lady Church in Krakow (1913-1918). See: P. N i t e c k i, *Biskupi Kościoła w Polsce*, Warszawa 2000, col. 425.

<sup>31</sup> *Ibidem*, pp. 303, 331. Together with the aforementioned documents of the convent in Berdyczów, Fr Benignus Józef Wanat also found the documents of the convent of Discalced Carmelite Brothers in Wiśniowiec, handed over in 1960 to the collection of the Archives of the Krakow Province of the Order of Discalced Carmelite Brothers kept under ref. AKWC 1.

unnumbered sheets, covered in brown leather with incomplete straps for tying it, with visible embossed floral ornaments on the spine.

The description of the church and monastery of the Order of the Discalced Carmelite brothers in Berdyczów was made in relation to the duties of the church authorities related to the pastoral care over particular dioceses. The Council of Trent<sup>32</sup> brought about a reform by which convents were subjected to bishops as apostolic delegates, while also imposing a duty on the ordinaries to keep more thorough control over the diocese, among others, through regular pastoral visits. The manuscript was created during the general inspection of the monastery in Berdyczów on the order of the Bishop of Kyiv, by Michał Pałucki,<sup>33</sup> general inspector at the Diocese of Kyiv. The source does not provide information about the number of copies made, and there was no information on that matter in other fragmentarily preserved files of the monastery in Berdyczów. There is also no clear information of who made the description, but it can be suspected this was Michał Pałucki. This conclusion can be drawn from the same colour of the ink and similar handwriting in both the description and the inspector's signature. Although the signature of the other inspector also reveals similarities to the handwriting in the text, the ink has a different, darker colour, while the parallel signature of the Prior of the monastery in Berdyczów is characterised with a clearly different handwriting.

The source is published in excerpts, exclusively including the parts thereof that provide information about the appearance and furnishings of the church and monastery. The manuscript also contains a large amount of other information referring to material and religious matters

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<sup>32</sup> The Council of Trent – general council of the Catholic Church (1545-1563). This was a response to the growing need for reforms at the Catholic Church due to the progressing Protestant reformation. Considered as the beginning of counterreformation. See: *Dokumenty soborów powszechnych. Tekst łaciński, polski*, vol. 4/1: *Lateran V, Trydent, Watykan I (1511-1870)*, layout and editing: A. Baron, H. Pietras, Kraków 2007, pp. 183-867.

<sup>33</sup> Michał Pałucki (1745-1801) – a Roman Catholic priest, Doctor of both laws, general official of Kyiv, and vicar *in spiritualibus* (1781), Suffragan Bishop of Kyiv (1791-1801), Suffragan Bishop of Żytomierz (1798). See: P. Nitecki, *Biskupi Kościoła w Polsce*, Warszawa 2000, col. 332; M. Dębowska, *Diecezje łucka i żytomierska w pierwszych latach istnienia. Wybrane zagadnienia*, Lublin 2014, pp. 34, 39, 89, 150.

of the convent, as well as religious brotherhoods operating there, and the list of monks residing at the convent in 1786. To provide the reader with complete information about the contents of the manuscript, the source text is preceded with a table indicating the titles of particular parts of the book (brackets provided titles given by the author due to the absence of original titles and supplementations to original titles), numbers of the sheets, and language of the texts (in the order of frequency of occurrence).

The spelling of the source text has been modernised according to the instructions of the relevant publishing instruction.<sup>34</sup> Characteristic grammatical forms have been preserved, records reflecting characteristic pronunciation and language properties, as well as syntax and style. Obvious grammatical and typing errors have been corrected, stylistic and logical errors have been preserved and marked by the placement of the [s] mark. According to contemporary spelling rules, double letters have been omitted, and preserved exclusively in words of Latin origin. Proper names have been provided according to the spelling in the source, except for the adjective forms of such names. Dates have been provided according to the contemporary digital format, with the month in Roman numerals, but, due to the high diversity of the date format, original records from the source have been provided in the notes. In the case of dates recorded according to the Church calendar, they have been preserved as in the original, with the date and month stated in digits in the brackets. Abbreviations of words describing the title or eminence have been preserved. Spelling referring to saints in the form of “Ś<sup>ta</sup>, Ś<sup>ty</sup>” with declinations thereof have been replaced with “św” (St).

According to the publisher’s guidelines, notes to the introductory text have been included as footnotes with continuous numbering. Notes to the source text, however, have been provided as follows: text notes as footnotes on each page, respectively, while material notes as endnotes with continuous numbering.

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<sup>34</sup> K. K. Lepszy, *Instrukcja wydawnicza dla źródeł historycznych od XVI w. do połowy XIX w.*, Wrocław 1953.

Sheet No.	Date	Title	Language
1-2	1786	„Stan osobisty wielebnych ojców karmelitów bosych konwentu berdyczowskiego w czasie wizyty generalnej 1786 roku opisany” [Personal condition of eminent Discalced Carmelite fathers at the Berdyczów convent described during the general inspection of 1786]	Polish
3-6 r	1786	„Początkowego funduszu kościoła i klasztoru WW OO Karmelitów Bosych w Berdyczowie w województwie kijowskim, powiecie i dekanacie żytomirskim roku 1786 opisanie” [Description of the initial fund of the church and convent of Discalced Carmelite fathers in Berdyczów, Kyiv Voivodeship, County and Deanery of Żytomir, 1786]	Polish
6 r-7 r	1786	„Relikwie” [Relics]	Polish
7 r-9 v	1786	„Odpusty” [Indulgencies]	Polish, Latin
9 v-11 r	1786	“Summarium facultatum, indultorum, privilegiorum P[atrum] <sup>35</sup> Carm[elitarum] Discalceat[orum] conventui Berdiczov[iensi] Inservientium”	Polish, Latin
11 v-12 r	1786	“Tabella expositionis publicae S[ancitissimi] Sacramenti in ecclesia P[atrum] <sup>36</sup> Carmelit[arum] Discalceat[orum] Conven[tus] Berdiczovien[isis]”	Latin
12 r-12 v	1786	„Obligacje wieczyste z funduszów od różnych dobrodziejów poczynionych (..)” [Perpetual bonds on funds from various benefactors]	Polish
13 r	1786	„Kontynuacja ksiąg brackich” [Continuation of brotherhood books]	Polish

<sup>35</sup> *In the original document: PP.*

<sup>36</sup> *In the original document: PP.*

13 r	1786	„Drukarnia” [Printing Shop]	Polish
13 r-3 v	1786	„Szpitale” [Hospitals]	Polish
13 v-14 r	1786	„Eppitaphia i nagrobki w kościele” [Eppitaphia and tombstones at the church]	Latin
14 v	2 III 1787	[Wpis wizytacji generalnej z dnia 2 III 1787 r. dokonany przez Michała Pałuckiego wizytatora generalnego diecezji kijowskiej i Michała Franciszka Kinarowicza wizytatora generalnego, sekretarza oraz potwierdzenie informacji podanych w <i>Opisie</i> przez o. Baltazara od Niepokalanego Poczęcia NMP przeora klasztoru] [Entry of the general inspection of 2 March 1787 by Michał Pałucki, general inspector, secretary, and confirmation of the information provided in the <i>Description</i> by Father Baltazar of Immaculate Conception of BVM, the Prior]	Latin, Polish
15-22	1787	[Informacje o bractwach religijnych działających przy klasztorze (fundacje, fundusze brackie, porządek nabożeństw, inwentarz bractwa św. Trójcy i bractwa Szkaplerza Matki Boskiej, księgi brackie)] [Information about religious brotherhoods operating at the convent (foundations, brotherhood funds, order of masses, inventory of the Brotherhood of the Holy Trinity and the Brotherhood of the Scapular of Our Lady, brotherhood books)]	Polish, Latin
23-61	2 III 1787	„Series confraternitatum ex speciali Romanorum Pontificum indulto in ecclesia berdiczoviensi Patrum Carmelitarum Excalceatorum sub titulo Immaculatae Conceptionis Beatissimae Virginis Mariae nec non utriusque sanctorum Joannis Baptistae et Evangelistae, erectarum, cum suis obligationibus, ac fundatorum piis legatis fideliter conscripta, atque sub tempus visitationis generalis dioecesis kijoviensis de mandato Illustrissimi, Excellentissimi loci Ordinarii eidem porrecta, anno Domini 1787, diebus mensis Martii”	Latin, Polish

62		Niezapisana [Blank]	
63-90 r	1787	„Odpusty, przywileje i indulta i inne łaski od Stolicy rzymskiej (...) nadane kościołowi berdyczowskiemu” [Indulgencies, privileges and indulta, and other benefits from the Holy See (...) awarded to the church of Berdyczów]	Latin
90 v		Niezapisana [Blank]	
91-94	1786	„Summariusz przywilejów na konfraternie tudzież funduszów, zapisów i legacji przy kościele berdyczowskim (...) w czasie wizyty generalnej 1786 roku spisany” [Summary of privileges for brotherhoods or funds, donations, and legacies at the church of Berdyczów (...) written down during the general inspection of 1786]	Polish

\* \* \*

**Source:** Archives of the Krakow Province of the Order of Discalced Carmelite brothers, Archives of the Monastery in Berdyczów, ref. AKB 2, Description of the church and monastery of the Order of the Discalced Carmelite brothers in Berdyczów during the general inspection by Michał Pałucki, general inspector of the Kyiv Diocese in 1786, 1786-1787, manuscript, book, sheets 94 + 2 unnumbered.

[...]

[sheet 3 r]

Description of the initial fund of the church and convent of Discalced Carmelite fathers in Berdyczów, Kyiv Voivodeship, County and Deanery of Żytomir,<sup>37</sup> 1786.<sup>38</sup>

<sup>37</sup> In the original document: Żytomir, in the entire source text, the original spelling: Żytomir was changed to: Żytomierz.

<sup>38</sup> In the original document: one thousand seven hundred eighty-six.

In the year of 1627<sup>39</sup>, under the Holy Pope Urban VIII<sup>40I</sup>, Ferdinand II,<sup>41II</sup> emperor of Christian states, and Sigismund III,<sup>42III</sup> King of Poland and the Great Duchy of Lithuania [s], H.E. Janusz Tyszkiewicz of Łochojsk, Governor and General of the Kyiv lands, Starost of Żytomir (Żytomierz) and Śniatyn, captured during a battle against the Tatars, vows to establish a permanent fund, in the honour of God and Mary, provided he is salvaged from captivity, of which he is soon liberated, having returned to his inherited property in Berdyczów, paying the debt of proper gratitude confirmed with the vow, prepares the necessary materials for the future foundation, gathering them for three years. Until, in 1630<sup>43</sup>, being in Lublin himself, he goes to the General of Discalced Carmelite brothers, priest Maciej from Saint Francis,<sup>IV</sup> with the Provincial of the Order, Marcin from Saint Teresa<sup>V</sup>, visiting Lublin at the time, presents his will to make a foundation for Discalced Carmelite brothers in his home town of Berdyczów. Having received the requested consent from both of them,

[sheet 3 v]

he immediately gives, donates, and bequeaths his castle in Berdyczow, with the square for the church and the convent for the Order of the Discalced Carmelite brothers, as well as his inherited village Skrzelówka,<sup>VI</sup> to keep the fund permanent and, on 19 July<sup>44</sup> of the same year, by the act of the excellent Crown Tribunal of Lublin,<sup>VII</sup> without violating the statute constitutions [s] of the Kingdom of Poland, approves and secures the fund, which new fund has been graciously accepted and approved by His Eminence Bogusław Boksa Radoszewski,<sup>VIII</sup> at the time Bishop of Kyiv, Abbot at the Holy Cross, on the same day, 10 November.<sup>45</sup> In turn, on 25 March<sup>46</sup> 1634,<sup>47</sup>

<sup>39</sup> *In the original document:* one thousand six hundred twenty-seven.

<sup>40</sup> *In the original document:* eighth.

<sup>41</sup> *In the original document:* second.

<sup>42</sup> *In the original document:* third.

<sup>43</sup> *In the original document:* one thousand six hundred thirty.

<sup>44</sup> *In the original document:* nineteenth of July.

<sup>45</sup> *In the original document:* tenth of novembris.

<sup>46</sup> *In the original document:* one thousand six hundred thirty-four.

<sup>47</sup> *In the original document:* twenty-fifth of March.

already under the reign of Vladislaw (Ladislaus) IV,<sup>48IX</sup> King of Poland, H.E. Andrzej Szuldrski,<sup>X</sup> Bishop of Kyiv, administrator of the Krakow bishopric, placed the cornerstone for the church in Berdyczów, dedicated to the Immaculate Conception of the Blessed Virgin Mary and the Saints Michael the Archangel<sup>XI</sup>, John the Baptist<sup>XII</sup> and Evangelist,<sup>XIII</sup> in the presence of Their Excellences Janusz Tyszkiewicz of Łochojsk and Elzbieta Tyszkiewicz nee Biłżecka,<sup>XIV</sup> Governor and General of Kyiv lands, Starost of Żytomierz and Śniatyn, the founding spouses, and their noble family, as well as many other excellent persons. Which lower churn was entirely constructed at the expense of H.E. Tyszkiewicz, who also offered the painting of Our Lady, currently present at the church, famous for its miracles and graces, long kept at the House of Tyszkiewicz, to the aforementioned church. As soon as this house of God had been completed, people began to gather to this treasury of Our Lady's graces,

[*sheet 4 r*]

although immediately after the death of H.E. Founder, a band of rogues and robbers invaded Berdyczów and, refusing to spare not only the inhabitants and the clergy, but also the Holy House of the Lord, dared to ruin the church and the convent, violently casting out the monks. Thus banished from their own settlement, the monks had to disperse to various monasteries, having left everything to the enemy, only carrying the painting of our Lady with them. In the meantime, the church and the convent in Berdyczów, exposed to constant violations and robberies in these lands, continuing for over forty years, remained abandoned and fell into ruin. It was only in 1716,<sup>49</sup> after the riots had calmed, by the efforts of Their Excellencies Krzysztof of Baksty<sup>XV</sup> Wieczgajło<sup>XVI</sup> and Teresa Zawisza<sup>XVII</sup> née Tyszkiewicz, Governor and Starost of Minsk, eminent Discalced Carmelite fathers were brought back to Berdyczów, and due to the completely devastated walls, settled in wooden buildings next to the convent, in small numbers owing to scarce food. In the following years, clearing both the lower

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<sup>48</sup> *In the original document:* fourth.

<sup>49</sup> *In the original document:* one thousand seven hundred sixteen.



church and the convent of rubble and repairing them, adding something new every year, surrounding the fortress by a wall, and arming it against the frequently experienced attacks, to the greater glory of God and Mary, began constructing the upper church with the funds of the graceful benefactors in 1739,<sup>50</sup> which was completed, decorated, and fitted with the necessary furnishings, and consecrated in 1754,<sup>51</sup>

[*sheet 4 v*]

on the very day of the Holy Trinity [9 June], by H.E. Kajetan Sołtyk,<sup>xxviii</sup> Bishop of Kyiv, who, on 16 July<sup>52</sup> of the same year, crowned the aforementioned painting of Mary, granted golden crowns by Pope Benedict XIV,<sup>xix</sup> in the presence of many clergy and secular people gathered to witness the act, while the Holy See kindly granted it various indulgencies, privileges, and indulta<sup>xx</sup> (as stated below) at various times. The painting of Our Lady, as can be supposed, is a copy of the Roman painting Sanctae Mariae Maioris,<sup>xxi</sup> who holds the Lord Jesus in her left hand [*s*], painted on canvas and tablature<sup>xxii</sup> made of cypress wood. It is two cubits<sup>xxiii</sup> less two inches high, and one and a quarter of a cubit wide. After crowning, it is placed at the high altar of magnificent structure, for continued graces and miracles, at which the faithful gather to pray, and where grand assemblies of people of both rites take place. Especially on the more principal<sup>xxiv</sup> holidays: of the Holy Mary and others, while not going to confession in large numbers daily, so just a few monks can satisfy their spiritual needs. The painting of the Holy Mary famous for its miracles across Europe, from the mightiest kings, such as Holy Roman Emperor Joseph II,<sup>xxv</sup> Polish King Stanislaw August,<sup>xxvi</sup> visited by the Great Duke of Russia Paul Petrovich<sup>xxvii</sup> and his wife<sup>xxviii</sup> in Anno Domini

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<sup>50</sup> *In the original document:* one thousand seven hundred thirty-nine.

<sup>51</sup> *In the original document:* one thousand seven hundred / fifty-four, *the date divided between pages.*

<sup>52</sup> *In the original document:* sixteenth of July.

[*sheet 5 r*]

1781.<sup>53</sup>

Having spoken of the beginnings of the aforementioned church and the miraculous painting of the Blessed Mary, I shall proceed with the [description of the] outer structure and inner decorations, as well as location of the place where the church is constructed. First, from the east, while walking from the municipal market and crossing the bridge on the moat and the gate, one can see the church with its magnificent façade exposed to the winter sunrise, with its high altar facing the summer sunset, with chapels, and with Stations of the Cross at corners of the chapels and with the apse behind the high altar. From the summer west, it has poor facades, a round and high dome at the centre with an iron balcony around it for walking during the illumination, above which the dome is covered with white metal and painted in red. The roof entirely covered with two-layered shingles. On the left-hand side, while walking from the aforementioned gate, between the gate to the convent and the church, is a tall clock tower made of brick, with four clocks and as many iron balconies, and starting from this side, are monastic apartments with the two-storey cloisters, stretching behind the apse of the church on the west.

Having walked up the stairs into the church, one can see a good and strong ceiling which, similarly to all the walls, has been elaborately painted. The floor in the entire church is wooden, made of panels. A cornu Evangeliae<sup>XXIX</sup> of the high altar,

[*sheet 5 v*]

there is a regular vestry with solid wardrobes, decorated with paintings and carvings. A cornu Epistolae<sup>XXX</sup> of the altar, there is a similar vestry with a treasury, all painted, and with similar comfortable wardrobes, decorated with carvings. A cornu Epistolae of the high altar, at the chapel, is the altar of Crucified Lord Jesus. On the same side, by the chapel wall, is the altar of St John of the Cross, further to the door: the altar of St Thaddeus<sup>XXXI</sup> the apostle, at the pillar on the same side: the altar of St Thecla,<sup>XXXII</sup> maiden and martyr.

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<sup>53</sup> *In the original document:* one thousand seven hundred eighty-one.

A cornu Evangeliae, at the chapel, is the altar of St Joseph,<sup>XXXIII</sup> at the chapel wall: the altar of St Theresa, further toward the church door, is the altar of St John Nepomucene,<sup>XXXIV</sup> while at the pillar: the altar of St Vincent Ferrer.<sup>XXXV</sup> All the aforementioned altars are decorated with wood carvings, fancily painted, and gilded in places, with the figures of various saints painted in white. By the first two pillars from the presbytery, are two confessionals decorated with exquisite wood carvings and gilded with fa[i]ngult<sup>XXXVI</sup> in places, for two confessors<sup>XXXVII</sup> authorised by the Holy Roman See. A cornu Evangeliae at the pillar, is the pulpit shaped like a boat with a mast, neatly painted, gilded with faingult in places, with the entrance behind the aforementioned confessional. All the benches made of oak, comfortable and polished, while other confessionals located in decent places.

Brick choir supported by two brick pillars, with a large window over it, and door to the balcony, with the entrance from the grand church wall on the left-hand side, and with large organs split in two, all the structure thereof painted and decorated with carvings.

[sheet 6 r]

The entire church features five large windows framed in lead, including the choir window, one in each of the higher chapels, with one in every two of the lower side chapels,<sup>54</sup> in presbiterio<sup>XXXVIII</sup> two at the sides [s], over the high altar, making one perspective of yellow glass [s]. In the dome are eight round windows, also framed in lead. In the treasury, where there is also the vestry for prelates, are two windows framed in lead and protected with iron bars [s].

The presbytery is separated from the church nave with wooden bars [s], painted, with the figures of four doctors of the Divine Church covered with faingult on top; the bars are closed with a double door.

#### Sanctissimum Eucharistiae Sacramentum<sup>XXXIX</sup>

At the high altar, in magnificent and decorated ciborium<sup>XL</sup> fitted with rich textile inside, on the clean<sup>55</sup> corporal,<sup>XLI</sup> in a box that is silver on the outside and gilded on the inside, with its top shaped like a crown, well locked, a key to which is hidden in a decent place by the Church Prefect.

<sup>54-i</sup> Added in ink.

<sup>55</sup> Added in ink.

Renovatio Sanctissimi<sup>56XLII</sup>

According to the monastic rules, should occur every week, on every Saturday, but because of a significant queue to confession every day, it is not preserved as sometimes the communion breads are consecrated several times per week. Nevertheless, the chart for recording the renovations of Sanctissimi<sup>57</sup> is hung in a respected place in the vestry.

Oleum Infirmorum<sup>XLIII</sup>

Prepared<sup>XLIV</sup> this year, is preserved at the vestry at a place created especially for this purpose, in a vase that is silver intus et ab extra<sup>XLV</sup> gilded.

Relics

1<sup>58</sup> A part of wood from the Holy Cross in a crystal cross, its sides covered with silver and red silk thread with the whole seal in

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a large silver *pacifical*<sup>XLVI</sup> with expressed instruments of the Lord's Passion,<sup>XLVII</sup> gilded in places, with an oval base, delicate, without the authentication<sup>XLVIII</sup> and admitto,<sup>XLIX</sup> which documents were lost at an unknown time.

2<sup>59</sup> The body of St. Celestine<sup>L</sup> the martyr in a wooden coffin covered with painted paper, surrounded with red ribbon and sealed, with Roman authentication, brought on 13 May<sup>60</sup> 1745.<sup>61</sup> With respect to this one, is the admitto from His Excellence Consistory<sup>LI</sup> General of Kyiv of 12 April<sup>62</sup> 1774 from Żytomierz with the permit to transfer it into another urn, and place it at the church for public worship.

3<sup>63</sup> In an oval shaped reliquary, framed in silver and with muffed glass<sup>LII</sup> on both sides, covered with a red silk rope and sealed,

<sup>56</sup> *In the original document: SSmi.*

<sup>57</sup> *In the original document: SSmi.*

<sup>58</sup> *In the original document: 1<sup>mo</sup>.*

<sup>59</sup> *In the original document: 2<sup>do</sup>.*

<sup>60</sup> *In the original document: thirteenth of May.*

<sup>61</sup> *In the original document: 1745<sup>go</sup>.*

<sup>62</sup> *In the original document: twelfth of April.*

<sup>63</sup> *In the original document: 3<sup>io</sup>.*

containing twenty-eight small particles<sup>LIII</sup> of various saints, with a very small part of *ligni vitae*<sup>LIV</sup> placed with Roman authentication issued on 15 September 1773.<sup>64</sup> For these, *admitto ab Officio Generali Kijoviensis*<sup>LV</sup> was granted on 8 V 1775<sup>65</sup> in Zytomierz, recorded on the authentication. The relics with the authentication are placed and sealed in a silver gilded reliquary with the crown on top, a cross at the centre, a lily on one side, and a palm on the other, silver and gilded.

4<sup>66</sup> A relic of St Thaddeus the apostle in a small oval reliquary with a crystal on both sides, framed in silver, tied with red silk

[*sheet 7 r*]

and sealed, brought from Rome on 6 September 1757,<sup>67</sup> *admitto* for which was issued in 1762 on 3 July<sup>68</sup> in Berdyczów by H.E. Załuski<sup>LVI</sup> Bishop of Kyiv and Czernichów.<sup>69</sup>

5<sup>70</sup> A relic of St Cecilia,<sup>LVII</sup> maiden and martyr, in a small oval reliquary fitted with glass on both sides. Tied with red silk thread on the silver rim and sealed, with Roman authentication issued on 5 April<sup>71</sup> 1773.

6<sup>72</sup> On the sides of tabernacle<sup>LVIII</sup> at the high altar, are four reliquaries behind glass, nicely decorated, with significant parts of relics, but questions about authentication or *admitto* remained unanswered.

7<sup>73</sup> There was also the body of St Theodor,<sup>LIX</sup> martyr of Rome, publicly brought into the church and located in a neat tomb (sarcophagus)<sup>LX</sup> at the altar of Lord Jesus at the chapel, the glass of the sarcophagus was accidentally, so the relics have been transferred to the treasury, with the authentication and *admitto* being lost.

[...]

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<sup>64</sup> *In the original document:* fifteenth of septembris of the year 1773.

<sup>65</sup> *In the original document:* eighth of May 1775.

<sup>66</sup> *In the original document:* 4<sup>to</sup>.

<sup>67</sup> *In the original document:* sixth of septembris 1757.

<sup>68</sup> *In the original document:* 3rd of July.

<sup>69</sup> *In the original document:* Czerniechów.

<sup>70</sup> *In the original document:* 5<sup>to</sup>.

<sup>71</sup> *In the original document:* 5<sup>th</sup> April.

<sup>72</sup> *In the original document:* 6<sup>to</sup>.

<sup>73</sup> *In the original document:* 7<sup>mto</sup>.

[sheet 13 r]

[...]

### Printing Shop

By the privilege of HRH Augustus III,<sup>LXI</sup> King of Poland, granted in the year 1758<sup>74</sup> on 14 January<sup>75</sup> in Warsaw, and recorded on 3 June<sup>76</sup> in Kyiv.<sup>LXII</sup> And for the printing shop, there is the admitto from H.E. Zambrzycki,<sup>LXIII</sup> cathedral canon, issued during the visit of the General Inspector from Kyiv on 20 May<sup>77</sup> 1778 in Berdyczów. There is no fund or legacy, but as it was financed by the convent, it is maintained with the proceeds<sup>LXIV</sup> therefrom. It does not accept nor print any books without the permit and approval from the diocese.

### Hospitals

There is no hospital at the convent, or a fund. The building behind the walls has been built, where both servants of the church and the poor are housed. It was financed by the Carmelite fathers, and cannot be referred to as a hospital. The residences have been constructed at a chapel at Piaski, next to the cemetery wall, and apartments next to them, with all the buildings, for the musicians, servants of the convent

[sheet 13 v]

and the church. Financed by the convent.

### Eppitaphia<sup>LXV</sup> and tombstones at the church

A cornu Evangeliae, in the chapel, at the wall, in a compartment<sup>LXVI</sup> made with exquisite wood carvings, painted and gilded with faingult, is an Elegy or Elogium<sup>LXVII</sup> for the crowned painting of the Blessed Virgin Mary, with the following words:

*Pro memoria devote viator – scias oportet hic extare iconem Beatissimae Virginis Mariae per secula plurima in Domo Illustrissimo Tyszkiewicziana*

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<sup>74</sup> In the original document: 1758<sup>th</sup>.

<sup>75</sup> In the original document: 14<sup>th</sup> of January.

<sup>76</sup> In the original document: 3<sup>rd</sup> of June.

<sup>77</sup> In the original document: 20<sup>th</sup> of May.

*prius commorantem post ab Illustrissimo Janusio Tyszkiewicz palatino terrarum Kijoviae etc. munificentissimo istius loci fundatore huic Sacrae Domui oblatam. Serenissimo Augusto III Poloniarum Rege Comiciisque Generalibus Polonis Romam supplicantibus a Benedicto XIII Pontifice Maximo eius sumptu aureis diademmatibus dotatam. Illustrissimi Cajetani Soltyk episcopi Kijoviensis*

[k. 14 r]

*homagio Anno Domini 1754<sup>78</sup> Die 16<sup>79</sup> Julii coronatam, a cunctis christiculis innumera beneficia hinc recipientibus profundissimo cultu veneratam.*<sup>LXVIII</sup>

While a cornu Epistolae, by the chapel wall, in a similar compartment, is the tombstone of the founder (whose deceased body has been placed in the lower church in a separate tomb, on the same side) with the following words:

*D. O. M.*<sup>LXIX</sup>

*Perenniter grato Excalceatorum Carmelitana soboles mortalitatis somno oppresso immortalī. Memoria Dignissimo Illustrissimo ac Excellentissimo Domino Janusio comiti in Lochoysko et Berdyczow Tyszkiewicz terrarum: Kijoviensis generali palatino, Zytomiriensis, Sniatynensis etc. capitaneo, equiti Melitensis, Ottomanorum Tartarorumve compedito usque suppressori et victori, strenuissimo viventium exemplariter centenario, post obitum anni decem supra centum, apud suos fratres Lublini incorruptibiliter reperto, huc ad propria famosissima cum pompa traducto, istud mausoleum suo munificentissimo fundatori apposuit. Anno Domini 1759<sup>80</sup> Die 16 Augusti.*<sup>LXX</sup>

<sup>78</sup> In the original document: 1754<sup>10</sup>.

<sup>79</sup> In the original document: 16<sup>1a</sup>.

<sup>80</sup> In the original document: 1759<sup>no</sup>.

[k. 14 v]

Diligently made during general inspection with the attached description of the brotherhoods and their funds, signed in my own hand and confirmed with the convent seal.

<sup>81</sup>Rev. Baltazar from the Immaculate Conception  
of the Blessed Virgin Mary<sup>LXXI</sup>

Prior of the convent in Berdyczów *manu propria*<sup>LXXII</sup>

*Anno Domini millesimo septingentesimo octogesimo septimo, die secunda mensis Martii, in Visitatione generali Ecclesiae Berdyczoviensis Patrum Carmelitarum Discalceatorum descriptio eiusdem ecclesiae tum Summarium indulgentiarum, privilegiorum, confraternitatum, cetera, cetera producta, revisa et verificata manu propria illustrissimi et reverendissimi domini Michaelis Prawdzic Pałucki [<sup>82</sup>] I. D. Archidiaconi Czarniechoviensis, canonici Cathedralis, Vicarii in spiritualibus, officialis Kijoviensis atque per Decanatum Zytomiriensem visitatoris generalis subscripta sigilloque cancellariae Episcopalis communito.*

*Michael Pałucki*<sup>LXXIII</sup> *Visitor*

*Generalis dioecesis Kijoviensis manu propria*<sup>83</sup>

<sup>c</sup>*Michael Franciscus Kinarowicz*<sup>LXXIV</sup>

*Visitor Generalis*

*Secretarius*

*manu propria*<sup>84LXXV</sup>

<sup>81</sup> To the left of the signature, a seal of the Convent of Discalced Carmelite Brothers in Berdyczów stamped in the red wax, poorly legible. In the seal area, an oval coat of arms with symbolically presented Mount Carmel crowned with a cross dividing it into three fields, one at the bottom and two at the top. In the bottom field, a white star pictured at the brown background, at the top fields: brown stars at white backgrounds. Over the coat of arms, an open crown with the protruding hand holding a flaming sword, with twelve stars in an arch above it, and yet above: a winding ribbon surrounding the coat of arms with the inscription: *Zelo zelatus sum pro Domino Deo exerci tuum*. Cf.: J. Zieliński, *Herb Karmelu. Historia, symbolika, duchowe przesłanie*, Kraków 1999.

<sup>82</sup> To the right of the signature, a round dry seal stamped on the paper. The seal area and inscription in the double ring poorly legible.

<sup>c</sup> <sup>83</sup> Fragment written in ink of another colour (dark brown).



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<sup>1</sup> Urban VIII, actually Maffeo Barberini (1568-1644) – a Roman Catholic priest, ordained to priesthood in 1604, apostolic nuncio in France (1604-1607), cardinal

(1606), archbishop of Spoleto (1608-1611), legate in Bologna (1611-1614), prefect of The Supreme Tribunal of the Apostolic Signatura (1617), Pope (1623-1644). Cf. J. K o p i e c, *Urban VIII*, [in:] EK, vol. 19, Lublin 2013, col. 1383-1384.

<sup>II</sup> Ferdinand II Habsburg (1578-1637) – King of Bohemia (1617), King of Hungary (1618), Holy Roman Emperor (1619-1637). See: H. W e r e s z y c k i, *Historia Austrii*, Wrocław–Warszawa–Kraków 1986, pp. 86-106, 127.

<sup>III</sup> Sigismund III Vasa (1566-1632) – King of Poland and Grand Duke of Lithuania (1587-1632) and Sweden (1592-1599), protector of artists, extended the Royal Castle in Warsaw. See: H. W i s n e r, *Zygmunt III Waza*, Wrocław 1991.

<sup>IV</sup> Matthew of St Francis, actually Hurtado de Mendoza (1577-1636) – a Roman Catholic priest, Discalced Carmelite, first prior of the foundation in Krakow (1608-1611), first provincial of the Polish province (1617-1620), twice the general of the Italian congregation of Discalced Carmelite Brothers (1620-1623, 1626-1629). See: K. F u r m a n i k, *Księga zmarłych karmelitów bosych w Polsce, na Litwie i Rusi 1607-1998*, vol. 1/1-2, Kraków 2002, pp. 137-138 (publication for internal use only).

<sup>V</sup> Martin of St Teresa, actually Marcin Kos (1590-1629) – a Roman Catholic priest, Discalced Carmelite, joined the convent in 1609, prior in Poznań (1619-1622), definitor of the Polish province (1622-1625), provincial of the Polish province (1625-1628). See: *Ibidem*, pp. 127-129.

<sup>VI</sup> Actually Skrahlówka – a village in the Berdyczów district, Żytomierz Oblast in Ukraine.

<sup>VII</sup> The Crown Tribunal of Lublin – established in 1578 as the court of appeals for the lands of the Crown in the First Republic of Poland to deal with land (gentry) law. See: O. B a l z e r, *Geneza Trybunału Koronnego. Studium z dziejów sądownictwa polskiego XVI wieku*, Warszawa 1886.

<sup>VIII</sup> Bogusław Boksa Radoszewski (1577-1638) – a Roman Catholic priest, ordained to priesthood (1607). Provost of the Chapter in Kalisz (1607), commendatory abbot in the Świętokrzyskie Region (1608-1633), Bishop of Kyiv (1619-1633), Bishop of Lutsk (1633-1638). See: B. K u m o r, *Radoszewski (Boksa-Radoszewski) Bogusław*, [in:] *Polski Słownik Biograficzny* [henceforth: PSB], vol. 29, Wrocław-Warszawa-Kraków-Gdańsk-Łódź 1986, pp. 747-748.

<sup>IX</sup> Władysław IV Vasa (1595-1648) – tsar of Russia (1610-1613), King of Poland (1632-1648), titular King of Sweden (1632-1648), parton of art. See: W. C z a p l i ń s k i, *Władysław IV i jego czasy*, Warszawa 1988; H. W i s n e r, *Władysław IV Waza*, Wrocław 1995.

<sup>X</sup> Actually Andrzej Szoldrski (1583-1650) – a Roman Catholic priest, Bishop of Kyiv (1634-1635), Bishop of Przemyśl (1635-1636), Bishop of Poznań (1636-1650). See: P. N i t e c k i, *Biskupi Kościoła w Polsce w latach 965-1999*, Warszawa 2000, col. 434.

<sup>XI</sup> Michael the Archangel – an angel who, together with Gabriel and Raphael, holds the highest place in the hierarchy of beings after God, worshiped in Judaism, Christianity, and Islam. See: B. M o d z e l e w s k a, M. S t r a s z e w i c z, B. S z i e r - K r a m a r e k, *Michał Archanioł*, [in:] EK, vol. 12, Lublin 2008, col. 805-809.

<sup>XII</sup> John the Baptist – prophet and hermit, a relative of Jesus. Christian tradition considers him a precursor of the Messiah, and perceives the announcement of

the Messiah's coming in his teaching. See: M. Straszewicz, J. Szłaga, *Jan Chrzciciel*, [in:] EK, vol. 7, Lublin 1997, col. 771-775.

<sup>XIII</sup> John the Evangelist – one of the disciples of Jesus and John the Baptist. See: J. Misiorek, L. Stachowiak, M. Straszewicz, *Jan Apostoł Ewangelista*, [in:] EK, vol. 7, Lublin 1997, col. 752-755.

<sup>XIV</sup> Actually Elżbieta Tyszkiewicz née Belżecka (ca. 1660-?) – daughter of Jan Belżecki and Zofia née Cieszanowska, wife of Janusz Tyszkiewicz.

<sup>XV</sup> Actually Bakszty – a village in the Oblast of Minks, Maladzyechna District, Belarus.

<sup>XVI</sup> Actually Krzysztof Stanisław Kieżgajło Zawisza (1666-1721) – *inter alia* marshal at the Supreme Tribunal of the Grand Duchy of Lithuania (1710), starost of Braslaw, Chachersk, Dolin, and Minsk, Member of Parliament. See: *Pamiętnik Krzysztofa Zawiszy, wojewody mińskiego (1666-1721)*, ed. J. Bartoszewicz, Warszawa 1862.

<sup>XVII</sup> Teresa Kieżgajło Zawisza (1674- ?) – daughter of Władysław Tyszkiewicz of Łohojsk and Teodora Aleksandra née Sapieha. Wife of Krzysztof Stanisław Kieżgajło Zawisza from 1690.

<sup>XVIII</sup> Kajetan Ignacy Sołtyk (1715-1788) – a Roman Catholic priest, ordained to priesthood (1738), Bishop of Kyiv (1756-1759), Bishop of Krakow (1759-1788). See: M. Czeppe, *Sołtyk Kajetan Ignacy*, [in:] PSB, vol. 40, Warszawa-Kraków 2000-2001, pp. 386-404; P. Nitcki, *Biskupi Kościoła w Polsce*, Warszawa 2000, col. 410-411.

<sup>XIX</sup> Benedict XIV, actually Prospero Lorenzo Lambertini (1675-1758) – a Roman Catholic priest, ordained to priesthood (1713), Bishop of Ancona (1727-1731), archbishop of Bologna (1731-1740), cardinal (1728), Pope (1740-1758), Doctor of both laws, patron of arts and sciences. See: *Pope Benedict XIV*, [in:] Catholic Encyclopedia, <https://www.newadvent.org/cathen/02432a.htm> (1 September 2021).

<sup>XX</sup> Indult – a permit given by a representative of clergy authorities to abstain from regulations of the canon law.

<sup>XXI</sup> From Latin: Holy Mary Major. The painting of Our Lady of the Snows from the 13th century, present at the basilica of Our Lady Major (Santa Maria Maggiore) in Rome. See: H. Fros, F. Sowa, *Księga imion i świętych*, vol. 4, Kraków, 2000, p. 151.

<sup>XXII</sup> Tablature – a board to which the canvas of the painting was affixed.

<sup>XXIII</sup> Cubit – a measure of length, Old Polish cubit used in the First Republic of Poland and after the Partitions until 1819 corresponds to 59.6 cm, and was divided into 2 feet or 24 inches.

<sup>XXIV</sup> Principal (Latin: *principalis* – the first, the main, the most important) – formerly: the most important.

<sup>XXV</sup> Joseph II Habsburg (1741-1790) – Holy Roman Emperor (1765-1790), representative of enlightened absolutism. See: F. Fejtő, *Józef II*, Warszawa 1993.

<sup>XXVI</sup> Stanisław August Poniatowski (1732-1798) – King of Poland (1764-1795), the last ruler of the Polish-Lithuanian Commonwealth, advocate of the Czartoryski reforms, founder of the Corps of Cadets (1765), co-initiator of the establishment of the Commission of National Education (1773), protector of the reformed Piarist education, patron of literature and art. See: E. Rostworowski, *Ostatni król Rzeczypospolitej. Geneza i upadek Konstytucji 3 Maja*, Warszawa 1966; A. Zahorski,

*Spór o Stanisława Augusta*, Warszawa 1990; K. Ziencowska, *Stanisław August Poniatowski*, Wrocław 2004.

xxvii Paul I Romanov (1754-1801) – Emperor of Russia (1796-1801), Grand Master of the Order of Malta (1799-1801). See: N. Ejdeman, *Paweł I*, Warszawa 1990.

xxviii Maria Feodorovna, actually Zofia Dorota Wirtemberska (1759-1828) – princess of Württemberg, empress of Russia, second wife of Paul I. See: G. Ziegler, *Tajemnice rodu Romanowów*, Warszawa 2000.

xxix From Latin: From the side (at the side) of the Gospel – left side when looking from the direction of the people and the priest who, according to the liturgy in the Tridentine rite, held the Holy Mass facing the altar, with his back to the faithful. The celebrant read the Gospel while standing to the left of the altar, hence this was the Gospel side.

xxx From Latin: From the side (at the side) of the Lecture – right side of the altar, see: note 29.

xxxi St Jude Thaddeus the Apostle (d. ca. 80) – disciple of Jesus, apostle, a saint of the Catholic Church and the Orthodox Church. See: H. Ordon, M. Straszewicz, *Juda Tadeusz*, [in:] EK, vol. 8, Lublin 2000, col. 195-197.

xxxii St Thecla (lived in the 1st century AD) – a saint of the Catholic Church, the first female martyr, disciple of St Paul the Apostle, patron of the dying. See: A. Pokryszka, *Tekla*, [in:] EK, vol. 19, Lublin 2013, col. 589-590.

xxxiii St Joseph – from the House of David. Liturgical worship emerged in the East in the 8th century, while in the west – in the 12th century, and was linked to the cult of the Immaculate Conception of BVM, accentuation of the value of poverty and working with one's own hands, as preached by the Carmelites, Franciscans, Dominicans, and Cistercians. See: M. Straszewicz, S. Szymik, *Józef Oblubieniec*, [in:] EK, vol. 8, Lublin 2000, col. 124-127.

xxxiv John Nepomucene (ca. 1350-ca. 1393) – a Roman Catholic priest, ordained to priesthood (ca. 1380), a saint of the Catholic Church, martyr, patron of good fame. See: K. Kuzmak, M. Jacniacka, *Jan Nepomucen*, [in:] EK, vol. 7, Lublin 1997, col. 812-814.

xxxv St. Vincent Ferrer, Ferrerius (1350-1419) – a Roman Catholic priest, Dominican, preacher, a saint of the Catholic Church. *Inter alia* prior of convent (1379-1380) and lecturer at cathedral school (1384-1390) in Valencia, preacher (from 1399). See: S. Brzozek, *Wincenty Ferrer, Ferreriusz*, [in:] EK, vol. 20, Lublin 2014, col. 656-657.

xxxvi From Dutch: actually: *fain gult* – faint gold.

xxxvii Confessor – a Catholic priest authorised to absolve in cases of the gravest sins for which absolution is granted by the pope or the bishop.

xxxviii From Latin: at the presbytery.

xxxix From Latin: The Sacrament of the Blessed Eucharist.

xl Ciborium – originally a decorated box for storing the communion breads; in the Gothic period, formed into a cup.

xli Corporal – a square cloth; during the Mass, the cup, the paten, and ciborium are placed on it.

xlvi From Latin: Renewal of the Holy Sacrament.

- XLIII From Latin: Oil for the sick, used for the Sacrament of Anointing the Sick.
- XLIV Originally: procure – formerly meant to prepare.
- XLV From Latin: inside and on the outside.
- XLVI Pacificale (reliquary) – liturgical equipment shaped as octagonal shield, cross, or monstrance, with the place for relics, with time became a reliquary handed to the faithful to be kissed.
- XLVII Instruments of the Lord's Passion (Latin: arma Christi, arma passioni) – objects used to inflict pain and wounds to Jesus Christ from His capture at the Garden of Olives until His death on the cross, as well as some scenes and persons participating in the Lord's Passion, including its symbols presented in iconography. Instruments of the Lord's Passion most frequently pictured in iconography include: the cross, titulus (plate with inscription: INRI), nails, crown of thorns, spear, veil of St. Veronica, Column or the Scourging, silver coins, scourges, pincers, hammer, dice, cock, ladder, sponge, cloth, sword with the cut ear of Malchus. See: A. K r a m i s z e w s k a, *Narzędzia Męki Pańskiej*, [in:] EK, vol. 13. Lublin 2009, col. 769-772.
- XLVIII Authentication – document by which Church authorities confirm the authenticity of a relic.
- XLIX Admitto (Latin: admitto – permit, admit) – document admitting public worship of relics.
- L Celestine I (d. 432) – a Roman Catholic priest, Pope (422-432), a saint of the Catholic Church and the Orthodox Church. See: W. K a n i a, *Celestyn I*, [in:] EK, vol. 2, Lublin 1976, col. 1391.
- LI Consistory – former name of the Bishop's curia.
- LII Muffed glass – blown glass, hand-made, used *inter alia* for production of stained-glass windows.
- LIII Particle – a fragment of remains of a person considered to be a saint.
- LIV From Latin: tree of life.
- LV From Latin: from Consistory General of Kyiv.
- LVI Józef Andrzej Załuski (1702-1774) – a Roman Catholic priest, ordained to priesthood (1727), Grand Secretary of the Crown (1728), commendatory abbot in Przemęt, Bishop of Kyiv (1759-1774), preacher, patron of science and culture, co-founder of the Załuski Library in Warsaw. Decorated with the Order of the White Eagle (1760). See: P. N i t e c k i, *Biskupi Kościoła w Polsce*, Warszawa 2000, col. 506; M. B u t k i e w i c z, *Załuski Józef Andrzej*, [in:] EK, vol. 20, Lublin 2014, col. 1217-1218.
- LVII Cecilia (lived at the turn of the 2nd and 3rd centuries) – a saint of the Catholic Church, maiden and martyr, patron of Church music. See: Z. B e r n a t, B. F i l a r s k a, *Cecylia*, [in:] EK, vol. 2, Lublin 1976, col. 1379-1381.
- LVIII Tabernacle – a small, locked cabinet most usually placed at the back side of the presbytery; the place for storing the Holy Sacrament.
- LIX Theodore (ca. mid-3rd century – 305) – a saint of the Catholic Church, martyr, bishop of Cyrene. See: Z. P a ł u b s k a, *Teodor*, [in:] EK, vol. 19, Lublin 2013, col. 618.
- LX Tomb – a coffin, sarcophagus for the corpse of a saint.

<sup>LXI</sup> Augustus III Wettin (1696-1763) – King of Poland (1733-1763), elector of Saxony as Augustus Frederick II (1733-1763). See: W. K o n o p c z y ń s k i, *August III*, [in:] PSB, vol. 1, Kraków 1935, pp. 183-185.

<sup>LXII</sup> Originally: *Oblata* – in the former laws of Poland, entry of a legal act into the court records.

<sup>LXIII</sup> Franciszek Remigiusz Zambrzycki (Zembrzycki) (1746-1826) – a Roman Catholic priest, ordained to priesthood (1769), Secretary of Archbishop K. I. Sołtyk (1769), parish priest in Mount Kalwaria (1780-1799), auxiliary bishop of Kyiv (1781-1826), deputy administrator of the Warsaw diocese (1814-1815). See: P. S t a n i e w i c z, *Zambrzycki (Zembrzycki) Franciszek Remigiusz*, [in:] EK, vol. 20, Lublin 2014, col. 1223.

<sup>LXIV</sup> Originally: *prowent* – formerly proceeds from the farm, village, industrial plant.

<sup>LXV</sup> From Greek: literally “at the tomb”, “at the gravestone” – inscription placed on the tomb or monument to commemorate or praise the deceased.

<sup>LXVI</sup> Compartment – a part of symmetrically divided area.

<sup>LXVII</sup> Elogium (Latin from Greek) – in ancient Rome, an inscription commemorating the acts of the deceased, placed on tombs, monuments, or images of the dead, including a eulogy.

<sup>LXVIII</sup> From Latin: Remember, pious passer-by, here is the painting of the Blessed Virgin Mary which long remained at the excellent House of Tyszkiewicz, and was then offered to this holy house by the excellent Janusz Tyszkiewicz, Governor of Kyiv, etc., generous founder of this place. At the request of His Highness Augustus III, King of Poland, and the Polish Parliament, carried to Rome, it was furnished by Pope Benedict XIV with golden crowns funded by the Pope, which were placed on 16 July Anno Domini Roku 1754, having paid tribute, by Kajetan Sołtyk, Bishop of Kyiv. The painting is highly worshiped by all Christians who experience countless graces through it.

<sup>LXIX</sup> From Latin: Deo Optimo Maximo – To the Best and Highest God. Inscription on Christian tombs and in churches, adopted from the Roman inscription I.O.M. (Iovi Optimo Maximo – To the Best and Highest Jupiter).

<sup>LXX</sup> From Latin: D.O.M. This mausoleum was constructed to commemorate its founder, now in his mortal sleep but immortal, by the eternally grateful family of the Discalced Carmelites, to the commendable, famous and excellent Lord Janusz Tyszkiewicz, Duke of Łohojsk and Berdyczów, General Governor of the Kyiv land, Starost of Żytomierz, Śniatyń, etc., knight of Malta, prisoner of the Turks and Tatars, finally their victor, the bravest of the honestly living rittmeisters, found at his brothers in Lublin 110 years after his death but intact, ceremoniously transferred here to his property. Anno Domini 1759, on 16 of August.

<sup>LXXI</sup> Baltazar from the Immaculate Conception of the BVM, actually Ludwik Russocki (1731-1793) – a Roman Catholic priest, ordained to priesthood (1756), Discalced Carmelite. *Inter alia* prior in Wiśniowiec (1770-1778), Berdyczów (1784-ok. 1787), Kamieniec Podolski (after 1787-1790), provincial defintor (1790-1793). See: K. F u r m a n i k, *Księga zmarłych karmelitów bosych w Polsce, na Litwie i Rusi 1607-1998*, vol. 1/3-4, Kraków 2002, pp. 238-239 (publication for internal use only).

<sup>LXXII</sup> From Latin: by his own hand.



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<sup>LXXIII</sup> See: Introduction, note 33.

<sup>LXXIV</sup> Michał Franciszek Kinarowicz (?-?) – a Roman Catholic priest, Doctor of theology, honorary canon of the Cathedral Chapter in Żytomierz, diocesan examiner, parish priest in Cudnów (Chudniv) (1801-1802). See: M. Dębowska, *Diecezje łucka i żytomierska w pierwszych latach istnienia. Wybrane zagadnienia*, Lublin 2014, pp. 57, 85, 94, 105, 137.

<sup>LXXV</sup> From Latin: Submitted, reviewed, and verified on 2 March 1787, during the general inspection of the Church of Discalced Carmelite Fathers in Berdyczów, description of the church, as well as listing of indulgencies, privileges, brotherhoods, etc., signed by his own hand of the distinguished and reverend Michał Prawdzic Pałucki, archdean of Czernichów, cathedra canon and vicar in spiritualibus, official of Kyiv, as well as by the dean of Żytomierz, general inspector, and confirmed with the seal of the Bishop's chancellery office.

Michał Pałucki general inspector of the diocese of Kyiv, by his own hand.

Michał Franciszek Kinarowicz general inspector, Secretary, by his own hand.

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**MAGDALENA MAROSZ** – graduate of history with a specialization in archives at Jagiellonian University, senior custodian at the National Archives in Cracow. Since 2000 member of the International Institute for Archival Science. From 2002 to 2008 chairwoman of the Central Methodological Commission at the Chief Director of State Archives. Author of publications on archival theory and methodology and source editions.

